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BOSTON, SATURDAY, SEPTEMBER 15, 1866.

NO. 26.

Last evening I listened to the eloquent remarks of Sasle M. Johnson. If I mistake not, she asked, "What has been done by Spiritualist? What has been done by Spiritualist? What has been accomplished? In what direction can I be useful?" I wish I could hear more of our brothers and sisters ask with the same earnestness the same questions; and yet it seems to me that enough has been proposed to occupy every one who is willing to work for the next century to come, and I think that the law of progress—so beautifully referred to by Bro. Foss last evening—has not been altogether suspended, in relation to Spiritualism and its work. If we contrast the condition of Spiritualism a few years back with its present condition, I think we shall discover that that law has not been altogether inoperative or suspended; and if we but cast our eyo for a moment over the vast and magnificent field of labor mapped out by that noble soul and most wondeful seer, Andrew Jackson Davis, and follow in the direction he has pointed out, the questions: "What shall we do?" and "What have we done?" will soon be answered.

In the enalter days of what is designated modern Spiritualism—when its numbers were scarcely hundreds instead of millions, as they now are—there were but few children whose parents were believers in spirit-communion, and advocates of liberal ideas, consequently the Children's Lyccum with which I am condition of or or or two answers given by the monda-axe of reason at the root of the sturdy oak that had been planted in the sterile soil of Orthodox bigotry and superstition. I twas therefore the work of years to disencumber their minds

Orthodox bigotry and superstition. It was therefore the work of years to disencumber their minds of the erroneous teachings which had been stamped upon the plastic brain in childhood, and had grown to its full maturity. The work of the iconclast has been done; the two-edged sword of Reason and Spiritualism has cut its way through forcests of these study cales and a tample has forests of these sturdy oaks, and a temple has been erected at which millions of earth's children now worship, and beneath whose ample dome millions more will ere long feel proud and happy to take shelter. Time, however, works many changes, and what were the necessities of that time, are not the demands of the present. The work of those who have preceded us and in which work of those who have preceded us, and in which many of you have participated, has been accom-plished; the Spiritual Temple had to be reared and constructed of full-grown timber. Time has, however, developed different circumstances, and other means must now be used to perfect the edifice. Whilst Spiritualists are numbered by edifice. Whilst Spiritualists are numbered by millions, the children of Spiritualists greatly exceed them in numbers, and a new element of use and strength is unfolded, which it is our duty to appropriate and apply to its legitimaze ends. Our children will form the pillars and decorations of that glorious temple which Spiritualism must and will complete, which shall furnish a refuge for the oppressed and mentally enslaved nations of the earth.

of the earth.

It is now time that we make use of that power which the Churches have so assiduously and successfully sought to control. Were it not for the efforts and care taken by the Churches to indoctrinate the young in the tenets of their theology—though they now number their sects by hundreds, their churches by tens of thousands, and their members by millions—they would dwindle into insignificance in less than a century. Were the young minds left unbiased and free to accept or reject their teachings until the intellect was matured sufficient to exercise their reason and judgment upon that—as they are permitted to do upon all other subjects—the church edifices, as well as the Churches, would be converted—the one into buildings of use suited to the demands of the age, the other to nobler men and women, who would not shirk the responsibility of their own actions, and permit murdered innocence to atone for their misdeeds.

In order to bring before your mind's eye the necessity of spreading and extending the Lyceum movement throughout the length and breadth of

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OF THE

The Congress in the year 1866, by may be allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Babbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the first teaching of the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the subject to the subject to the Sabbath school. What, then, are its effects upon the young? If I mistake not, the allowed to say, is one of the subject to the su

THIRD NATIONAL CONVENTION

OF SPIRITUALISTS.

PHONOGRAPHICALLY REPORTED FOR THE BARNER OF LIGHT.

BY J. M. W. TERRINTON.

SECOND DAY—AUGUST 22.

ATTERNOON SESSION.

The President, called the Convention to order at 3 o'clock, an unformal meeting having been held from 2 to 3 o'clock, at which brief speeches were made by several persons, delegates and others, Frank Chase, of New Hampshire, occupying the Chair.

A song was sung by the Chicago Choir, after which, M. B. Dyott, of Philadelphia, addressed the Convention on the subject of the Children's Progressive Lyceums.

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Prosident Ludics and Convention of the Children's Progressive Lyceums.

Prosident Ludics and Convention of the Children's The Lyceym's teachings are, that reason is the The Lyceym's teaching and the Lyceum's teaching and the same and thideous tempests shook down trees; my mother felt more than a mother's pain. I have often heard hideous tempests shook down trees; my mother felt more than a mother's pain. I have often heard hideous tempests shook down trees; my mother felt more than a mother's pain. I have often heard hideous tempests shook down trees; my mother felt more than a mother's pain. I have often heard hideous tempests shook down trees; my mother felt more than a mother's pain. I have often heard

Progressive Lycenms.

Address of M. B. Dyott.

Mr. President, Ladies and Gentlemen—Providence having permitted, we have again the pleasure of meeting with those who are interested in the cause of Spiritualism and human progress, assembled under the name and title of "The National Organization of Spiritualists."

At a meeting of this Organization, about a year ago, in Philadelphia, I made a few remarks in reference to the Children's Progressive Lyceum; and as many of those now, present were delegates to that Convention, I shall not trespass upon their time and patience by a repetition of what was then presented, although what I have to say upon that subject must necessarily have the same aim and purpose, and as there are others present theter qualified to speak upon the Lyceum movement than I, I shall be exceedingly brief.

Last evening I listened to the eloquent remarks of Susle M. Johnson. If I mistake not, she asked, "What has been done by Spiritualists? What practical effort has been proposed? What has been accomplished? In what direction can I be useful?" I wish I could hear more of our brothers and sistors ask with the same carnestness the same questions; and yet it seems to me that enough has been proposed to occupy every one who is willing to work for the next century to come, and I think that the law of progress—so beautifully referred to by Bro. Foss last evening —has not been altogether suspended, in relation to Spiritualism and its work. If we contrast the trackers the missing broad to do so, he will punish with evertasting burnings. It is the contrast the trackers the missing broad to do so, he will punish with evertasting burnings. It the chest the research of any the present the work of the next century to do so, he will punish with evertasting burnings.

ng the portals of a mansion of supernal splendor, through whose rooms we can roam and find un-alloyed pleasure." "It is a feeling of the heart that places us in harmony with Nature, and makes mu-

places us in harmony with Nature, and makes music for us out of the roaring cataract or bubbling brook." "It is an aspiration of the soul for the recognition of that divine presence which it feels ever near, but cannot grasp nor measure."

To the question, "What is Wisdom?" the following answers were given: "Wisdom?" the following answers were given: "Wisdom is the beaded bubble that sparkles on the rim of the cup of Immortality, and forms wreaths of the rainbow spray from the pure cataract of Truth." "Wisdom is like the golden wheat which yieldeth angels food." "Wisdom is the sun of the mind and the life of the heart." ife of the heart."

The Sunday schools teach children to pray with their lips, and to tell God what they want; instructing him what is best to do, by the utterance of mere words, without informing them whether God would prefer their utterance in Greek, Hebrew, Latin, German, French, or the English languagei

English languagei

The Lyceum teaches them to pray with their hands, their heads, their intellects, and their energies. They ask God to give them healthy bodies by exercising and developing their capacities; they glorify God by keeping time to the harmonies of Nature, and not only say, "Order is heaven's first law," but practice it in all their movements and exercises. They petition God to give them an 'crect carriage, an expansive chest, a healthful and cheerful disposition, by drilling and marching with banners and music.

At this point, permit me a journ or two in re-

At this point permit me a word or two in re-ference to a difference of opinion in regard to the style and significance of the banner used by our style and significance of the banner used by our sister Lyceum of Providence. I am glad that the difference of opinion originated and was put into practice just where it was, for had it originated in other sections of our country, a different motive would have probably been assigned for it. And whilst I have no objections to the change wherever it may be thought desirable by the friends, you will pardon me for expressing a preference for the glorious Stars and Stripes—the only emblem of freedom beneath the blue canopy of heaven, and as such, I think it well to cultivate or neaven, and as such, I think it well to cultivate a reverend patriotism, a devotion to our country's flag, the only country upon the face of God's footstool that has opened an asylum for the oppressed of every land. I am glad to have the opportunity of congratulating the friends of the Ly-ceum in Providence upon the introduction of what,

showers of spring, and the summer's sun has unfolded its petals each succeeding month, until it is casting its fragrance ground, and inviting the attention the only of the younger members of the Lyceium, but it suggestive of thought and instruction that will awaken an interest in the minds of its more advanced members.

But as my suggestion has not yet been adopted only in part by a few of our Spiritualistic associations, its advantages, I presume, have not been properly considered. I shall, therefore, take the liberty of throwing out a few thoughts upon that point, giving my reasons for advocating the change suggested. It is not a subject, I am aware, upon which this Convention can take any action, for legitimately it belongs to each individual association or organization of Spiritualists; but as the representatives of a large number of those associations are present, it may be of advantage to the cause to call attention to this matter. Although what I have to say upon this subject will show that I am deeply impressed with the value and importance of the change, I have not as yet publicly made the suggestion to our own organization, but shall uses all my efforts to hydrog about the word.

I cast one or two lectures in each month upon week day evenings.

There is but one other step we must take, of which I will take occasion to speak at some appropriate, time during the sitting of this Convention, and strides in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal obstacles in the way of our making sprint cipal importance of the change, I have not as yet publicly made the suggestion to our own organization, but shall use all my efforts to bring about the change at the earliest appropriate occasion. It is summed up briefly in two propositions: First, that wherever Lyceums are organized, but two services, or meetings, should be held on Sunday. The first, or morning meeting, to be the Lyceum meeting, which may be held at an hour, say from halfpast nine or ten until half-past eleven o'clock, at which time a recess of five or ten minutes might past nine or ten until half-past eleven o'clock, at which time a recess of five or ten minutes might be given, to allow those children who are too young to understand what is generally presented by our speakers to retire. Then the speaker night give a lecture of about half an hour's duration, upon the philosophy of Spiritualism and such subjects as are usually presented upon the spiritual platform, to all who compose the Lyceum, and the congregation who assemble with them. Let the Lyceum exercises take the place of the morn-

Those who have labored faithfully and earnestly for three years in the Lyceum, and in the main-tenance and attendance upon the morning and tenance and attenuance upon the morning and evening lectures, will say that after the business cares of the week and absence from home except at night six days of every week, it is too much, even of so good a thing as serving God and the angels every hour of the seventh.

But, you ask, how are we unconsciously exhausting the strength of both institutions? I amount to the first later that the strength of the str

swer. In the first place, the Lyceum takes away from the morning and evening lectures its strength by requiring the services of those who would otherwise constitute its choir and its musical attractions; it requires for its working a large number of officers and leaders, and it attracts and invites the parents of its members, and a large number the parents of its members, and a large number of visitors. In the second place, the morning and evening lectures detract from the strength and usefulness of the Lyceum, by making it difficult, in fact, impossible, to obtain punctual constant and attentive officers and leaders. Those who would gladly assist in the Lyceum, and would be valuable acquisitions to it, say, "I cannot be regular in my attendance at the Lyceum, without delar in my attendance at the Lyceum, without de-priving myself of the satisfaction of attending the lectures." And it is too onerous a task to impose upon any one, the attendance upon three meetings every Sunday, especially for those who live miles away from the place of meeting. Upon this sub-ject I speak from observation and experience, and I am satisfied that if the suggestion I have thrown out should be adopted, it would create a unity of interest and purpose that would invigorate, strengthen and unite what are now two distinct organizations in one, and add greatly to their organizations in one, and add greatly to their combined usefulness and success. Our speakers would then be at the morning exercises, but as only a short address would be expected at that meeting, they would be fresh and vigorous for their evening labors. Our children would be taught what they can in no other way be instruct-

I am now brought to the second suggestion I promised to make. It is the occasional maintenance of week evening lectures, of the importance of which I wish to say a few words. But as I have trespassed upon your time already too long, I will merely say but from my observation and experience, lectures upon the philosophy, truths and teachings of Spiritualism upon week evenings reach a class of hearers whose early religious

Mr. Peebles moved to amend by inserting the word "moral" after the word "mental," so that the resolution would read "physical, mental and moral gymnastics." The amendment was accepted

moral gymnastics." The amendment was accepted.

A. E. Giles, of Boston, inquired what was meant by "moral gymnastics." He could understand, he said, physical and mental gymnastics, but he could not comprehend what was meant by "moral gymnastics."

Mr. Peebles replied that "moral gymnastics" were one step higher than physical and mental gymnastics. The more a man knew, the more dangerous he was, unless that knowledge was controlled by the moral and spiritual brain organs. The more power the physical man had, the more dangerous that man was, if he was guided by combativeness and the lower brain organs. To cultivate the mind in the arts and sciences merely did not make true, harmonial men. Some of the most brilliant men in the world had been the most dangerous men—Aaron Burr, for example. He loved children dearly, and looked forward a few years to the time when they would be called upon to take the places of the venerable fathers he saw about him, whose heads were whitening for the grave, and it would be filled. The child's mind was like a sheet of white paper, prepared to receive impressions from ten thousand objects. He (Mr. P.) had heen subjects as are usually presented upon the spiritual platform, to all who compose the Lyceum, and the congregation who assemble with them. Let the Lyceum exercises take the place of the morning prayers, the Psalms, the Litryg, the singing and reading of the lessons in the Episcopal Church, which always precede their morning discourses. I am sure no more appropriate exercises acould precede the presentation of our spiritual lectures than the singing and muste of the Lyceum choir and its members, the reading of its silver-dain recitations, the prayers of its members for health, strongth and a cheerful disposition, presented to an ever-present and all-pervading Delty in actions, in exercises, that are ever answered by an all-wise and beneficent God. If this course is not adopted, we are frittering away the best opportunities of presenting the philosophy and teachings of our glorious Gospel to the thousands, that attend our lexicum meetings who do not attend our lexicum meetings who

Lyceums, and wherever he went, he labored for the upbuilding of the common cause by perfecting the Lyceums. Bishop Purcell had said that if the Catholic church could have the training of the children for ten years, they would have no fear of what Protestants could do by way of drawing them from that church. Roman Cath-olics understood this, and so did the various sects; they talked of the Sabbath-school as the nursery of the church. Yet some Swittenliers the wald is of the church. Yet some Spiritualists (he said it to their shame) were sending their children, Sunlay after Sunday, to sectarian schools, to be aught what they believed to be falsehoods, which taught what they believed to be falsehoods, which had made them miserable and unhappy, and from the bondage of which they had burst only through great struggles. They were sending their children to be chained as they were chained, to be cramped as they were cramped, and to drink in these false doctrines, which would cause them the same anguish and pain that they had suffered. What did such Spiritualists mean? One said, "We have no Progressive Lyceum." They ought to have, Every father and mother could have a Lyceum in their own quiet Sabbath home, and by-and-by, getting a nucleus in this way, they would have a large Lyceum. There was nothing like energy and devotion. When a man said, "I will," every muscle and bone and nerve became like steel, and the whole frame like iron, and if they would rise up in their power nerve became like steel, and the whole frame like iron, and if they would rise up in their power and say, "We will endeavor to locate, organize and support a Lyceum," the work would be half done. In the name of those children whose white feet make music on the starry floors of heaven, in the name of eternal justice, and their children, he begged them to go home with the determination to do more than they had done for this great Progressive Lyceum movement, which was to

from to do more than they had done for this great Progressive Lyceum movement, which was to bless the world with the glory and blessing of the harmonial philosophy. (Applause.) Mr. Finney said he fully concurred in the re-marks which had been made upon the subject of moral gynnastics. They were sometimes told that they could cultivate their bodies and cultivate their intellects, but that they could not cultivate their moral consciousness. There was a class vate their moral consciousness. There was a class of thinkers who thought that nothing but fire and fury could elevate man's moral consciousness, but he had not so studied nature. It seemed to him that in the Children's Progressive Lyceum this great work was to be commenced. The Christian Church had done very little in the cultivation of the moral nature of children, because it did not every hatter. cossity of spreading and extending the Loceum movement throughout the length and breadth of the land, it may be well to refer to some of the prominent throughout the length and deleterous influences of the Orthodox Sunday schools, placing them in juxtaposition with the harmonious teachings of the New Dispensation, as illustrated and exemplified in the Children's Progressive Lyceum. Having myself been identified with the Episcopal and Sunday Sunda

in cramming in but in calling out, and this question of moral gymnastics took precedence of all others; for the moral was the measure of a man. He who was planted on Nature's overlasting instincts of justice would be remembered, though his body were consumed by flames. His spirit would cast a shadow that would reach and touch the far horizon of history. It was the moral in man which made the physical and mental of any value, and in the Children's Lyceums had been instituted a for simile of those societies for the culture of the moral nature of childhood which were in use in the Summer-land. Let us, then, said Mr. in use in the Summer-land. Let us, then, said Mr. F., carry on this moral culture of children, this evolution of the nature of childhood, until it shall be free and pure, and then it will not be necessary that man wade through suffering and tears to personal justice and proper relations with his fellows.

lows.

A. B. Plympton, of Lowell, said that several years ago one or two fathers and mothers said to him, "We must have a Spiritualist Sunday school." They were then sending their children to the Baptist Sunday school; but so convinced were they of the necessity of taking their children from that school and instituting one for themselves that they said it must be done. They went forward and established a Spiritualistic Sunday school, praylogs to the introduction of Andrew Jackson Davis's beautiful organization, in their midst, and he wished that every man and woman in the country could go into the Lowell Lyceum on Sunday morning and feel the inspiration that came from the souls of the children, blended with that of the children in the spirit summer land. He thought they would feel an inspiration that would stell of heaven. Hell was not admitted there—they knew nothing about it. Among other things, the children were taught to reject the use of these and awint with. of tobacco and ardent spirits. A good lady had donated fifty dollars to buy anti-tobacco pledges and have them framed, and the children had aland have them framed, and the children had al-ready taken one hundred of those piedges and were desirous of having more. Two Sundays ago a father came into that Lyceum and 'brought with him a picture of his little boy who had taken the anti-tobacco piedge and was accidentally drowned, as an evidence of his gratitude for what they had done for his boy. There was hardly a dry eye in the circle that day, and the teachers felt well repaid for the labor they had bestowed in that Lyceum.

felt well repaid for the labor they had bestowed in that Lyceum.

This work of educating the children was the most important work they had to perform. Half its blessedness was not known. It was a religious work. When he went into the Lyceum he felt full of prayer; he felt the holiest aspirations come to him from the spirit-land, and his went out also. What else could that be but religion? If the worship of the Father and the bright spirits in the summer-land was not religion, what could he? The Children's Progressive Lyceum was, in his opinion, a moral and religious institution, and was one of the means by which they could raise the community from the low condition in which

was one of the means of which the community from the low condition in which it was at present.

A. E. Carpenter, of Conn., said that he had worked in the Progressive Lyceum and knew something of its value, and he desired to say a few words to the older people who were connected with these Lyceums. He hoped that in all places where Lyceums dxisted all the members of the society were also members of the Lyceum; and he hoped, also, that they would feel that there was a necessity for them to work with the children, not only in the physical and mental gymnastics, but even in the moral gymnastics, in such a manner as to be an example before the little ones. If they expected the children to make much progress in moral gymnastics they must commence themselves; they had a work to do in this direction, and it was a great work.

Mr. Carpenter said that, like his brother from Philadelphia, he preferred the old stars and stripes for the Lyceum banner, rather than the

stripes for the Lyceum banner, rather than the white fing adopted by the Providence Lyceum. He preferred the national emblem, because under it liberty was given to the people of this country in the days of the Revolution, and because under in the days of the Revolution, and because under its waving folds liberty was given to three mil-lions of slaves in the Southern part of our coun-try. (Applause.) And with these incidents be-fore them, might they not expect that under its folds they could give liberty to the souts of men, through the Lyceum? The objection to the na-tional flag was, that it had been used as the em-bles of ware but he accounted it in the Lyceum as tional fing was, that it had been used as the em-blem of war; but he accepted it in the Lyceum as the emblem of war—the war of ideas, carried into the strongholds of old theology, to destroy its fir-fluence upon the young minds in our land. Not long since, he visited the Lyceum in Willimantic, and there he saw some forty or fifty men and women, between the ages of thirty and sixty, who marched round with the children, carrying the flag and keeping time to the music of those dear little children, only three or four years old. An outside observer said, "How childish, how foollittle children, only three or four years old. An outside observer said, "How childish, how foolish, for those old persons to so stoop from their dignity as to allow themselves to go round with these children, carrying a flag!" But he thought of the time when Jesus said, "Unless you become as little children, you cannot enter the kingdom of heaven," and he thought that these people were looking in that direction, that they were being carried back to the days of their childhood, and that their hearts were being stirred with the same feelings that thrilled the hearts of those children with whom they marched. If these Lyceums were to succeed, the spirit of simplicity, love and affection must prevail in them; the old must mingle with the young; and there was no more beautiful sight in the world, than to see the young and the old thus working together for the common good of all, and for the perfection of their own happiness. When he looked upon that scene, he felt that the Willimantic Lyceum would go on and prosper so long as that spirit prevailed within it, and so long as such an example was presented to the children by the older members.

Mr. Carpenter said he thought the suggestion of Mr. Dyott, that there should be a lecture after the other exercises were through was one of the very best and he thought that was the design of the very best and he thought that was the design of

the other exercises were through was one of the very best; and he thought that was the design of Bro. Davis when he said that the children should form in rank before the conductor's stand, when some general question should be discussed, and all should give answers. This, however, was rather sometimes had to do before the exercises were closed. In their Lyceum, this improvement had been made, which he would suggest to others.

After the exercises were concluded, the shildren After the exercises were concluded, the children marched to their seats, and then twenty minutes or half an hour was devoted to the discussion of some question. He, as conductor, asked the questions of the children, to which they responded, sometimes all together, and sometimes not more than one at a time. His experience was, that this was one of the very best methods that could be introduced. introduced. It amounted to the same thing as a lecture, only the responses of the children came lecture, only the responses of the children came in occasionally, and they had an opportunity to express their opinions in regard to the question. He had found that the children entered into the spirit of it, and became exceedingly interested. That was the great difficulty—to keep up the interest. He had been told by some that it was almost impossible to keep up the interest of these Lyceums; but he knew what the matter was: the older members but their interest, and if any children, with this current against them, could sustain their interest, they were better than most sustain their interest, they were better than most

children that he knew. All must work together, and then there would he no trouble. He knew this from experience; and he knew that the children loved to talk of the lessons, notwithstanding many people said that the lessons were the ing many people and that the lessons were the dryest part of the exercises. They were the most attractive and the most interesting part, if the officers understood adapting themselves to the youthful mind. He knew this from experience, for as he had talked to the children in the Lyceum, he had seen their eyes brighten; and when anything were not how readly they exercises. questions were put, how readily they answered and what beautiful, sublime, and, above all, natand what beautiful, and their, and, above all, hatural ideas were brought out from those young
minds! If he was going to study natural theology, he should go right to a child, and ask that
child questions. The responses would be like the
spring from the hillside, flowing from the hosom
of Mother Nature, and give him the knowledge
which the soul so much graved. which the soul so much craved.

The speaker said he had two children over the river, who sometimes came to him, and it did his soul good; and he was trying to make up for the love he lost with them in loving others and working for them, for he felt that although they were gone, they were in the Lyceum above, where others, more loving than himself, had them in their care. He turned, therefore, to the children who are here, resolved to devote his life to their interest and happiness. Do you never, said Mr. C., feel these inspirations glowing up through your souls, leading you to reach out and grasp these beautiful little children, and to say, like Jeaus, "Come unto me, for of such is the kingdom of heaven"? Oh, I have felt it a thousand times; of neaven 7 Oh, I have left in thousand times, I always feel it when I enter the Lyceum. I would recommend you all, if you would learn of heaven and happiness, to work in the Children's Lyceum, and I assure you that you will attain as

Lyceum, and I assure you that you will attain as much of happiness as it is possible for man to attain this side the river. (Applause.)

Dr. H. T. Child said the discussion, thus far, had been all on one side; but there were objections to the Lyceum, and he wished to state them, briefly. These children were becoming orators, and by-and-by all the old, crabbed speakers would be assembled of the whether were becomes the control of the control o and by-and-by all the old, crabbed speakers would be crowded off the platform. (Laughter.) That was one objection. Then he had another, of a personal character. He was a physician, and depended upon the frailty and wickedness of humanity for his business. If these Lycounis were suffered to go over the land, physicians would have no patients. (Merriment.)

Henry C. Wright said that if these Lyceums

were spread over the land, and managed as they should be, there would soon be no drunkards. Not only would physicians lose their patients, but the poor-houses and prisons would lose their inmates, who were carried there through drunkenness. And not only that, but the moral ele-ments would be so developed, and so attracted toward the infinite, the pure and the good, that every man and every woman would be his or her priest, and thus the priesthood would find their vocation gone. Temperance lectures, too, would be done away with, and then, said Mr. Wright, (turning to that venerable ploneer and faithful laborer in the temperance cause, Rev. John Pierpont,) what will you do?

Mr. PIERPONT.-I will make temperance songs for the children to sing. I have one now.
Mr. WRIGHT.—He is abundantly competent for

work. I will stop right here, if he will give ns his song.

Mr. Pierpont declined doing so at that time, but

Air, rietjants.

Air, rietjants.

Air, rietjants.

Air, W. continued, asking what would become of armies and navies, if these Sunday schools were developed and carried out as they should be, the very banners inculcating "peace on earth and good will among men," and teaching the children rather to suffer than inflict suffering, to the wether than kill, and to "overcome evil with die rather than kill, and to "overcome evil with good": If children were taught to give a kiss for

a blow, who would do the fighting?

The speaker said he would suggest to every man and woman to go into the Sunday Lyceum, and make it a meeting for the worship of God by marching round, singing, and recitations. Let them sit down by their children, grand-children, and great grand-children, and let the children feel that they were interested in their concerns, and he could assure them that their children would never lack interest in the Lyzeum. His advice to teachers and all concerned was—Be yourselves just what you want your children to be. Don't teach your children that which you are not willing to practice yourself. Give them a love nature, a God nature, to begin with. Start them on the up grade of humanity, toward God and heaven, and not on the down grade of hu-manity, toward the devil and hell. And in order to do that, set the example. Govern your own tempers; and if you want to teach your children to avoid the devil teach them to avoid anger Take your little ones to your heart; fold them to your boson. I never feel that God is so near to me as when I take a little child in my arms, and the little one twines her arms around my neck and lays her head in my bosom. Then I feel that I am in the hands of God, and that I am a mighty

Rev. JOHN PIERPONT .- The Greek poet Anacreon lived and wrote songs in praise of wine till he was more than 80 years old. I do not claim to be like Anacreon in anything more than my age but I have lately written a few stanzas in praise of water, which may possibly be sung by the chil-dren of your Sunday Progressive Lyceums. They

When the bright morning star the new daylight is bringing, And the orchards and groves are with melody ringing; Their way to and from them the early birds winging. And their authems of gladness and thanksgiving singing; Why do they so twitter and sing, do you think?

Because they 'we had nothing but water to drink.

When a shower on a hot day of summer is over.
And the fields are all amelling of white and red clover,
And the hours bee-base and plundering rover—
Is fumbling the blossom leaves over and over,
Why so fresh, clean and sweet are the fields, do you think?
Because they've had nothing but water to drink.

Do you see that stout oak on its windy hill growing?
Do you see what great hallstones that black cloud is throwing?
Do you see that steam war-ship its ocean way coing.
Aramst trade winds and head winds, like hurricanes blowing?
Why are oaks, clouds and war-ship as a strong, do you think?
Because they 've had nothing but water to drink.

Now if we have to work in the shop, field or study.
And would have a strong hand, and a check that is ruddy,
And would have a brain that is addied and muddy.
With our eyes all bunged up and our noses all blordy—
How shall or make and kuep ourselves so, do you think!
Way, you must have nothing but water to drink.

On motion of Mr. Wright, Messrs, Joslin and

On motion of Mr. Wright, Messrs, Joslin and Foster were appointed to procure the printing of one thousand copies of Mr. Pierpont's song.

Mrs. Annie Kimball, of California, spoke briefly under spirit-influence. She said: As there has been so much said of the banners used by the Providence Lyceum and by others, we will tell you why we personally do not like these beautiful stars and stripes. That banner does not impress the cone carreing means and good will to man us as one carrying peace and good will to man over our laud. Three brothers stand before us in over our land. Three brothers stand before us in spirit-life, who fell in defence of that flag, and they tell us they were cheated and deceived. They were told they were fighting for liberty, and, when they left the other shore, their spirit guides said, "Yon have been deluded, for liberty is a Golgiven inheritance, and cannot be bartered away, because God has given it to every child of his creation!" and they feel that they have fought, bled and died and entered an existence unknown to them—for they knew nothing of that land and to them—for they knew nothing of that land un-til they went there—an existence for which they til they went there—an existence for which they were not prepared, and all because they felt that they must fight for that dear old flag. We would like to see that flag out of our Children's Lyceums. As we said before, it does not convey the idea of peace and good will to man. It has not carried that idea to any part of our nation, but hate has everywhere followed it, as far as we can learn—hate of our brother man. We really feel incompetent, from weariness, to say what is given as to say in regard to the Lyceum in the spirit as to say in regard to the Lyceum in the spirit-life. Very little children and grown men and women and aged men and women seem to be ranged in rows, and all appear to be scholars as well as teachers. That seems to us a beautiful idea, and we do not see why all progressive people should not join in the children's exercises in these Lyceums. The bauners are white, with one bright golden star in the centre; and that star represents

golden star in the centre; and that star represents to the minds of these little spirit children, liberty; and liberty is the jewel called the sonl. We do not feel able to give you the remainder. We have given you what we feel capable of offering now.

Mrs. Jennie Budd, of Massachusetts, said she had two little boys who were one day to stand had two little boys who were one day to stand before the world as men, and, perhaps, to take part in Government, and she felt, like all other Spiritualist mothers, as if she wanted these little boys and every little boy and girl to know something of Children's Lyccums. She had been interested in the subject for some years. Some three or four years ago an aged man in spirit life came to her

and told her of the need of children's Sunday schools. Many times this spirit had come and talked with her little children, and she firmly believed that if they were ever made good, hoys it would be greatly owing to the teachings of that spirit, through her. Everywhere she went she found the churches zealous in trying to do all they could for the heaest of their children; and they could for the heaest of their children; and they could for the heaest of their children; and they could for the heaest of their children; and they could for the heaest of their children; and they could for the heaest of their children; and they could for the heaest of their children; and they could for the heaest of their children; and they can be a considered to the could not see, either, how any one could ask when they can be a considered to see the could not see, either, how any one could ask when they can be a considered to see the could not see, either, how any one could ask when they can be a considered to see the could not see, either, how any one could ask when they can be a considered to see the could not see, either, how any one could ask when they can be a considered to see the could not see, either, how any one could ask when the could not see, either, how any one could ask when they can be a considered to see the could not see, either, how any one could ask when they can be a considered to see the could not see, either, how any one could ask when they can be a considered to see the could not they could for the benefit of their children; and not only were they zealous, but they were endeavoring to make a compromise with the Spiritual-ist Societies. She knew of one place where the Unitarians had said to the Spiritualists, "Stay with us and we will give you a Lyceum; we will adopt the forms of your Lyceum as far as we possibly can!" and in this way they obtained the assistance of the Spiritualists, until they had got from them all they could, and then they took the money to repair their church. These Spiritualists had asked her what they should do, and she had told them it was time to show themselves as Spir-

itualists and go to work.

Mrs. R. said they had talked Spiritualism until almost all their teachers and speakers were tired of it, and now they wanted something to do. It seemed to her that if Lycoums were established throughout the country, it would give them something to do; and if there was a Spiritualist father or mother there who did not feel the need of a Progressive Lyceum, it seemed to her they had got something to learn. Now was the time for action, and she hoped that when this Convention adjourned, it could be said that they had done something. They had met together often, and it had been said of them, that they had talked a great deal, but accomplished nothing, and she earnestly hoped that when the Convention ad-journed, they would be able to say that they had at least endeavored to impress upon the minds of the people the need of spiritual education for their children. If they did not take care of their children, somebody else would. Theological hounds were on the track of their children, wherever they went, trying to fill their minds with the old the ology and to bind them in the fetters of slavery. Never in my life, said Mrs. R., do I remember having been moved as I was this afternoon, when our aged friend stood here and gave us that little song, and above his head were the little spiritual children, dropping, as it were, flowers upon him. It seemed to me that if you could all have seen that, you would have taken hold with a will; and when I know that the children who have passed into the spirit-world are trying to work with us,

The speaker concluded by again urging upon the Convention the importance of establishing a Lyceum in every place where there is a society of Spiritualists. Then, she said, they could take their children by the hand, feeling that they were not only getting spiritual good on Sunday, but physical good—that their bodies, their minds and heir morals were being improved.

Mrs. M. E. B. Albertson, of R. I., said she could

not feel justified to herself without saying some-thing on this subject, for if there was a subject upon which even the Apostle Paul might excuse woman for speaking, it was this; (laughter) and she was not ashamed to speak upon it, with the Bible before her, and all heaven, including St.
Paul looking down upon her, (Loud applause.)
She knew what it was to feel a mother's impulse in the soul; she knew what the love of offspring was; it was to her a love next to the love of her God. She thought it was more difficult for fathers to teach children, from the age of one to ten years, than for mothers. God never gave mothers a work to perform for their children that they could not well perform, if they were true mothers, and sustained true relations to them. She had and sustained true relations to them. She had had some experience in regard to Children's Lyceums. Twelve years ago, the spirit-world gave to her a plan, which she worked out. They had their banners, their crosses, their crowns, and their flags, but the last was the pure white banner of peace. It was made of white satin, with a bread white fringer on the top year a hourtful ner of peace. It was made of white satin, with a broad white fringe; on the top was a beautiful houquet of roses, and a dove perched upon the pole. The young miss who carried the flag was clothed in white, had a wreath of flowers on her head, a pure silver star upon her brow, with the word "Purity" engraved upon it, and as she walked forth, she said—"Who will march beneath Purity's banner?" A public school was invited to attend the chapel, and the spirits gave directions how to proceed in the exhibition. Three teachers of the public schools were there, and several church members—some of them the most bitter opponents of Spiritualism—and they pronounced the scene the most delightful they had ever beheld. One of them said to her, "Mrs. Albertson, you must be a happy woman." "Why so?" "Because you have the power to make so many peocause you have the power to make so many peo ple supremely happy." "The power," said Mrs your whole heart and soul to this cause. one duty that rests upon you, as Spiritualists and

Adjourned to 8 o'clock P. M.

EVENING SESSION.

The evening session commenced at 8 o'clock the large hall being crowded with an intelligent and attentive audience.

A song was sung by the choir, after which Dr Henry T. Child, of Philadelphia, was introduced. Address of Dr. H. T. Child.

Dr. Child commenced by referring to the progress that had been made by the young giant of Spiritualism, since he first made his appearance, in his modern form, in Rochester, eighteen years ago. The old theology, he said, had been broker in pieces, the great question of man's continued existence settled, a desire awakened in men's existence settled, a desire awakened in men's minds to investigate everything—truth and error—and a new religion introduced into the world. The old theology did not care much about the body, provided it got enough of the good things of this world to be comfortable, but now a new era had dawned, and by degrees people had come to understand that there was just as much religion in eating their dinner as in saying their prayers; that if they wanted to have clear ideas mentally sons that we passed through in order to learn the less that if they wanted to have clear ideas mentally.

that they were "conceived in sin and born in injusty," and who impressed that idea upon them to the utmost of their power, were the Dragon and his angels compared with Michael and his angels,

to see God.

He could not see, either, how any one could ask what Spiritualiam had done, when they saw the grand moral influence that had been exerted by it. It had given to the human soul feelings that had never been known before. He took hold of a brother's hand and looked right through him; he was as transparent as a pane of glass. Spiritualism had done that. It was the development and unfolding of the moral and spiritual nature in man, that enabled a brother to take hold of the in man, that enabled a brother to take hold of the hand of another and see through him; and of all the blessings which this grand and glorious system of religion and philosophy had brought to mankind, he knew of nothing so rich, so divine in its character, as that fraternal feeling which it gave, which expressed itself in the kindlest acts of their lives. Spiritualism had made freedom among Spiritualism as that some who could not among Spiritualists, so that some, who could not see any distinction between love and last, had concluded they were all free lovers. When he took hold of a lady's hand and saw right into her heart, he felt there was nothing wrong about that. If that was free love, he was a free lover. They all felt that they had got to have their friends come and look into their hearts, and he believed that would have a good effect, as it would lead them to keep their hearts pure, as people set their houses in order when they knew their friends

were coming to visit them.
Dr. Child said that Spiritualists had been This whole delegation indicated to him clearly that they were a religious people. He believed that God was glad to see them together, because he thought he could not be glad without making God glad—at least, God in him, and he had not been acquainted with any other, and was not been acquainted with any other, and was not anxious to know any other God; he filled him up. He did not believe in the Orthodox God, but in a God who was immanent in everything—as much in a flower as in a man, according to the power of the flower to express it. Nothing but beauty could be seen throughout nature, which was the

could be seen throughout nature, which was the order and harmony of God.

Spiritualism had gone over the country with a rapidity unparalleled in the history of the race. It had been sneered at and abused and disgraced (if it could be disgraced) by some of its early followers, but it had gone right to the hearts of the people, and impressed itself with power on all classes. It brought people out of the Catholic church and the Quaker church, and all the other churches in abundance and then it made a termendous hau abundance, and then it made a tremendous haul, that seemed to bring up all the infidels in a body. It had thus brought together a curious medley of opinions, social, political and religious; but Spiritnalism was becoming popular, and it was no longer a disgrace to be a Spiritualist. It was only to believe that the spirit will live forever only to defieve that the spirit will five forever and cannot be shut out of this world. He did not care whether a man was a Catholic, a Protestant, or a Hebrew, or what he was; if he believed that his spirit lived now, and would live forever, he was a Spiritualist.

B. M. Lawrence, of Quincy, Massachusetts, sang his "Reform Chant," which created considerable amusement, after which Mrs. M. S. Townsend, of Vermont, was introduced.

Address of Mrs. M. S. Townsend.

Those who have listened to our Bro. Child, when they think that his honest, open remarks are the result of his early education, must, if they are in sympathy with me, recognize the beauty of any religion which enables a man to stand before an audience like this and speak his sentiments as plainly as he has done. The Quaker religion teaches us to be honest and sincere in our expressions of opinion, and to say whatever lies in our hearts. I like honesty and sincerity of

one passed before them to another life, they have felt that they have gone from them forever, until Spiritualism, with her grand and beautiful revelations, made manifest to their consciousness the existence of the soul beyond the grave. It comes as a teacher to the world. We have been ignorant of ourselves and of each other. Our religions have been such as to check our progress in learning the human heart. Spiritualism comes in to teach us what we possess within ourselves. I know that many claim that it creates things. nle supremely happy," "The power," said Mrs.
A., "was not mine; it came from the angel-world.
They touched my heart with love." Mothers, (continued the speaker,) as you establish these gions have been such as to check our progress in Lyceums, go each Sunday morning with your children to them. Can you be better employed than in instructing your children? Does it not pay you when you spend an hour with your children in play? If you would see the greatest possible amount of good derived from this instrumentality, you should commence now, and give room whele heart and soul to this game. That is when the sunlight left in his has been accumulated when the sunlight left in his has been accumulated. when the sunlight is let in has been accumulating for a long time; and when we throw up the window and open the blinds, and the sun shines in, we see the cobwebs, and we think, if we do not understand the matter, that the smillght has brought this condition. So it is when Spiritualism hines in from the grand and glorious spheres of the beyond, and reveals to us the dust and cobwebs and darkness of the past, that has been covered up; and because we have been unable to see it until then, we say that Spiritualism has created it. It has only brought it into view, and we must go to work and clean out these impurities, brusl way the dust and the cohwebs, and make our

hearts pure and strong and firm in the right.

But, more than this, it has opened the way for the children, and I feel to night more like talking about that than anything else. We have grown up to years of maturity, and can work for our-solves. When the light has been given to us, we can walk in the path illuminated by that light, if we will. We can shake off our old fetters, and come out disenthralled from that which has bound in eating their dinner as in saying their prayers; that we passed through in order to learn the lesthat if they wanted to have clear ideas mentally, they must begin at the bottom, and clear out the physical system. The church had made a regular stable of humanity, and it had taken a good while to clean it out, and it was not entirely clean yet. A good many had come out of the church with so much of the filth of that stable about them, that it was probable they would not get very clean until they had got out of this form.

It was a good plan to begin early, the speaker said, in teaching a child physical religion. Let him take it in with his mother's milk. And let parents go back before the child was born long enough to clean out every impurity from their systems; let them go down to the bottom, and free themselves from the impurities which for generations had been running through the veins of humanity. Those who went on contaminating the race by bringing forth children under the idea that they were "conceived in sin and born in iniquity," and who impressed that idea upon thom the divine centre, and are inspired from the divine drink in the inspiration from that spiritual fountain which pours out its waters through them baptizing these external elements in holiness and his angels compared with Michael and his angels, in the Lyceum, who were going on the road uppart of the Lyceum, who were going on the road uppart of the Lyceum, who were going on the road uppart of the Lyceum, who were going on the road uppart of the Lyceum, who were going on the road uppart of the Lyceum, who were going on the road uppart of the Lyceum, who were going on the road uppart of the want to know if there is anything about us to shut off God's grand stunlight from these interior, aspiring natures of ours. Our little children from this own spirit and say that Spiritualism had done nothing for him. He took Spiritualism in naturally; he did not have to be inoculated we allow them to grow so, their natures will come out in beautiful, harmonious proportions; and instant of the latter of the latte in naturally; he did not have to be inoculated with it at all; and if Spiritualism had done for him, he could not understand how any one-could ask what Spiritualism had done. Eighteen years ago, there was not a conscious Spiritualist in the land, and now he saw before him a thousand faces, that he liked to look non, for he saw by their eyes that they were not afraid to look at anything this side of Jordan or the other. He saw that they were not afraid of anything—not even of God, still less of the devil.

Numerically, therefore, Spiritualism had increased; but more than that, it had done a great deal mentally. It had opened the eyes of people. There were thousands to whom, in these thirteen years, the apirity had revealed the grand idea, that all the beautiful and sublime truths that have dawned upon the world during all its past history have been by opening, as it were, the windows of heaven, and letting in inspiration, It did not appear that God came very often to the church.

In the dealting in a condition of such a condition of such as condition of such as condition of such a condition of such as conditing through to-day, if this haptism of holimes, conditing through to-day, if this haptism of holimes, condition the spiritualism of holimes, condition of such the weinded to them, through they be allowed the under the world a moral standard, a social standard, a religious standard, a political standard, and and, a religious standard, a political standard, and and, a religious standard, a political standard, and and, a religious standard, a political standard, and the clare to the world a moral standard, a political standard, and and, a religious standard, a political standard, and and, a religious standard, a political standard, and the such that standard, and such the such that standard, and they be extended to them, throw the world a moral standard, a political standard, and they see a standard, and they see a standard, a political standard, and they see a standard, a political standard, and they see a stan

that I am but a child, asking for that which I need; asking for an opportunity to grow, lift smund this central spiritual existence that constitutes me an individual. I want to be true to every department of my nature. I want to go out in every direction free, grandly free, I don't want to be limited; I don't want to be governed by fashion; I don't want to wear these long, miserable garments, that are trammeling and hinding my body, fettering my energies, and making me less than a true physical woman. I hate and despise them. (Applause.) And yet, were I to stand before you clothed in garments such as my better nature dictates, many of you would turn from me with scorn and disgust. I know it, I feel it. We are cramped by these things, and our children, unless we protect them with all the energy of determined manhood and womanhood, will grow up cramped in the same manner.

Now I pray that these Progressive Lyceums, which are the seed of a grand tree that shall spring un as the old tree of liberty in the past, and spread its branches all over America and all over the world—I pray that these Progressive Lyceums may be established in every community where there are children enough to say, "We." If there are but two, give them the benefit of the liberal education that comes from the Progressive Lyceum. Let their little natures go out in every di-

are but two, give them the benefit of the liberal education that comes from the Progressive Lyceum. Let their little natures go out in every direction. Let their little natures go out in every direction. Let their bodies grow naturally. Give the little girls short clothes, and let them grow up feeling that it is right to wear them, thus making them strong physically, and rendering them capable of doing their work. I am tired, and weary, and worn. And why? It is because I am bearing about these pounds of clothing that crush my physical energies and make me weak and tired. My back aches, my shoulders ache, and I ache all over, because I am bearing the burdens that custom compels me to bear. (Applanse.) This is true, my sisters; you know it and feel it. Go to your my sisters; you know it and feel it. Go to your homes, drag your long skirts and your crinoline when you are at work, go up stairs and tumble headforemost, because your clothes are long and headforemost, because your clothes are long and you cannot escape them; and then think of your children and go to work in this grand and mighty movement. Spiritualism demands it. Not the Spiritualism alone that we, as a people, claim as our religion, but the Spiritualism that humanity needs everywhere the world over. We want to be true to our noblest natures. We want to do all that Coal head solved as a beings. all that God has designed us to do, as beings created in his image. We want our poor human hearts bound up when they are wounded and bleeding. And, oh! how well I know what that suffering is! Oh, how it comes to us in all the reations we sustain in life! How much these subjects need to be investigated, that our children may be saved from these sufferings that we are passing through! As I journey through the world, I see what there is behind the great curtain of I see what there is belind the great curtain of life. We are living lies. Society is a great lie, in its professions to the world. It professes to be respectable. It is as immoral as the deepest depths of degradation. We all know it and feel it. Do you want your little darling children, your sons and your daughters, to go out into the world, in the midst of the slime and filth and degradation that fill the streets of our cities and roll through our land everywhere? God knows that your hearts are better than this. How are you going to save them from it? By building up the strong manly and womanly energies of their individual natures; by allowing all their faculties to come out in their heautiful proportions, and thus making them a wall of defence within themselves. This is what is wanted, and this is what Spiritualism teaches to me. It is doing good. If it had done nothing more than establish the Progressive Lyceum in the world, it had paid for its coming

Lyceum in the world, it had paid for its coming in that. If it had done nothing more than convert one man who had been infidel to the immortality of the soul to a belief in the existence of the soul beyond the grave, it had paid for its coming in that. If it had done no more than to take one noor degraded being up out of the ditch of degradation and place him upon the platform of virtue and manhood, it had paid for its coming in that. Why, Spiritualism has done everything. It placed John Brown in the position he occupied—thrown that the great every of milital, confusion like a positive of the state of the st into the great ocean of political confusion like a pebble, that sent the waves thundering to the shore, until the nation trembled to its very centre, and civil war came forth. Many people look upon that as the great trouble of the country. I look upon it as a grand and mighty power that has stirred the youthful nation to its very depths, and brought up the mud and mire. (Applause.) I thank God that civil war has rolled through the thank God that civil war has rolled through the land, though I am a peace woman. My heart is full of peace, full of charity for all; yet, as the world now is, I see that war is a grand necessity, and acknowledge it as such; for I see that it has stirred up the depths of the nation, and in doing that, it has brought about those afflictions of the human heart that purify it and make it nobler and stronger, and bring it up into a position which will enable it to stand upon a real peace platform. If you do not want your children to go to war. If you do not want your children to go to war, then give them the Progressive Lyceum, and give them that religion which will make them peace loving. I believe that is to be one of the triumphs of Spiritualism, and I thank God that my eyes see the work, and that I can feel in my heart that it is bringing about this grand and glorious result.

I see how much Spiritualism has done in the world. It has shaken the old dogmas and creeds, until they begin to look like old leaves that have lost all the heauty of their autumnal colors. Peo ple are crying out for a religion of substantial freedom, and they can only find it in the depths of their own souls; not in any organization for religious purposes, but only in their own souls. It is within us that our religiou exists; it is in our hearts that our Saviour lives and reigns. Men and women are beginning to realize that it is so. Spiritualism is doing its work. I see, as with prophetic eyes, that it is going into the social relations of the world, and the misery, wretched-

ness and degradation which are now hypocriti-cally covered up will be brought to light, and

faithful husbands and wives, are as treacherous as the very flends of darkness. But I tell you,

Spiritualism will bring men and women upon another platform. We have got to be true hushands and wives. We have got to be true parents, and thus give to our children a nobility of character that will constitute them men and wocharacter that will constitute them men and women such as we want to see.

Spiritualism comes to us teaching its lessons by experience. I believe in the doctrine of Dr. A:

B. Child, which is laid down in his book, "Christ and the People." I wish every man and woman in this audience would get one of those books and study it for themselves, for it is a grand Bible for them. I believe that doctrine, because I feel it in my own nature. When I come in contact with people who suffer, if I have passed through sufferings like those which they are enduring, I know how to sympathize with them; I know what their wants are. If anybody is poor and suffering from poverty, I know how it feels, for I have been poor. If anybody is suffering from heart-ache, from poverty, I know how to feels, for I have been poor. If anybody is suffering from heart-ache, from afflictions, from trials and disappointments, I know how they feel; I, too, have had those experisem has brought them to me. I thank God that I have been afflicted. I rebelled, perhaps, in the moment of my agony. I said, "Oh, Father, let this cup pass from mel" But when I go down into the deeper recesses of my soul, and read there what it was for—that it was a lesson to lead there what it was for—that it was a lesson to lead me into some better way—then I thank God for it.
I have had many such lessons. There is not a
being upon the face of the earth who can come to me, to whom I catinot give my hand with the strongest and most earnest feelings of sympathy and charity. I have no spirit of condemnation in my soul for any being, no matter what he or she may have done. Their acts were the result of circumstances. I know from my own wants and aspirations, that no man, woman or child wants to do wrong, wants to be low, degraded and despised. All want to be better than they are. As I feel that want in my own soul, and find circumtances sometimes contending against it, I see that it is impossible for me to be all that I want to be; and I know from that experience that others meet the same difficulties. So we find it all along in our lives and these experiences are lessons to us, which draw our hearts nearer and nearer together. And when we come into that

when, I say, we come topo that sphere of divine love, when our healts see bound together by this love, we shall work together for the good of each other. Just so far as we are separated by selfish motives, by those influences that spring up among than between us, just so far we lose that around happiness which gives to us the highest and noblest enjoyment that the soil can realize. They let us work for the Progressive Lyceums, they let us work for the Progressive Lyceums. Let us feel that all these beautiful things will be because that the soil can be used to the control of our children in They let us work for the rrogressive Lyceums. Let us feel that all these beautiful things will be wrought out for the acception of our children in these Lyceums. Let them be established in every town throughout the country, and let the older ones. town throughout the country, and let the older ones come down from the platform and mingle with the little children, working with them, and learning rich lessons from them; for I can assure you that their little lips will give utterance to might that their little lips will give utterance to mightier questions than our heads are capable of auawering. They will confound us with their questions. Let ha, then, work with the little children,
learning our lessons from them, and giving them
such leasons as we are capable of giving. I
assure you, that if we do this, if we make our religion practical in our daily lives, we shall never
he sorry we have become Spiritualists, even be sorry we have become Spiritualists, even though we may not, perhaps, stand before the world in so favorable a light, at the present time, yeeditime is coming when Spiritualism, with her grand
the and mighty light will stand triumphant, waving her banner of peace over every land, and folding her arms around all God's children everywhere. (Lond applause.)

The question was then taken, and the resolu tion adopted.

Another song was sung by the choir, after which the Convention adjourned, to meet at Rocky Point on Thursday.

[To be continued in our next.]

By special request, we print in advance of the time it would appear in regular course in the report of the proceedings of the Convention, the following able speech. It will arrest the attention of the reader:

THE FUNDAMENTAL PRINCIPLE OF MORALS

An Address by J. S. Loveland, at the National Convention of Spiritualists, held in Providence, on Saturday Evening, August 25th, 1866.

[Published by special request of the Convention.]

Mr. President, Brothers and Sisters of the Conven tion—I do not propose to entertain you with any attempt at eloquent speaking at this time, but to call your attention to one of the most momentous practical questions pertaining to the New Dispen-sation; for that Spiritualism constitutes one, is the conviction which has brought us together in this Convocation.

And, without wasting words in preliminaries, I will come at once to my theme by announcing the following Proposition: The time has fully come when Spiritualists are imperatively required to place before the world a statement of the basic principles of their philosophy; and especially that one, or those which constitute the foundation of

By morals, I mean the relations and duties of man to his fellows, as measured or defined by an absolute standard, or rule of right, or justice. That such a rule exists, must exist, is clear to every logical thinker, though to the ignorant it may not be so evident. The omnipresent manifestation of the feeling of right and wrong—good and evil the unceasing efforts of man, in all his systems of religion, government and society to attain his ideal of moral perfectness, together with the perpetual reasonings of the moralist, all conspire to prove the existence in man of a moral nature: or more strictly speaking, a moral faculty of his spiritual nature.

I do not propose to enter upon the question, how that faculty, or instinct, is awakened, or brought into activity in the human consciousness, but to say that its existence being proved, as it is, and, in some form, acknowledged by all people of all ages, it must follow that an intelligible and logical statement of fundamental, moral principles is possible; and, consequently, the great outlines of moral order, or social reciprocity are susceptible of clear and accurate definition.

To deny this, is to assume, either that there are no absolute principles of moral rectitude, or that they are impossible of perception and definition. But there are few, or none who will take the first position, and the second one will be fully considerate the second one will be fully considerate.

cred in the course of our remarks.

Considering, then, the existence, in man, of a moral sense—the possession of renson, whereby he is capable of vast and almost unlimited scope of induction and analysis; as well as that philosophic power, which deductively traces down through all their ramifications and amplifications, the ideas born in the profound depths of his spiritual consciousness, there is, there can be, no stating the fundamental principle of morals.

But you ask me, why are Spiritualists especially required to do this work, and do it now? For many reasons, and among them the following:
(1) They have entirely discarded all the standards
and authority, which the world has hitherto received as valid on this subject. The will of God, supernaturally revealed in the form of statutory supernaturally revealed in the form of statutory laws, or preceptive injunctions, has been the world's only standard of morals, and is the only one of which it has any knowledge to day.

To be sure, moralists have talked of "the fitness of

things"—"the greatest amount of happiness"—"the greatest amount of happiness"—"the greatest number." etc., etc., but their real standard has been the Divine Will supernaturally revealed. It needs no argument supernaturally reveated. It heeds no argument to prove that Spiritualists have discarded the whole system of supernaturalism; and, of course, all that depends thereon goes with the central, fundamental proposition. We may admit, do adtruthfulness and nobility of purpose will come instead of that which has been. Men will be true to their wives; wives will be true to their husbands. It will not be mere profession and mockery, as it is now. I see and know how these things are, and I am beginning to have courage mit that there is truth in many of the moral pre-cepts of the old religions; but to attempt to encepts of the old religious; but to attempt to enforce them on us, upon the plea that God has specially spoken them, provokes only a smile of incredulity, or contempt. While, to some extent, admitting the justness of many precepts, we totally ignore the assumed principle on which they are supposed to rest. All persons agree that murder is wrong; but if the question is asked, why is it wrong, what constitutes wrong per se, and where is the standard of measurement? We are at any baye no change. The Church, realies at enough to speak of them. (Applause.) I see that men and women who profess to be devoted and sea—we have no answer. The Church replies at once, God's will, and is satisfied with the answer. We reject that answer, and, therefore, lay our selves under the strongest obligation possible, to durnish a complete solution of the problem. To destroy the foundations of the world's morality, and give it nothing in exchange, is, to say the least, of very questionable utility, even, it moral turpitude is not involved therein.

To evade, or postpone this work, must carry the idea, and deepen the already existing impression that the leading Spiritualists aim only at sapping the moral principles of community, in order more the moral principles of community, in order more easy of accomplishment their own selfish and unprincipled purposes. I am unable to say that such an inference would be unjust, unless we confess our inability to do the work. Such a confession, however, would be a tacit acknowledgement that we may be mistaken in our rejection of the old idea.

(2) Another reason is, that Spiritualists are continually affirming the moral character of persons, institutions and conduct. It is doubtful if we are not on a par with the old Church in this respect. We are especially severe upon the Church and its doctrines and measures. And not only so, but among ourselves we are extremely sharp and 86-verely denunctatory. To illustrate this I will cite but one instance. Spiritualists, as a general rule, admit and declare that our present semi-civil and semi-religious system of marriage is, in many, very many particulars, wrong, outrageously wrong. But we denigance Free-love as extremely, wicked; But we denounce Free-love as extremely, wicked; and those who separate from husband or wife are suspicious characters and to be jealously watched. Again, it is rejeatedly declared that persons living together in legal marriage and not "congenially matted" or "conjugally married," as the phrase is, are guilty of adultery, nay, of prositution in its worst form—that they are selling themselves for life instead of a single night! In these particulars we are affirming moral quality of actions, and moral merit and demert of persons. Now, what is the standard of measurement in these gases? By what rule do we presume to call. these cases? By what rule do we presume to call the varietist or Free-lover, licentions—a had man or woman? What is our authority for pronouncing unloving marriage as prostution? And, if sphere of divine love; (you may call it "free love," or woman? What is our authority for pronounce if you please; I have no objection to that term; when properly defined, for "God is love," and if in him we "live and move and have our being," those who discard it? Nothing can be clearer so far as God is free, we are free in his love,)— each lfish

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ligious training, as our morals. If right or wrong to all such looseness in morals. If right or wrong be affirmed, I demand the principle which makes it so, and a demonstration susceptible of appreciation by every mind able to comprehend a logical statement. And I insist that before Spiritualists

to abide the application of our own principles. As it is, we affirm one thing in principle and another in practice. I am not satisfied with such an inconsistent and shuffling course. I want a moral standard, not as a despotic ruler, but as an acknowledged and demonstrated exponent of our conception of moral truth as a body of progressive

(4) There is still another reason demanding this at our hands, for it is impossible to understandingly adjust ourselves in any form of rela-

standingly adjust ourselves in any form of relationship or action, till we agree upon some central, or basic principle of right.

We have formed a National Organization. We are forming, and are urged to form local societies. Upon what basis? Do we come under any obligations to each other by such association? In fact, does man owe any duty to his fellow-man; and if so, wherein, and why? If every human being is sole sovereign of him, or herself, on what can we predicate obligation? And if organizations are based upon that theory, are they any thing more than mere measures of temporary expediency? Indeed, can there be any rightful government of any kind, except simple, voluntary associations, from which any member is at perfect liberty to withdraw at any time? Is not secession an indefeasible right? Is not all government despotism? What right has a majority to associations, from which any member is at perfect liberty to withdraw at any time? Is not secession an indefeasible right? Is not all government despotism? What right has a majority to rule a minority? What right has any man to claim ownership in the soil? What right have legislatures to tax me against my consent? These, and a host of analogous questions, demand solution, and must be answered before we can enter upon arrangements which relate us in social positions with each other. In this Convention, was there not a secession last year, on the plea that it abridges and restrains the liberty of individuals? What right have you, as a Convention, to say that one person and not another shall have the privilege of speech on this floor? You cannot that one person and not another shall have the privilege of speech on this floor? You cannot answer even this question, without defining the central principles of all morality. And, before any great progress can be made in our associations, we must understand whether they rest upon principles of organic right and order, or on the sheerest makeshifts of an ever-changing, uncertain expediency. The fact is, that we Spiritualists, by repudiating the only standard of morals, which is ostensibly absolute, (that of the Church) and neglecting to affirm another in its strend have thrown ourselves essentially into the lestial extast, filling the celloing arches of boundstead, have thrown ourselves essentially into the school of expediency. Nor can we defend our position and voluntary participation in the existing governmental and social conditions of society statement of that ideal as a standard is, equalon any higher ground than that of Jesuitism—
"the end justifies the means." To attempt to build the new on the rotten foundations of the old, is supreme folly. To dream that the shallow democracy of the politicians of to-day can furnish through fear. the substratum of principles, whereon to rest the fabric of a Universal Dispensation of Spiritual Life and Power, is madness of the wildest type. Such, however, must be the result of present efforts, unless we pause, and, in the first place, settle what is primary or fundamental, before we commence our superstructure. Moreover, we shall forever find ourselves involved in paltry altercations upon questions of no general interest. We shall be surfeited ad nauscam with speeches, in which the personal pronoun I is the oftenest used, and the most emphatic of any term in the discourse. We shall exhibit the sorry spectacle of the personal envy and selfish ambition of little minds, elbowing askle the market of the principles of eternal statement.

racy. Still it is partially true. True, so far as it goes. But, if left to stand alone, without being complemented by some more comprehensive and universal principle, it leads to absolute disorganization and anarchy. Its vital defect, as an absolute basis of morals is, that it overlooks man's unity in its vehement affirmation of his individ-uality. If man be an absolutely independent sov-ereign, he is under no obligations, owes no duties, has no claims upon his fellows, save those which grow out of mutual agreement. The only claim has ever been the case before. grow out of mutual agreement. The only claim has ever been the case before. In as ever been the case before. But, without recapitulating, or restating the argument, allow me to conclude with the following the exercise of his freedom. This is the pute, athelstic view of the question. It completely ignores the spiritual unity of man—that his social faculties as much demonstrate the necessity of a social organization, as his selfish instincts prove him to be an individual. Shallow pretenders to philosophy often talk of resolving society into its original elements, as though suciety was a work of art, or a mere mechanical contrivance, gotten up by some scheming persons in the past, purely from purposes of expediency. But the social institutions of men are legitimiste, matural growths. The New Dispensation, embracing as it does the profound philosophy of the age, sees and demonstrates the impersonality of the central, spiritual nature of man, and of Reason its subliment function; hence, because of this attribute of universal-tree heads of the age netwelly as it to be contral, spiritual interest in the model rate. tion; hence, because of this attribute of universal-

ism; has functions pecuniar we summer to the second transfer of the second transfer of the Diviners can never give itself man. I device the second in any one, human, seling, a God volces himself in ceaseless variations in the individuals of the race, though never breaking the oral

we recognize moral qualities, while it is equally clear that we have no well defined and acknowledged principle at the bottom, but merely our own individual tastes, judgments, notions of worldly expediency, or the prejudices of past religious training, as our moral standard. I demur to all such looseness in morals. If right or wrong be affirmed, I demand the principle which makes it so, and a demonstration susceptible of appreciation by every mind able to comprehend a logical attenuent. And I insist that before Spiritualists is ao, and a demonstration susceptible of appreciation by every mind able to comprehend a logical statement. And I insist that before Spiritualists assume to judge and nunish, by any species of unfavorable discrimination or social extracism, any person whatever, they shall first define the principle of moral right entitling them to pass sentence and inflict punishment. I have cled this subject for illustration, because it is made the great objection to us by the outside world, and is the greates cause of ill feeling and scandal in our midst, and, also, because, by publications scattered all over the land, the impression is sought to be made that Spiritualists do not dare to meet the issues involved in this subject. When our moral standard is defined it will cover, if true, all possible particulars of special action.

(3) But the imperativeness of this demand will be more evident when we remember that multitudes of Spiritualists, in a crude way, to be sure, have already affirmed in theory and, to some extent, practically, a basis for morals. This is done, in a sort of negative way, when all creeds and institutions are reputated which are from within ourselves. These concrete, declamatory utterances of mediums and lecturers, when reduced to logical precision, meaning this, and assert personal freedom in the largest sense, and refuse to allow any limitations and lecturers, when reduced to logical precision, mean simply this: that man is, in and of himself, rightfully free to exèrcise each and every one of all the faculties forming his individuality, in accordance with their own spontaneous or natural gravitation, without hindrance or interference on the part of any person or persons whatever. This is the clear, broad statement, without any limitation or qualification, and, if true, will admit of no limitation which is not materially and logically contained within tiself. Examining the proposition or qualification, and, if true, will admit of no limitation which is not materially and logically contained within tise profoundly conscious of the tidal throbbing of the great, soul-life of the Universe; where, instead limit of any man's freedom of action is where it trenches upon the equal freedom of another. A single glance will show us that such interference could never occur in a healthy condition of the human faculties. The above statements are quite the man faculties. The above statements are quite the fact; for, instead of ideally contemplating and popular, and constitute the crude theory termed requiring the equal good of the whole, it allows could never occur in a healthy condition of the human faculties. The above statements are quite popular, and constitute the crude theory termed that this theory meets us continually in the speeches and writings of a large unmber of Spiritualists; and, if it contains the absolute truth of man's moral standing in the universe, then it each one of which, in its ignorant egotism, fancies that the health of the man of the first fundamental affirmations. Such is the fact; for, instead of ideally contemplating and securing the equal good of the whole, it allows of the one of the whole, it is ignorant egotism, fancies the description of the whole, in its ignorant egotism, fancies itself the me while Good and the universe constiought to be clearly defined and all its logical applications succincily stated, and we be prepared tute the not me, declares and proves God to be to abide the application of our own principles. As it is, we affirm one thing in principle and another sum total of all other terms—that the affirmation of the me, by man, whether it be the cogito, erg sum of Des Cartes, or the "I still live", of Danie Webster, is the outshining of the Divine Life in evolution—that the affirmation of the not me, is the limitation of the sphere of its individual func-tions—that men are, therefore, the related and coordinated potencies of the Divine Nature, and coordinated potencies of the Divine Nature, and in the deepest, nay, in the only real sense, they are exponents of each other, and equal factors of the common universal multiple, which is Deity. To the man of the New Era, therefore, the ideal possibility is, to become, in conscious realization, what he sees himself to be in essentiality of powers and faculty. Instead of stanking was a properly described in the control of t

workers in the field. These repugnant features of the old, we wish to avoid in the new, and it can only be done by building on a new basis.

(5) But we may urge our general position still more strongly, because the New Dispensation, in its genius and inspiration, contemplates a vastly higher, ideal standard of moral excellence; and a sublimer practical exemplification thereof, than is possible under the old the substitute of the contemplate of th more strongly, because the New Dispensation, in its genius and inspiration, contemplates a vastly ligher, ideal standard of moral excellence; and a sublimer practical exemplification thereof, and a sublimer practical exemplification thereof, than is possible under the old system of the Church. We have already seen that a large class of Spiritualists adopt the extreme notions of Individual Sovereignty. Nor is this strange, for it is the logical outcome of our defective Protestantism and its legitimate child, our spurious Democracy. Still it is partially true. True, so far as it was a love, it is in the use of power, exhaustless in love, how can they but influence us in the way of progress. And, how can we fail of being transformed into the perfect man, whose acts are all from universal love, directed by the wisdom from above. Heaven is not merely for us, but, with all its resurres of countless ages of life and experience, is with us, and fa us. We are the deputed ways. ence, is with us, and in us. We are the deputed masters of all its power, to aid in our own growth

and the progress of the race.

To these means, we may add the experience of pat ages, together with the advanced philosophy, science and culture of the present, all synchronizing with the decadence of old systems, and the means of culture incomparably more ample than has ever been the case before. But, without recapitulating, or restating the ar-

from Chamouni is considered the most tollsome ity, he as naturally gravitates into social relations as he fulfills any individual tendency what ever. Social association is as normal and necessary to man as personal existence. The social relations is a normal and necessary to man as personal existence. him on the auminit immediately. One bushel of Society is not a compact of equal sovereigns, but a phase of humanitary evolution. If the individual man, as a physical or intellectual organism, has functions peculiar to himself, so has the social man, or society. The Divinences of the ton? The forces of nature overwhelm those of

The gayest smilers are often the saddest weep-

Children's Department.

BY MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

"We think not that we daily see
About our livertine, angels that are to be,
Or may be if they will, and we orepare
Their souls and ours to meet in happy sir."
[Lkion Hust.

[Original.]

A SONG OF CHILDHOOD. BY MARY A. WHITAKER,

Oh many are the gladsome sounds E'er falling on the ear, At which the heart with rapture bounds, While starts the trembling tear. Some love-note pure, some cheering call, To make our souls rejoice; But dearest, hollest of them all. Our own sweet mother's voice,

When far away from that de ir home Made radiant by her smile, Her prayers still bless us as we roam, Her words we lisp the while. And if from other lips there flows The blessing and the prayer, Though kindly greeting friends bestow, We miss her accents there.

Her songs of love, when others sing, Lose half their magic power; To her our thoughts will fondly cling In every passing hour. Where'er our wandering footsteps stray, Whatever be our lot, That angel voice our hearts doth sway. It cannot be forgot.

[Original.]

RUTHIE'S SUNDAY-SCHOOL.

CHAPTER IL

"Of course, it is a shame," said Jim, "that Ruthie should be spending her time with those dirty brats! Now if she had a nice class of genteel girls-why, I would n't mind coming in as assistant; but that set-ba-ah!"

And Jim said this with a chivalric air, as if he was trying to protect his beloved sister from some degradation,

The spring sun was shining in through the bay window, and lighted up the beautiful parlor with a glory greater than the jets of gas could give. Ruthie sat just in the sunlight on a low stool, with her head resting on her hand. Her face could bear the most brilliant light, and its beauty not be lessened; and she really looked, as she sat there, more beautiful than any of the pictures that hung on the walls, and there were among them many fine specimens of art. Uncle John, in his easy chair, was twirling his fob-chain.

"Jim," said he, "you are partly right; for our Ruthle might well be coveted among the best and most refined, and her work there would be natural and easy; others could do the rough work of teaching those rude boys and girls. But where are those that will do it? Ruthle has a will." "But, uncle, it's a shame for that Mr.-what do

you call him?—to be telling Ruthle such stories about the necessity of self-renunciation; you know as well as I it's all fol-de-rol,"

"Oh, Jim," said Ruthie, " how can you talk so! I'm sure I am not too good to teach anybody; and if those are not God's children just as much as I am, then I am sure there's no use in believing anything.

"Of course, of course," said Jim. "That's all very beautiful to talk, but come to fevers and horrid diseases, and all that sort of thing, and I think it would be as well to regard the lines that the Lord has already drawn. The fact is, he do n't mean us to mix up matters, and makes true distinctions."

"The truth is," said Uncle John, "Ruthie ought not to be teaching all rich, or all poor, all refined, or all coarse. There is one place where all should unite, and that is in learning the great lessons of it as was the healthy tint on the cheeks. right and wrong; and I've been thinking what a mistake it is to divide people into castes, and to think that they must have separate instruction. Look at that sunshine; it lights up our Ruthie's brown hair no more brilliantly than that of the beggar in the street. One sunshine is as good for the poor as the rich; and just so it seems to me the spiritual light shines equally for all; ragged clothes can't keep it from shining, and gay dresses can't make it more brilliant."

"Of course, of course," said Jim. carelessly: but Ruthle's face lighted up with genuine delight. There had been a hot contest about Ruthie's school, and Jim had used all his influence to urge her from it. She loved to fulfill every wish of his,

and she did not know what to do. "Supposing we compromise," said Uncle John. Ruthie shall not insist on all miserable urchins from the street, and you shall not insist on all genteel, fine young misses. Let us try if there is not a power within us good enough to represent the sunshine, and bless all."

"But, uncle," said Ruthie, "the girls Jim likes won't come; they all hate Sunday schools,"

"Now you let alone an old man for influencing the girls; of course they won't go where there is no attraction. Who blames them for not being drawn by the iron cords of the catechism? Try the golden and silver cords of a handsome young man, and a dear, sweet young lady, and don't you think they'd come?"

"But, uncle, Jim won't---" "Wait and see. If you will enter into my plans we will try what can be done even with refrac-

tory Jim." "I'll be turned into a dancing-jack, but I won't dance after the tune of your solemncholy captain, the parson, and you know that;" and Jim turned on his heel.

"But if the Murrays, and the Simontons and dancing-what then?" said Uncle John: but Jim was gone, and Ruthie stole up to the side of the old man, and, putting her hand in his, looked up into his face.

"So you are asking my plan, are you? Well, you've no trouble in getting all your friends together when you wish, have you? I propose that we try to get all those nice young misses that Jim speaks of together, and see that they bring all the nice young men."

"Then we must have a party, Uncle John." "Let us call it something better. Let us have festival-a regular old-fashioned May-gathering; but don't say that it has anything to do with Sunday-school."

" But, uncle, they will want to dance!" "And why not? The leaves are dancing on a thousand trees at this moment, just for the love

of motion. Why not all the girls and boys, too, if they like it?" " But Mr. Frill says that dancing is so foolish;

an entire waste of time, and ---" "The question is not Mr. Prill, Ruthle; is dancing Let me whistle 'Soldier's Joy,' and your very on my heel and went away."

fingers answer that it is. You want to be up and in motion; it is as natural to you as to run or to walk. If it is not untural to Mr. Frill, it is because he is either too lazy or too morose. But did you ever think, Ruthie dear, that nobody could tell no what it is right for us to do? We must feel it. Look at those flowers in the hanging basket: it is just as natural for them to open to the sunlight and to give forth their fragrance, as for girls and boys to love the sunshine of each other's company; and if you were to put those flowers into a dark room, they would grow sickly and have little beauty. Just so, if you do not give boys and girls what they need, they will not show those levely traits of character that they might express."

"But, Uncle John, do you really think that I ought to give up my class, and have festivals instead?"

"I think that the work of teaching children the blessed truths of the spirit is too great for even so good a girl as Ruthie, and that we ought to have the best help we can get. But first let us have the festival; and let me tell you to remember that God is teaching holier lessons through the sunshine and flowers of this levely spring-time, than Mr. Frill and all his brother clergymen can find in the catechism; so you need not fear while you are at work that you are not doing a good and holy service to God and the truth."

May-Day had come, and a morning mild and beautiful shed its soft, hazy light over the town, and u.ade even the streets, with their rows of trees, look as if they were offering their praises to the beautiful and good. The hall was already well filled with the very best and most fashionable people of the place, for ail had entered into Ruthle's plan, as Uncle John wished it called, Not one of Jim's nice young ladies was absent, and as gay as a parterre of flowers they looked. with their pretty spring dresses. It was quite a wonder, for one unused to such a sight, to see the dainty bows of ribbon, the flowers so much like Nature's that one imagined their odor must be as sweet, and the frills of lace, and the hanging beads, that the young ladies know so well how to arrange with such happy effect. Uncle John insisted that it was very beautiful to see so much art displayed, and not at all proof of vanity or

And there was no lack of young men to do honor to so much loveliness; and there were little children, that seemed like the buds that gave more beauty to the lovely flowers. The refreshment of coffee and cake being served, there was a silence, as if something was expected, yet no one knew what, when the wide doors opened, and in marched fifty children with branches of green. and green garlands on their heads, and forming a square at one end of the hall, they sang a spirited song, and waving their branches, they formed again into line and marched to seats all arranged. These were the children of the poor, that Ruthie and Uncle John had gathered from the streets and invited to come, if they could obtain respectable garments to wear. It was surprising to know how much easier they could get something suitable to wear to what they called a party than to a Sunday school. Not one was untidily dressed, and with their pretty ornaments of green they looked like fairles of the Festival.

It was no trouble to the fashionable girls and the genteel young men to serve them to cake and bread, and before long many were in the group of children talking and laughing, and even one of the proud Simonton girls had four little ones about her telling them a story, and asking about the pretty wreaths that they had wound. And Ned Simonton and Jim were not far off, looking at Ruthie, who was proposing that they have music and a dance for the children.

Oh what merry faces and joyous feet went through the simple measures of "down the outside and up the middle." And as Uncle John looked on, his very hair seemed to be dancing, and the tips of his fingers laughing; for all his nice young men and gay girls were helping the little ones through the mazes of their dance,

Soon the children gave way to the older ones and an hour of dancing made all hearts glow with a warmth as becoming to the eyes that revealed

"Now is my time," thought Uncle John; crossed to Ruthie and whispered, "ask the best of them to come next Sunday morning; do n't say what for."

And Ruthie asked the Murrays, and the Simontons and others, and even Jim, and all consented, and the little children eagerly answered in their eyes; and the group gathered from the homes of the poor, wondered if Sunday would not be tomorrow.

The Festival was over, and every one was delighted, and wondered what was the reason that Ruthie knew just how to make everything pleasant. There was much wondering what they were wanted there on Sunday for, but no one objected to going, not even Jim, who declared the Festival was the best entertainment he had known for many a day.

"But those dirty brats," suggested Uncle John, with a roguish twinkle in his eye.

"Why, they were as fine boys and girls as I want to see. If I didn't believe every word that Ruthle says, I shouldn't think it possible that they belonged to the 'rough souff.' But I do believe it was only the wreaths and the few flowers that set them off."

'You will learn some day what Ruthle has already learned: that there is something that makes a human being besides his clothes. I admit that dirt and fifth are not good soil for the soul to grow in, but even with the most disagreeable surroundings it is the human soul still, and is sure to grow into something lovely sometime. Hey, Ruthie? Isn't that the reason we want to begin now and nut something better about those dear children, than all the dry, hard soil they find in their homes?"

Ruthie's face was fairly aglow, but she had no time to answer, for Jeanette Lord, the belie of all the hops and sparties the winter before, entered. Jeanette and Ruthle all attempt to play for your | Her hat had the daintlest little feather, and under it the softest folds of hair were gathered that one would see in many a day. Her gloves were a perfect match to her dress, and her whole appearance seemed to speak, "whatever I do, I do in strict accordance with taste and style." But a truer, nobler glance, never looked out of an eye than shone from hers when her heart was stirred with true feeling.

"But was n't the Festival splendid? I never liked anything better in my life. Why, do you think, Madam Artee says it is more like the Festivals abroad than anything she ever knew."

"I'm so glad you all had a good time," said Ruthle, modestly. "It was more Uncle John's idea than mine."

"Oh I dare say you won't take the honor; you never do."

"I was never prouder of Ruthle in my life," said Jim, "than when those children sang that song; for you see the way I knew she taught it to them was this: coming home early some days I heard voices in the basement, and I supposed it was that well, I won't say what, but Mr. not a pleasant amusement, a healthful exercise? Frill's ideas sprouting in melody, and I whirled

"But Mr. Frill is a dear lover of children. I

heard Miss Marvel say that he patted the poorest beggar on the head, and called him a dear lamb," said Jeànette.

"No doubt," said Jim; "but I'll warrant there was always a Miss Marvel to look on and admire. If that man is not chief member of the self-glorifleation society, I'll lose my estimate of human kind."

"Well, I'm sick to death of hearing people tell what a saint lie is, because I made up my mind iong ago," said Jeanette.

Uncle John gave a little twirl to life chair, as much as to say, "I wonder if Jim's ideas had saything to do with yours."

"But I'm determined to go to the Hall next Sunday morning," continued Jeanette, "Clara Burton says she would n't be seen going there on Sunday; but I like it a deal better than the vestry. I never did like the shadows of life, even if they were under the drippings of the sanctuary. But I must go. I only called to tell Ruthle I'd be on hand for whatever she wants."

And she and Jim strolled up the street. Uncle John thought to himself, "now I'm sure of Jim. and so of the Simontons, and it will be a success." If there was a word in the English language that Mr. John Happiway liked to repeat, it was that word success. And no wonder; for all his efforts were for noble purposes, and when he failed it seemed as if good were further away from the

Ruthie stood by the window and twined her fingers in the delicate vines that trailed from the lianging basket; but she was thinking of the sweet flowers, that she might make bloom in the hearts of the little children that had been set in the barren soil of want and misery.

[To be continued in our next.]

Answer to Aungram in Bauner of September 1.

A Scion, when all other remedies fail, Will sometimes give bloom to a check that was

And a stone for a seat, when no chair is at hand, Is certainly pleasanter far than to stand; And sometimes while ouletly sitting on stones. We may chance to hear faintly quite musical tones.

When one loses his health, 't is not all that is lost, As our friend in the BANNER found out to his

The sum total of which, I believe he don't say, But as I understood him, he had notes to pay. M. S. L.

Written for the Banner of Light. HIDDEN GEMS IN DREAMLAND.

BY J. BOMBER, JR.

When dusky Night her spangled mantle throws Over the fair shoulders of drowsy Earth, The spirit, heedless of the body's woes. Its light wings plume, and mounts to Freedom's

berth: Pines on lone Island by the Cyclops trod, Seeks sunny clime, or salls o'er tranquil seas, No homage pays unto Night's sleepy god, But onward roams as tireless as the breeze

Now Ida's summit shimmers in delight. And Illyria's grottos echo to the song Of tuneful Muses, with their tresses bright, While glide the Graces in the mazy throng! Mayhap harsh Discord comes in full array, The dream to blight and happiness alloy, Till terror bles us from the scene away, Like frighted Trojan from the flames of Troy!

Devoted friends our happy boyhood knew, Smile in our dreams, or wake the pensive tear While early loves again unfold to view,

And lisp of trystings in a happier sphere! Some blue-eyed Venus, once our heart's delight, Some smiling Thisbe with Love's potent art, Sing Orphean stanzas through the livelong night, And, Syren-like, again enslave the heart!

Sleep is twin-brother of grim-visaged Death-Their power 'salike, when once the spirit 's freed. For Pluto but renews the vital breath When morning dawns, and bosoms cease to

bleed! We make no note of time by slumber prest. Nor Sleep, nor Death imprison fond desires.

Sleep and the grave are wrongly christened " Rest Unto the soul." It, wakeful, aye aspires!

Celestial are those dreams in which the soul Retires within the arbor of the breast, Holds converse with its Spirit-Love, and rolls Away the burden of its wild unrest! -The youth Pygmalion worshiped "ivory charms,"

Yet Venus graced with life his Fair Ideal; So Night may bring these phantoms to our arms, That Death's bright morn may prove e'en shad ows real!

In that Fair Land where sorrow is unknown. And spirit claims no more its kindred clay, Those visions, which so phantom-like have flown, May real prove, as are the smiles of Day. If, like some homesick stranger, soul should roam,

When first it wakes within its heavenly rest, Some angel-hand, erst by kind Morpheus shown . May point to us our mansion with the blest! Our pilgrim feet may guide to gardens, where

Our darlings smile, and loved ones wait for us: May teach our untried wings to mount the air And raise forebodings to celestial trust!

Fair Cynthia smiles, though clouds obscure her light. And Truth age lives, though paled by Error's

gleams: So Spirit, freed by Slumber's silent might, Rare gems may find hid in the Land of Dreams.

St. Albans, Vt., 1866. E. V. Wilson's Winter Campaign.

Permit me to trouble you with a few lines in

the BANNER in regard to my future. I am engaged to speak in New Boston in Octo-

ber, and have some time at my disposal during the winter. My list of appointments will be made up by the 1st of October, and I will then forward them to you. I may be addressed at my home until the 1st of October; at New Boston, Illinois, during October.

All summer I have tolled with body and mind. and shall enter the field fresh and strong for the conflict, and hold myself ready to tilt with any Orthodox gentleman willing to take up the gauntlet. To the Orthodox brethren I would say that Spiritualism comes to the rescue of man from infldelity and materialism. In tilting for truth, the mind with whom I wrestle must represent a society or community. I have no time to waste on

ciphers. Resolved, That Spiritualism is the Word of God. Hence the only merit the Bible possesses over other histories is in its Spiritualism.

I have profitably and well rested this summer in my Northern home. E. V. WILSON.

Fraternally thine. Menekaune, Wis., Aug. 26, 1866.

Never chase a bullet that has gone by you!

THE FIRST GREAT SPIRITUALIST CAMP MEETING. AT PIERPONT GROVE,

BETWEEN MALDEN AND MELROSE, MASS., 'Aug. 80th and 21st, and Sept. 1st and \$d, 1866.

TEN THOUSAND ATTENDANTS!

Reported for the Banner of Light.

Pursuant to the call published in the BANNER 'OF LIGHT, the first Spiritualist Mass Camp Meeting was opened in Joseph Lynde's woods, between Malden and Melrose, on Thursday morning, Aug. 30th, and continued till the following Sunday evening; during which time the best judges estimated the attendance to be not less than ten thousand. A large stand for speakers, and seats to accommodate two thousand hearers were erected; and quite a number of tents began to dot the camp ground as early as on Wednesday afternoon. At the west entrance of the grove stood the police tent of Capt. Lurvey, and the large boarding tent, cook-house and refreshment stand of Mr. Taylor, caterer. The appearance of the grove on first entering, was such as to extort notes of exclamations from every new comer. The grounds embrace about four acres of thickly studded woodland, composed of almost every species of forest trees, from the smallest up to giants, reaching their arms more than a hundred feet into the open blue heavens, and glittering sinlight shimmering down through the luxuriant foliage like innumerable angel-eyes. About two acres of the grounds are nearly level, and then on the southwest and south there is an even rise of land, forming a vast ampitheatre. A more quiet, beautiful, secluded, and accessible retreat for the first Spiritualist camp meeting ever held, could not be found within twenty miles of Boston, while it is only six miles from the city; and it is a matter of great congratulation to learn that G. W. Vaughn, C. E. Thompson and Dr. U. Clark, of Malden, and J. S. Hopkins, of Melrose, have permanently leased the grounds for the exclusive use of Spiritualists, and have the refusal in case the land should be for sale.

Thurwlay Morning Session .- About three hundred persons having arrived at 11 A. M., and the bell rung, the meeting was called to order.

The following were selected as the presiding officers of the meeting: Dr. Uriah Clark, of Malden, Mass., President; A. Goodell, of Moravin, N. Y., and Dr. Presby Clark, of Boston, Vice-Presidents; Mr. and Mrs. Dr. B. M. Lawrence, of Boston, Secretaries; C. E. Thompson, of Malden,

The rules for the order of the Camp Meeting were presented, as follows:

Mere presented, its follows:

1. Three public services, two hours long, each day: 10% a.

M., 2 and 7's r. M. Morning session devoted to a conference meeting of volunteer speeches, experience spinarration of facts, singing and devotional exercises; speakers limited to ten minutes. Afterneon and evening session to open with a discourse from a selected speaker, limited to one hour, to be followed by volunteer fifteen minute apeeches.

2. The audience will in no case call for speakers to continue beyond the time allotted.

3. No smaker will apeak the second time without giving one.

volunteer afteen minute speeches.

2. The antilence will in no case call for speakers to continue beyond the time allotted.

3. No speaker will speak the second time without giving opportunity to those who have not spoken.

4. The names of speakers shall be distinctly announced in full from the stand on their rising to speak, and all speakers should previously hand in their names, that the speaking may be arranged in due order.

5. No persons, unless invited or permitted by the Committee, shall speak except in harmony with Spiritualism, as explained by representative intelligences; and all are recommended to avoid every species of personality, antagonism, demonstation and offence, endeavoring to speak the truth in love.

6. The managers of the meeting will not hold either themselves or Spiritualism responsible for the individual sentiments of speakers, yet they recommend the broadest freedom of speakers, yet they recommend the broadest freedom of speakers, yet they recommend the broadest freedom of spirit of fraternity.

7. No phenomenal exhibition, or disorderly manifestations, either in the form of speaking or otherwise, will be permitted.

8. The civil authorities grant camp meetings the right of forbidding the erection of booths, stands or tents, for trading or traditeding, within one mile of Camp Grounds.

9. Provisions, refreshments, wood, straw, water, single meals or board by the day, will be furnished by H. F. Taylor, the authorized caterer, at his large tent at the west entrance of the Camp Ground, and teams and vehicles will be taken eare of on applying to the same.

10. The bell will ring fifteen minutes before each public service, at the sound of which, all persons not necessarily engaged will repair to the seats around the speakers's tand. During public services no persons will talk or make any noise, or walk, or stand around in sight of the stand unless the seats are full; and all exceptess in the tents and on the grounds, and cooking and cating, shall be suspended, unless at the caterer's reliab

12. No collections taken up in the audience, and no business or other notices shall be given out, not in the direct interests of the meeting.

ng allowed within the enclosure bounded by the

tents.

14. Persons desiring to build fires will apply to the Executive Committee, tent No. 1.

15. No cutting or marring of any wood, fences, trees or sapings on the ground. The owners of neighboring woods, fields, orchards, meadows, yards, &c., caution all persons against

orchards, meadows, yards, &c., caution all persons against trespassing on their grounds.

16 No teams or vehicles will enter the Camp Ground during public services, and none will stop on the Ground any longer than is necessary to unload. No teams or vehicles will remain on the Camp Ground.

17. At the ringing of the bell at 10 o'clock at night, all persons having no tents or lodging on the Ground, will leave the Grove; and those who have tents or lodgings will repair to the same; and the Police Officers and Executive Committee will visit each tent, and patrol the Grounds; to become assured that order and quiet prevail.

18. Though it is believed that no intentional violations of these rules will be practised, yet should such be the case, immediate reports will be made to the headquarters of the Police, at their tent on the ground, or to the Executive Committee.

Subsequently a rule was adopted recommending the Committee not to assume the responsibility of introducing any speakers on the stand except those who were known to be able to hold large audiences, though all persons were at liberty to volunteer during the morning services.

The choir, with an organ accompaniment, under the lead of Mr. and Mrs. Dr. B. M. Lawrence, sang, "Now let our voices join," &c.

Dr. P. Clark read a portion of Revelations, fifth chapter, and offered some appropriate opening remarks. While his countenance indicated strong emotions, he declared that he never felt so deeply affected and never so happy as on this occasion—inaugurating the first spiritual camp meeting ever held. He had been in the Methodist ministry many years, and had attended numerous Methodist camp meetings, but none which, he felt as sured, would resemble the meeting now opening. We have no angry God frowning down through the foliage of this heautiful temple of Nature, no endless hell yawning beneath our feet to devour the shrinking souls of countless myriads. This leafy canopy is vocal with angel voices and radiant with the angel-light of beloved ones come to haptize us with the inspirations of another Pentemovement in the interests of Modern Spiritualism, and it will send out influences spreading over our whole country. Let us prepare our minds and hearts, and the love of God and angel-hosts will fill our souls till they conform in the love. will fill our souls till they overflow in behalf of each other and all humanity. We welcome you all here on this consecrated ground, and may it become to us all the house of God and the gate of heaven. The speech of Dr. C. was well-timed and effective.

Dr. J. N. Hodges, of Rockland, Me., a graduate from the blacksmith's shop to the spiritual apos-weship, took the stand and made a sledge-hammer speech, every word of which struck straight home to the understanding of the auditors. He was glad to attend the first meeting of this kind. Such a place, out in the glorious church of Nature, was just the place for a Spiritualist gathering, for we believe in none but a natural religion. Here we are free &com all the false influences of towns and cities, halls and meeting houses, forms and ceremonies, and our minds are free to exercise reason in regard to all we are called on to believe. All the laws and principles of our religion are natural and in harmony with every department of our being, as well as in harmony with the whole universe. We see God in all his works; and how appropriate that we should assemble here and mingle our voices with the song of birds and music of the rustling foliage.

Prof. Parks, of Boston, a venerable man of large thought and experience, rose simply to say that he congratulated himself on attending such a meeting. He invoked the spirit of love and har-mony in the name of the Nazarene and the angel-

Dr. Luke A. Plumb, of Biddeford, Ma., known at home by the name of "Happy Luke," said he had been waiting fifteen years to find a spiritual meeting like this. Already he began to feel the

the past have had their use. Primitive Christianity embodied the primary elements of all religion, and Christ was a type of the human and divine which will live through all time. His teachings were faultless, and his inspirations in harmony with those which come to day. Dr. Plumb closed is speech with a fervor intensely felt by the au-

Dr. B. M. Lawrence extended a happy greeting to the people. He thought we ought not to object to camp meetings or anything else, merely because they had been used by others. No sect or people has a right to monopolize a good thing. Out here in this primitive temple of Nature, we recall the primitive ages when man draw pure recall the primitive ages when man drew pure and natural inspirations from all the altars of the universe. We need a natural religion. The prinitive teachings of Christianity commend themselves to our reason and affections, because they are illustrated by parables drawn from Nature, and are reducible to the practical issues of life. In the Gospels, the Church, and everywhere, we can find more that is good and true and in harmony with Spiritualism, than otherwise.

Josiah Warren, the venerable radical author, of Boston, arose in response to a call from the stand, and apologized for not speaking, at the same time expressing the deep interest he felt in the meet-

Ex-Rev. E. Sprague, of Schenectady, N. Y., said he felt at home here. He had, been an old campmeeting stager, but never felt such mighty in-fluxes from the eternal world as he felt here. The air is filled with the living presence of the Al-mighty and his celestial hosts. Let us lift up our souls and mingle with the invisible throng hovering over this encampment. The heavens are bending with blessings ready to drop as soon as in conditions to receive. Let us rid our selves of all that can obstruct the inflowings of the heavenly world, and when we go home from this meeting we shall carry a regenerating influ-ence to be felt by all around us.

The morning session came to a happy and har-monic close, the choir, joined by the people, sing-ing, "How cheering the thought that the spirits of bliss," &c.

Thursday Afternoon Session.—Before this session opened, the visitors on the camp ground num-bered about five hundred, and every horse-car and steam-car from Boston added largely to the number, till before night as many as one thousand persons had appeared.

Dr. J. N. Hodges, after the choir had sung, was introduced. He narrated his experience as an Inintroduced. He natraced his experience as in his fidel and an Atheist; he examined all sides, and was left with no faith, no religion, no hope beyond this world till Spiritualism gave him demonstration of immortality. For a time he resisted the evidence, but it came so powerfully resistance the evidence, but it came so powerfully resistance was in vain. At last the invisibles began to call on him to go forth and speak to the world, and heal the sick. But he stoutly resisted the call, and tried to "quench the spirit." The spirits threw a prostrating influence over him, and he lay on his back nearly helpless three weeks, as a literal line and restribution for his Lovel like size. discipline and retribution for his Jonah-like disc bedience. The speaker then gave a lucid explanbedience. The speaker then gave a lucid explanation of the leading phases of Spiritualism, its manifestations, inspirations, prophesies, etc., proofs of immortality and spirit communion, showing that all sects, ages and nations had maintained something analogous to these. The Bible abounds with facts and evidences. Why, then, is Spiritualism opposed, since it embraces everything that is good, true and sound? But Spiritualism is something more than to commune with spirits. It enions on us an individual work with spirits. It enjoins on us an individual work in our own behalf and in behalf of others.

Here the speaker took high ground, and dwelt with great earnestness on the practical test imposed on Spiritualists. Their lives, their works, their words of truth and love, their sims in behalf of humanity, will tell more than all mere professions. The largeness of our faith should open our hearts and hands toward all, the high, the low, the rich, the poor, the church, the clergy, till the entire family of earth and heaven is encircled within the arms of everlasting love.

Miss Julia J. Hubbard, of Malden, Mass., a young woman of twenty, trance and inspiration al speaker, was next announced. The twofold nature of man, the material and the spiritual, is involved in mysteries ofttimes perplexing the mind and leaving mortals amid clouds of impene-trable gloom. While passing through the laby-linths of this rudimental life it is difficult to realize the spiritual, the divine and eternal. Mortals are so much absorbed in things external and material, they can only now and then lift up their souls in communion with the sainted loved ones gone on before; they entertain nothing more than a faint and feeble conception of the glorious world

[Here Miss Hubbard, speaking rapidly, was instantaneously entranced, though with her eyes open, as is usual with her under influence, and a spirit, giving the name of William Henry Spinny, narrated a touching experience.]
I speak through this young medium in order

I speak through this young mealum in order that I may reach the young whom I see in the audience. I was suddenly hurried out of the earthform into spirit-life. I left a mother weeping and wailing over my departure, because she feared I had gone to a world of eternal woe. Day and night her sorrow was unutterable, until at last, thank God, I was enabled, through this medium, to come back and give her proofs that I not only lived, but loved, and had entered a life of endless progress. Oh, ye who mourn over the dead and lost, lift your faces heavenward, and behold the veil parted for the beloved and beatified to come and wipe away all tears, and point beyond the grave over which we have triumphed. There is no other way in which earth's poor mourners and sufferers can be comforted and sustained. (Voice in the audience, "Glory Iralleluiah!") Our mission to mortals is in behalf of everything relating to the well-being of humanity. We come to sustain no evil, but to advance everything that is good and pure and true. We see all the changes in your individual experiences, and all the agitations and reforms going ou in social, civil and re-ligious life. Laws and customs and creeds are being shaken, and the old must hass away to give place to the new order of the kingdom of heaven Fear not these changes; fear not the trials and labors that await you; fear not the revolutions which agitate every department of society; the angels of Almighty God hold you in charge; and through you are working for humanity. Your work begins within your own souls; save yourselves from all that is false and unkind and selfish. Become Christ-like in behalf of others. Remember there is no soul, however low or lost, but can be reached by the all-redeeming love of God can be reached by the ani-reaeening love of God and the angel-world. God never made a soul-which he cannot, will not save. Many may seem lost here, but there is an eternal world beyond, where all souls shall at last come under saving influences. The soldier falling in the battles of his country joins the celestial army of immortal patriots, and comes back comforting the mournful, and fighting, with spiritual armor, the battles of truth, right and liberty, till the banner of heaven floats with your starry banner over a land. redeemed and glorified. But do not, oh beloved friends, do not wait for us to do all the work which

mire the most levely and fragrant of all the flow-ers. And so, with kindly care and culture, you may cause many a soul to bloom with beauty and leve, in spite of all the unfavorable elements and conditions around.
[Miss H.'s address was listened to with deep emotion by the audience, and many faces were wet with tears of joy.] J. Madison Allyn, of Woodstock, Vt., a young

belongs to you! Go after your brothers and aisters, however or wherever they are. Remember how the white lily comes up from the mud and

trance and inspirational speaker of good promise, sound sentiments, and already known as not withsound sentiments, and already known as not without reputable success, next took the stand. He
said this camp meeting was called by angel-intelligences, and they had plans and purposes looking beyond all external sight. The angel-world
is in brotherhood with this, and all on earth and in
the spheres belong to one cooperative family.
Heart and hand, as brothers and sisters, we are joined by angel hosts in the redemption of the race.

Mrs. J. D. Ricker, of Chelsea Mass. She said odist Church in the she came to hear, not to speak. She took the tween \$6,000 and \$7 stand because the brother who invited her said of a sensual habit.

droppings of the Petecostal shower coming. There is an element in this meeting, without which Spiritualism is little or nothing; it is the religious, the Christian element. Some may ignore this element because the Church has abused it; it is ours to use it aright. Shall we ignore camp meetings because they have been abused and sectarian? If we are wise, we shall avail ourselves of all that is good, and true, and useful, whether it is in the Church or out. All the creeds and doctrines of the past have had their use. Primitive Christian in the religious, the was understood that she was a sort of Methodistor Orthodox Spiritualism. Mrs. R. then gave her highly interesting experience; how she used to speak while in the church; how her spiritual conversion was under direct spiritual influences; how her soul had been lightened, blessed, comforted, happified by angel-communicating with her children. She was not municating with her children. She was not municating with her children. She was not bound to any church, yet she loved the church for its legitimate uses. It was associated with the sacred memories of childhood, and hallowed by the religious reminiscences of ages. We do njustice to our religious nature and to a har-

moule spiritual philosophy, if we denounce in wholesale either the church or the Bible.

Dr. U. Clark vacating the presidential chair to vice-president A. Goodell, remarked in substance, that however unduly severe and personally critical and objectionable Mrs. Ricker may have been considered oftentimes in her remarks, yet some of her positions are invulnerable. We can-not accept either the Bible or the church as authority in the popular sense, yet we can no more leave the Bible out of human history, than we can leave out any record of the past; and to de-nounce the church in wholesale, is to denounce the chief archives which have through centuries preserved and handed down to our age, the only institutions commemorative of that sacred religious element of man's nature, which uplifts him in communion with the Infinite Spirit of the universe. We ought to be about some business better than that of hunting up faults and errors in Bibles, churches, or among our fellow beings. Great Godl with all that is good, and true, and great, and grand, and glorious in this world, and over our heads in the broad spheres of the stellar over our heads in the oroid shifters of the stellar universe, have we no employment better than that of assailing Moses and the dead of olden times, battling the church, hurling brickbats and sham thunder; bolts at the clergy, and dealing in everlasting suspicions, tattles and slanders? It is like hunting rat-holes in the grand old corridors of the Collegement Rome, while we pass unless. of the Coliseum at Rome, while we pass unheeded the solemn and sublime memorials everywhere peopling its walls and arches.

[A faithful report of the Camp Meeting will be continued in the next BANNER.]

A SOCIAL VIEW OF THE LATE CON-VENTION.

BY G. A. B.

Analogically considered, the immortality of man may be predicated on the social faculty. In this respect, however, and fortunately, we are no longer dependent upon analogy. Thanks to the revealments made at the noontide hour of this century, the facts of Spiritualism confirm and demonstrate the inferences, conclusions and all the natural deductions of analogical reasoning. If an All Wise One never created anything in vain, from the minutest atom that peoples a sunbeam to the highest manifestation of Infinite Power, as is universally conceded, and that nothing can be absolutely destroyed, how is it possible that Divine Goodness should have failed in bestowing upon His highest representative—the finite lord of creation—a social nature, every legitimate exercise of which is so potential for good, so capable of development and of unlimited improvement here and forever after?

What humanity would be, even in the present life, shorn of this characteristic, if devoid of this faculty, we can have no conception. And it is impossible to imagine a condition, in the Land of the Hereafter, where this element of our being will not be a necessity. Having had our assurance made doubly sure, we now know that one of the chief delights of the immortals consists in the cultivation of this social faculty which is our common inheritance.

There was one point about the late Convention at Providence, a point not to be overlooked but affectionately cherished, one good thing resulting therefrom, which was more apparent than at either of the others held at Chicago and Philadelphia; and if the Convention accomplished no other good, which it did, this single item would suffice for having held it-namely, the creating of a better social feeling among the delegates than has existed heretofore. This is no unimportant consideration. Yet, socially, there is vast room and opportunity for further improvement. Of course the tendency during the sessions, while debate is running high, to get excited when we would keep calm, to speak sharp, hot words where coolness and gentler manners would be more effectual, to indulge in unguarded criticism, to utter unpremeditated personalities, etc.-all this, to a greater or less degree, is very common and to be expected. There is a necessity, then, for some counteracting antidote, something which will allav the feverish excitement and smooth down the rufiled feelings. Next to the invaluable possession of a catholic and charitable spirit, nothing is so conducive to this end, as in laying aside the conventional character (no pun intended,) and allowing the social side of our nature its constitutional exercise.

For men and women of sense or sentiment to mingle gleefully, even playfully, together, to bask in the sunshine of friendly, happy and humorous conversation, to abandon themselves to the innocent amusement of the hour, after the wear and tear of business, the loss of vitality from public speaking, the strain of intellectual pursuit or domestic labor, is becoming as difficult as its neglect is ruinous. To indulge with grace and spirit in social relaxation is getting to be an art and an accomplishment, as rare as it should be universal. The success, pleasure and profit of such (Providential) occasions are always heightened by the degree of affability and sociability which abounds among those who attend. We are certain that the social element was more liberally cultivated at Providence than at the other Conventions, and in this particular, if not for this reason, as well as others, it proved to be more satisfactory and harmonious. Notwithstanding the one day of unpleasant weather, the excursion of the delegates to Rocky Point—the famous resort of epicurean lovers of the bivalve shell-fish, yeleped clamsdoubtless had much to do, save in several individual instances, with this general success.

Meeting in a rural city, with clean streets, an air of comfort and Quaker-like quietness pervading the place; where the citizens were so considerate and our distinctive friends so hospitable and thoughtful; with an exceedingly obliging clerk of the weather who favored us with clear skies and a gently bracing atmosphere by day, and golden moonlight evenings-whose partiality on this occasion makes amends for many past discourtesies; coming together in the interests of humanity, resolved to work unselfishly, to stand shoulder to shoulder, to uphold the hands and encourage the hearts of one another, to radiate harmony, to assert principles and to labor for their practical unfoldment to the individual and to society; coming together with such sims and purposes, how else could the Convention but be a general success?

Boston, Sept. 2, 1866.

The Christian Advocate and Journal states that from \$2,000,000 to \$2,500,000 worth of tobacco, is annually consumed by the members of the Methodist Church in the United States." This is between \$6,000 and \$7,000 a day for the gratification Local Proceedings with rain the tax

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 16, 1866.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

C. II. CROWELL. For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass.

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

I. B. Rich.

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 deatiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[London Spiritual Magazine.

A Splendid Original Story.

The present number of this paper closes volume nineteen. In the first issue of volume twenty we shall commence the publication of an Original Story of great interest, entitled

"Jessie Gray."

It was written expressly for the BANNER by one of the most talented authors in this country, viz.: Mrs. A. E. PORTER, whose fine literary productions have in times past graced these columns.

Death in Life.

It is delightful, because it is so in keeping with the laws of nature, to see men come to their old star of Spiritualism rises to scatter the shades. age fresh and vigorous, pure and well preserved. and still resolved to make as much of what is called the evening of life as was made of its depressing discouragement they encounter in the morning. The recent death of Mr. Pierpont, at promulgation of their dismal views. The truth the age of eighty-two-still so hale and vigorous, so elastic and hopeful and glorious-brings up this subject in a welcome aspect. All men ought to go as he went, their earthly lives stopping as an old clock stops, without disease, without a shock, quietly, peacefully, naturally. It was un- the wretched lie, and an interior conviction supquestionably the mind and the spirit that bore up Mr. Pierpont so effectually. He had labored to do his work in the world, and, looking back over his career, could conscientiously say it was done. No matter if results were or were not as he had for the nations and for the individual. Let the expected; being wise, he knew that all he did was to be overruled to make it yet more effective. | more lukewarm than sectarians in spreading the But what we would particularly say in this con-

they need to. We refer to mental and spiritual death. A host of them work hard, mechanically, barren, consider that it will be a high satisfacand for low or narrow ends, a certain number of years, and then crowd off into chimney-corners ber that they did what they could in this mortal like flies into warm nooks for the winter, where they vegetate merely, become confirmed valetudinarians, spend their time in talking over their ailments and complaints, both imaginary and real, and suffer every avenue to their souls to be choked up with stale repetitions of phrases concerning the weather, with stereotyped feelings about their health, with small gossip about worthless matters, and with recurring reflections about themselves, their past, and their very limited present. Such men become "old croaks" verv soon. They are neither happy themselves nor do they increase the happiness of those near them. If they have grown children, the chances are reasonable that their parental affection is limited to wishing the "old man" fairly out of the way, that they may come into the earlier enjoyment of the property.

tiful, it would be for a man to take care and keep | tlons. May both paper and reader continue to that these genuine fishermen are generally long NER. lived. It is because they have such a fondness for nature, and such partiality for all her charms. Take our literary men, our judges, and in fact, all men who are devoted to pursuits exclusively intellectual, and they manage to reach a very respectable old age, and to retain their vigor and energy to the last. It was the case with Chief Justice Taney; it was so with Judge Dewy, of the Massachusetts Supreme Court, just deceased. We cite these cases merely for illustrating our point. Had Mr. Pierpont acquired riches by mercantile occupations in early life, he might have settled down" to enjoy them, and got through life much sooner than he did; but his experience would have been nothing, compared with what it was. He might not have had his intellectual faculties brought into exercise; nor his spiritual nature so profoundly appealed to, and so thoroughly cultivated. In this respect, certainly, he would have gone to his grave having lived so much less-life being measured by inward experiences and events, rather than by days and

Cicero treats philosophically on this subject of growing old, and shows how it is to be done gracefully and naturally. Few discourses on the same subject are nobler in every respect than the one which Theodore Parker bequeathed to literature. But we do not mean to be taken, either, as arguing specially for a continuance of genuine life into old age; we speak for deepening and broadening it while we are in our present years, without delaying for the occurrence of certain other events, and waiting on the future which is not vet ours. Let us infuse all the real life possible into our present life. Let us live while we live, and experience new sensations and a positive growth every year. This is life indeed. Less than this is a loss we shall ever be sorry for.

Our Convention Reports.

The continuation of the Report of the proceedngs of the National Convention of Spiritualists in this number will be found of unusual interest, covering as it does those fundamentals of the work of teaching the spiritual faith which are involved in the Progressive Lyceum. The accurate and full debate on this important subject is deserving of more than a cursory reading. All Spiritualists are directly interested in the right understanding and the effectual spread of the facts and ideas which are developed in this prolonged discussion. We surrender a large part of the BANNER to these Reports, knowing them to be just what the great mass of believers desire to have presented to them as seasonably as possible, and in proper form. The whole report of the Convention makes a body of instructive reading, which we do not doubt will be carefully perused by Spiritualists in all parts of the country."

Belief and Unbelief.

Our friends, the unbelievers, who reject all spiritual revelations and all belief in a God or a future life, are greatly in error if they imagine they are helping their own cause in bestowing a word of patronage now and then upon Spiritual. ists. The natural allies of our friends of the Investigator, (and we do not mean this offensively,) are now the advocates of the old, narrow theology which still crops out in the sects claiming to be "orthodox." We should not be surprised if there were quite as much real "infidelity" or unbelief among the attendants at the churches of these sects as among the readers of the Investigator. Tennyson has said:

> "There is more faith in honest doubt, Believe me, than in half your creeds."

Yes, in honest doubt, but not in hard negative assertion, such as we too often hear from the preachers of the dismal and arid doctrine of unbelief. The truth is, that you will at this present time find a more vital, genuine, peace-giving faith among Spiritualists than among members of any sect in Christendom. The unbelievers in a future life will find far more sympathy among the churches than they will among the true champions of the everlasting faith, the Spiritual-

Once convince a man thoroughly that thousands of spiritual eyes, and above all, a Supreme Eye, can take cognizance of his every thought and act; convince him that the good and true among the departed of all ages-that the good and tender and true among his own kindred and friends, who have crossed the dark river, have it in their power to scan his conduct and his motives, and will not the constant, the hourly prayer of that man's heart be," Cleanse thou me from secret sins?"

Such an assurance as this does Spiritualism impart; and we can conceive of no more powerful incentive to a high and pure morality than this.

We have spoken elsewhere of the decline of the old theology. We might speak, with even more confidence, of the decline of unbelief as the day. We cannot but admire the tenacity and perseverance of our friends, the unbelievers, under the is, that in the "evangel" of unbelief, as in the "evangel" of the old theology, the heart often 80. cretly rectifies the errors of the head. The speculative brain may utter the words "There is no life after the present;" but the heart contradicts ports and refreshes the soul.

It is to prove intellectually and scientifically what the heart and the instinct assert, that Spiritualism has come with healing in its wings, both friends of the cause not have it said that they are light and warmth which they themselves have nection is, that men die a great deal sooner than received. Let all who can aid in the work of lighting up the dark places, and reclothing the tion to them in the next stage of being to rememsphere to cheer and elevate the lot of struggling humanity.

A New Volume.

It may not be necessary to remind our readers that this is the last number of Volume Nineteen of the BANNER OF LIGHT, and that Volume Twenty commences with the next number. We have perfected several interesting improvements and valuable additions to the contents of the next volume, which we hope to carry out to the satisfaction of our numerous readers. It is something to speak of, that a Spiritual journal in this country has thus crossed the threshold of its first score of volumes. It bears witness to the welcome fact that the noble and elevating faith of Spiritualism still lives in the souls of the people of this country, who are ready to sustain a faith-Now how much more rational, as well as beau- ful organ and reflex of their views and aspirahis soul open and alive to all surrounding influ- grow better as they grow older, and neither have ences as long as he lives—the influences of intel- cause to regret that opportunities for doing good lectual culture, of society, and above all of nature. in this sphere were neglected or thrown away. Old Father Walton fished in the streams far | We hope our friends will do what they can to away from London when he was ninety years of add new names to our subscription list, that we age; and it is a conspicuous and significant fact may be enabled to still further improve the BAN-

Autumnal.

We are entered on a new season-the Autumnal. The dog days being over, we may look forward to the return of cooler mornings and evenings, and a more genial temper of the sun at midday. The autumn season brings us a great many enjoyments in its atmosphere, in its beautified landscapes, and in all its surroundings. It is, in a sense, a new world we live in for a time, hallowed with other and sweeter circumstances. All of the creation appears to recognize the fact that it is a season of rest after the burden and heat of summer. It is the season of the spirit's harvest, as well as of the husbandman's. The winter brings its own peculiar delights, but they are nothing to these. We are not yet banished from the outer world. Our life is both ontward and inward still. We enjoy what neither the Spring nor the Summer could have offered us, because they had it not to give.

Napoleon in Thought.

Well may the master mind of France be suddenly silent, for the boldness and unparalleled success of Bismark, that flery comet across his path, must "give him pause." Not that we believe he entertains any special fears of the latter as a rival, much less as a political master; yet his strange conduct and his still more extraordinary luck combine to make even a ruler like Napoleon, remarkable as his own career has been, unusually thoughtful. He will never submit, either for himself or for France, to be snubbed by Bismark; and that is the offence of which the latter stands self-convicted. Napoleon intends to realize for France the fond dream of every Frenchman, that the Rhine is the natural and necessary boundary of the Empire. We should not at all wonder, therefore, if trouble grew out of the present condition of things.

A Negative Recognition.

Even by refusing to notice the Spiritualists' Convention at Providence, the journals that support Orthodoxy proclaim their respect for the great body of believers there assembled by their representatives. There are papers here in Boston that do not hesitate to speak in eulogy of Mr. Pierpont; but they are careful not to notice the fact that he was made President of the Spiritualists' Convention, or that he made a noble address before that body, which remains the crown and glory of his long and active career. The very care these papers take to ignore Spiritualism is good evidence that they are troubled by its presence and power. They know they cannot ridicule it down, nor argue it down; but they do not know that when they praise a man like Plerpont, they eulogize his faith also.

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Given by Miss Lizzie Doten, under the inspiration of Mrs. Hemans, at the close of a lecture delivered in Chelsea, on the life and character of the Rev. John Pierpont.

[Reported for the Banner of Light by H. F. Gardner, M. D.1

Where have the world's great heroes gone-The champions of the Right, Who, with their armor girded on, Have passed beyond our sight? Are they where palms immortal wave, And laurels crown the brow? Or was the victory thine, O Grave? Where are they? answer thou.

We shudder at the silence dread. That renders no reply-Oh dust! from whence the soul hath fled, Thou canst not hear our cry. The violet, o'er their mouldering clay, Looks meekly from the sod, But tells not of the hidden way Their angel feet have trod.

Where are they, Death? thou mighty one! To some far land unknown. Beyond the stars, beyond the sun, Have their bright spirits flown? Their hearts were strong through Truth and Right

Life's stormy tide to stem. Oh Death! thou conqueror of might! What need hadst thou of them?

The earth is green with martyrs' graves, On hill, and plain, and shore, And the great ocean's sounding waves Sweep over thousands more. For us they drained life's bitter cup, And dared the battle strife-Where are they, Death? Oh, render up The secret of their life!

We listen—to our earnest cries No answer is made known, Save the "Resurgam"-I shall rise! Carved on the burial stone. Oh Grave! oh Death! thou canst not keen The spark of Life Divine: They have no need of rest or sleep; Nay, Death, they are not thine!

Where are they? Oh Creative Soul! To whom no name is given. Whose presence fills the boundless whole. Whose love alone is heaven. Through all the long, eternal hours What toils do they pursue? Are their great souls still linked with ours, To suffer and to do?

Lo! how the viewless air around With quickening life is stirred, And from the silences profound Leans forth the answering word-" We live-not in some distant sphere Life's mission to fulfill; But, joined with faithful spirits here, We love and labor still.

No laurel wreath, no waving palm, No royal robes are ours, But evermore, serene and calm, We use life's noblest powers. Toil on in hope, and bravely bear . The burdens of your lot: Great, earnest souls your labors share-They will forsake you not."

War in Europe.

Prussia having whipped Austria and offended Russia, now seeks an alliance with both these 'cool," if it does not the Powers immediately ad- ments upon Tom's advent in London, remarks: dressed. There is an apparent pacification on the continent, but no one can tell how permanent it will be, because it cannot be told how well satisfied all parties are with the new arrangement. Napoleon affects to be, but that may mean exactly the opposite of his real feeling. The Emperor of the French keeps his own counsel, and generally veiled in a wise silence. Italy has finally of the French keeps his own counsel, and generally veiled in a wise silence. Italy has finally got Venetia, and Rome will shortly become the real capital of the new kingdom. It is not possible, under existing circumstances, for the Pope to much longer have a hold on the Eternal City by virtue of his temporal power. Prussia is just now and refuse all evidence to the contrary? Had they not better say at once, that Tom is no slave engaged in giving thanks to the King and offering worship to Bismark.

Pitching In.

There are two ways of overcoming an opponent: one is by letting him aid you in doing it by his own conduct, and the other is by "pitching into" him squarely. Generally speaking, the former is the more effectual, and really invokes the least expenditure of nervous energy and anxiety. In point of fact, if a man is really as far wrong as we Abington, on Friday, Sept. 14th. For particulars insist he is, nothing will prove it so plainly as his own showing; and leaving him alone with his conduct is securing the precise demonstration we want. It is the easiest matter possible to "pitch | be satisfied if it is equal to the last, when so many in" to an individual, but it ought first to be considered what result is to be gained by it. If we look to that alone, we are bound to whit for a better way than the too common one of passion and vio- Dr. Gardner's ability and energy in such underlence.

Spiritual Gatherings.

There are more conventions, picnics, excursions, sociables and pleasant gatherings among Spiritualists now than at any previous timewhich certifies to the strengthening of that bond of genuine sympathy which is the natural outgrowth of our beautiful faith. For to what does true Spiritualism tend but to a closer assimilation of human sympathies, and human souls. Its first office is to make all men brethren. It is not a leveler, but rather a lifter up, an elevator, a source of strength and inspiration. Hence it gives us sincere pleasure to note these numerous meetings of men and women in the fields and woods: and by pleasant streams and the seashore. It denotes, too, that as our numbers increase, our strength increases also.

Spirit Flowers.

Last week we received from W. P. Anderson. the spirit-artist, a most elegant vase of Spirit Flowers, drawn by the invisibles through the instrumentality of Mr. A. A more delicate and exquisite specimen of the fine arts cannot well be imagined. A mere description will not do justice to this representation of the spirit of some of Nature's sweetest flowers, therefore we invite all who can to visit our free circles and feast their eyes upon the lovely gem, which at present graces that sanctuary of the invisibles.

Miss Jean Hosmer

is filling an engagement at the Howard Athenseum. praise which only sterling merit could command. I spirit and barmony of meeting.

New Publications.

THE RADICAL. A monthly magazine, devoted to Religion. Adams & Co., publishers, 21 Brom-field street Parter.

field street. Boston. The September number of this able monthly is the first of the second volume. The new publishers, Adams & Co., are active and enterprising men, and will greatly advance the interests of the magazine. They will send this number as a specimen copy, on receipt of thirty cents.

The Radical gives utterance to the freest expression of thought on all subjects that interest thinking minds - reformatory, religious, social and political-adhering to no particular denomination or party, but will endeaver to keep pace with the demands of the age. Its contributors are from the ranks of the able writers of the day. This number has the following list of contents: Religion and Science, by John Weiss; Psalms and Hymns for Public Worship, by Charles K. Whipple; Freedom and Necessity, by A. E. Kroeger; Motion and Rest, by G. L. Burnside; Epictetus, by Charlotte P. Hawes; The Negro as Artist. by Moncure D. Conway; To John G. Whittier, by G. O.; Correspondence-Letter to Rev. E. H. Sears, by D. A. Wasson; Public Affairs, by Editor; Misrule, by A. B. Alcott; Book Notices.

THE GALAXY for September 15th, has made its appearance. We have often spoken favorably of this excellent magazine, which comes to us twice a month filled with the most readable matter to be found in any monthly, and need now only call the reader's attention to the following table of contents: Archie Lovell, by Mrs. Edwards; A June Day at Port Hudson, by James Franklin Fitts; Mignone, by Maria Louisa Pool; Pamela Clarke, by M. A. Edwards; Four British Statesmen, by Richard Grant White; The Elder Booth, by Isaac C. Pray; Too Late, by John Weiss; The Claverings, by Anthony Trollope; Along the James, by John Esten Cooke; The Palio at Sienna, by B. G.; Heraldy in America, by W.; Charade, by Dr. T. W. Parsons; Nebulæ, by the Editor; containing The French Academy's Prize Theme, Origin of Yankee Doodle, The Voice of the Turtle, The Indian Opathist, Miss Rossetti's Poems. A. Williams & Co., 100 Washington street, have it for sale.

OPINION is the name of a new journal of selections, published in New Jersey. We have before us No. five, which, for aught we know, is the first

THE HERALD OF HEALTH for September is an interesting and instructive number of a sterling and progressive magazine, which the community should generally read.

THE AMERICAN ODD FELLOW for September offers its usual variety and interest to a large and increasing circle of readers.

We have on our table the Seventh Annual Report of the Trustees of the Cooper Union for the Advancement of Science and Art, from the press of John F. Trow & Co., N. Y.

THE PHRENOLOGICAL JOURNAL for September has a number of valuable original articles, with several fine illustrations. Its portraits and biographical sketches are always worth more than the price of the numbers.

"Blind Tom." the musical prodigy, now in England, is attracting much attention in musical circles. He held a private soirce at the Hanoversquare rooms, London, on the 18th ult., the audience being composed in most part of the fashionables of the great metropolis. All were astonished at his wonderful performances upon the empires. It will strike the rest of the world as piano. The London Spiritual Times, in its com-

and refuse all evidence to the contrary? Had they not better say at once, that Tom is no slave native of Georgia, but a real white, painted black? Putting theory on one side, we have in Tom a living wonder. His memory, if it be himself alone, that reproduces the most difficult pieces after once hearing them, surpasses everything of the kind of which we have any knowledge. Tom would be a study for Stokes."

Last Grand Picnic of the Season.

Dr. Gardner has made arrangements for another of his grand picnic excursions to Island Grove, see notice in another column. This is to be the winding up party of the season, and the Doctor is determined it shall be the best-although all will thousands assembled, and everything passed off so quiet and orderly; and the speeches, too, were so very acceptable. We have such confidence in takings, that we predict, if the weather is favorable, the largest gathering which has assembled in that beautiful grove this season. As many of our friends are well aware, this is the only grove in this vicinity affording such a variety of entertainments, without que interfering with the other.

Agricultural Fairs.

This is the season of agricultural fairs, and they have begun in good earnest. The New England Fair was held in Brattleboro', Vt., last week, and was a great success. The Vermont State Fair was held at the same time. Both were a grand success. Those of other States, from the Atlantic to the Mississippi, will follow after, celebrating the triumphs of man over matter, and the largess of Nature in her care for us her children. The farmers hold this their true holiday season; and so it is. Men who have toiled hard all through the year are now brought together to renew old acquaintance, make new ones, and contribute freely to the common store of that knowledge and experience which they have been gaining while they worked.

The Malden and Melrose Spiritualist Camp Meeting.

The first Spiritual Camp Meeting, held near Malden and Melrose, six miles from Boston, was a great success, and inaugurates a new era in the Spiritualist movement. The best judges say there were at least seven thousand persons on the Camp Ground on Sunday; and the visitors during the four days were at least ten thousand. And what is most remarkable, during the whole She is pronounced by the press generally, the meeting there was not the slightest disorder or most promising actress of the age. She possesses disturbance. The arrangements of the police and a superb voice, commanding figure, is exceedingly the committee, and the cooperation of the invisigraceful and, lady-like in her movements. In bles, were such, that all discordant elements were short, she is a true genius, and has won laurels of subdued, and every visitor seemed to come in the rency:

Books by Warren Chase.

LIFE-LINE OF THE LONE ONE.-This popular and highly interesting work, the fourth edition of which has just been issued for the author by Bela Marsh, is again on our counter, and can be supplied with our other works. Those who have not read this work can be assured of finding it a highly interesting autobiography of the author.

His second work, the Fugitive Wife, has also passed into the third edition, and has a rapid sale, and many warm friends and earnest admirers. It deals some heavy blows at the weak points in our marriage institutions.

His third work, the American Crisis, has gone into a second edition, and fills in a political stretch of his radical views on land reforms and other democratic measures.

His last published work, The Gist of Spiritualranks among the ablest of our pamphlets in the spiritual literature. It is a work for the reasoning and enquiring reader, and can always be recommended as solid food for the mind.

These works will all be found and furnished in our list of books, and the author also furnishes one copy of each by mail, on receipt of \$2. For his address, see lecturers' column.

The Late Reverend John Pierpont.

A meeting was held on Friday, the 31st ultimo of the principal officers, heads of Bureaus, and clerks of the Treasury Department at Washington. The meeting was called to order by the Hon. Mr. Chandler, Assistant Secretar, who announced that the object was to express, in some suitable manner, the feelings of respect entertained by his late associates in office toward the late Rev. John Pierpont, who died at West Medford, Mass., on the 26th of that month. He proceeded in a highly eulogistic tone to comment upon the life, character and services of our deceased brother, after which a committee of four was appointed to draft resolutions expressive of the sentiment of the meeting. The Committe reported preamble and resolutions, from which we copy

the following:

Resolved, That in the death of Mr. Pierpont the country has lost one who has never wearled in his labors for the instruction and elevation of mankind. As an opponent of slavery his opinions were carnest and unwavering; as a philanthropist he labored untiringly to ameliorate the condition of the unfortunate; as an advocate of temperance he maintained and enforced his principles by cloquent utterance and a consistent example; as an author and poet his writings have enriched the literature of America.

Resolved, That while a member of this department, Mr. Pierpont, by his gentle and genial manners, his earnest and kindly sympathy, his purity of character, and his sincerity of purpose, gained the affection and respect of all his associates, and that we carnestly lament the sudden death and irreparable loss of one so universally respected and beloved.

Sunday Grove Meetings on Camp Grounds.

The meetings held in the grove, newly named PIERPONT GROVE. in commemoration of the late Rev. John Pierpont, will continue every Sunday afternoon, at 2 o'clock, as long as the weather will allow. Horse cars run from Scollav's Building, Boston, to Malden, half a mile this side of the

Our "Western Department."

Our paper is so crowded this week that we are obliged to omit many articles intended for this issue. Also our "Western Department." in order to make room for Mr. Towne's excellent address: Bro. Peebles will be heard in the next BANNER.

The next Infidel Convention.

We learn from the Investigator that the next Infidel Convention will be held in Philadelphia, on Sunday, Sept. 30th, in Mitchell's Hall, Fourth street, above Vine. Efforts are making to have a large gathering on the above occasion.

Camp Ground Picnic Postponed. The Picnic appointed at the Malden and Mel-

rose Camp Ground is unavoidably postponed, on account of the lateness of the season, and the want of time to put the grove in Picnic-condition for secular amusements.

Another Grand Picnic-Tho Last of the Season.

hold their last Grand Union Picnic for 1866, at Island Grove, ABINGTON, on Friday, Sept. 14th. Special trains will leave the Old Colony and Newport Railroad Depot at 9 and 114 o'clock A. M. for the Grove.

Fare: Adults, from Boston and return, 80 cents; Children with their parents, 40 cents. For sale at the Depot.

Excursionists from all way stations between Boston and South Braintree, and between Plymouth and Hanson, will take the regular trains to the Grove and return for one fare.

Good music for dancing will be in attendance. Refreshments in abundance may be obtained on the grounds. No exhibitions allowed except specially authorized by the proprietors of the H. F. GARDNER, Manager. Boston, Sept. 10, 1866.

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 "ABC of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either 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," by Hudson and Emma Tuttle; "Whatever Is. is Right," by A. B. Child, M. D.; the second volume 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

time. Send only Post-Office Orders or National Cur-

ALL SORTS OF PARAGRAPHS.

Rev. E. C. Towne's discourse-on our eighth page-in commemoration of Rev. John Piernont, delivered before his society in Medford the Sunday after the funeral services, will be read with great interest. Mr. Towne did not omit to mention Mr. Pierpont's firm adherence to the philosophy of Spiritualism—as most ministers and the press have done-but on the contrary, was just and candid in his allusions to the religious faith of his respected and lamented friend. He even went so far as to say, "I have no doubt whatever that it [Spiritualism] is to become the most living and most valuable development of modern Christianity. It is working up from the people, from those to whom no church penetrated, and in the day of its full power it will be a force ism, has had a steady and increasing sale, and in religious progress such as no church has been." We have printed an extra number of this

issue of the BANNER, in order to supply those who may wish extra copies to send to friends, or for preservation. It is a superb number. Help circulate it, Spiritualists. The BANNER free circles were resumed on

Monday, Sept. 3d. The spirit of John Pierpont controlled Mrs. Conant, and addressed the audience at considerable length. Mrs. Emma Hardinge arrived in New

York, from London, on the 6th. Her mother, Mrs. Floyd, came with her. In noticing Dr. Eells' Violet Ink, for copying, we omitted to add, for writing also. It is easily diluted with rain water, and made the best

and most durable writing fluid extant. We have a bottle of it in our office, which any one can examine who desires an easy flowing ink, free from all objections. Read F. T. Lane's reply to the Rev. John

Weiss, on "Our Relations with the Spiritual World," issued in pamphlet form-ten cents single copy. It is an able argument. CORA L. V. DANIELS delivered eight lectures

in Rochester, N. Y., during August. Col. Daniels also addressed the colored citizens on the evening of Aug. 23d, a synopsis of which appeared in the Express on the following day.

MICHIGAN. - Elijah Woodworth, of Leslie, Mich., an earnest lecturer on the Spiritual Philosophy, writes us that the two days' grove meeting recently held in Ridgeway, in that State, was a complete success; over one thousand people were present. Michigan, he says, is moving onward in the right direction.

VERMONT.-In a private letter from Mrs. Fannie Allyn, who has recently been lecturing in Vermont, she says, "I find the interest increasing in every town and village, and cannot fill half the demands made upon me." Spiritualism is making steady advancement all over the country.

DODSWORTH'S HALL, NEW YORK.-On Sunday, Sept. 2d, D. J. Mandell addressed the First Society of Spiritualists, in the forenoon, on the subject of "The Devil and his Works," and in the evening H. B. Storer spoke of the late "National Convention and the position of Spiritualism." The Conference in the afternoon discussed the question: "Is there a Devil?"

nearly destroyed by fire on Sunday morning, Sept. 2d, which caused a terrific explosion. Three large buildings were entirely demolished, and others badly injured. Loss estimated not far from \$100,000. It was the work of an incendiary.

The U. S. Arsenal at Watertown, Mass., was

Queen Emma, of the Hawaiian Islands, was obliged to return home, on account of the death of her mother, before making her contemplated visit to Boston.

J. H. Bickford speaks in Foxboro' next Sunday.

Ristori, the celebrated actress, who has just arrived in this country, is to receive \$100,000 for one year's engagement in the United States.

Dr. Fred. L. H. Willis speaks in Haverhill during this month. On Sunday the 3d he was entranced by the spirit of John Pierpont, who addressed the audience with nearly his usual vigor.

Minnesota will produce this year, it is estimated, 16,000,000 bushels of wheat. And Pennsylvania's maize crop will be about 30,000,000 bushels.

The cool weather during August has been a fine thing for the wheat crop of the Northwest, as the tendency of the cut wheat to grow on account of dampness has been effectually checked, while the uncut wheat has been prevented from becoming too ripe.

A \$10,000 estate at Newton Centre has been purchased by three charitable gentlemen for a home for young girls, under the care of the Boston Children's Aid society. The receipts of the society last year were \$4800, and the expenses

The proposed new constitution of North Carolina is rejected by almost two thousand majority. Its bigoted religious clause was enough to kill it. Dispatches have been received from the steamship Great Eastern. She has caught the old cable, spliced it, and is now paying out.

Better bow your head than break your neck!

The Skowhegan (Me.) Clarion understands that horse trot, to continue two days, will come off at that place soon-if there is no law to prevent such inhuman cruelty to animals.

Beauty in woman is like the flower in spring; but virtue is like the stars of heaven.

By laying a piece of charcoal on a burn the pain subsides immediately. By leaving charcoal on one hour the wound is healed, as has been demonstrated on several occasions. The remedy is cheap and simple, and certainly deserves a trial.

To Correspondents.

[We cannot engage to return rejected manuscripts.] E. B. C., Quincy, ILL -Your letter was received. Its con

tents had been anticipated by another correspondent, who gave a full account of the artist and his pictures. Our colins are so crowded we cannot possibly publish all the mater sent to us.

D. C., BRAINTREE, VT .- \$4,50 received.

Business Matters.

INVALID'S RURAL HOME.—Dr. Urinh Clark's Rural Home-Cure in Malden, near the Spiritual Camp Ground, is well sustained. See advertisement.

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

JAMES V. MANSFIELD, TEST MEDIUM, ANSWERS sealed letters, at 102 West 15th street, New York. Terms, 85 and four three-cent stamps.

Special Notices.

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

MRN. RPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

Autumn is again upon us, and soon Winter will clasp us n his frigid embrace. Beware of Coughs and Colds; they often terminate in Consumption. Con's Cough Balsam is a pleasant but certain remedy. It is excellent for Croup among

A SCANDINAVIAN CHEMIST ias produced, to bless mankind, the long looked-for Alchemy, THE UNIVERSAL SAFETY MATCH,

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MANHATTAN, MANNAH, April 17, 185M.
GENTLEMEN: * * * * . , want to say a little more about the
PAIN KILLER. I consider it a recy reliable medicine,
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I have been in Kansas, and never without taking it with mic. I have oven in Kansas, and never without taking it with me. In my practice I used it freely for the Asiatic Cholera in 1849, and with better success than any other medicine. I also used it here for Cholera in 1840, with the same good results.

Sept. 8.—2w Truly yours, A. HUNTING, M. D.

EF MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common l'otash, and superior to any other saponifier or ley in market. Put up in caus 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 lime is required. Consumers will find this the cheapest Potash in market. B. T. BABBITT.

64, 65, 66, 67, 68, 60, 70, 72 and 74 Washington street, New York. Oct. 14.-1y

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ADVERTISEMENTS.

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Among the sirrandy large and rapidly increasing number of persons, who, throwing aside the Bound Faith of the Past, seek to become thentified with the Free Spirit of the Past, this Magazine finds its heartlest welcome.

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ADAMS & CO., Publishers, Sept. 15.--1w

DENTAL CARD. DR. S. V. TUCKER, DENTIST,

HAVING returned from the South, is now located at No. 8

LAGIRASGE STREET, Boston, would cordially invite Spiritualists, and all others who are in teed of dental operations, to
call at his office. He feels confident that sixteen years experience in Dentistry will enable him to guarantee satisfaction.
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call and see the Doctor, as he treats the most difficult cases
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20°—Sept. 15.

sidered, No. 8 LAGRANGE STREET.

THE MAIDEN IN THE SPIRIT-LAND.

A LITTLE ROMANCE FOR THE GIRLS, A copy of this beautiful Picture, which has now a world-wide reputation, was ordered by and sent to a young lady in Traat, who happened to be on the eve of marriage, and who, upon receiving the picture, was so completely enchanted with the 'Maiden' spiritual robes, that she immediately adopted the same (as far as possible) for her bridal robes, thereby completely charming and surprising all her fair friends. Lecturers are ordering and selling many of these pictures, which are turnished them at reduced rates. Single copy sept free of expense to any part of the United States for 50 cents. For Pictures, and Circulars explaining the same, address, SOPHIA EHRENFELS, (Room 21.) No. 132 South Clark street, CHICAGO, ILL.

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LAYING ON OF HANDS! The Batisfactory references will be given.
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Rochester in September. Address, DR. WM. H. C. MARTIN, Box 626, Rochester, N. Y. Sept. 15. A REPLY TO THE H .V. JOHN WEISS,

"OUR RELATIONS WITH THE SPIRITUAL WORLD." BY F. T. LANE.

OFFICE, 158 Washington street, Boston, and at our Branch
OFFICE, 544 Broadway, New York. Room 8. Sept. 15.

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WANTED STALL HOUSE,

BY a Physician, in an elegible business location, with modern improvements, at reasonable rent. Address or inquire of O. KINO, 654 Washington street, Boston, Mass. 1w-Sp. 15. MRS. S. M. GRIFFITHS, Business and Medical Medium No. of Warth St. 163. 5. Al. GWIFFITTAS, Dustriess and worker, NEW YORK, heats the sick without medicine or pain. Her practice is mostly cases given up as incurable: her treatment is peculiar to her great Spiritual Gift of Healing.

Sept. 15.—4w

MRS. FAY, (formerly Madam Decilva,) the M. C. P.A.Y. (IOFINCTY) ARIGHM DECIVES, but celebrated Clairvovant, is located permanently at Catteristics. Morrow Co., Oblo, where she has opened a Healing Institute, and is ready to receive patients. Cardington is located on the Columbius and Cleveland Railroad, and is a healthy location. Address, P. S. FAY.

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Sept. 15.—2wt

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DR. URIAH CLARK, MALDEN, MAES.

Aug. 18.—2w*

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Message Bepartment.

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

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 announce 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.

The Circle Boom.

Our Free Circles are held at No.158 WASHING-TON STREET, Room No. 4, (up stairs,) on Mon-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

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

Invocation.

Infinite Jehovah, our Father, and our Mother, too, through the face of this handsome day we behold thy face; through the glory that presents itself to our vision in the natural world, we behold thy glory; and we understand thee to be a God of Beauty, a God of Love, a God of Power, a Mysterious Presence marching through Time and Eternity, perfecting atoms and worlds and souls. Oh, thou Life of our lives, we would worship thee in spirit and in truth. We would sing unto thee as the wild birds sing their songs of joy. While their glad notes fill the air, and all Nature is uttering her sounds of praise, we, too, would utter our songs of praise. We, too, would lift ourselves up, mounting the spiral staircase of Hope, Faith and Love, worshiping thee as our God, our Father, and our Mother, too. Oh, we will not ask thee to bless thy children everywhere, for through countless sources thou art pouring out thy blessings upon all thy children, and all life is rendering thee homage; praising thee through sunlight and shade, through day and night, through crime and its opposite. Through all conditions of time and eternity we hear the voice of praise going unto Him who was, is, and ever shall be. May 24.

Question and Answer.

QUES .- By B. F. C., New York: Will the spirits impart their ideas on the subject of prolonging life, and give directions how to do it? Spencer, in his "Principles of Biology," informs us "that in the careful breeding of cattle, at least ninety-six per cent., and of horses ninety-five per cent. come to maturity even in our rugged climate; while of the race of man no less than thirty-five per cent, perish in infancy and youth, and of the least favored classes full fifty per cent, die before they are seven years old. The subject is found to have appalling attractions for all who care aught for the welfare of humanity. Nor does this fearful and wanton waste of life by any means exhaust the gloomy interest of the subject. From the multitudes that are thus swept into unripe graves we turn to the living, and meet the ghastly question of the quality of life in the multitudes that remain. Tracing this premature mortality to its causes, we find that they act in varying degrees and produce a wide diversity of effects. Physical and mental conditions stamp themselves upon the living organism. Bad diet, imperfect clothing, foul air, impure water, over-exhausting labor, mental discouragement, evil associations, vicious habits, and a host of morbific agencies, are doing But while thousands perish, the stream of life itself is poisoned, so that these destructive agencies are seen not only in untimely death, but in a diseased and debilitated stock, which imparts its own imperfections to its progeny, and thus curses unborn generations. Organic imperfections, constitutional weakness, bodily and mental maladies, and even tendencies to crime, are transmissible from parents to offspring. The laws of hereditary descent, which carry down likenesses of form and feature and bodily peculiarities from generation to generation, carry also bodily and mental debility, taints of blood, predisposition to scrofula and insanity, morbid appetites, feeble self-control, and dominance of the lower propensities."

ANS .- All these various evils, if we may so call them, have sprung from one root, and that is your unnatural associations, male and female. These associations have been kept up, been growing, enlarging for centuries, and year after year brings out from this root some new development, some crime, perhaps, that moralists do not know how to deal with-some disease that physicians know not how to deal with-some mental malady that the priests can have no power over. These are the devils that obsess human life; and these are the evil spirits, or devils, that should be cast out. But they come forth only by fasting and prayer. What do we mean by this? Why, that you shall abstain from that which is unnatural, and pray earnestly to be assisted to that which is natural. Nature and her God has endowed you-the kings and queens of animal life-with as many blessings as HE has endowed the lower order of animals with. But you have perverted them in your ignorance; have sought out many inventions, and have wandered very far from the right.

It would be absolutely impossible for you to rectify these mistakes in a century. Even if you were to begin to-day to strive earnestly to rectify these mistakes, it would be many centuries ere you could attain that natural standard that is your God-given right. Nine-tenths of your marriage relations are false. Men and women assoclate with each other with no view whatsoever to the future. The present, with its morbid desires, absorbs their thought, and they pass into the fire

even while their senses know that it is fire.

The angel-world has not opened its doors and its windows to your human consciousness for naught, we trust; for slowly and surely every soul that returns from that unseen world to you, is preaching the word of eternal life, showing you a more excellent way, each in his of her peculiar manner-some leading you in one path, some in another, but all striving to lift you out from your present condition. They tell you that you are wrong. They tell you that you are bringing curses not only upon yourselves in this day, but you are entailing them upon generations yet un-

Do you believe it? Some of you do; and those few who do believe it shall be like leaven that shall work its way through all the mass, until at last you shall all know the better way; and because it is the better way, because it is all holy and divine in itself, you will be willing to abide

Dr. Albert Gurney.

It is nineteen years this very day since I parted with my friends here, and went forth into an uncertain future. But the mists of doubt and sutrines aflost upon earth, and that I had embraced one of them; not absolutely false in reality, but false in detail; for I believe that all men's ideas of a future life, however widely they may differ, are founded upon truth. It is only that they have made a mistake in applying it; and so the formthat that makes the outer life of the individualis deformed, and presents in no way a likeness of the real, the foundation, the starting point.

I was much interested in listening to the remarks of the friend who has just yielded up his control to me; and while listening to him, I could not help recalling niy own experience of earthly things, and I could but heave a sigh of regret that my change; for had I known of them here, I might I was perhaps an instrument of evil.

and, as all physicians know-or ought to know, at least-there is so much of the unreal, the unsubstantial mixed up with the philosophy of physiology, that the soul, when it stands unclothed of the flesh, feels a sense of disgust with the entire journey—a dissatisfaction because it did not know more. And when the soul feels this, it is very apt to beget that feeling: an earnest desire to do whatsoever it may be able to do toward leading men into a better way; so that instead of depending upon books, they should depend upon common sense, their own intuitions.

I have met many of those persons who were my patients here in this world, and although the utmost friendship exists between me and them, yet they all say, "Doctor, had you known more, perhans you and I might have been on earth still. I know we are better off where we are; but perhaps if we'd known more, we might be there, and might have been doing good," kindly telling me that in my blindness I had killed them instead of cured them.

Well, I stand convicted by my friends, and willingly so, too; for I know that their judgment is

Now a word to those I've left, those who are dear to me, those I've never ceased to think of during all the years I've been away from them. You, my dear friends, are aware that there is such a thing as a belief in spirit-communication affoat in the land, although you have no faith in it. Now I want you to lay aside all your prejudice, all that is born of superstition and religious darkness, and come and have a good talk with me, and I'll tell you things that will cause you to wonder that you never before understood them. In the first place, it shall be my business to prove my identity to you in such a way that there shall be no room for doubt. In the second place, I will endeavor to so establish faithmingled with your sorrow-in the communion of spirifs, that you will recognize its truth. In the third place, I will endeavor to so constantly impress you with the presence of friends, perhaps my own presence, that you shall feel there is no separation between them and you.

Now let me suggest away. Enclose as many questions to me as it may please you, giving my name in your thoughts-that is, impressing it upon paper by your thoughts, not by writing. Only ask me the questions, and earnestly wish that I. ing. Seal them in as many envelopes as you so satisfactorily that you shall be willing to let me talk to you as I do at this place.

That is the first step. Take it, and you won't the sick, I might have cured myself and my patients too, perhaps."

But never mind; the Great God is on our side, and if we seek earnestly for the better way, if we pray earnestly for a better way to be opened to slowly swing back the ponderous doors, and we shall go through into light. Good-day, May 24.

George Baldwin.

Colonel has brought me here, I'll do the best I

I'm a soldier. My name was George Baldwin; was private in the 54th Massachusetts, under Colonel Shaw, and I fell just about the same time he did; in the same engagement. I was shot through the head, I suppose.

Now, sir, I've got folks here in this city, and I'd like to send a word or two to them, if it's possible; for the Colonel has brought me here, and has kindly shown me how to speak through this body. I have been here three or four times before, and I try to get the hang of the thing myself, but I have n't got any further ahead, but just to see other folks going back. But a few days ago I down if I go there." Well, I said, I'd speak, anyway. Then I found myself here.

Well, I have a mother, a brother and a sister here, and I would give more than all the Southern Confederacy is worth, only just to have a me, "George, you will go there first and report are, and maybe they'll meet you at some me-

morning. The last words they said were, "Now just every time—every time any mail comes from your regiment. Let us hear from you some way, and if you're wounded, be sure and let us know it, so we can come to you." That's the last they sald when I went away.

Well, I did let them hear just as fast as I could; but I wan't wounded, I was shot square through the head; right square through the head. I was n about, I think I was in about the fourth or fifth file, and I was just almost going on the parapet. Oh, I had no fear at all then. I was anxious to de something for the cause I'd come out to serve, and I'm quite sure I fell about the time our Colonel did. "The Colonel is wounded! the Colonel is wounded!" that cry went through the ranks like lightning, as the Colonel fell. But it proved he was killed. And as that is about the last thing I knew, I think I must have gone just about the same time.

Oh I'm happy, well off, would n't come back to live again if I could, for I've got a better place; but I would like to talk to the folks. [It's free here.] Yes, I know that. The Colonel told me perstition did not long remain with me, for I very it was. If he had n't, if the Colonel had n't told soon came to see that there were many false docmore than in a rattlesnake's nest; "It is an institute founded on liberal sentiments," he said,

Well, sir, if you publish what I say to my folks, I would like that my mother, Susan Baldwin, like more than all, that she get it. She lives on Revere street, sir. You know where that isat the West End? [Yes.] Good-day. May 24.

George Prentice.

I am George, son of George D. Prentice, of Louisville, Ky. I will be obliged to you, if you will direct a little note to my father, asking him to send a sealed letter to me; that is to say, direct according to the way that Dr. Gurney did. to Mr. I had not known these things before I met with | Mansfield; and I'll be sure to give him a capital answer. I've been there a number of times, and have been an instrument of great good, whereas | if he'll do it, I'm quite sure I can do the right thing. Will you be kind enough to do it? [Yes. I was a practicing physician in New York City; Didn't you come here once before?] Oh yes, sir. Much obliged; I'll pay you sometime. May 24.

Fanny Chase.

I am Fanny Chase, from Georgetown, District of Columbia.

When I was here, I was nine years and four months old. Now I'm eleven years old and little more than two months.

I want to go home to my father if I can, and my mother. They don't know I can come, but I've come to tell them as how I can; and as how I go to school, and I will be a better scholar, pretty quick, than Stephie is; I will be a better scholar than he is. [Your brother?] Yes. [Older than you, is n't he?] Yes. I shall be a better scholar than he is, for I have the nicest way of learning. It is not like the way I had here. It's a way that you like, and learn easy.

Father used to say I was a little blockhead, and he'd be ashamed of me when I grew up a young lady. I shall be a better scholar than Stephle, and I shall know more, and I shall grow to be a young lady; and if he could see me, he would n't be ashamed of me, because he used to say he would. He's sorry now that he ever called me a blockhead. But I do n't care. It do n't matter: I don't care anything about it now, I only spoke of it here, so he would know it was me, and 'cause, too, I wanted him to know that I was going to get along in the spirit-world. Oh it was so hard where I used to be, where you folks live now. I used to hate it. I didn't see why they could n't have it so we should n't get so awful tired. But we do have it so in the spirit-world.

Our teachers always know when we're tired and we never have to study when we don't want to. We go just when we please, and go just where we please, and are always wanting to know something.

The leaders of our groups, they are by, always. to answer. And they talk to us so nice, that we don't get tired. And our books are all the things; aint printed books such as we used to have here on the earth. The leaders of the group I belong to, said I should learn a great lesson by coming here. And when I get back-because I'm going back pretty soon-I should know that I had learned a great lesson, because I'd feel so pleased, be so happy over it.

First, you know, I didn't want to come here and talk. But now I do want my father to know, Doctor Albert Gurney, may answer them in writ- and my mother, too. Oh then I shall be so happy. I was a little homesick; aint now; shan't be so like, and send to that medium near you, Mr. J. any more when I go back; perhaps that's what V. Mansfield, and I will endeavor to answer them our leaders want. I'll see when I go, and if I ever come again I'll tell you more, because I shall have learned more.

You don't know how our leaders teach us, do be sorry. Fail to do this, and you'll be sorry for you? Well, I'll tell you. Oh they teach usit when you come where I am. You will say, well, our teachers say that you would say we are Oh if I had only known these things before I taught by symbols. When they want to impress died, how much happier I should have been," as us with the idea of beauty, they show us perhaps their fatal work upon large classes of society. I now say, "Oh if I'd only known how to treat a beautiful flower, image, or something of the kind. Then they tell us all that it was made of, and the form that corresponds to it on earth. They analyze every separate particle, and tell us about the gases. That's what you do n't get.

I know I shall be ahead of Stephle, for he don't us, some kind angel will open to us the gate, know anything about it. The teachers, the leaders of my group, say that the method of teaching here on the earth, is like lead compared with that we have in the spirit-world. They say one is lead, and the other is ethereal air, and that ethe-I feel myself in a strange fix here; but as the real air contains all there is in the Universe, too, everywhere. So you see if you have that, you know everything.

> My father's name is Stephen, like Stephie's. My mother's name is Lucy, and I was named for my Aunt Fanny. [On your mother's side?] No, sir; on my father's. Good-by, sir, May 24.

Circle opened by Theodore Parker; closed by Animus.

Invocation.

In the name of the Father, the Son and the Holy Ghost, which meaneth all that has been, all that is, and all that ever shall be, we are here assembled, praying for the guidance of those holy met the Colonel. He says, "George, my boy, if | intelligences whose brows are crowned with wisyou want to go to your folks and talk, I'll show | dom, and whose lives have been made glorious you how to do it. Remember there is no backing | by good deeds, praying that we may bear meekly and humbly the crosses of life; praying, also, that in all humility, if our brows are ever decked with crowns, we may regard them as but symbols of victory over our weaknesses. Oh Life, thy glorious face beams in through this day upon us, short talk with my folks. The Colonel said to and we feel that it is the gift of the Infinite, and our souls grow glad because of life; because it yourself; then try to make them know who you hath crosses and crowns; because it is made up of shadows and sunbeams; because sorrow and joy are found everywhere. Oh Life, thou won-I will tell you what they said at the time I was | drous something we cannot analyze, as our God, going to war. It was about nine o'clock in the our Father, our All, we lift our souls to thee in deep thanksgiving, praising thee as worlds praise George, you'll let us hear from you someway, thee; praying unto thee as the humble flower of the woods prays, when it asks for gentle showers that it may bloom in fresher beauty. Oh Spirit that guideth all souls unto thee, be with us this hour; baptize us with thine Infinite love, and raise every thought in holy aspiration to thee.

Questions and Answers.

QUES .- By F. Emerson: Will the intelligence please to inform me how it will possibly seem to me on first entering the spirit-world?" Explain what is the sensation at death, or the change?

ANS.—The sensation that comes with the change called death, can never be entisfactorily explained. only as the individual passes through it. The experience must bring you a satisfactory answer, nothing else ever can. Death is but the laying down of the outside body. Tis but an entirance upon that which may be called the second sphere Now as spirits can return, if there's as free a of life or action. It is by no means the laying. chance for a colored man to come back, and down of any of the soul's God given, powers, for, speak to his folks as there is for a white man, I those powers are increased. The soul, by virtue: want to come to my folks, as others do to theirs. of its being a soul, retains all that it gains through: I want them to go to one of these persons who the experiences of human life, the its loses moth-

tell you how you will feel when you pass through his sad spirit asking for forgiveness. I ask for death. Experience only can give you that in-

formation. Q.-By Mrs. E. H. Wheeler, of Oak Glen, Minnesota: Why are persons who are alive and My father was plainly and distinctly seen by three of his sister's family at the same time, when his body was actually fifty miles distant. I know of a number of such cases. Will you please inform me in regard to the phenomenon? He appeared to be as natural and perfect as when we took him by the hand.

A .- The spirit or soul can duplicate itself, as many times and in as many places as it may choose, provided circumstances are such as would be adapted to its view. You have all been taught by the different intelligences that visit you from time to time, that, as souls, you are free; you are possessed of wondrous power; indeed, that you hold all power within your own sphere, only you are not aware of it. But as you grow into a more perfect knowledge of spirit-life, you will then see you don't grow there by inaction, only grow as souls through conscious action.

Q.-From the audience: Please explain the passage, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Also this passage: "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Is there not a great moral difference between the prayer of the Christian man and the prayer of a sinful man?

A .- Prayer is prayer, let it come from where it will. The poet tells us:

" Prayer is the soul's sincere desire, Unuttered or expressed; The motion of a hidden fire That trembles in the breast.'

We certainly can give you no clearer or more positive definition. Christians know no more how to pray than Pagans do. They all pray, each according to their own way; each according to the light they have received. The prayer of one, we believe, is as acceptable to the Great Infinite as that of another.

Q.-Will William Strauss tell us what he thinks of the "New Life of Jesus," dedicated to him by his brother, Frederick Strauss? Or will the intelligence answer the above, if the spirit of Mr. Strauss be not present?

A .- Having no personal knowledge concerning that particular inquiry, we certainly cannot answer it.

Q .- By H. K. Parker: What are the present conditions, and what are the following named persons now doing? Namely: Adam and Eve, Noah and wife, Abraham and Sarah, Moses and Zipporah, Pharaoh and the miracle of the Red Sea, Joshua and Jabin, Samson and Delliah, Samuel and Saul, David and wife or wives, Daniel of the Lion's Den, Children of the Furnace, Jesus and Judas, Paul and John, Arnold and Lincoln, Mahomet and Swedenborg, Wesley and Irving, Calvin and Arminius, Ann Lee and Joseph Smith, Voltaire and Paine. A description of the conditions, principles and practices of these individuals, in contrast now with what they were in times past in their earthly life, and spirit state now, would show the results of courses widely different.

A.—Every ancient tribe had its Adam and Eve, therefore we cannot tell to which your correspondent refers. Let him be a little more explicit, then we will answer the question.

Q.—Those mentioned in the Bible, I referred to. A .- Perhaps we should say none such ever existed. At all events, we are in no way acquainted with such intelligences, therefore we cannot answer for their condition, either in the present or in the past.

Q .- What is the present and past condition of

Samuel and Saul? A.-All these personages-some that had an existence really in this mundane world, and some that had an existence only in the imagination of distinctive sphere, and are governed by the law of that sphere. By law they have an existence in that sphere, consequently they are governed outside intelligence to know the exact condition of another, whether in or out of the form. They alone can justly determine of themselves. Your speaker might declare that Theodore Parker was a model man; that he lived a life of justice, truth and love, as is known in human life. Perhaps Theodore Parker would not so determine. And who shall say that Theodore Parker would not have a right to say this? that he would not know best? So it is with regard to all other personages. They alone can write their history in truth. May 28.

Mary Ellen Kearney.

Father Fitz James has brought me here, and learned me how I should control, too, and speak. He says 'tis but justice that I should come-instice to myself, and also to those who are here, and

in sorrow, because of their own deeds and mine. No one can ever know how hard it is for me to come here to-day. But I believe that I shall only gain forgiveness of sins by true repentance. And unless I am willing to take up the cross, my repentance is not true, and so will do me no good.

many spirits are, because I never even tried before to come. As it is not long since I have been learning to come, I am not sure that I shall say all I want to, or all I ought to. But I will do the best to the priest and ask confession. I will come

I was murdered, they said; by my best friend, a short time since, and that friend is now so unhappy-not because he has been sentenced to be hung, but because he was ever foolish enough to be led in the way that brings no happiness to any one, and because he does not know exactly how I feel toward him because he murdered me. So Father Fitz James said I should come, if I did my duty, jections, if she chooses to go.] Very well, then, and make a confession, which is, I, and I alone, am to blame. I attach no blame to him whatever. I do not take it all to myself because of my symnathy for him, but because it belongs to me, and I want him to feel that I shall be the first to meet him on the other side. I forgive him, if that's what he asks-and I know he does ask my for giveness. But there's nothing to forgive. It's. me that should ask forgiveness. I am as unhappy as he, because I know I did so much wrong. But Rean't meet him face to face to tell him this, and ask his forgiveness. 1: So by the advice of my good counselor here, I have come in this way. And I ask him to forgive me, and be satisfied to know that in the way I'll whit, until they get out of the way. there is a spirit-world, and that we'll find plenty then I'll go along. Now, mister, as it's you of teachers there who are willing to show us the

A want him to read all such books as will give spoke of? Have I not said all I could to make him, a knowledge of the world be's coming to you understand what I want? Well, here's an and he happy about its work field that and be happy about it; not feel that he has cast an everlasting stain upon his family or mine, to one of these mediums and ask if they re will for it is n't so! This life is short, at the longest; ing so go to the priest with him." That is it I like and when this life is over, all stains will be wash. him to do that, if they won't go slone. Oh, I'm ed out provided typically state, but a bigo

forgiveness. He has no need to. Father Fitz James wants me to tell him this for him: that the Great Church, the Infinite Catholic Church of the Spirit, is large enough to admit all well, seen in different places at the same time? such as he, and he need not fear that he will be shut out of it after death.

I am Mary Ellen Kearney, sir. Good day. May 28.

Jennie Washburn.

I'm Jennie Washburn, from 'Augusta, Maine, And I bring my father here. But he can't talk, and so I do, and I want to come to my mother, My father was killed in the war, and I died of fever. I want my mother to know how we live, and how we can come. My father says next time he will come; but he wants mother to get some. body to come home, so we can come there-somebody like this to come home, so we can come there. And we get all the love that mother keeps sending. We get that all, and father says we send back tenfold.

Little Georgie died when he was a baby, before I was born. I've seen him since I come to the spirit-world. He's bigger than I am, and he would like to come, too, only he aint so near to mother as I am, because he's been away longer, and he was a baby, and I stayed longer with mother than Georgie did. So she calls more for me, and that's why I come closest.

Father says, tell mother he is n't sleeping at / Gettysburg, as she told somebody the other day, He's wide awake, and he's home most of the time. He is n't at Gettysburg. It 's only his body that's there. And I aint under ground, nuther: I'm alive with him. I go home, too, when he goes. And we live where folks can go, and they don't have to pay. Because mother said if she only had the money she would have gene when father was killed-she would have gone to Gettys. burg; but she had n't nothing to go with. And father says, " Tell her where we are we don't use that filthy lucre. It's only a will that is wanted, and when we have that, then we can go where we like."

And now if mother had been in the spirit-world, she 'd had a big will enough, because she did, any. way, and she could have gone, because she would n't had to paid any fare.

I don't want mother to cry any more, and I want her to think about us. Father says, "Think that we aint gone; that we are there, only you do n't see us."

Georgie knows ever so much. He could tell her ever so much, when he learns how to speak, and my mother'll be glad to have him; I know she will. Father says he would be sixteen years old-he would be now. He died a long time before I was born. I never knew him here. I know him now. [How old were you?] I should be eight years old. [How long have you been in the spirit-land?] It is most two years. That means dead, does n't it? [Yes.]

Well, I am going now. Next time I come, father will speak—I guess he will. Good-by. May 28.

Charles McQuade.

Well, sir, I am pretty happily situated, though I cau't say I am so happy as I would like to be. I am so disappointed with what I have come to realize, that I don't know how it is going to be with the future that is coming. And I've been so kind of unsettled about myself, that I thought I would like to come and speak to the folks I've left. You see, it was like this: I had my faults, I know, plenty of them; but then I was true to my religion. I lived up to it; was a good Catholic. But now I'm neither Catholic nor Protestant. Oh it's another thing altogether. It's a something I don't understand, this having no religion at all. The fact is, stranger, I want to know just where I stand, and what I am. And I want 'em to bring a priest right there, and I want him to answer my questions, and tell me what it means. Now I want a priest. I would n't give a farthing the people—each live in their own separate or to talk with anybody, unless I could have a pries present to talk to, also. And I want-well, I won't be satisfied till I know whether I'm in heaven or hell. I'm out; but whether I praved by its law. It is absolutely impossible for any myself out, or whether the priest prayed me out, I can't tell. But I'm out; and what I want is, that my folks let me come at home; want a priest to talk with there, and know what this means. [They don't countenance the return of spirits.] Oh, they do believe in spirits, sir, only they don't let it out. I don't care the divil what priest they go to; any one that cares to let me talk to him. I'd like Father McCarty pretty well. Yes, I want to go alone; that's the better way. I want to go to the priest alone, and then he and I will settle the question between ourselves, and if we get into a muss, I'll be sure to whip him. IYou had better invite him to go to some medium, where you can speak.] That is it. Ah, but I want to see him alone, so I can talk to him.

Why would n't one of these folks go to the priest and let me come? Faith! I have it! It's an Irishman that has got the quick wits, you say. See here: some one of these folks will go to the priest to confession, and then it's me that will confess; yes, that's it. Let one of these folks go to confession, and then I'll be sure to have him alone in the box. Oh, I won't do anything! I want to know where I am and what I may expect in the I am not acquainted with the way of return, as future. Oh, I ain't enlightened at all myself. Do not know where I am. I don't know but some bottomless pit will open and take to in any time.

Well, what I want is one of these folks to go then, and tell who I am and what I want to know. How'll that do? [Very well, if you can find one that will consent.] Yes, sir; but I like this one pretty well. [We don't think think she will go.] And why wouldn't she go? There's nothing bad to do at all. No, sir, she do n't know how folks do at confession. I'll be there to confess myself. All there need be about it is the going. [I've no obwe'll flud out.

Now I don't want it understood that I'd not like to talk to my folks, for I should; but what's the use when I can't say where I am. I'm no Catholic, and I'm nothing at all, I don't want to go to them till I know—I used to have some sort of a religion-well, ill! I can tell them where I am. [Your spirit-friends will inform you.]

I was asking Father Fitz James. 'He says, " Go and make them an appeal, and see what they will say to you, for, as you went out from earth, you must go back there and take your start. Now that is what I want to do; and if there sany obstacles knows the most about this thing, is there any better way you can suggest to me than the one I other way? I'll ask my brother James to come man will living in this sort of a Purgatory hisco-oh, it's I should be happy if he was. I should be happy worse than that because I don't know but I'll allow us to use them to come, so I can come, so I c

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June 23.

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yes, I suppose I can; but it's quite a long time I have been patient now-two years and better. That's a long time to be frying between the cold and the heat

When here, I believed in the Holy Catholic Church and in the Holy Ghost, the forgiveness of sins, the resurrection of the body and life everlasting. Now that it has come to this thing, I can tell my folks—who are Catholics still—" As soon as you get rid of your belief, the better off you will he." [Can't you influence your brother to take you to the priest himself?] Yes, sir; I don't know, sir; would like to if I could. [Would n't he do it?] I don't know; I am not certain that he would, sir. But the best way I think of is to take one of these folks to the priest and let me talk, and then I have my chance right well. [Would not the priest know the medium was not a Catholic?] They 'll not know at all it's not an Irishman, not a good Catholic, too, no, sir. How will they know? The person may be represented to come from Canada. Well, sir, I'm much obliged to you. That's all I can give now. May 28.

Nathan Flanders.

I am here to beg the favor to send a few thoughts to those I've left. It was during the fall of 1840 that I left the State of New York to make my home in Virginia. At that time I parted with many friends who were very dear to me, that I have not seen since then, who have only learned of me and I have only learned of them, by meeting friends who have seen them. I was quite young then, and the causes that called me from my home were such as I do not care to speak of here.

But, since coming to the spirit-world, I've learned that those friends are looking upon mesome of them at least—with feelings of mingled pity and scorn. It was said that I went into the field and fought against my Northern friends, which, allow me to state, is a very great mistake. I was slient upon the question of secession, although I believed if we could not live happily together it were better to divide. Still I took no part in it, and I was never in the field in arms against my Northern friends. I want those friends to distinctly understand that truth. I want them to know, also, that there never was a time when I did not cherish the hope of taking them by the hand again. I want them to know that the Nathan Flanders who many years ago left his friends in New York, and received from many a God-speed and a blessing, has never forgotten those friends, and never will either, despite those friends' belief that he had forgotten that he had friends at the North.

As soon as I learned that I could return I made my way here; and I would ask that Alexander Flanders, James T. Sims and Jacob Forsyth, of all others, give me an opportunity to speak with them this way. Their stay here can't be very long, and I will give them some information concerning the spirit-world. I want them to feel sure that I did not die a traitor to the people of the North, but I died assisting my fellow men. North and South, as best I was able to. I attended to the wants of the soldier from the North as well as the soldier from the South, and, so help me God! I never did aught, in word or deed to LOW PRICE OF \$1.75. me God! I never did aught, in word or deed, to my friends to deserve the bitter epithets that have been hurled at my feet. They have come to me in all their force since death, and that is what has driven me here. I should be happy, most happy, to talk with those who at one time said hard things to me, and felt I was going away only to lie down somewhere in a dishonorable grave. To them—such as remain on the earth—I would say, I forgive you. I did so long ago. I have never portrait of the lady. An extraordinary work. 12mo, beauthally bound in cloth. seen the day when I did not think you were as much to blame as I was. And I carnestly hope, if there is any way by which we can come together and talk, that you may find that way. When you have found it, I certainly shall not be slow in finding it. Farewell, sir. May 28.

Circle closed by Father Henry Fitz James.

MESSAGES TO BE PUBLISHED.

Thesday, May 29. — Invocation: Questions and Answers; Annie Barclay, to her mother, Sarah Ann Barclay, living in Davis Court, New York City; Join Calvin Holmes, to his aunt and friends: Henri Borraghan, to his brother, Frederick Borraghan, in Cleveland, O. Borraghan, in Cleveland, O., Thursday, May 31.—Invocation: Questions and Answers; Hannah Jane Wesselhoff, of London, Eng., to her aunt, two sisters, and a bother; Oliver S. Price, to the Federal officer who made him prisoner at Petersburgh, Va.; James Barnard, to his mother; Geo. W. Cutter, to his parents, in St. Louis and New Orleans.

Thursday, June 7.—Invocation.

and New Orleans.

Thursday, June 7.—Invocation: Questions and Anawers;
Edward Barrows, to his mother, Sarah Barrows, in Springfield, Mass.; Susie Hyde, of Mediord, Mass., to her friends, and
her minister, Rev. Benj. Davis; Philip Stedman, who died in
New Orleans, La., to friends in Chicago, Cleveland and New

Honday, June 11.—Invocation; Questions and Answers;

Orleans.

Monday, Jane 11.—Invocation; Questions and Answers;

Rophy A. Thumpson, to her mother, Elizabeth Thompson, in

New York City; Chas. Malone, of New York, to his cousins,

Philip and James; Harrict Carter, of Charleston, S. C., to her

friends at the North.

Monday, Jane 25.—Invocation; Questions and Answers;

Clara Stiles, to abner Miles, in Haitimore, Md.; Jerry Har

ringan, to Tom and Bary; Bugh Thomas, to Dr. Nam'l Thom

as, of Galveston; Sam'l Berry, 35th Mass., Co. C.; Wm. J.

Phillips, of the 72d New York, to three comrades.

Monday, July 2.—Invocation; Questions and Answers;

Capt. Robt. Palmer, to his wife Eliza; John S. Floyd, to his

mother and sisters; Charlotte Blackburn, to Elizabeth Bell,

James Wells, and Betsey Wells; Jerry Colgan to Michael.

Tarsday, July 3.—Invocation; Questions and Answers;

Edwin Coles, to Mary Coles, in Princeton, Ind., Arabella

Burnet, to her father, Geo. Burnet, in New Orleans, La.;

Patrick Reagan, to his brother, Jas. Reagan, in this city.

Tharsday, July 5.—Invocation; Questions and Answers;

Charles Horton, to ricade; Hen Wilte, of Boston; Mary N.

King, to James Lefaur, of Norfolk, Va.; Oren Thompson, to

his daughter.

Monday, July 9.—Invocation; Questions and Answers;

Frank Robinson, to his father; Annie Sawyer, to her brother

John; Sam'l Taylor, to Ben Thatcher, a brother soldler and

medium.

Tuesday, July 10.—Invocation; Questions and Answers;

John; Bam'l Taylor, to Ben Thatcher, a brother soldler and medium.

Tuesdaw, July 10.—Invocation; Questions and Answers; Deacon Fuller, of Hingham, Mass.; "Aunt Jean," to David Glichrist, Franklin, N. H.; Hattis Watson, to her mother, in Jersey City, N. J.

Thursday, July 12.—Invocation; Questions and Answers; Harriet Hubbard, to Mrs. Amy Hubbard, of Philadelphis, Pa.; Ephraim Wingate, to Barati Jane, his wife; Georgianna Goldsmith, to her mother, in New York City.

Monday, Sept. 3.—Invocation; Rev. John Pierpont; John Rand, of Fail River, Mass., to friends; Olive C. Wendell, of New York City, to the Editor of the "Banner of Light"; Jas. C. Gooch, to Thomas Shelton, of New Orleans, La.; Annie Elizabeth Gaines, to her mother, in St. Louis, Mo.

Tuesday, Sept. 4.—Invocation; Question and Answer; Donald McKay, to his friends; George Klingsbury, to Ben. Perry, in Dover, N. H.; Carrie Townsend, of Briggewater, Vt., to friends; Aunt Lucy (colored), formerly a servant in Jefferson Davis's family, to Mr. Davis.

Obituaries.

GEORGIE, THE LOVED OF ALL, GOKE TO THE SUMMER. LAND .- Died, in Louisville, Ky., August 24th, of abscess and exhaustion, George Pierce Wilkes, aged 3 years and 9 months. exhaustion, George Pierce Wilkes, aged 3 years and 9 months. There being no speaker or lecturer of our belief in the city, the funeral services were performed by the good Father Holman, a sincere Christian. Dear little Georgiel wherever he moved drew after him the hearts of many; yet he is gone from our sight, and the afflicted parents mourn not as those without hope; for while Old Theology at ands by and croaks. "Mother, your child is dead, dead," our beautiful faith steps in, and says, "Mother, your child is not dead, nor even sleepin; but under favorable conditions will visit you from its lome in the beautiful Summer Land, where the

Angel feet make music over all the starry floor, Come to tell you of the glory that is his for evermore."

This child was so good and beautiful, that he was almost an ingel.

"How close he pressed upon the angel's wing!—"Which is the acraph? which the born of clay?".

In Danby, Vt., on the morning of August 25th, 1666, Edia
Baker laid down the earth-form in which he had dwelt for
thout 63 years, and joined his dear friends in the apirit-world.

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THE EARLY PHYSICAL DEGENERACT

AGREAT BOOK FOR TOUTH. Send two red stamps and
footain it. Address, DR. ANDREW STONE, SF Figh
treat, Troy, N. Y. In Danby, Vt., on the morning of August 98th, 1866, Edia Baker laid down the earth-form in which he had dwelt for about 67 years, and joined his dear friends in the apirit-world.

Faith! I believe I've not told you my name yet —that is the most important thing: Charles Mo-Quade, and I'm right here from Boston; lived on High street, sir. Oh, I'm in a bad fix.

I had a wife and child, sir, and, oh, I have brothers and sisters and a mother here on the earth. I'd like to go to them, but they'll say, "Where are you? Is it in heaven or hell or purgatory you find yourself?" and I'll not he able to tell them, so I'll stay away until I can. Well, how long will I wait for this? [About three months. You must be as patient as you can.] Patient! Yes, I suppose I can; but it's quite a long time I love, heen patient now—two years and better. [Redigio-Philosophical Journal please copy.]

[Religio-Philosophical Journal please copy.]

Passed to the brighter home, from Burlington, Vt., August

Passed to the brighter home, from Burlington, Vt., August 12th, Charles Miller, aged 37 years.

Mr. Miller was a thoroughly business man; had never given much time to the investigation of our beautiful Philosophy, but oftentimes, during his hours of relaxation from care, has he interested and amused himself in the study of harmonial principles. Ever foremost in the cause of reform, and a fearless advocate of the truth wherever found, he was not backward in acknowledging his failt in the possibility of spirit-intercourse. This gave to his life a peculiar charm, while his generosity and his genial nature left an impress on many a weary heart which has been lightened by his smile. We have but few such men to spare. God help us to preserve such proclous lives.

Passed on before us, from North Auburn, Me., August 24th, Passed on before us, from North Auburn, Me., August 24th, 1866, Mrs. Sarah Chamberlin, wife of S. M. Chamberlin.

She has left a beautiful daughter and a kind and affectionate companion. As he has been made to realize that earthly pleasures are but momentary, may he seek for higher loys that will endure forever, trusting in that God who doeth sil things well. While the many sorrowing friends are deeply moved by this unexpected bereavement, there is joy mingled with the cup of sorrow, as some of the mourning ones are consoled in the belief of spirit-communion. May those who rejoice in the light of Spiritualism impart unto others what has proved to them a light through the darkness, thus enabling those who most deeply feel their loss to look forward to a happy reunion with the loved ones.

A. L. C.

Passed to the Summer-Land, from North Tumer, Me., Mr. Jonathan Hall, aged 36 years 6 months. othathan man, aged so years o monne.
Ile had been a firm believer in spirit-communion for many
years, and his faith sustained him in his last days.

Also, on the 16th of the same month, Charles Fremont Hall went to Jola his father in the spirit world.

Next Through Bridge 16, 1868.

MRS. REBECCA HALL. North Turner Bridge, Me., 1866.

Passed to her rest, Aug. 18th, 1866, Ann, wife of Wm. Dunn,

Esq., of Pepin, Wis., in her 63th year.

We do not mourn as those without hope: for we know of the pence and comfort that this new-born faith brought to her in the last years of her declining earth-life.

E. K. B.

Three Days' Meeting.

The Spiritualists of Sandgate, Vt., and vicinity, will have a three days' meeting, at the church in East Sandgate, on the 14th, 15th and 16th of September next. Henry C. Wright, of Boston, Mrs. S. A. Horton, of Brandon, Vt., and Mrs. E. M. Wolcott, of Danby, Vt., and others, are expected to be present as speakers. Now all Spiritualists and true friends of progression who can, come, and let us make the truth of this new dispenses. and let us make the truth of this new dispense tion echo throughout the valleys and bills of this uland town. LEVI PRCK, J. E. BRUSH, Committee. Sandyate, Vt., Aug. 22, 1866.

New Books.

ERNEST RENAN'S NEW BOOK.

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A NEW ROOK BY RENAN, author of "The Life of Jesus," A being Part Second of "The Origins of Christianity." This work has just appeared in Parts, and a careful English Translation is published this week.

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THE HISTORY

Jan. 27.

SUPERNATURAL IN all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM HOWATT.

HOW-IT.
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"Thou canst not call that madness of which thou art proved to know nothing."—Twittlian.

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Magic in its Relation to the Supernatural; The Supernatural in the Greek and other Eastern Churches; Supernatural iam in the Waldensian Church; The Supernatural amongst the So-called Heretics and Mystics of the Middle Ages; The Spiritualism of Luther and the Early Reformers; The Supernatural and the Church of England; Present Materialized Condition of the Church of England and of General Opinion; The Miracles in the Churchyard in Paris in 171 and Subsequently; The Supernatural and the Church of England—conducted; Spiritualism in North America; Spiritualism in Regiland; Opposition to New Facts; The Philadelphian Brothren; Spiritualism amongst the Dissenters; Georgo Fox and the Friends; Madame Guyon and Fenelon; The Propheta of the Cevennes; The Wesleys, Whitefield, and Fietcher of Madeley; Bohme, Swedenborg, and Irving; The Moravian Brothren, or Unitas Fratrum; A Chapter of Poets; Miscellaneous Maters; Conclusion.

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Miscellaneous.

POSITIVE AND NECATIVE POWDERS.

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Surgeon to the New England Hospital for Women, and Professor of Obstetries and the Bisenses of Women in Berkshire Medical College.

A The New York meeting of the "American Medical Association," it was decided to issue "a short and comprehensive tract for circulation among females, for the purpose of onlightening them upon the criminality and physical evils of forced abortions." By special vote of the Association, Prof. Storer's Essay has been recommended to the profession, as calculated to effect much good, if widely circulated.

CONTENTS:—Prefatory Remarks; Origin and Purpose of the Present Essay; What has been done by Physicians to Foster and what to Prevent the Evil; What is the True Nature of an Intentional Abortion when not Requisite to Mave the Life of the Mother; The Interest Dangers of Abortion to a Woman's Health and to her Life; The frequency of Forced Abortion, even among the Marieck; The Excuses and Pretexts that are given for the Act; Alternatives, Public and Private, and Measures of Relief; Becapitulation; Appendix; Correspondence. PROF. SPENCE—Dear Sir: I have cured one of the hardest cases of Chills and Fever on record, with your Positive and Negative Powders. It is the case of N. S. Sweet, whose papers show that he was discharged from the army on account of the Chills and Township. Private, and Measures of Relief; Recapitulation; Appendix; Correspondence.

Price, cloth \$1,00, paner 50 cents; postage free. For sale at the BANNER Of Lithit OFFICE, 188 Washington street, Boston, and our Branch Office, 544 Broadway, New York, Boom 6. army on account of his Chills and Fever, which were considered incurable. He had tried all other medicines far and near, and had employed many medicines far and near, and had employed many different physicians but received no benefit. Ho formerly resided in Lowell, Mass., until, thinking he must die, he went home to his mother's in Bethlehem, N. H. I never saw him until I went to see him in one of his Chills. He said he was the same as dead, and having tried the best of physicians, he did not want to try anything more. AN ORIGINAL AND STARTLING BOOK! THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN. SCIENTIFICALLY CONSIDERED,
PROVING MAN TO HAVE BEEN CONTEMPORARY
WITH THE MASTODON; DETAILING THE HISTORY
OF HIS DEVELOPMENT FROM THE DONAIN OF THE
BRUTE, AND DISPERSION BY GREAT WAVES OF
EMIGRATION FROM CENTRAL ASIA. physicians, he did not want to try anything more, After much persuasion he began taking the Powders. This was on the 8th of this month. On the 11th he was well enough to go to work in the mill, and has not lost a minute's time since, has yained 25 pounds in fiesh, and has had no return of the Childs since he began taking the Positive and Negative Powders. The people who saw him consider his cure wonderful.

Yours respectfully, Mrs. A. W. ELLIOTT. THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the most day and obscure questions of Science in such a vivid and striking manner, that the most unscientific render can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them, in a most surprising manner.

The above statement of my case is true in every

Scipio, Anderson Co., Kansas, May 11th, 1866. DR. Spence — Sir: Your Positive and Negative Powders have broken the Chills every time they have been used.

Yours truly, Mary J. Reno.

Deerfield, Dane Co., Wis., Feb. 22d, 1866.
DR. SPENCE—Dear Sir: Two weeks ago yesterday I went to Madison, 20 miles from here, to ever did see.

the first trial, with your Positive and Negative Powders. Yours sincerely, JANE CRANE.

Osseo, Hennepin Co., Minn., Sept. 9th, 1866.

Dr. Spence—Dear Sir: At the time your Positive and Negative Powders arrived, my son had just returned from the war, in a diseased state. He was taken suddenly with Voniting. Diarrhea, Chills and Fever, and severe pain in the bowels. In the fever stage I commenced giving your Positive Powders. Ere he had taken the third Powder he was in a profuse perspiration, and such was the putrid condition of his system, that, while he was perspiring, the steady was too disagreeable to approach his bed was persinting, that, while he was persinting, the stench was too disagreeable to approach his bed. We changed his clothes, and there was no more of it. He has mended right along.

Very truly, ROBERT THOMAS. THE GREAT LIVER AND BILIOUS REMEDY!

Ohio City, Franklin Co., Kansas, Jan. 2d, 1806.
PROF. SPENCE—Sir: My two youngest children have had the Chills. and I cured them with the Positive and Negative Powders, so that they have had no more Chills since the day after they began taking your Powders.

Very respectfully,

ELIZABETH J. RANDALL.

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(We advise all who are troubled with this fearful maindy to always keep the Powders on hand ready for immediate use.) Here are a few important particulars:

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The Positive and Negative Powders do no vio-lence to the system; they came no purging, no namen, no womiting, no narrotizing; yet, in the language of 8. W. Blehmond, of Chenoa, Ili., "They are a most wonderful medicine, so silent and yet so efficacious."

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CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. In view, therefore, of the approaching slekily season, we say to the people of the West, and the South, and particularly of the great valley of the Mississippi, and of sill other sections of the inhited Sintes that are annually scourged by the Chills and Fever, and other Fevers, in the summer and autumn, "be prepared in time; teep the Positive and Negative Powders always on hand, ready for any mercanet."

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Sept. 1.

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fifteen days, from Sept. 21st to Oct. 6th.
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Dyspopsia i Heartburn!

It corrects at once.
Rising of the Food !

Readily yields to a few doses.

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IN PLAYMENT FOR WOMEN IN A DIT IS IN A DIT

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REMARKABLE CURES

CHILLS AND FEVER.

MRS. SPENCE'S

Sanbornton Bridge, N. H., June 25th, 1866.

particular, and I will take pleasure in answering all inquiries about it. N. S. SWEET, formerly Seargent in 24 Co. 22 Reg., Mass. Vols.

teriny I went to Madison, 20 miles from here, to see a sick cousin, Mrs. Louisa Drakely. The doctors had given her up to die. She had the Chilis, and they could not break them up. They said that when Quinine would not break the Chills, it could not be done. But the Positive and Negative Powders broke her Chills and cured her cough. They are the best Cough Medicine I over did nee. Yours truly, MARIA INGRAHAM,

Covington, Fountain Co., Ind., Nov. 14th, 1865.
PROF. SPENCE—Sir: I have cured two bad cases of Chills and Fever, and one case of Congestive Chill, the first trial, with your Positive and Negative Pow-

which completely throws in the shade all other discoveries in medicine; and it afforts nim much gratification that they re-ceive the unanimous approbation of all who have tested them. The Magic Billous Powders are a in its most aggravated form, and an immediate corrector of all

THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amaurosis and Deafuss from paralysis of the nerves of the eye and of the ent, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhois extreme Nervous or Muscular Prostration or Relaxation.
For the cure of Chills and Fever, and for the prevention of Chalera, both the Positive and Negative Powders are needed. 6th.—They are the cheapest and best medicine extant, as they can be sent by mail to any part of the globe for the price, 50 cents.

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12teow—Aug. 18.

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OCTAVIUS KING. M. D..

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THE FAITHFUL CONFESSOR.

A DISCOURSE

IN COMMEMORATION OF THE LIFE AND CHARACTER OF

REV. JOHN PIERPONT: Given in the Church of the First Parish, Medford, Mass., Sunday Morning, Sept. 2d, 1866, by Rev. E. C. Towne.

II. TIMOTHY, IV: 7.-" I have fough the good fight, I have fluished my course, I have kept the faith."

It is already the fourth day since all that was mortal of Rev. John Plerport was carried to its burial. Yet on last Sunday the spirit still dwelt in that venerable form and looked out from that eager face, as alive to the word which he heard here as the youngest and freshest of this congregation. He had, indeed, entered upon his eighty-second year, and could not command the physical vigor of other days; we felt, in fact, that he must soon shake off the mortal form—but the soul gave no sign of age. He was no relic of a past generation. The spirit of manly youth was in him, and by that he belonged to the latest and freshest generation. One could speak before him, al-though he was so full of years, as before the most open and cordial of young hearts. There was no gulf fixed between him and the latest-born lover of truth. His quick intelligence and lively sympathy brought him to the very front. If there were to be uttered a word wholly new, a voice of the veriest youth of the age, there was no man more ready to hear and to understand than this

confessor of more than fourscore years.

I know not whether he ever belonged to the generation which lays claim to his gray hairs. Thirty years ago he was certainly at least thirty Thirty years ago he was certainly at least thirty years before his time. Even now the generation is hardly come upon the stage abreast of which will stand in history this valiant lover of things true and right. There was in him such integrity of soul, such loyalty to the inward law of life, that for every day of his many years he wished to make a day's march on; and had he counted yet other generations in his life, he would to the last have pitched his tent with the advance guard. He seemed to have no sense of the perils of going on before the host, such as usually comes to men of his experience in the world. Though he had met enough in his path to deter a stout heart, yet he could remember only that the true man must go right on. He meant to run to the duty of the hour, and the call of the time; on every morrow as on every day in the past. He would have none outrun his quick and brave faith. When he halted on his way to lie down for the last time on earth, it was in hope of days as fresh as those of a child. With such a spirit death was glad to make no conflict, to let him take leave at his own will of the mortal part. The strong wish of his soul, to depart in a moment and in the peace of a spirit ready to go hence, was fully respected. The destroyer did not strip off the clay. Just as the morning was full in the east, he laid down the life called him on, and, on the instant, as his wont was, he was gone. If he spoke no farewell, if he delayed not to touch loved hands once more, and to speak kindly words again, it was only that an heavenly order found him on the alert. He rose while we slept, as the strong young sol-dier rises, and when we came forth to a new day, he was already far forward on the way of a new In such a man it is of especial interest to mark

what he was when he went from us, what quali-ties in him had borne the wear and tear of all his years, and what interests most deeply engaged his heart at the last. That which made at any time the envelop of his truest self, and which he grew out of and left, we have little occasion to notice. The outside life of the student, the teacher, the lawyer, the merchant, the poet, scholar and pulpit orator covered the man; and it is the man whom we wish to hold in affectionate remembrance. The final judgment of clear-seeing love, whose eye looks through to the heart, is that which should be sacred in future memory. Our friend himself, in lines addressed "To my Grave," recorded many years since his profound feeling that he in his true self was unknown to the world.

"I never could reveal myself to man."
"The world has seen the surface only of me."

Who of us has not felt how that outward life, into which faults and fallings are woven, veils rather than reveals what we are striving to be? Even in the more close relations it is difficult to make our life express our most sincere and earnest will. Still more on a public stage the manifestation of true character is exceedingly hindered, and oftentimes wholly defeated, by difficulties with which the truest spirit strives in vain. Well might our friend say:

"I have ne'er been known,
My Father, but by thee."

'Let me, beneath the covert of thy wing,
Henceforth be shielded from the shafes that pierced
My spirit while I served The the flesh—
The arrows that were tipped the fire, and winged
By men who knew me not, and could not know."

As often as a true man, loving truth better than life, undertakes to do a faithful work in the world, the world will misunderstand and ignorantly oppose. A truth-seeking and truth-doing soul, however pure and strong, will yet show human in-firmity, and from that will be grievously misjudged. Hence the need, when a life is under review, of looking through both the report and the appearance to the great qualities and faculties f the man.
The life and character which we commemorate

had one chief impulse and principle, "LOVE OF THINGS TRUE AND RIGHT," In a true gospel sense, this was a child-like character, one in which the direct sense of truth and right outran all other considerations. In the lines already alluded to, "To my Grave," our friend stated this as the conviction with which he was prepared to enter upon

"What blesses now, must ever bless-Love of things the and right." His eye was single to pure principle. This was the prayer of his soul:

"Father, I ask thee not
To make me ruler over many things,
If, in a few, thou may'st have see il me faithful.
To be at one with thee, I all I ask:
Tis all the heaven my spirit can enjoy;
"Tis all I've prayed for, or can ever pray."

The false and the heartless, under every disguise, offended to sore anguish his ever true and honest soul. He said, when persecution for right-cousness' sake was trying to drive him from the sacred altar of religion:

red attar of religion:

"I am not tired of lic;—nor am I tired
Of duty, toll, or trial. But I 'm tired
Of the false smile, that lightens up the face
Of hollow-hearted, cold and selfish man;"

"I 'm tired of all the heartless show of love
For whatsoever things are pure, or true,
Or just, or lovely, or of good report,
Whene'er these things are seen or thought to stand
In Fashlon's, or in sordid Mammon's way."

With the erect soul of this true man there could not be, on any consideration, any compromise with error or wrong. Loyalty to the beheats of pure rectitude was intense as a passion in him, and strong as the most firm principle. It was a divine life. The energy of his controversy with wrong was due to his genuine inspiration. His heart was alive to truth, and to the uncompromising service of truth he could not but consecrate the whole force of his soul. None could be more sensible than be that the work of God in his hands suffered through his infirmities and defi-ciences, but not for that should the hattle be withdrawn. Like the soldier whose life ebbs from a mortal wound just when he must rise for a last blow, our vallant soldier of God's truth would strike, and strike for victory, though he could not command the perfect skill of perfect

strength.
The Judge of all the earth, whose ways are not as our ways, may have accepted as best that which men thought most faulty in his faithful servant's devotion to pure principle. At least we may be sure that the uncrying eye of God, look ing through the deed to the door, has seen in this servant of his altar a faithful confessor. There was in this man, young or old, an ever young devotion. To him it was all of life, fronting with erect head and honest face a false and wicked world, to confess the very truth of God. Come what would, he must be found faithful. Other men might speak of peace; he loved it not less than they, but so long as there was defiant wrong hand, he wished to be able to say have fought the good fight +I have kept the faith." He can say this now, as few that lived with him can. The crown of the faithful confessor is his. Higher than poet, scholar, or orator, stands the honest man, with his valiant confession of holy truth, When his eloquence is forgotten, when his verses are no more read, the undefiled integ-

It cost much toll, much sacrifice, much loss, to he so true a man as was he whom we henor. When commercial enterprises failed with him, and he found himself cleared by the law of obligations which he was unable to meet, he took these obligations upon his conscience, tolled to obtain means to discharge them, and never rested until he had met every one. When his course as a teacher of truth was questioned, his honest and fearless word rebuked, his stern judgment of wrong resented and denounced, and his very character in the gosnel denied, he counted not for

who should have held up his hands called him to judgment, and heard against him the testimony of unrighteousness, and suffered evil tongues to shoot poisoned words at his breast, not even then did he filneh or falter. There was in him a love so deep of the right, a hatred so conscientious of so deep of the right, a natred to conscientious of the wrong, that he could not bend, and—he was never broken. He might lose position, reputa-tion and fortune, but a good conscience in the holy gospel of sacred truth he would keep to the end. That "too busy interference" with rum-selling and with slave-holding, for which he was ar-raigned, he would maintain and would glory in, as the very work of God, so long as one honest man should remain blind to God's truth, or one

tender the severity, the sternness, the fire and sword, so to speak, of his warfare against wrong. He had not the limitations, either in character or the had not the limitations, either in character or thought, of the old Puritan mind. None knew better than he that good will, pure and universal, is the first principle of rectitude, the foundation of justice. None were more gifted than he to unite kindly regard for the man with uncompromising hostility to his misdeed or his mistake. It was a point of fine honor in him to keep the law of love all other laws and to remember always that the real was a many to the law of love all other laws and to remember always that the real was a many to the law of love all other laws and to remember always that the real was a many to the law of love all other laws and to remember always that the real was a many to the law of love all other laws and to remember always that the real was a many to the law of love and other laws and to remember always that the real was a many to the law of love and other laws and to remember always that the real was a many to the life and character of Mr. Pierpont, behold a man! Virtue lived term of Mr. Pierpont, behold a man! Virtue l above all other laws, and to remember always that in every wrong-doer he had a brother. He was innocent of bitterness in his heart against persons, although his hatred of their deeds might burn like a consuming fire. He was all the more free to strike hard blows at wrong, because of his pure conscience of good will. He singularly realized that word of Antoninus, "Pass thy life in truth

"Forgive them. Father, for they did not know
'The glorious Gospel of the blessed God.'
Thou madst it mine to preach that Gospel to them.
Thou knowest whether faithfully they heard, or not.
Thou knowest all my weaknesses and theirs.
Judge thou between us; but, in judgment, Lord,
'Remember mercy both to them and me.'

It was in the rare nature of this truly good and godly soul to pass from contention to charity. To forgive was a necessity with him. Even when he became the providential instrument, as he did, of bringing down heavy disgrace upon his worst persecutor, he spoke of it, on the last day of his life with us, only as the singular providence of God, and without a shade of personal feeling.

It was but a step from the strong yet kindly rectitude of our friend to his religious faith. He

loved to do right with a love deeply religious, as in the sight of God. Loving right with a pure love, he felt readily and deeply the thought of God. His eye was single, and his whole body was full of light. The ONE, Spirit of all spirits, Vas unt of light. The Over, spirit of all spirits, Life of all living things, Father of all souls, revealed himself in that pure conscience as in a mirror. He could not help confiding implicitly in God, both for himself and for the worst of his

in God, both for himself and for the worst of his fellow men. "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," was the latest expression of the faith of his life.

He was of the best radical faith, simple and strong confidence in the Infinite Spirit, and in the divine law of love. Being himself "rooted and grounded in love," he could not but have this root of the matter in his belief. The whole mass of opinions so generally embraced under Christian. of opinions so generally embraced under Christian doctrine, he brought to the test of his pure faith in a God of absolute love, and rejected whatever did not bear the test. No sacred error escaped the scrutiny of his keen eye; no dogmatic sophistries imposed upon his vigorous understanding. He never hesitated, not for one moment, to confess his most radical conviction, and to do it in the

name of Christian faith. men bore opprobrium, he wished to bear his part. He had such faith that God is on the side of truth, and on the side of human souls, that he could not but choose to go with the unhonored man and the unpopular truth. To him there was hope for man, an anchor of the soul both sure and steadfast. In the strength of this hope he cheerfully bore the cross, not for one moment doubting that under the cross the sons of men would be brought home to God.

rectitude of heart and life, according to a law of pure love, and in pure and undefiled faith in God, he found the truth as it was in Christ, and he made his honest confession in the most sincere spirit of adherence to Christian verity. He felt himself in the line of the Christian witnesses from the beginning, a true successor to apostles and holy men of old, not because all his opinions in religion agreed with old opinions, but because to him, from prophet and apostle, was an uninterhim, from prophet and apostle, was an uninterrupted descent of great principles, to do justice,
to love mercy, and to walk humbly with God. It
was ever incredible to him that when a just and
merciful soul strove to serve God in sincerity,
loving right, loving man, and loving God, with
the whole force of mind, and heart, and soul,
there should be any question at all, on any ground
whatever, of the living heavenly union of that
soul with God and with the universal holy church
of God. Fidelity was with him the rule of faith of God. Fidelity was with him the rule of faith. Not to confess and live up to his own best con-victions of truth was for him to be infidel. In his last public address he thus expressed his

"Many of the Protestant sects speak of the most enlightened and the most Christian of their fellow-Christians as infidels, not because they are less faithful, but because, in fact, they are more faithful than themselves. Faithful to what? is the great question. If faithfulness to a party or a sect is meant, I do not care how soon nor how generally I am called an infidel; I welcome the epithet. But if faithfulness to truth or to one's convictions of truth is meant, I hold that we are not infidels, but that, on the contrary, we are faithful among the faithless. . . . 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, nay, of the Protestant church. . . . People may nay, of the Protestant church. . . . 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."

It was in his unfaltering fidelity to his convictions of truth that Mr. Pierpont, thoroughly familiar with the whole religious world, gave himself intelligently and heartily to Spiritualism

his last public address made before the Third National Convention of Spiritualists, he said:

"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. The facts upon which those doctrines rest—as all doctrines rest finally upon facts—I know to be true.

Increase. I know to be true."

In explanation, our friend plants himself upon these two doctrines of reason, that the life in man is spirit, and that the spirit in man is in the good hands of the Infinite Spirit. "But," he then asks, "does the spirit of man, which cannot be lost or destroyed, retain its individuality, or is it merged in the Infinite Spirit, as one drop of rain is merged in the ocean into which it falls?" In reply to this he alleges avidence that the spirits of the departed in the ocean into which it falls? In reply to this he alleges evidence that the spirits of the departed have communicated with him in their proper individuality; and so he rests in what he believes to be knowledge of the world to come.

What's the difference between a watch feather bed? The ticking of the watch is that of the bed outside.

rity of John Pierpont will shine like a star in the inemory of men.

It cost much toll, much sacrifice, much loss, to mind has reached. The evidence which it atis undoubtedly far more respectable than that on which the Christianity of elgiteen centuries has relied to prove the miracles which it sets forth. Comparing our friend's position as a Spiritualist with that of a crowd of mostable men throughout Christendom who adhere to Romish or Protestant orthodoxy, this confessor of a faith somewhat despised stands high above them all. It is necessary here to put by the common and more impertempts to bring of an actual life beyond the veil wrong resented and denounced, and his very character in the gospel denied, he counted not for a moment the bitterness of his trial. For right, and truth, and liberty, he made indeed a good fight. He would not purchase reward, nor peace, dearer far than reward, by yielding one jot or tittle of the holy law of God.

There was in him that spirit which was in Paut when he contended with wild beasts. "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Not even when they who should have held up his hands called him to

BANNER OF LIGHT.

ism. The fact does not at all abate from his credit, but on the contrary to his honor.

It is too early to vindicate, without extended explanation, the providential significance of the movement known as Spiritualism. I am not myself competent to adequately criticise this movement. But I have no doubt whatever that it is to become the most living and most valuable development of modern Christianity. It is working up from the people, from those to whom no Church penetrated, and in the day of its full power it will be a force in religious progress such as no Church be a force in religious progress such as no Church has been. It will bring to all the Churches new life, in faith, hope and love. The day will come when the devotion of our friend to this movement will mark him as one on whom a prophetic spirit man should remain blind to God's truth, or one bad man should have power to violate God's law. This unbending truth to principle, though it made him with his armor on every inch a soldier, went along with the most genuine kindliness of heart. He would wholly misjudge who should ascribe to this faithful confessor and valiant contender the severity, the sternness, the fire and its entire the severity the sternness the fire and its entire that he would not be thought strange. that the young heart of this venerable man threw him into this new fold.

preacher, scholar, reformer, instructor, inventor, for the sake of his duty as a man. It was in the most profound devotion to human welfare that he threw himself across the path of public evils. The traffic in rum found in him an unrelenting enemy, because his very soul was loyal to human-ity. He made war on slavery among the first, ity. He made war on slavery among the first, and to the very last, because with him good will to man, pure and universal, was the imperative law of truth on earth and of truth in Heaven. Before all he sought the kingdom of God and its that word of Antoninus, "Pass thy life in truth and justice, with a benevolent disposition even to liars and unjust men." He said of those who did most wickedly against him, of those sinners into liars and unjust men." He said of those who did most wickedly against him, of those sinners into liars and unjust men." He said of those who did not righteousness, anxious only to do his duty as a man among men, and content to leave the result him who inhabiteth eternity. Truly fine with Him who inhabiteth eternity. Truly fine and rare as his powers were—his logical power, his rhetorical and dramatic power, his gift of sweet or stirring song—it was the moral force of his pure conscience which lifted him to high position among the sons of men. Perhaps the innate fineness of his nature, just that best thing which God put into his soul, was never known on earth; but to those whose hearts were tender toward him, there shone through the clay enough to tell that this faithful confessor, this brave reformer, this sincere teacher, this inspired singer, was one of the earth's noble and geutle men, worthy of your tears, your flowers, your honor and your love. In this place, to which he came in his later years, when he was for righteousness' sake an exile from "the temple where I [he] toiled so long," his memorial will not fade. We do him this day the simple honor of our hearts; we proffer our sympathy and tears to those who miss now from their lives the light of his presence, and we pray the Father of mercies, and the God of all comfort, that our light affliction, which is but for a moment, may work for us a far more exceeding and eternal weight of glory.

Rochester, N. Y.

The Children's Progressive Lyceum, of Rochester, held their first Picnic on Wednesday, 22d ult., at a pleasant grove near the village of Charlotte. We took the cars at the central depot, at 81 A. M., and arrived on the ground at about 91 A. M. The day was cool but pleasant, and the children and friends, to the number of about one hundred and fifty, scattered themselves about in various directions, some rambling in the pleasant wood and enjoying the beautiful scenery; some of the girls amusing themselves with the swing, and the boys with their game of ball until about noon, when The spirit of dogma and sect was abhorrent to his strong love of truth and his sincere love of man. If truth went unrecognized and unhonored, he wished to share the fortune of truth. If true Jonathan Watson, was controlled, and delighted all present with an invocation and an address, eloquent and impressive in the highest degree. The controlling influence then requested a subject for a poem. Our Lyceum Pienic was proposed, and a poem improvised, containing many beauties and considerable humor and witty sallies, very much to the delight of the audience. The greater part of the company then took a stroll on the beach of Lake Ontario, enjoying the beautiful scenery and feeling at peace with "all the world and the rest of mankind." We then returned to the grove to tea, after which we returned to Rochester without accident of any kind, or any thing to mar the harmony of the day, all feeling well satisfied, and determined to try it again. Our Lyceum has only had an existence since the first of April last; and under the guidance of our conductor, Mrs. Watson, is in a very prosperous condition, numbering over sixty children.

Rev. John Pierpont.

The conduct of many of the public papers, and of those who had charge of the last offices to the mortal part of our brother, Rev. John Plerpont, in ignoring his firm belief in and advocacy of spiritualism, was most remarkable. It was not accidental, for our brother did not hide his light under a bushel, but nobly proclaimed the Gospel of the New Dispensation wherever he went. It was thought best to take some notice of the subject in our congregation Sunday, and by request I penned resolutions and presented them in our afficulty. ternoon meeting, when they were unanimously adopted. They were as follows:

Micross. Our friend and brother, Rev. John Plerpont, has left a record of a well spent life, an example of a heroism greater than that of a leader of armies, a zeal worthy of an apostle, and a devotion Christ-like in allits aspects, it is fitting that we should duly notice his passing on to the Higher Life, and therefrom inspire our own minds and souls, that we too, when departing, may leave footprints on the sands of time; therefore.

Resolved, The Action of the sands of the sands

when departing, may leave-footprints on the sands of time; therefore, Resolved, That the life of Rev. John Pierpont, who has passed from the plane of the mortal to that of the immortal, is an illustrious example of the capacities and powers of mah, and the remarkable length of time they may be prolonged by an observance of the laws of life, on the rolligious, moral, intellectual and physical planes. Resolved, That as Spiritualists, we should ever keep in view the exalted principles which governed him, by which he performed the duties of a long and glorious mission, and left the world wher and better for having lived in it.

Resolved, That though there has been a studied endeavor on the part of the press, (with few honorable exceptions.) to withhold from its readers a knowledge of the fact that our friend was identified with the spiritual movement of the age, such blgotry can only defeat its aim, and in, the end redound to the progress of the cause this ignored.

Resolved, That this fact should impel all Spiritualists to a firm and persistent adherence to principles, and cause increased efforts to sustain our distinctive publications, and establish a literature based on the truths of nature and science, rather than on the speculations and dogmatic assertions of theologians.

Resolved, That the forecoing resolutions be forwarded by the

heologians.

Resolved, That the foregoing resolutions be forwarded by the Secretary of the congregation to the BANKER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL for publication, and also be entered upon the records of the congregation.

W. FOBTEB, JR., Secretary.

COAL.—The Philadelphia Inquirer expresses the opinion that coal must continue to decline in price. The surplus now on hand is very great, while the country is generally supplied with its

What's the difference between a watch and a feather bed? The ticking of the watch is inside,

in secret to rook to be the protect and

Acknowledgements.

Permit me to acknowledge through the columns of the BANNER the receipt of the following sums of money for the relief of Spiritualists who suffered by the late fire in this city, viz:

0115,75 From Dr. II. F. Gardner, of Boston, amount con-tributed at the National Convention of Spir-itualists. Providence. R. I., August, 1866..... "Ged Wordsworth, Norwich, Conn...... \$257.75

To all of our friends who have contributed tovard the foregoing sum, we tender our heartfelt thanks for this exhibition of generous sympathy; and to Dr. Gardner, who so kindly presented our case to the people assembled at the Picnic and Convention aforesaid, we feel that in a special manner his disinterested service in this connection deserves mention.

Very truly your obedient servant, M. A. BLANCHARD.

Portland, Me., Aug. 30, 1866.

Obituary.

Passed to the Land of Souls, from Somerset, Somerset Co. Penn., auddenly, on Saturday afternoon, Aug. 26th, Mrs. Elizabeth Chorpenning, aged 68 years and 9 months.

beth Chorpenning, aged 68 years and 9 months.

Mrs. Chorpenning was the mother of the well known Major George Chorpenning, to whom the cause of Spiritualism in Washington is so much indebted, and whose hospitable home was the resting-place of so many of our speakers while sojourning at the Capital. Mrs. C. was a woman of remarkable character. Through all her life she was an earnest, energetic member of the Lutheran Church, till about three years ago, when under the guldance of her son, (above alluded to) and his wife, an excellent medium, she became acquainted with and deeply interested in the truths and beauties of spirit-communion—receiving frequent communications, written and verbal, from her ascended husband and children. Of late, these messages have constituted her greatest source of earthly happiness. All her blissful anticipations are now more than realized. In a state of comparative health, while sitting in her chair, the Death-Angel called for her, and within the brief space of twenty-five minutes—having only time to say that she was going home and to bid an affectionate good-by to those around her—her ripg and happy spirit winged its joyous flight across the silent river, where on the white shores of the Better Land sainted ones were anxiously awaiting its welcome, that her freed spirit with theirs might bask forever in the ascending glories of the Spiritual Kingdom.

George

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

[To be useful, this list should be reliable. It therefore be noves 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.1

Miss Lizzis Doran will lecture in Chelsea during September: in Mt. Louis during October and November: in New York during January and February. Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston.

N. Frank Whitze will speak in Springfield, Sept. 16 and 23; in Detroit, Mich., during October; in Chicago, Ill, during November and December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above. MRS. SARAH A. BYRNES will speak in Willmantic, Conn., Sept. 16; in Chicopee, Mass., during October; in Salem during November. Will make engagements for the winter. Address, 87 Spring street, East Cambridge, Mass.

AUSTEM E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

ne coming year. WARREN CHASE will speak in Providence, R. I., Sept. 16 and b; in Painesville, O., Sept. 30; in Chicago during October; a Davenport, Iowa, Juring November; in Rock Island, Ill., uring December. He will receive subscriptions for the Ban-

DEAN CLARK, inspirational speaker, will lecture in Cincinnati, O., during Octobor. Address as above, or Brandon, Vt. ISAAC P. GREENLEAF will lecture in Glenburn, Mc., Sept. 16: in Kenduskeag, Sept. 23 and 30: in Taunton, Mass., durling October and November. Will make further engagements for the fall and winter anywhere the friends may desire. Address Kenduskeag, Me., till October 1.

MRS. M. MACOMBER WOOD will speak in Stafford, Conn., Sept. 9, 16, 23 and 30: in Chelsea, Mass., during October; in Quincy during November. Address, 11 Dewey street, Worces-ter, Mass.

MRS. ARKA M. MIDDLEBBOOK will lecture in Cloveland, O., every Sunday in September and October; in Worcester, Mass., Nov. 11, 18 and 25, and Dec. 2

J. MADISON. ALLYN, trance and 'inspirational apeaker, will ecture in Rutland, Vt., Sept. 16 and 23; in Middle Granwille, 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.

C. FANNIE ALLYN will speak 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 appointments. J. H. BICKFORD, inspirational speaker, will lecture in Fox-boro', Mass., Sept. 16. Address, Charlestown, Mass.

A. B. Whiting will lecture in Cincinnati, O., the five Sundays of September. Will attend calls to lecture week evenings in that vicinity. Address care of A. W. Pugh, box 2185. GEORGE A. PEIRCE, Auburn. Mc., trance speaker, will lecture at Monmouth Centre, Sopt. 16 and 30; in Charleston Town House, Oct. 7. Will make other engagements to speak in the eastern part of the State, if application is made soon. Will lecture week-day evenings in the vicinity of Sabbath day meetings if requested; also, will attend funerals.

Miss Sarah A. Nurt will speak in Belvidereduring September; in Eigin during October; in Beloit, Wis., during November. Address as above, or Aurora, Kane Co., Ill.

DR. W. K. RIPLEY will speak in Willimantic, Conn., from ct. 7 to 15; in Worcester, Mass., from Nov. 4 to 10; in Soms, Conn., from Dec. 2 to 10. Address, box 95, Foxboro', Ms. MRS. SARAH HELEN MATTHEWS will speak in Gloucester, Mass., during October. Address, East Westmoreland, N. II. J. T. Dow will speak in Janesville, Wis., Sept. 16. Perms nent address, Cooksville, Rock Co., Wis.

M. HERRY HOUGHTON will lecture in Bradford, N. H., dur-ng September. Will speak Sundays and week evenings. Ad-lrosa as above.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal. ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fail. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill.

MRS. SUSIR 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. O. box 473.

MRS. M. A. C. BROWE will speak in North Dans, Mass. every other Sunday until further notice. Address, Ware, Ms MRS. E. M. WOLCOTT is engaged to speak half the time in Jauby, Vt. Will receive calls to speak in Vermont, New Iampshire, or New York. Address, Danby, Vt.

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the lociety of Spiritualists in Yarmouth, Me., till further notice. MISS ELIZA HOWE FULLER is engaged at Stockton, Me., and ricinity for the aummer and fall. Address, Stockton, Me. Lois WAISBROOKER will speak in Dover and Poxcroft, Me., Sept. 9. Address accordingly. She can be addressed at Java Village, Wyoming Co., N. Y., during October.

Village, Wyoming Co., K. Y., during October.

O. P. Krillogo, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centro the first Sunday of every month; in Righfield, Summit Co., Sopt. 9.

Dr. L. K. Coonley will answer calls to lecture. Will revelyes undergriftions for the Bannor of Light, and sell Spiritual and Reform Books. Address, Vineland, N. J.

MARY E. WITHER, trance speaker, 71 Williams street, Nowark, N. J. A. L. E. NASH, lecturer, Bochester, N. Y.

P. CLARK, M. D., will answer calls to lecture. Address, 15. Marshall street, Boston. A. T. Foss will answer calls to lecture. Address, Man-F. L. H. WILLIS, M. D., care Banner of Light, Boston.

Mrs. Sophia L. Chappell will receive calls to lecture in lew England until further notice. Address, M Hudson street, MRS. AUGUSTA A. CURRIER will answer calls to speak in ew England through the summer and fall. Address, box 815,

New England through the summer and fall. Address, box 815, Lowell, Mass., Andrew Jackson Davis can be addressed at Orange, N. J. Mas. N. J. Willis, trance speaker, Boston, Mass. Miss Rusiz M. Johnson will not lecture during August.

Address, Milford, Mass.

J. B. LOVELAND will answer calls to lecture and will pay
especial attention to the establishment of Children's Lyceums. Address, Hamburg, Conn.

E. S. WHEELER, inspirational speaker, care this office. Mrs. Mary J. Wilcoxson, care of A. C. Stiles, M. D. ammonton, Atlantic Co., N. J

Mas. S. A. Honton, Brandon, Vt. MES. E. K. LADD, trance lecturer, 178 Court street, Boston. J. M. PERBLES, box 1402, Cincinnati, O. MRs. N. K. Andross, trance speaker, Delton, Wis.

WM. H. JOHNSTON, inspirational speaker, Corry, Pa. J. G. Fish, "East Jersey Normal Institute," Red Bank, N. J. ALBERT E. CARPENTER will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lyceums. Address, Putnam, Conn.
E. Spragur, M. D., inspirational speaker. Permanent address, Schenectaly, N. Y. Until the first of October he can be addressed care of this office.

MRS. LAURA DE FORCE GORDON'S address is Denver City, Colorado Territory.

MRS. FANNIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory. MES. FRANCES T. YOUNG, trance speaking medium. Address, care Banner of Light.

F. L. WADSWORTH's address is care of the R. P. Journal, P. O. drawer 6325; Chicago, Ill. GEORGE STEARIS, normal apeaker, may be addressed at New-

ton Lower Falls, Mass.

Mas, Mant A. Mitchart, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illipois, Wisconsin and Missouri during the aummer, fall and wifer. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, Ill. Mas. H. T. Strames may be addressed at Detroit, Mich., Care of H. N. F. Lewis. "Will make engagement to lecture for the squaree, and the linghth and Michigan. 11. 1 1117.

Miss Lovers Shall, Willowed Michigan. 11. 1 1117.

Miss Lovers Shall, Willowed Steller, Will answer walls to lecture. Address, Mechanic Falls, Me.

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DR. P. B. BARDOLPH, lecturer, Bennington, Vt.

DR. P. B. HARDULPH, lecturer, mennington, vs.

BELAH VAR BIOKLE, Lansing, Mich.

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MRS. EMMA F. JAY BULLEER, 151 West 12th st., New York.

MRS. AMBIYA H. COLBY, traine speaker, Monmonth, Ill. LEO MILLER, Canastota, N. Y. Mas. A. P. Bnown, St. Johnsbury Centre, Vt. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston, Mass.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker, Address, Mystic, Conn. W. A. D. HEER WILL lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O. E. V. WILSON may be addressed during the summer at Menakauno, Counto Co., Wis., for engagements next fall and winter, S. J. FIRNEY, Ann Arbor, Mich.

MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. Miss Marina S. Sturtevant, trance speaker, care Ban ner of Light, Boston.

MRS. M. S. TOWNSEND, Bridgewater, Vt. HERRY C. WRIGHT will snawer calls to lecture. Address care of Bela Marsh, Boston.

MRA JERNETT J. CLARE, trance speaker, will answerealls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. L. JUDD PARDES, Chicago, Ill , care R. P. Journal, box 6225, W. F. JAMIESON, inspirational speaker, care of the R.P. Journal, P. O. drawer 6325, Chicago, Ill.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture. MISS MARY M. LYONS, trance speaker, Detroit, Mich.

MRS. FARRIE DAVIS SMITH, Milford, Mass. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. MRS. C. M. Srows will answercalls to lecture in the Pacific States and Territories. Address; San José, Cal. THOMAS COOK, Huntsville, Ind., lecturer on organization.

THOMAS COOK, Huntsville, Ind., lecturer on organization. GEO. W. Atwood, trance speaker, Weymouth Landing, Ma. A. A. Ponn, inspirational speaker, North West, Ohio.

Julia J. Hubbard, trance speaker, care Banner of Light, LYMAN C. Howe, trance speaker, Glear Creek, N. Y. REV. ADIN BALLOU, Hopedale, Mass.

MRS. E. DELAMAR, trance speaker, Quincy, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa, Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank treet, Cleveland, O. WARREN WOOLSON, trance speaker, Hastings, N. Y. ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich. DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

Charles S. Marsh, semi-trance speaker. Address, Wone-oc, Juneau Co., Wis. Miss Belle Scougall, inspirational speaker, Rockford, Ill. 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. GERENLEAP, Lowell, Mass.
Miss B. C. Pelton, Woodstock, Vt.

J. H. W. Tooner, 42 Cambridge street, Boston. H. B. STORER, 8 Harrison place, Brooklyn, N. Y.

SPIRITUALIST MEETINGS.

BOISTON.—The members of the Progressive Bible Society will meet every kunday, at 2 p. m., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 p. m.

CHARLESTOWN.—The Children's Lyccum connected with the First Spiritual Society of Charlestown hold regular setsions, at Wasnington Hall, every Sunday at 10% A. M. A. H. Richardson, Conductor; birs. M. J. Mayo, Guardian.

The Independent Society of Spiritualists, Charlestown, hold meetings every Sunday atternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Children's Lyccum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Mrs. Juliett Yeaw, Sept. 9 and 16; J. H. Currier, Sept. 23 and 30.

Chielsea, —The Associated Spiritualists of Chelsea hold.

CHIELERA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7% P. M. The Children's I'rogressive Lyceum assembles at 10% A. M. J. 8. Dodge, Conductor; Mrs. E. 8. Dodge, Guardian. Speakers engaged:—Miss Lizzle Doten during September; Mrs. M. Macomber Wood during October. J. 8. Dodge, Cor. Sec'y.

The Bible Chelstian Spiritualists hold meeting.

THE BIBLE CHRISTIAN SPIRITIALISTS hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and 78 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speaker engaged.—S. J. Finney during September, October and November. HAVERHILL, Mass.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyccum meets at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Chil dren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. TAUNTON, MASS .- Meetings will be resumed in September n Concert Hall, and be continued regularly thereafter every lunday. Mrs. N. J. Willis will speak during September.

Wordester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: Mrs. Susic A. Hutchluson 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.

dlebrook, Nov. il, 18, 25 and Dec. 2.

NEW YORK CIT.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 534 street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% of clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5678, New York.

PHILADELFHIA PA.—Meetings are held at Samoom street.

PHILADELPHIA, PA.—Meetings are held at Sansom street Hall every Sunday at 104 and 74 r. m. Children's Lyceum regular Sunday session at 24 o'clock. M. B. Dyott, Conductor: Mrs. Ballenger, Guardian.

Meetings are also held in the new hall in Phomis street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 104 A. M. Children's Progressive Lyccum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor: Mrs. Deborah Butler, Guardian. HAMMONTON, N. J.-Meetings held every Sunday at 10]
A. M. and 7 P. M., at Edis Hall, Belleview Avenue.

BALTIMORE, Mp. The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Galvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

CHICAGO, VLL.—Regular morning and evening meetings are held by the Wirst Society of Spiritualists in Chicago, every Sunday, at Grosby's Opera House Hall, entrance on State street. Hours of meeting 10½ a. M. and 7½ r. M.

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

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

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