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NO. 1.

Original Essays.

UNION OF CHURCH AND STATE. BY THOMAS R. HAZARD.

A communication from Lois Waisbrooker apualists and other liberal minds than I fear will be accorded to it.

Those who have of late years observed the theological signs of the times, cannot have failed to note a remarkable disposition evinced by the different sects to merge the peculiar doctrinal points to the Hebrew and Pagan churches of that day. on which they differ, and units on those in which As then they are both hated and feared—hated bethey can all agree. The more discerning ecclesi- cause their beautiful and living doctrine of angel astics seem to have discovered that it is owing to communion is a standing reproach to the dead the great diversity of religious beliefs that exists formalities of the churches-feared because of in the United States, that they are unable to con- the rapid increase of their members and the innotrol, as their fathers did of old, the secular power, vations made upon the church by the conversion and have recently met in council to devise ways of its members from darkness to light. It is no and means by which the former Divine Authority doubt on account of this hate and fear of Spiritof the church in spiritual and temporal things ualism more than anything else, that has again may be restord.

Regarding the end they have in view, I think their deliberations have been marked with great hitherto warring sects to forego their quarrels, shrewduess. They propose to ignore the conflict- and, under pressure of a danger alike common to ing creeds of the sects, and to establish a national | them all, to again meet in council, as of old, to religion, by introducing a short clause in the Federal constitution, simply requiring that every citizen of the United States shall recognize Almighty | nation." God as the "moral governor of the world, and the men, and His will, as revealed in the Holy Scriptures, as the supreme rule in civil affairs."

By the introduction of this clause into our fundamental law, neither the prejudices nor cousciences of members of any of the religious sects (so-called) would be seriously offended, whilst it every American citizen now possesses.

inaugurated as the "supreme rule in civil affairs," would soon be made to reach and apply not only to religious and civil rights, but to the most mitake not, the "will of God as revealed in Holy Scripture," was adopted by the early settlers of Connecticut as their supreme law, which it was enacted in town meeting should remain in force until the body politic had time to make a better one. Among the decisions under that law of the recorded in which a young and loving husband his wife on a Sunday.

ment, subject only to the provisions of the Con- nation. stitution, and the interpretation put upon these by the supreme court. Admitting that Congress is the adoption of the proposed clerical amendment of our Constitution, its laws must then conform | port as these, should not be despised. not only to the general provisions of that instrurevealed in the Holy Scriptures." The application render it necessary for members of Congress to be well read in the Bible, (a duty which some might evade) whilst the additional labors thrown be very great, as, in order to arrive at a true knowledge of the will of God "as revealed in the its different passages by ecclesiastical writers and hood, the only Divinely appointed interpreters of God's will as it "is revealed in Holy Scripture."

Once installed in power, the clergy of the present day must possess far more modesty and much less self-confidence in their own infallibility than brought before them. Nor would they be slow in finding some passage of Scripture to sustain their narrow and bigoted decisions, (as they have al-Quakers,) in which God has revealed his will precisely to suit their latent purposes and intentions.

There can be little doubt but that the increased activity of the clergy and priesthood of the day has been quickened, and the agitation of civil ters for the subversion of our form of government measures to sustain their ascendency has been probably perceive at work that may be made to hastened, by the rapid progress liberal ideas are making, and especially since the advent or reviv- the present excluded Southern States again real of spirit communion.

believe that the statement made some time since, and adopt some measures to protect their folds sired. against the encroachment of such a rapid and

country. There is no instance recorded in history where any ecclesiastical power had become so associated with the education and prejudices of the people, and established as firmly as the clergy and priesthood have become in the hearts and affections of the sectarians of the United States. who ever succumbed to events or relinquished pears in the BANNER of the 27th of July, which I their positions and emoluments without making think may be worthy of greater heed by Spirit- desperate struggles to maintain their power. It would be unnatural that they should do other-

> The Spiritualists of the present day stand in relation to the sectarian churches as their predecessors did in the time of Jesus and the Apostles caused, as it were, Pilate and Herod to become reconciled, and the chief priests and rulers of the contrive how they may, as they did then, crucify the truth, and thereby maintain their " place and

Ten years ago there were inspired persons in ultimate source of all rightful authority among the United States, entreating the people to take timely and christian measures to ward off a struggle which they foresaw impending between the elements of freedom and chattel slavery. Their warnings were unheeded and ridiculed as being groundless and uncalled for. The war nevertheless came, and chattel slavery went out with the would be sufficient, if adopted and carried into grouns of half a million of slaughtered men, and effect, to annihilate the right to think and act for amid the desolation and devastation of half a himself in all things pertaining to religion which continent. Like voices are to-day again proclaiming an impending struggle between the el-Nay, under priestly domination, "the will of ements of freedom and soul slavery. Let us not God as revealed in the Holy Scriptures" being ridicule these warnings, nor treat the enemies of mental freedom with contempt, lest peradventure we may, as before, be taken at disadvantage. by being unprepared when the apprehended connute details of private and social life. If I mis- flict is sprung upon the nation by the dark mantle conspirators.

The little words of such fell import that are proposed to be made the fundamental law of the land, to which even every other provision of the constitution is to be secondary and of no effect, if in conflict with them, are apparantly so harmecclesiastic courts of the colony, there was one less that their insertion in that instrument would hardly offend the conscience of the most fastidiwas adjudged guilty of a misdemeanor for kissing ous Quaker, and would, doubtless, under the supervision of their forty-five thousand priests, The acknowledgment of Almighty God as the pastors and ministers, be voted for and sustained "ultimate source of all rightful authority among | by more than eight millions of Romanists and men," involves the existence of an intermediate Protestants, (the Baltimore Convention of Cathoauthority, from the decrees of which He alone | lic Bishops' estimates) possessing nearly all the can be appealed to. At present, Congress is the wealth, and a very large majority of the official, only rightful law-making power in our govern-political, professional and social influence of the

A scheme for the establishment of a national religion, after the pattern of the old Hebrew theto remain an integral part of our government, after ocracy, that has been so cunningly contrived as to embody such powerful influences in its sup-

Again; this is a day in which the minds of men ment, but also to the will of Almighty God "as are being flercely and wildly agitated, large masses being in a constant state of transition from of this rule to all laws passed by that body, would one phase of mind and action to another, with

but little continuous thought or reflection. The Jesuitical influences at work no doubt have taken ominous note of this, and none better than upon the supreme court in cases of appeal would | they understand how such unsettlement of men's minds may afford an opportunity for carrying into effect their insidious schemes. It is probably Holy Scriptures," it would not only be necessary this thing, in connection with other causes, that that every member of the court should be pro- they see are at work favorable to their plan for foundly learned in Scripture, but they should the establishment of a theocratic form of governcollate and compare the conflicting constructions ment, that is alluded to in the latter part of the that have been from the earliest periods put upon appeal, (quoted by Mrs. Waisbrooker) wherein all the supporters of the clerical party are summoned other learned and pious men of many religious to the rescue, as follows: "In the name of Him. sects and creeds. This would involve the study who has called them to His service, we exhort of many ponderous tomes, the bare reading of a | those who love his name and know his revelation tithe of which might occupy a lifetime, and in- to accept their responsibility, to see their opporvolve so much application and labor, that the tunity, to stand by our country in her spiritual court and Congress would probably soon gladly | need, as lately they stood by her in her temporal resign their power into the hands of the Priest- extremity." This language has very much the ring of Peter the Hermit, when summoning the vassals of the church to march to Palestine for the rescue of the Holy Sepulchre from the hands of the Saracens. The words are less ambiguous than wily and ambitious churchmen are apt to has been their wont in past time, not to grapple use, unless they feel very sure of their position. with any case, human or divine, that might be To me their plain meaning is, that the clerical party are called upon to seize the present favorable "opportunity" to establish by their ballots the theocratic form of government, (recommended ways done, even to the hanging of witches and in the words before quoted,) and then sustain it by arms against all opposition in its "spiritual need," as they did the present republican government in its late " temporal extremity."

There is another element that these dark plotminister greatly to their "opportunity." When sume their places in the Union, their elections If the clerical party in the United States really | will, in all probability, be controlled for a time, at least, by the colored voters. The religious elein the BANNER, on the authority of the late con- ment is much stronger in the blacks than it is in vocation of Bishops of the Catholic Church, in the whites. In their present unsettled and ig-Baltimore, to the effect that the Spiritualists of norant state, the plastic and susceptible minds of their combined dioceses exceed Romanism and | the colored race, under skillful clerical manipula-Protestantism combined, some two millions in tions, may readily be made to adopt almost any numbers, they may indeed well bestir themselves form or phase of religious belief or worship de-

They, of course, are unread in history, and know disintegrating foe. Nor should Spiritualists and nothing of the terrible use that has in times past other liberal minds suffer themselves to be lulled been made of "God's will as revealed in the Holy. into a false security, under the supposition that a Scriptures," under the interpretation put upon theocratic form of government is too contrary to them by the bigoted and bloody priesthoods that and failed to reform the world by the flickering make the narrowness of the people. All hall!

they might readily be brought to cast their ballots with the eternal light of love and feeling, moves in a body for the proposed clerical amendment of men on the current of their hearts' desires, and the Constitution, without in suspicion of the sin- if they yet be weak and unskilled in self direcister intentions of their church advisers.

count upon to assist in bringing about the "opportunity" alluded to in their address.

The people of this country have so long enjoyed religious liberty, that they will be slow to believe that they can be deprived of it, and it might be danger in that quarter, and the question might go value. by default. To suppose that the clergy would forego taking advantage of the law, in case of its adoption, so soon as it could be made available to the interests of their body, or in behalf of persecution, would be to suppose them to act counter inaugurating another civil war, exceeding, perhaps, in bitterness and bloodshed that we have ust passed through.

I know of nothing that would be so likely to prevent so dreadful a catastrophe, as that the numerous body of Spiritualists in the United States should meet together in their separate localities, and, in some associated form, state to the public their ground of action, and their determination to maintain inviolate the right of every citizen under this government, not only to personal, but to soul liberty, by all the lawful means in their power. And I trust and hope that some such course will be adopted, if the priestly plotters against human rights persevere in their wicked design of establishing, under color of a constitutional amendment, a religious despotism in our midst. I agree with Mrs. Waisbrooker in most of her views upon this subject, and have long felt that the subject of her communication is worthy of consideration and action, and think Spiritualists and other liberalminded persons should be willing to contribute of their means to the sustaining of faithful and competent inspirational speakers and other lecturers in the field, for the purpose of enlightening the people generally and facilitating a public expression of opinion, as before suggested, and will cheerfully contribute one hundred dollars to the fund started by Mrs. Waisbrooker, to be paid when the movement is fairly inaugurated under reliable auspices, and it meets with reasonable encouragement and support.

Vaucluse, R. I., August 1st, 1867.

THE POWER AND PURPOSE OF SPIRITUALISM.

BY A. B. CHILD, M. D.

It is a lurid view that sees Spiritualism as anything but an awful surge of spontaneous nature. There is a power, magnitude and purpose in its opening. work which no man has dreamed of. The extent | But be not dismayed when Spiritualism uncovwith deceased friends is not the end of this work: it is only a symptom premonitory of what is coming: it is only an effect of preparatory movements to the work that is to be. Spiritual communications are only invitations to enter the gate that opens to the vast field of its arduous work.

It will revolutionize the religious opinions of the people and the moral actions of the world, Hitherto no earthly power has been like it, or has been equal to it.

Can any good come of Spiritualism? The future will answer, not in promises but in products, for it now holds the bleeding world of pain in its hand to staunch the blood, to cure the pain. And if to make the cure sure there need be more bleeding and more pain, they are speedily given and speedily cured.

Spiritualism will be a scourge to the over love of earthly successes, to the fullness of crime, to the plethora of selfishness. And thus the people have unaccountable forebodings of its dreadfulness.

The cry all over the land is, "Spiritualism is dangerous! It is disastrous!" Heed the cry, for it is true. It is dangerous and disastrous to what the people embrace and worship. The illiberal ungenerous, cruel and vindictive formulas of the people, the State and church, are in danger. Selfishness and narrow-mindnedness are in danger. The tyranny and treachery of men's hearts are in danger. Bigotry covered, holiness proclaimed, creeds, doctrines and dogmas are in danger. All the powers that war with sin are in danger. All that is vile and villanous in the States, the churches and societies, which hold men back from doing as they would be done by, are in danger. The people are tenacious of what Spiritualism will sacrifice for them, for their good. And thus it is dreadful; it will make sorrow and mourning, sacrifice and destruction.

The work of Spiritualism is on the threshold of the earth, and it is coming into every house. It does not come by the call of human lips, nor by the desire of human hearts. It is not the production of man's reason, but is destiny's decree. Silence proclaims its coming, and it moves onward with irresistible power. It is felt in the air, in the earth; and in the hearts of the people it speaks in silent feeling. It is a stream, flowing out to flowing, it will make strange work upon this earth, for the fountain from whence it comes is omnipotent and omniscient; it is as deep as wide, and as high as the starry universe. It holds the powers of hell and of heaven, and in it each, will do its lawful work.

Spiritualism takes a new way to reform the world. How widely does it stand apart from moral and religious rules that men have laid down. It leads men to reformation in the courses of Nature, while the past has warred with Nature, | ual world, come forth to break the bonds that

tion, there may at first be wrecks and disasters. There is still another important though negative No power but attraction can change the morals element that the clerical party will no doubt and make better the religious of men, can make the revolution which is to be the work of Spiritnalism. Spiritualism is outwardly dangerous to all-there will be no exceptions-but it is dangerous only at first, for good in the end, for the end of spiritual success. Something must be lost of difficult to arouse a majority to a sense of serious lesser value, to gain the prize it brings of greater

To him who will be in greatest danger by its advent, it seems most dangerous, and will sometime be most glorious. His opposition to it will make the danger, and the danger will make his spiritual glory. It is a dangerous position to to the uniform practice of all ecclesiastical bodies stand in opposition to spirits, evil or good, for in the past, and the government would soon be in-they number myriads, and are mighty. To speak voked to enforce the law, even at the hazard of ridicule of their coming now to the sight and sound of mortal eyes and ears, is unwitting blasnhemy; is utterance against the "hely ghost"; is ingratitude to the hand that comes to deliver us. Give heed unto it, for at the best the work of Spiritualism is mighty, and man has no power to keep it back or move it onward, for it is God's decree!-it is the work of God! By the magnetic touch of Spiritualism the existing institutions of the civilized world, religious, moral, social and political, will dissolve like ice under the rays of the meridian sun, for they are all stained with human blood and heavy laden with pain.

The people mean under the burdens of civilization, groan under the ceremonies of religion, and inwardly swear under the villanous justice of human law, and, under cover, have for ages and centuturies. So it is time a revolution in Nature came; change that cycles, not centuries, produce—a change that the chronology of centuries has not made record of. It will be a revolution of revolutions. It will be a revelation of revelation of revelations.

All our institutions rest on decaying thingstheir foundations are insecure and rotten. So at first there must be a heaving up and pulling down; there must be disorganization, sacrifice and destruction. Permanency does not rest on insecurity, life does not feed on death, nor health upon disease. The first work of Spiritualism is to purify and cleanse the hearts of the people, and then raise up new and better institutions on permanent-not decaying-foundations, that shall secure to man a better and nobler life.

To heal a bleeding wound, the surgeon first, perhaps, cuts deeper. To mend a hole or patch a rent, the opening must, perhaps, be first enlarged. To break the back of selfishness and substitute a back of manliness, a heavy blow must be struck, a blow that will be painful to the people. To ex tract the cancerous belief of sin and evil from the religions of the people, leaves at first a ghastly

of its influence in human affairs has not been ers deformities, for it only shows realities, it unthought of or looked for. To have communion covers naked truths, which are but the steppingstones to immortality. Be not sorrowful at sherifices, for Spiritualism reveals to remove the hidden corruptions that exist; and for every sacrifice that it commands, it will bring a greater spiritual blessing.

Spiritualism first uncovers and reveals: it makes men act out their secret intents, whereby the consequence of their ill-judged acts probe and purify their sick and wounded souls.

To make the cure permanent, the skillful surgeon first uncovers and probes the wound, removes extraneous causes of disease, learns its depth and character. He first makes bad seem worse. And so it is of Spiritualism. Spiritualism is a physician, sent by God to cure the diseased morals, religions and governments of this world. Remedial agents are not yet applied. The corruption that lies under present institutions, and behind the curtain of men's bosoms, must be first removed; and at this sight Spiritualism seems odious and repulsive to unthinking men. But it is not Spiritualism that is odious and repulsive; this lies in what it comes to re-

But the uncovering is not yet ended; the corruption of the world is not yet all revealed—the work is but begun. So, mark: ordeals are yet to be endured, sacrifices are yet to be commandedweeping and mourning are not yet ended. It is the love of transitory things that hold men, and if the hold be strong, more blood yet will be shed. If the spiritual man be weak, more deaths yet will be produced. More war must be, if needed, to turn human love from what dissolves in death to what abides in life, to show the corruption and insecurity of human power. Spirituality, which is a better word than Spiritualism, is without the boundaries of sect, without the imagery of right and wrong, is the good physician of the whole with power to take life by war, accident, hunger, disease, or any other means; or to continue it, as the end of its work may demand. So marvel not, if the coming influx of spirituality shall sweep from the earth thousands and even millions. Whatever people stand in the way of its sacred purpose will be removed. By it, all will be brought to the valley of decision, the judgment of nature. If men are yet too small, too narrow, too illiberal, mortal view, from the fountain of all spiritual too selfish, too warlike, their life earthly is in life. And when it comes to the fullness of its | jeopardy; for what can they add now to the great, generous, liberal manhood that is to characterize the hereafter? If men are yet too weak to endure these coming trials of spiritual development in the flesh, they will be carried to the spiritual world for rest, for growth, for inevitable progress, to be treated as infants are by angels. How narrow is the world! Self-possession is its

action. Self-salvation is its religion. Self-indulgence is its moral. May the winds of heaven. the elements of Nature, the powers of the spirit-

the spirit of the times to be permitted in this | have in nearly all ages afflicted mankind, and | lights of force and reason. Spiritualism comes | the power that comes to do this work, though it be destructive. All the property of the earth is God's dowry given to all the people, while each man holds unto himself all he can, and calls it his, whether his neighbor has any or not. This is not manhood. Will Spiritualism remove men from the necessity of these narrow confines? Its power is equal to the magnitude of such a work. Between the laborer and the capitalist it will produce great commotion; between the possessor and non-possessor, blood and death. The universal effort for earthly possessions, that costs the people so much labor, thought and conflict, adds nothing to the means of healthy living; and to that end, the present efforts of men are stupid and futile—are full of corruption.

Morals are made worse, instead of better, by all uman jurisdiction.

By the wars of nations crime is always inreased.

So corrupt are men, that for purification they need the purgatory of human law and criminal warfare, and Spiritualism shows the inevitable attractions of nature that moves men on these wayward courses of sorrowful consequences; and while the condition of men need these curses, through their desires for them, they shall be granted.

The religious idea of evil in God's dominion, that creates and fosters so many sects and so much hell; the fancied idea that one has more and another less religious merit; the ill-begotten idea of a personal devil; the inhuman idea that hell is for one more than for another, and that heaven is not for all; the vile iden, that makes so much cruel punishment in the moral world, "I am better than thou," morally or religiously; the childish idea that men can be governed by written commandments or the law of men; the paradoxical idea that revenge in the state and church≯is practised justice; that religion is pledges and proessions, that virtue is outward demeanor, that my belief is right and your belief is wrong-all hese ideas, in the fervent light of Spiritualism, will be consumed like flax in burning fire. Greeds, with their littleness and lightness; virtue, with its weakness and pretence; justice, with its vindictiveness; organizations, pledges, oaths, promses and professions; the astute opposition to Spiritualism by little men; the scorn and obloquy of lesser men, and prayers and sermons against it; the wind of opinion, the sham of reputation; the stilts of the rich and the higher stilts of the holy-all these things are not hindrances to Spiritualism, but are as the idle wind to its onward

Spiritualism will turn the hay and stubble of past devices and opinions underneath the surface to enrich the mellow soil it makes to plant new truth upon.

THE WORST FRIENDS OF SPIRIT-UALISM.

BY G. B. M'LAUGHLIN.

In the BANNER OF LIGHT of July the 6th, Mrs. Emma Hardinge plaintively sets forth the incongraities of Spiritualists. She says inharmony, strife and internal discord seem to prevail among those who should be bound by all the ties which common sense and the holiest and most fraternal teachings could throw around them. She says the petty malice and foolish antagonism that prevail among them, all originate from within, and not from without the camp. Moreover, she frankly acknowledges that she cannot tell why this is so, unless the war spirit, which recently possessed the nation at large, has obsessed individuals, and parties in particular.

All things whatsoever that are known as effects have their legitimate causes; and if discord and inharmony should appear in a musical con-. cert, wisdom would direct that a diligent search. be instituted for the cause of the trouble, which, when found, might be removed. If discord, patty malice and foolish antagonism pravail among Spiritualists, it is evident the evil cannot be cured until the cause is removed. Before the cause of an evil can be removed, however, it must first be known where and what that cause is. Spiritualists have had the subject of eyil, discord and inharmony under consideration for a considerable time, but they seem not to have given any satisfactory solution to the question.

There is in man an impate tendency to love his kind. See how the fond mother is absorbed in the life and well being of her child. What hardships would she not endure, what sacrifice would she not make to nourish, protect and bless her darling children? The mother's love, in its highest and purest character, illustrates the possibilities of other forms of love. If parental love can be so highly developed as to cause the individual to willingly sacrifice comfort, happiness, and life itself, for the good of the loved one, fraternal, filial and universal love may have equally as. large a growth and be equally controlling in the character and action in life. When the human, race shall have attained to such a growth, warshall be unknown, and peace and harmony will be the natural result.

At the present day the lower loves-the love of self, the love of sex, and the love of offspring, are largely developed in man; while the higher lovesthe fraternal, the filial and the universal loves, are weak and undeveloped, and from a preponderance of the lower over the higher loves, the natural tendency is to an abnormal state, a perverted action of the lower faculties. By the laws of hereditary descent, the perverted tastes, feelings and desires of the mind are transmuted from parent to child. For example; a man of my acquaintance acknowledges that he was born a drunkard, that he imbibed the poison and the love of it from his mother's womb. He says he would cry for rum when a child, would get drunk at every opportunity when a boy, and nom-will drink; of course. Another of my acquaintances. says the same of tobacco; and that tobacco seem

as essential to him as his dally food. It is by virtue of this hereditary transmission that man's self-love is so universally perverse and disordered. It is the perverted action of self-love that everywhere makes the distinction between mine and thine. "My interests, my reputation, my home, my wife, my children, are much more sacred than thine. My rights must be respected, but thine are of little consequence." This perverted selfhood is the cause of all wars, animosities, strifes, faultfinding and petty malice among men.

Are Spiritualists any more perfect than other persons? Are they any more exempt from the disturbing influences of self-love? Nay. But on the contrary, being generally more sensitive and mediumistic than other persons, they are liable to become influenced to a much greater degree by the discordant element of selfishness, and instead of being united by ties which the holiest and most fraternal teaching could throw around them, their inflated pride and love of independence makes them impatient of all restraint, and in their engerness to be free, overstep the bonds of love and justice. Sister Hardinge was quite right when she supposed that the spirit of war which recently possessed the nation had obsessed individuals, for the angular manifestations of disorderly self-love are nothing less than a ceaseless warfare.

The one great object of the angel-world seems to be, to redeem the race of man from the bonds of selfishness. All human beings appear to be mediums, through whom the work is to be accomplished. All are laborers in "the vineyard of the Lord." Each has his work to do. If he will not work orderly, he must work disorderly. If he will not or cannot do one thing, he must do another. If he will not cultivate the sweet blossoms of friendship, and gather the golden fruits of love and righteousness, he may grapple with the thorns of hate and the briars of revenge; or he may battle with the noxious weeds and vermin of envy, jealousy and injustice. One may do the work of Abraham Lincoln; another may do the work of Jefferson Davis. One may do the work of Jesus; another may do the work of Judas. But the great design is being accomplished. Mankind are beginning to see the necessity of liberty and justice for all.

A few noble minds in the Spiritualists' ranks are now holding peace conventions, organizing peace societies, and laboring to instill into the minds of the many an abhorrence of war and a love of the principles of peace. It is to be hoped their labors may not be in vain. Peace, however, is an impossibility without liberty, and there can be no liberty without justice, and there can be no justice with an inverted or perverted self hood. Hence the only hope of peace and harmony is in individual reform-spiritual regeneration. And as it is the object and design of the spirit-world to redeem this world, the chief mission of the angels here is to aid individuals in this work of purification. But the great mass of Spiritualists seem to understand very little, and even to care less about the important mission-the great use of Spiritualism to man. It is a noticeable fact that among the many speakers and writers on Spiritualism, very little is ever said or written on the subject of personal reform. It is true we now and then get sharp, cutting, soul-stirring reproofs from the spirit-world. We have been told over and over again what the consequences shall be if we do not walk according to the light we receive. But the mass of Spiritualists seem to treat these warnings and admonitions with indifference, if not with contempt. In view of these facts, why wonder that Spiritualists should have strife, discord and animosity in their ranks?

Children's Lyceums.

Cumberland, Md.

Who that has ever seen a Progressive Lyceum and been one of its members, under the guidance of those noble souls, A. J. and Mary F. Davis, would not feel grieved that they cannot labor in the establishment of those heaven-born schools for the lack of funds to defray their expenses, or for an adequate compensation for their time and

Spiritualists, numbering eleven millions, who have become so (many of them) from reading the inspired truths which this clairsentient and clairaudient reformer has been able to give to the world in the early days of modern Spiritualism, now withholding the mengre sum of only twelve hundred dollars a year! And why? Not for the want of philanthrony-not for the want of benevolence and whole souledness-but for a want of knowledge of these beautiful schools and the benefits and uses to be derived therefrom.

Come with me one moment, dear render, and I will show you a school, numbering from one to two hundred, with pupils from four years old and upward through the arena of childhood, youth, middle age, even to the gray-haired sire, each and all equally interested in solving the problem of life and its uses, interspersed with beautiful songs, silver-chain recitations, gymnastics, declamations, dialogues, inspirational speaking, trance seeing, and last, but not least, marching with targets, banners, flags, in perfect time and rhythm-to appropriate music, closing with a beautiful invocation, all'in concert.

How many of our dear school have said to me "I wish our Lyceum could meet three times a week, or even every day."

These schools, if rightly managed, are self-sustaining. Noble souls, who never saw anything of the kind before, have generously placed in the contribution basket ten dollars at a time, and not unfrequently the tear of gratitude and joy steals down the furrowed check of the spectator as he contrasts the mode of conducting Sabbath-schools during his childhood to that of our day, under the inspiration and inter-communication of the angel workl.

Oh Spiritualists! oh reformers! as ye would that others should do unto you, do ye even so to them. MRS. F. A. LOGAN.

The Reason Why.

Why is it that the false and contracted views of the present and future life and the great first cause of all life, taught under the name of religion in all our so-called "Christian Churches" by those assuming to be the followers of Jesus, and monopolizing the name of Christ, should seem to be true, and broad, too, and believed to be the very truth from God, by so many men? By any man?—man with reason, capable of discerning truths. The answer to this question may be stated thus:

Children find everything that comes within reach of their senses new and fresh, and so attractive that they have an intense desire to taste, try and know. And as soon as they can talk, ask innumerable questions. This inquiry might go on, as the erable questions. This inquiry might go on, as the child develops his higher powers, into everything within their reach, until the man should know all that his means, opportunities and capabilities would admit. But the inquiry is checked, nipped in the bud. The child's questions are considered troublesome, not worth attending to. He is told the inquiry have a total attending to the property of the property and the many questions: he must it is not proper to ask so many questions; he must not; and no the natural desire for knowledge is

not; and so the natural desire for anomous a suppressed at the first step in life.

And then the child is put through a set, regular course of study, as a matter of duty, and not so much as a means of acquiring knowledge as the knowledge itself, and knows nothing more.

J. N.

Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. II. Willis, Post-office boz 89, Station D, New York City.

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

(Original.)

BOUQUETS OF FLOWERS.

The Fringed Gentlau.

This flower, so beautiful, so full of the tender beauty of apring, is always a wonder to me. It looks every way like a spring flower, and yet it is the very last of the autumn flowers. . It would seem as if it forgot its blooming, or perhaps kept back its beauty, thinking of the time when the earth would miss the wealth of bloom that spring and summer bring.

The blue of this flower is as clear as the sky, and its soft, fringed petals have a wondrous charm. It is the poet's flower, and many sweet things have been said and sung of it, but not half it deserves. It grows in pastures, and by the roadside, but it is not a common flower. The first one I ever found was near a poet's home, whose life was so close to heaven that when she died she seemed no nearer to the celestial beauty of the beavenly life than when she lived.

Perhaps that is the reason that the flower always reminds me of spiritual things. It seems like the spiritual renewal of the spring's sweet life, a coming back again of the denarted beauty. and yet there is nothing frail or ethereal in the flower, like the Tiarella, or White Violets; it seems more of earth than they.

The Gentian belongs to the fifth class, second erder, and the botanical name of the Fringed Gentian is Gentiana Crinita. It makes me think, in its autumn beauty, of the blossoming of some lives, of the fresh, youthful life and the beauty of character that glows and shines from the hearts of some old people.

Aunt Susy was a Fringed Gentian, in her way. Her life was a hard one, as most people call hardness, but it was soft and mild and beautiful in its reality. The world looked on what she had about her, and said she was poor; but those that knew her better, thought her one of the richest of mortals. To be sure, all she loved best had been taken from her-her husband, her home, her boy baby-and she was left quite alone in the world before she was through the summer of her life.

There was great dauger of her being soured by her troubles, or of her sinking into a gloomy condition quite disagreeable. But after a few harsh breaths of the cold air, there came to her soft breezes, and in her heart sprang up a new life, that gave forth blossoming beauty and tender grace.

It came about somewhat after this wise: Aunt Susy sat down in her poor hired room one autumn afternoon. The dull light of a cloudy day made everything look dreary. The hills were heavy slate color, instead of heavenly blue; the forests were dark and solemn with the mists that hung over them. Even the air seemed to have a shade of sober gray.

Aunt Susy looked out of the window, and could just see her old home, with its pretty garden and fine old trees. It was a lovely place, and in it she had seen many days of joy; but she could not see it long, for blinding tears filled her eyes at the thought of what had been. On the other side, under the hill, was the churchyard, and Aunt Susy turned there. She could just see, in the gloom, the graves of her husband and boy; but she could not look there long, and she turned her face within her solitary room. . There was nothing outside for her; what was there within? "Nothing! nothing!" she sighed.

Oh, how she dreaded the winter! How she dreaded life! What a terror seemed to be laid up iu every day that was to come! And she set to crying so heartily about it that sh awhile, and laid her head on her hands, and shut out all sights, and after awhile all things that she had ever known seemed far away.

But a strange sensation came over her. She seemed to be seeing through the top of her head, and through the ceiling and roof, and there were no more shadows, but a great sunlight, and she was living in a world quite different from an hour ago. She was looking out upon cities and towns, and in the bright light that shone over all, she could seem to see thousands of miles away, over half the world, she thought.

"Really," she said to herself, "this is quite like traveling; but why does all this country seem to be my home? Why is it that I feel no longer homeless, but as if all were mine?"

"Everything is yours that you can learn to enjoy," some one seemed to say to her, and she was so surprised at the sound of a voice that she roused herself and looked about her room again. There it was, just as an hour ago; but feeling still dull and a little sleepy, she buried her face again.

Now she seemed to be in a garden of blooming beauty, and thousands of children were at play there; and, as she watched them, they all seemed to be her own. Her heart warmed toward them, and she longed to take them all and kiss them; and as she wondered at it, some one seemed to say, "All are yours that you can learn to love."

Aunt Susy roused herself again, but soon resumed her former quiet attitude, and her vision stretched out, and she saw beautiful homes, filled with everything she had lost, and much more. And in all these homes she seemed to have a place, and to feel as if they belonged to her. Again the voice spoke, "All are yours that you

can learn to bless.". Aunt Susy was not a bit superstitious, or given to dreaming, but a matter-of-fact body, and not at all likely to deceive herself. But that voice sounded so much like her husband's, that the words kept ringing in her ears.

"It all means," she said, " that nothing can shut me away from the good things of this world if I can enter into the hearty enjoyment of them, and all the children of the world are mine that I can love with a mother's heart, and into a thousand homes I can enter and be at rest, if I can bear a blessing with me."

She got up, gave her head a little shake, built a fire and got her supper. This was her way of showing that she understood the vision. Some people would have sat down and orled again, but not so did Aunt Susy; once show her a thing and she would put it to account in her own way.

After supper was over she put on her best apron and brushed her hair, found her shawl and bonnet, and went out, whither she did not know, but somewhere into that great world she had seen. opment of those amiable and winning traits of She stopped at Mrs. Marvel's gate. But why should she go in there? Mrs. Marvel had never his fealm. been near her in her troubles, and her four children were the most unruly, disagreeable children in town. But for some reason that was just the kingdom for instruction in the Latin and French place she wanted to go, and so she quietly passed | languages. His progress was so great that in one into this home, very much like the one she used to call her own, only perhaps a little finer.

Once in, she found Mrs. Marvel sick in bed and her four children riding broom-sticks, making horses of the rocking chairs, and carts of the sofa and chairs; spreading Mrs. Marvel's white shawl on the floor for a carpet, and tying her best cap on to the cat's head to transform it into a fine lady. "Get out, you ugly thing," said Georgie, as he saw Aunt Susy enter.

"Go 'long," said Nell, in the same tone. "Oh dear, dear!" sighed Mrs. Marvel. "My head! my head! if you only would bring me a little water." In a half hour Aunt Susy was indeed at home. The house was again in order, Mrs. Marvel asleep, and the children all in the kitchen eating their bread and milk, and listening to one of Aunt Susy's stories that she knew so well how to tell. As she held little Arthur in her arms, and smoothed his hair gently with her hand, she forgot but he was her own Johnny, and looked at him so tenderly, that Nell said,

"I wish you'd stay and be our ma. You aint half so cross as our ma is."

"But your ma is sick, and you must be the little fairy to cure her, and then you'll have such nice times."

"And we'll all live together," said Georgie. "Oh, we do always live together—those of us that love each other—and I 'm sure you'll be my own dear little children, and not make any noise, and then I'll tell you lots of stories."

In a week Aunt Susy had nursed Mrs. Marvel

quite well again, and had won the children over to her way of thinking, that clean faces and quiet plays were altogether best; and she had made four fast friends-found four of her children, she anid. She had found no time to look out to her old

home or to sigh over her graves, and she had dreamed no dreams, but worked away with a loving, earnest purpose; and all the goodness of what she had done came to her in peaceful, happy sleep by night, and tranquility of soul by day.

But Mrs. Marvel was well, and could attend to her own children now, and what could Aunt Susv do but go back to her gloomy life again. Perhaps she would, but for the memory of that great, wide world she had seen.

So, after a day's rest, she went out again, she knew not where, but found herself in Widow Trump's desolate home. She was confined to her chair by hopeless lameness, and her boy James was running wild in the street. He had not been home for two days, and the widow was half frantic. Aunt Susy condoled with the unhappy woman, and went out in search of James, not forgetting to take the bait of a bright silver dollar. She found him where she expected, but with woman's tact got him to do a little business for her that would take him away a few miles, and to do which he must ride on horseback, for Aunt Susy knew that was what he liked better than anything else in the world, and the dollar paid the horse's

When he got back, he found a nice supper of what he liked best, short-cake and jelly, (for Aunt Susy seemed to know what was the best thing in the world to make home look bright to a hoy who is tired of it,) and his mother looked so cheerful and did not scold him a bit, and Aunt Susy talked so fast and asked so many questions about his ride, that he did not think to go out the whole evening.

And so Aunt Susy planned and arranged, without seeming to plan anything, until she had found a good place for James with a farmer who kept a plenty of fine horses, and had found a little maid to wait on his mother.

Then old Mr. Pringle and his wife were attended to; both of them poor and feeble and with no one to care for them; and then old Mr. Strong's six motherless children had to be cared for. This was the hardest work Aunt Susy ever did, because everybody said she wanted to marry Mr. Strong; but as she knew herself she did n't, she did not desert them until she had indeed won them to herself and got them into comfortable shoes and stockings, coats and aprons.

And thus Aunt Susy spent the winter and the spring and the summer, serving some one, and finding her homes, her children, her gardens and lands.

It was autumn again, but there was no gloom in it for her. She had entered the world of brightness that knew no shadow-the world of love and use—and there she intended to dwell. She looked at Johnny's grave, and it seemed glowing with the

"Where did these come from?" she asked. And the same voice she had heard in her vision answered, "Out of the hearts of those that you

Then Aunt Susy understood that every act of hers that opened her own heart toward others in love, was a gladness and a joy to her angel John-"And so I make a part of his heaven," she said; "let me work on, then."

She had indeed entered the beautiful autumn of her life, the time of golden fruitage and of the blooming Gentian. It was better than the summer of prosperity, for now she lived in a world of love and in a hundred homes, instead of within her own four walls, and she knew that up to heaven ascended forever the warmth of the love she gave and found.

Aunt Susy never grew old, for she never ceased her work. When she could no longer go about on her mission of love, she drew those that needed her to herself, and her room seemed to open with gates like the glorified city, for into it came so much love and hope and prayer, and out of it went so much tender pity and strong faith, that it was really as she dreamed. It had no roof or walls, but stretched out to the whole world.

[Original.] REMARKABLE BOYS.

NUMBER SIX,

The subject of our sketch this week, unlike any of the others we have given, was born amidst the splendors of royalty. His home was a palace; his inheritance a kingdom. He was the only son of King Henry the Eighth of England. His mother's name was Jane Seymour. He knew nothing of a mother's love and tender care, for she died when he was but a few days old. When he was only nine years old his father died, and he was crowned king of England, under the title of Edward the Sixth.

At a very early age the prince began to give evidence of possessing an affectionate nature and remarkable powers of mind. The first six years of his life he was under the entire charge of women whose character and accomplishments were such as to make a profound impression upon the young prince, and no doubt to their influence over him may be ascribed, in a great degree, the develcharacter that so endeared him to the people of

When he was seven years old he was placed under the charge of the most learned men in the year he wrote in Latin the following letters to his father and uncle. They were preserved by the shores, devote myself to the service of Spiritual.

composed, and show the affectionate nature of the boy-prince, as well as the powers of his mind.

"My letters, most noble King and illustrious Father, have always one subject—gratitude for your great beneficence to me. Yet, were I to write many more letters, I should come no nearer to a just expression of the magnitude of your coodness. For who can repay your benefits to me? Certainly none but as great a King and as noble a Prince as yourself. Such I am not.
Therefore does your affection to me deserve the
greater thanks, because I am able in no way to
recompense it. Still I will endeavor to do all in my power to please your Majesty, ever praying God long to preserve your life. Farewell, most noble King and illustrious Father.

Your Majesty's most affectionate son.

Hatfield, Sept. 27, 1845. EDWARD, Prince."

LETTER TO HIS UNCLE, THE EARL OF HERTFORD. "Nature moves me to remember you, my dear Uncle, and though your business prevents me from often seeing you, yet by my letters I can approach you with a testimony of the regard that I ever bear toward you. Had I any better means than these, my letters, of showing my affection. I would have chosen that. Still I believe you will accept them, if not for their own merit, yet for the sake of the good will of the writer. But it is not nosely of the good-will of the writer. But it is not possi-ble that you should be as much pleased with the reception of these letters as I shall be at hearing of their favorable acceptance. May you have the best of health. EDWARD, Prince. Hunsdon, November 8(h, 1545."

On the first of January, 1546, he received as a New Year's gift the portraits of the king, his father, and queen Catherine Parr, his mother-in-law. This drew from him the following letter:

"It is not through negligence, most illustrious Queen and dearest Mother, but on account of my studies, that I have not written you more frequently. Yet I was not willing to dispense entirely with writing you, but to wait until I could write more accurately. Therefore, I pray you to be contented and pleased that I have not before written. You wish me to become a proficient in every good and virtuous thing, which is a proof of your great and patient affection toward me. This affection you have declared by many benefits, especially by this New Year's present, just received, of his royal majesty's portrait and your

It gives me great satisfaction to contemplate during absence the images of those whom I would most gladly have present, and who are endeared by offices of kindness, as well as by natural affecy onces of kindness, as were as by natural aneu-tion, wherefore I render more thanks for this New Year's gift, than if you had sent me rich garments, or gold, or things held most precious and valuable. May God preserve your Highness, whom I hope soon to see. EDWARD, Prince. Hartford, January 10th, 1546."

Though born a prince, and surrounded from his cradle with the luxury and magnificence of royalty, and accustomed to receiving from all around those obsequious attentions that court etiquette demands, he never developed anything like arrogance or superciliousness. He was gentle and loving to all, to the poor and humble as to the proud and great, and thus he endeared himself to the hearts of all his subjects. He never thought, although he knew that he was born the heir to a throne, that there was any less demand upon him to labor to acquire knowledge and gain the largest possible amount of useful information. And so, instead of yielding to indolence and ease, he was unwearied in his exertions, and won the love of his teachers by his diligence and proficiency in the various branches of study superintended by them.

His teacher in Latin was at one time taken dan gerously ill. His physician told the prince that there was very little hope for his life. "I think there is," said Edward, and his face lighted up and his eyes glowed with the fervor of faith. "I think there is; for I have this morning begged earnestly of God in my prayers to spare him to

The teacher got well, and the circumstance was related to him, and it endeared to him still more tenderly his royal charge.

The young king, after his accession to the throne, kept a diary of every noteworthy event, written legibly with his own hand. Every office that was conferred during his entire reign, the revenue receipts and expenditures, the military and naval expenditures, the sending out or receiving of ambassadors, and all other business matters, were recorded by his own hand. This diary of his, still in existence, gives evidence of close powers of observation and correct judgment truly remarkable in a mere boy.

But a short life here in this sphere of existence was the destiny of the young king. He was seized with consumption, which made rapid and fatal during his reign over them.

He was pure in heart and righteous in his deeds. trying, he developed virtues that render him worthy of esteem and admiration.

Letter from J. H. Powell, of England.

too, which I trust is worthy.

dear old England, but I shall do so with little or no regret. "There are a few dear ones I should like to take with me; but as it is, so it is. Kind, loving spirits will watch over them the sametheir FATHER will remain the same. Though oceans roll between us, we shall not be divided, for we are bound by no earthly tie that distance can sever or water obliterate."

For more than eighteen years I have had visions of America, with its boundless prairies and mighty rivers, and above all its constitutional and inalienable liberties, and I have several times made unsuccessful efforts to come among you. My affairs are now, I am happy to say, being so arranged that we are actually packing and selling and other ways clearing the way to the good ship Malta, in which we intend embarking August 27.

We have decided to go to Blue Anchor, Camden County, New Jersey, where I am glad to learn there is something like an effort being made to actualize the principles of cooperation, and to live for each other. Having from my earliest thinking years dreamed and hoped and prayed for a golden age of harmony, I am the more ready to make a trial in a settlement that aims at justice. I had reared innumerable airy castles, and sketched out some splendid visionary plans, all of which I imagined would be actualized here in England: but circumstances have interposed, and a new world of action looms before me. Thanks to the sublime teachings of Spiritualism, I can now feel that whether on ocean or shore, in the land of my birth or at the remote antipodes, I am the child of an Almighty Parent, and I can, childlike, place my trust in Him.

I am assured that whatever position I may be called upon to occupy - so that I remain true to my highest intuitions—I need have no fear. I am not, I must confess, much of a sailor. I have had visions of the sea, but little acquaintance with it away from the shore. Nevertheless, since DUTY lies across the watery line, I have only to be faithful. I shall with pleasure, when I reach your

historians of that time. They are most admirably ism, and hold myself prepared to lecture on 'Spiritualism in England" and subjects which branch out of the great question.

> VALEDICTION TO ENGLAND. My heart clings to thee, England, as a child Clings unto its mother; Yet do I tempt the ocean, calm or wild, And home-born feelings smother.

A ray of sunlight flashes o'er the deep, While darkness reigneth here: Dim dreams of gladness wait upon my sleep, And sad thoughts disappear.

Oh England! I have loved thee-love thee still-Though from thee I must part; Strange scenes of woodland, valley, and of hill, Fresh faces in the mart,

May win my admiration full and free; God's will alone be done.

I hold, oh Mighty Motherland! for thee, Whether in cloud or sun,

How wrongs do bring thee woe. Farewell, Old Land! My heart would be all stone To leave without a throe, The home of childhood—scenes of purest bliss,

A changeless love; and yet I weep to own,

Where all my youth was passed-The sacred walks of love, where Jessie's kiss In manhood's visions cast

Sweet fancies, born of Love, to hallow life-The land of deathless Song-Of proud Invention-Genius rife-As well as crowned Wrong.

Darkness is here—the sun's across the sea, Its rays filume my soul; And yet I feel, wherever I may be, That God reigns in the whole.

J. H. POWELL.

6 Sidney Terrace. Grove Road, Victoria Park, London, England, August 21st, 1867.

ITEMS BY THE WAY. NUMBER EIGHT.

BY J. MADISON ALLYN.

From Stoneham I wended my way again to Portland, and stopped two weeks with the good friends there, making my home in the family of Mr. Andrew Cram, at Stevens Plains, two miles out. The hospitality and hearty friendship of Bro-Cram and family will be long remembered, as also the very kind treatment of Mr. and Mrs. Burrill and others at the "Plains." Gave four lectures in Portland, to good audiences, who manifested a gratifying interest in my discourses, sending from their hearts carnest sympathy and genuine appreciation, which sustained and cheered both mind and body, sweetened the cup of life, expanded the soul for still more earnest efforts, and gave a greater willingness to sacrifice for the cause of Truth than ever felt before. It is seldom fully realized by listeners how much the character and quality of the mental food dispensed by mediums in their public efforts, depends upon the hearers themselves. Those who would have the most lofty, pure and ennobling utterances from their public teachers, from those they have invited to give unto them from the mental storehouse of the angels that which shall fill the soul with joy and the understanding with grand truths fresh from the fountain of spirit-wisdom, must see to it that they fetter not the free thought of the Celestials by chains of earthly lust, darkness and debauchery: that they send not out from their bodies the foul fumes of tobacco, or the degrading and blasting magnetisms engendered by false, gross and animal dietary and other habits: must be careful to bring clean hearts, as well as clean bodies, to the "feast of reason and flow of soul." Teachers inspired by the angel-world to minister to the needs of humanity, must of necessity adapt their teachings to the conditions of those who hear. Hence a distorted, low and gross development, on the part of the auditory, can neither receive, nor appreciate if received, very lofty and spiritual instruction. For the workers behind the scenes of mundane life waste not their efforts. The right word in the right place-the right thought at the right time-the right seed in the right soil-rain for the parched earth, and sunwork in his system. He died at the early age of shine for the watered-milk for babes, and solid sixteen, and all Eugland mourned and lamented food for "children of a larger growth"—teachings his death, for he won the love of all his subjects | a little in advance of present capacity to fully comprehend, and yet in the main just what the soul at the present craves; these the mottoes, acand in the midst of temptations to a life of indo- | cording to which the instigators and controllers of lence and dissipation, and in a position the most the spiritual movement have so wisely and persistently acted, and which furnish the key to their overwhelming success. So aid us, ye who love us, by bringing before our sensitive spirits each Sabbath (and on all occasions when our influence is expected in its concentrated form,) a lofty DEAR BANNER-Will you kindly permit me and earnest aspiration for the good, the true and the to say to those of your readers who care to know | pure. Come with warm hearts and charitable anything of an humble individual like myself, emotions for all, sweet magnetisms from pure that I am working with a will, and with an object, | habits of thought and action, brains unmuddled by whiskey, tobacco, or pork-bodies uncramped I am about to bid adieu, perhaps forever, to by fashion's fetters; and behold! our souls fly forth on the wings of spiritual devotion-we catch glorious visions of the beatitudes of the celestials -we mingle with the wise and good of all the past, and bring back with us that which, when received and incorporated into the institutions and customs of earth-life, shall surely usher in the

long-desired "kingdom of heaven upon earth." Oh! aid us, ye who love us, ye who love the race, who love Truth, Goodness and Happiness; aid by persevering, hopeful and continuous efforts at self-elevation, self-discipline, self-purification, selfculture. Then shall we all receive the full blessing, promised from the commencement to be bestowed when we are able to appreciate it. Then can the grand SCIENCE OF LIFE be fully and clearly unfolded, and man at last begin to know how to live without pain, sorrow, selfishness or crime. Let us all work together for this beautiful result, whatever our position or field of action— whether as "hearers," filling the atmosphere of the lecture-room with magnetic particles from our nterior, and thus affecting, according to our development and conditions, the atmospheric medium veropment and conditions, one atmosphere mentals through which the spirit-world must transmit its through unto personal "mediums," and, through them, to the outer world; or, as "teachers," attracting by the quality of our aspirations, by pure or impure lives, by high or low thoughts, corresponding tendencies and thoughts from the world of "anirits" Ohl let us be true to the beliests of our angel-

Ohi let us be true to the behests of our angel-crowned gospel. Let us realize, at all times, that it is better to grow rich in spirit though poor in purse, than that our spirits should become shiveringly cold, naked and destitute, while our coffers are over-fed from the spoils of heartless speculation in the necessities of our brother-man. Alast how few, either of teachers or taught, do all that might be done in this respect of earnest striving for the riches that perish not! And how many parsimo-niously hug to themselves the delusion that Spir-itualism will parmit them to practice the bartualism will permit them to practice the har-parisms of a false and falsely-labeled "civilization," and at the same time to receive the choicest blessings of our pure, warming and generous gospell Nol We cannot be too earnest, generous and self-sacrificing in this unspeakably grand cause—the Spiritualization, Education and Harmonization of Universal Man.

East Boston, September 12th, 1867.

Spiritual Phenomena.

Singular but True.

The following account of a singular spiritual manifestation connected with the death of-Mr. Joseph Morse, draw-tender at the Rock's Bridge, over the Merrimac river, in 1829, which was published in pamphlet at the time, and created considerable comment, we copy from a late number of the Newburyport Herald:

The following very interesting narrative of conversations held at different times, as the dates will show, between the late Mr. Joseph Morse and his brother Thomas, previous to the death of the former, was related by the latter at his brother's funeral, and subsequently, in the Second Baptist Meeting House, before the congregation. Mr. Morse had written down and believes it his daty, as a humble follower of Christ, to give it to

the public.

I will relate a few circumstances which took place previous to my brother's death. The second week in August, he remarked to me that his ond week in August, he remarked to me that his feelings were very much disturbed by seeing a quantity of human blood upon the bridge, near the draw, on the first of July, which blood soon disappeared. He then said to me, "Keep this to yourself until something more is known." Soon after this he said to me, "I have seen the blood on the bridge again; it was in the same place and about the same quantity. I stopped and examined it, and should judge there was a quart or two. It laid in two or three different places. I repassed the place immediately after, and came repassed the place immediately after, and came to examine the blood! It was removed by an in-visible hand, as before! What solemn event is to happen to me, or some other person, is unknown to us—say nothing—time will interpret the thing. A few days afterward, about sunset, I saw the blood near the same place, partly covered with litter and partly dried up. I took a stick and poked amongst it, and then walked on—in a few minutes I saturned—it was not to be seen. few minutes I returned-it was not to be seen! A short time after this, I was traveling across the bridge, toward the toll-house, and coming near to the draw I saw a vessel coming down the river, and it was near enough to begin to hoist the draw. but before I could get there to hoist it, I looked to
the vessel, and she had swung a little to the right.
I heard a voice on the bridge calling to the captain
—the last words were, I am dying! The voice sounded like my own voice. Then these words came to my mind—'It will not harm you;' which calmed all my fears. I was then alone—the solemn event took place, and the vessel disappeared! Another time, passing the draw, I saw the same vessel moored there, two or three hours after high water. I went off the bridge, and looking back, it had disappeared! The other evening, as I was coming home, and had got on to the first part of the draw, I saw that the other part was hoisted—in a few minutes it was lowered down in its place-I also heard a lamentable noise, calling loudly for help—the voice sounded like Mr. Wilcomb's (meaning William Wilcomb's) — all was then quiet."

On the evening of the 19th of September my brother Joseph and his wife and my sister Davis called at our house; they stayed some minutes. Joseph and myself stepped out and had some conversation together. He said to me—"I suppose you know that I calculated to leave the tollhouse and get relieved from the care of the bridge; but I never shall. You know what I have seen on the bridge—the affair of blood—and the vessel of the bridge—the affair of blood—and the vessel of which I have told you?" I answered, "yes." He then continued—"My troubles have been great, but I have not been followed up by man, though I have been left to murmur; but it becometh me to be submissive to the will of the Lord, who of late has made me to understand that what I have told you was not done to harm me, or any other person, but that it was the work of Infinite Wisdom, but that it was the work of Infinite Wisdom, I have had such impressions on my mind of late and have been in such a state of feeling as has caused me to feel considerably resigned, and my prayer is that I may be fully resigned, and my prayer is that I may be fully resigned without a murmur; and I believe I shall, before the event takes place, which will soon ar-

We then joined his wife and sister Davis, and started in company to visit a neighboring family. While walking together, Joseph said to me, "Did you know that you will be called upon as an evidence?" I answered, "No." He then continued: "You certainly will be called upon to testify to this, and you will be the only one knowing to it who can testify, and you must do it before a concourse of people, and you have got to do it, whether you are willing or not; the death of a person will bring you

house on Saturday, the 24th of September, Joseph had some conversation with me concerning certain persons whom we expected would come forward to join the church. In answer to something he said, I remarked that "I should like to know what effect it would be likely to have on the minds of others." He then pointed in the direction of the bridge, and said, "I should like to know what effect that solemn event would have." I made answer that we should know on the next Sabbath. "Stop," said he, "do you think people in another world know all the transactions of this world? Then," said he, "unless they do, I shall not know, for I shall not he here can the said she wentlength."

Altogether, this is one of the most convincing, soothing, heaven-inspiring manifest." in another world know all the transactions of this world? Then," said he, "unless they do, I shall not know, for I shall not be here on the Sabbath after the morrow. I must tell you my feelings. The other night when I was upon the bridge hoisting the draw, my mind was filled with horror, in view of what I expected would take place that evening. As I stood alone upon the side of the draw which I hoisted, contemplating upon the subject of the blood and the vessel which I had seen, and the interpretation of those mysterious things, and that I must drop down there while things, and that I must drop down there while alone and end my life, it was almost insupportable; but at this trying moment these consoling words came to my mind, 'It will not harm you,' which calmed all my fears.' He then continued: "It is now all plain to me, and I will tell you the interpretation: About four weeks ago there came a vessel up the river. She lay at anchor about half a mile below the bridge. It looked to me like the vessel which had disappeared heretofore. It caused me much trouble during the day, but on the coming up through the draw I saw it was not the one. I have been looking at every vessel that has been up the river since that time, to see if I could discover that onc. A few days since I saw it, and as she went up the river I conversed with the Captain. I asked him when he should return? He said he was going up to Haverhill, and should not be back until after the Sabbath. Now when this vessel comes back, and gets near the bridge, my case will be decided. We shall be there to hole the draw. I shall be shown News. the bridge, my case will be decided. We shall be there to hoist the draw—I shall be alone on Newbury side, standing by the railing—the other half of the draw will be looking—I shall not begin to hoist, but shall be looking eagerly at the vessel—it will be but a little after the break of day—the vessel will wheel a little to the right—I shall then know the vessel and at that moment the then know the vessel, and at that moment the solemn event will take place! I shall then speak one word to the Captain, and but one, and that will be I am dying. Then there will be but one word come to me, viz: it will not harm you. I shall drop down upon the bridge, a little from the raling—you will see where the blood will lay, in two or three spots, and scattered about."

I asked him if he thought death would not barm

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I asked blim if he thought death would not harm him? Said he, "I tell you, brother Thomas, nothing will harm me—I have been assured of this; it will harm me—I have been assured of this; it will harm my wife, it will be a heavy stroke to ther and to mother, and solemn to all. Do you wish to know anything plainer than this?" I made no answer, but stood with astonishment! He then proceeded to give the interpretation of the second vessel. "As I saw her lay there confined at about three hours ebb, so you will see the same vessel lay there upon her side, after my decease, without injury to her. After this it will appear very solemn to you to cross the bridge alone evenjugs, but it will not harm you; it may do you good to contemplated upon these things which I have so long contemplated upon. The sound of the horn from the vessel, for the draw to be hoisted, has been very solemn to me of late, especially in the night. The last horn I shall hear. I suppose, will be about the break of day. I shall then get up and call for assistance to hoist the be hoisted, has been very solemn to me of late, especially in the night. The last horn I shall hear, I suppose, will be about the break of day. I shall then get up and call for assistance to hoist the draw. No doubt I shall feel a backwardness in going where duty calls; I may desire that some one may take my place; but as I now feel, I shall go off there and calmly resign myself into the hands of the Lord." We then left the subject and

tion to his death, as they actually took place. A man came and informed me that my brother was dead—that a vessel came down the river—the horn sounded for the draw to be holsted, at break of sounded for the draw to be hoisted, at break of day—that Joseph went to the bridge, as usual, to hoist the draw—the vessel came down near the draw, and wheeled a little to the right—Joseph stood by the railing—Mr. William Wilcomb holated his side of the draw—Joseph did not hoist his, but stood by the side of the railway and spoke to the captain—his words were, "I am dying."

The captain of the vessel heard him say that he was duing and he called to Mr. Wilcomb to lower

was dying, and he called to Mr. Wilcomb to lower his side of the draw, and go over to his assistance, which he immediately did. He then went for help, but it was all in vain; Joseph had broken a blood vessel, and in a few moments bled to death. When I came over the bridge, upon being informed of his death, I saw large quantities of his blood scattered about the bridge, near the draw. The vessel lay against one of the piers, just above the draw. The blood lay upon the bridge many days. I have thus given a true and impartial account of the remarkable circumstances relative to the death of my brother, as they actually took place. I have no desire or wish to make a mis-statement or alter a single fact. THOMAS MORSE.

or alter a single fact. West Newbury, Dec., 1831. This vessel was the sloop Jane, of Portland, Me., Nathaniel Long, master.

Phenomenal Spiritualism. LACONIA, N. H., AUG. 20TH, 1867.

MESSRS. EDITORS-In your paper, published in 1861, you print an article from the pen of Dr. A. Lindsay, of this city, giving some remarkable spiritual manifestations. I think your patrons would be interested in reading it again, as the manifestatious continue, and from time to time new ones are added; namely, whistling and drumming out such tunes as are called for. Dr. Lindsay, as well as the mediums through whom the manifestations occur, are considered beyond rearticle referred to:

NEW SPIRITUAL MANIFESTATIONS.-I have for some time been intending to give you a brief account of a peculiarly pleasing manifestation of the spirit. We often hear of mediums through whom the spirits can perform upon our earthly musical instruments; but for a year past, at the house of the Misses Swasey, in this place, we have often listened with rapture to the soothing, transporting notes of the spheres, produced upon their own instruments. The spirits manifest also by the raps and trance speaking, through Miss E. S. Swasey. Her sister is an invalid, having been confined to a bed of pain and suffering for many

When we first heard the music, we thought it the tinkling of a bell in the distance; as it drew nearer, it sounded like the snapping of the string of a guitar. In a few days they gained the power to produce different sounds or notes, and soon we learned to listen with delight for the coming of the soft, melodious strains, bringing such sooth of the soft, melodious strains, bringing such soothing, heavenly influences to the weary earth-child. The spirit was described by another spirit through Miss Swasey, as a young lady very bright and beautiful, robed in pure white, with a wreath on her head, a sash over one shoulder, and a girdle around her waist, all of bright sparkling flowers on long, flexible stems, that imparted, when she moved, a waving, trembling motion. She had a harp in her hand, and gave her name as Harmony. She was accompanied by three little spirits having small harps. They called their names Joy, Peace and Love. When they could make us hear the notes of their tiny harps, they would manifest great delight, laughing and clapping their hands in childish glee.

Soon other spirits joined Harmony, giving their names as Melody, Symphony, "The Psalmist."

names as Melody, Symphony, "The Psalmist."
Bright Star, an Indian spirit, also comes to soothe
the weary pale faces with her heavenly notes.
We can distinguish the music of Harmony from

We can distinguish the music of Harmony from other spirits; it has a clear, ringing sound, more like the sound of a music-box than anything I can compare to it. At times it is so loud and distinct as to be plainly heard down stairs. In answering questions or giving communications, they will strike a string of their harps at the letters, instead of the usual raps. At times when the sisters are singing, they will come and accompany them through the hymn.

A few weeks since, the Misses Swasey were visited by a sister from Boston, who had never witnessed any spirit manifestations. A short time after her arrival, the notes of music were heard; it seemed to be somewhat different from that we had usually heard; but she knew it

after doubt the power of spirits to speak, sing and play on instruments, without using the vocal organism of the medium or material instruments. These manifestations are produced with the room lighted, thus doing away with the idea that all manifestations of such a nature must be done in the dark.

The Misses Swasey have been faithful workers in the field, throwing their rooms open to the public gratis for the last nine years, and hundreds have visited them, and have been gratified in listening to the manifestations as they occurred; but they have now come to the conclusion that they cannot expend so much time and strength gratuitously, and will be obliged to give up their public sittings to devote their time to other pursuits for a livelihood, unless properly remunerated. I think they should be well paid for their time thus spent. What other proof have we of immortality than such tangible demonstrations? A. S. HAYWARD.

Where?

DEAR BANNER-I have just returned from the Willimantic Camp Meeting, and will give you an extract from the sermon of Brother Bentley, word for word, as delivered by him Wednesday forenoon, August 21st, to an audience of some five

girl of sixteen summers, and bring other troubles upon her. She refused to prepare the way of the Lord, and her daughter was taken sick and going where duty calls; I may desire that some one may take my place; but as I now feel, I shall go off there and calinly resign myself into the his reason left him; she still refused to obey, and his reason left him; she still refused to obey, and the Lord." We then left the subject and the daughter died. And the Lord told her, unless she prayed in the family, on her knees she my brother loseph died, as he had told his he should, upon the Newbury side of the draw of the should, upon the Newbury side of the draw of the Merrimac bridge. I will relate a few facts in relationship. Her husband got well; she prays in the family;

and she told me they were truly a happy family his work. From the faith, ideas and traditions of now, although she sometimes feared her dear all nations and of all times, from Homer and daughter was lost through her unwillingness to 'prepare the way of the Lord.'"

A number of the clergy occupying the speakers' stand, groaned "amen!" and the majority of the audience seemed to relish the story of a praying sister in the church being happy while her daughter, through that dear sister's stubborn wickedness, was without doubt, by his own story, wailing with the damned in hell.

Bro. Babcock, from Liberty Hill, asked me if I supposed they ever heard of Spiritualists and some of the cures performed by them? while Bro. Carpenter wondered what a Methodist brother would say if the returning spirit of a Methodist clergyman should locate Boston on Cape Cod! Truly yours.

J. W. CADWELL. Springfield, Mass., Aug. 23d, 1867.

[From the California Sunday Mercury.] AIR-DRAWN CASTLES.

BY ORUS EGYPTICUS.

Far, far in the land we see but in dreams, Is a country surpassingly fair; see now its mountains, valleys and streams, I breathe now its spice-odored air.

My castle is there of marble and gold. Tis as at clent as morning's first dawn; T was built in the ages vanished and old By the Sons of the Infinite One.

see on the slope of a mountain gray, Crowned with verdure and gleaming with light Its domes and its turrets, far, far away.

Where the flame-vested hours seek the night.

T is walled with mountains green to the sky, Whence the breezes of Paradise blow, Whose forests of giants ages defy, And never Autumn's cadences know.

Through a thousand leagues of my castle grounds Highways wind like the way of the sun, And Echo ever and ever resounds The silvery hoofs that my highways run.

My castle was built by the Sons of God, Its paths defined in th' Infinite mind; When men with His starry children trod. Then all had castles jeweled and lined-

Jeweled with gems from the echoing shore, And lined with fadeless broldery rare; The jewels are there as in days of yore, And the Beautiful stands on the stair.

There Phidias saw it in olden time, Guido and Raphael saw it there; All the Immortals of every clime Have stood on that alabaster stair.

Astarte the Virgin, Venus the Queen, Apollo, Gabriel, Angels, all, Star-crowned and robed in ineffable sheen, Have pressed their feet in my entrance hall.

All drank as they pleased my tankards* of wine, And reposed as the gods on my floor; The loftiest one, however divine, Sometimes enters my ivory door. A pebble shored river flows by my door

Shadowed with groves of orange and lime, And all the fleet hours the dip of an oar To ineffable music keeps time.

Garlanded barges of sweet-scented wood, Of sandal, cedar and odorous pine, Sweep up to my stairs in jubliant mood, Freighted with pilgrims in endless line.

Love finds his Psyche loitering here once more, And here's the god of the silver bow, E'en Pallas, the Jove-like, enters the door, The Parthenol here in beauty glow. My castle's approach is a deep defile.

Terraced with hills that ages defy,
And streamlets with wimpling music beguile Pilgrims that idle listlessly by.

List to the cadence of pipe and of shell, List to the drone of the lyre and lute, List to the murmur of leaves in the dell, List, for the listener only is mute.

The piping of Pan in his Sylvan pride,
The lyre of Orpheus on the plain,
The roar of the cataract's gleaming tide, E'en thunder lends echo a loved refrain.

A glorious thing is my castle there Beyond the sweep of the azure sky, Ever serene in the ambient air, Blazoned with Infinite heraldry. A place of repose is my castle grand, And its golden domes are beacon fi

Its doors swing wide and open always stand To the lowliest one who aspires To pass beyond to the unclouded land, To reach the city, th' unbuilded one, That ever existed beyond the strand

Of the stream that girds the finite zone. All the sages, from the Bramah of Ind To the guileless One of Galliee, Their steps to the door of this castle bend, For all who can, to enter are free.

Whoever thou art, from whatever clime. Pilgrim and stranger, weary and lone, Beautiful seeking the soul in its prime,

A welcome greets thee, known or unknown. Look out from my towers, on lies thy way, It bends upward and wondrously far, Beyond the cerulean blue and the day, And beyond the most lustreless star.

The Logor have builded castles for all, And at intervals awful they rise; Vho honestly mounts need not fear to fall Till the Beautiful gladdens his eyes.

Beautiful Psyche, thy bondage is done, Venus the wrathful shall task thee no more, Jupiter calls thee, bright, beautiful one— Thy long exile from Cupid is o'er.

Jehovah or Jove to him who desires The fruition of Truth, evermore: Who to wisdom, not symbols, aspires, Is God—the God whom all ages adore.

The wand of the Word wafts upward and on, Through the cloud and the night to the day, If any one know the Logos, a crown Is reserved for him now and alway.

Oh children of Eros and Psyche, hall! Enter at will my diamond halls; From Isis at last is lifted the veil, Horror nor shadowy shape appals.

The Beautiful stands on the sculptured stair, And the Beautiful stands in the door, The Beautiful is standing everywhere, On tower and turret, and wall and floor.

The work of a dream is my castle grand, To all who believe in waking dreams, To all who the mystery understand, This air-drawn thing is not what it seems.

But only by labor, love and desire, Honest and upright, carnest and pure, Need any one ever dare to aspire To those visions which ever endure.

* Bacchus drank wine from a tankard.

A SYSTEM OF SPIRITUALISM and a science of ghosts are sought to be established by Professor Daumer in his work, "Das Geisterreich," (two vols., Dresden, 1867; L. W. Schmidt, New York). The author, in the course of his long life, has passed through many changes, having been by turns a nihilist, deist, atheist, rationalist, till he between plants and more pious, went from the Prosess less in the theological teachings of the past, came pious and more pious, went from the Prosess less in the theological teachings of the past, came pious and more pious, went from the Prosess less in the theological teachings of the past, came pious and more pious, went from the Prosess less in the theological teachings of the past, came pious and more pious, went from the Prosess less in the theological teachings of the past, came pious and more pious, went from the Prosess less in the theological teachings of the past, came pious and more pious, went from the Prosess less than the prosess less tha came pious and more pious, went from the Protestant over to the Roman Catholic church as the warmest of proselytes, and finally settled upon his present belief in ghosts and spirits. He introduces quite a new theory, to which originality of invention cannot be denied, and which strives to give some hold to the hitherto untenable. Spiritualism in Germany has, however, fower confessions in any other European country, decidedly less still than in ours, though it cannot be denied that even there it has lately gained accessions, to which Herr Daumer would fain add by came pious and more pious, went from the Pro-testant over to the Roman Catholic church as the

all nations and of all times, from Homer and Plato down to Shakspeare, Swedenborg, and Schopenhauer, he derives the raw material of his system. His chief sources for quoting opinions which he thinks corroborate his theory, are not philosophers or naturalists, but poets. The "orldence of facts" he obtains chiefly from the following works: "Le Spiritualisme au dixneuvième siècle," Johnston's "Accredited Ghost Stories" (Lond., 1824), and "Memoirs of the Swabian Medium of Prevorst "—the most celebrated medium of Germany. The Professor asserts that ghosts are neither bodies nor souls, but a third entity which he calls eidolon, by which he understands the direct self-manifestation and representation of the psyche (soul). The soul is restricted to the corporeal exhibition only so long as it animates the body. Once released, by the death of the latter, it can manifest its immanent reality in any way it pleases. It can even reproduce whole epi-sodes from its former life, including any number of figures of itself or of other persons. It can also produce sounds, and perform other material acts.—The Nation.

We give Mr. Schmidt, the New York publisher the benefit of the above notice of Prof. Danmer's work; and we shall be happy to notice it further, in case a copy should be sent us.

Fourth Annual Meeting of the Cadiz Association of Spiritualists.

Pursuant to a published call, the Fourth Two Days' Meeting of the regular organized Society of Spiritualists and Friends of Progress met at 10 o'clock A. M., at Bond's Hall, Saturday, August

On motion, the meeting was called to order by appointing Mrs. Dr. Hurlburt, President, and Miss Sue Raper, Secretary. On motion, the President appointed Dr. Hill,

Mrs. Small, and Mr. W. Linn a Committee on Programme. The Committee reported the following: Intro-

ductory remarks by W. Smith at 11 o'clock A. M. Conference meeting at 2 o'clock P. M. Lecture by W. Smith, at 3:30 P. M. Second day—Conference from 9 to 10:30 A. M., followed with a lecture by W. Smith.
The following Committee on Resolutions were

appointed: W. Smith, Dr. Hill and Mrs. Haynes, and were ordered to report in the afternoon.

Bro. Smith's remarks, on the advantages of Spiritualism compared with the teachings of the old theology, were well timed and suited to the oc-

Afternoon Session .- Opened with music from the choir. The Chairman of the Committee on Resolutions asked to have the time prolonged until the next Conference Meeting, which was granted.

After a free expression of ideas on the part of some present, Dr. Hill then offered for discussion

the following resolution: Whereas. As labor has always been enslaved through tyrannizing capital, it becomes highly necessary that it should understand that capital, alone, is the product of its own hard carnings, obtained through the many false channels which have been gotten up, and which the cunning business and commercial classes have been using to rob the laborer of his arrivings, allowing bim or her only a meagre compensation to keep them satisfied to continue to produce for the rich capitalist; therefore.

herefore,

Resolved, That inasmuch as productive labor is all the active capital, supplying all human needs, there can be but two ine-dlums through which all are supplied—either by earning, or stenling, through some one or many of the avenues of false business or trade,

A few minutes were spent in discussing the res

At the appointed time Bro. W. Smith delivered At the appointed time 1810, W. Smith delivered a lecture on the objections brought against Spiritualism, and in a plain, carnest manner ably defended the great truths of Nature's God. Ills remarks were warmly received.

Sunday Morning Session.—The meeting was opened at 9 A. M. by music from the choir. The minutes of the propious day was adapted.

minutes of the previous day were read and adopted. The Committee on Resolutions reported the

Whereas, The popular religion of the day embodies the ab and and biasphemous idea of a partial, unjust and vindictive Delty; and whereas, this lidea has filled man with a slavish fear, and fastened upon him a sense of degradation and serf-hood, dwarfing the unfoldments of his spiritual powers; therefore be it resolved by the members of this Association. That, as Spiritualists, we repudiate the personality and partiality of God, and recognize the existence of a Delfae Principle, a great Positive Mind, permeating all space and vitalizing all master, an infinite Pather and Mother, to whom we are all bound by the inseparable ites of filial relationship.

Resolved, That the recognition of the paternal and maternal character of Delty establishes among men a feeling of universal equality, and unites the human family in bonds of fraternal love and affection.

Resolved, That we cheerfully recognize woman as the equal of man, and extend to her all rights and privileges which her physical and mental endowments qualify her to enjoy and exercise, fully persuaded that man's degradation and ensinvement will continue, and that he can rise no higher in enlightenment than he now is until his mother and conjugal partner are allowed equal rights with himself.

These resolutions were unanimously adopted. Whereas, The popular religion of the day embodies the ab

These resolutions were unanimously adopted.

Music by the choir, followed by a lecture from
W. Smith, on the contrast between the Christ of
Nazareth and the Christ of Christendom, in which

many truths were ably expounded.

Afternoon Session.—After conference meeting, by request, Miss Sue Raper read an essay on "Political Government," followed by music. Then Bro. W. Smith gave one of his wholesome and evertruthful lectures on the charges against Spirituallists, and also on many very important duties of life, which ought to go home to every individual and be truly practiced by them.

On motion, Mr. S. Small, W. Linn and Mrs. Dr. Hurlburt were appointed a Committee to confer

with the Committee of the last yearly meeting, in regard to the next yearly meeting, and to deter-mine the time and place of holding it, after which the Convention adjourned.

Mrs. Dr. Hurlburt, President,

MISS SUE RAPER, Secretary.

Second Annual Grove Meeting Of the Spiritualists of Lenamee County, Mich., held

Saturday, Aug. 31st, and Sunday, Sept. 1st. The object of sending you an account of this meeting is because it seems to me such news are hope-inspiring. Thinkers feel that thoughts are beginning to find action, while every expression of free thought emboldens a freer expression. On account of a cold rain storm commencing

early on Saturday morning, we were obliged to repair to the house of Andrew Taylor. The day was spent in conference and discussion. Before dispersing, officers for the next day were elected —Elijah Woodworth, Chairman; Loretta Mann,

Secretary.

Sunday, Aug. 31st.—The day dawned pleasant, but chilly: yet as our venerable Chairman, who has seen over seventy years, and for many years past has been perseveringly active in traveling and speaking, was in favor of going to the grove, younger ones could not demur. At 9 o'clock the meeting was called to order, and a time devoted to conference. The question of the morning seemed to be whether or not the Spiritualists of Rome should organize themselves into a society. After some discussion it was put in the form of a motion, and carried. The following officers were elected: Dr. Enhraim Lanham. President:

were elected: Dr. Ephraim Lapham, President; Andrew Taylor, Vice President; Loretta Mann, Secretary; Mrs. Charity Taylor, Treasurer.

During this time the people from the surrounding neighborhoods had been gathering, until at 104 o'clock there was a good audience collected. We then listened to an address from Mrs. Fowler, transce speaker. She speak intelligently and a trance speaker. She spoke intelligently and beautifully of the mental and spiritual capacities of man; said the Spiritual Philosophy furnished more food for his religious nature than anything that has yet been presented.

At 12 o'clock we adjourned for a basket dinner on the ground.

At 1 o'clock P. M. the meeting was called to order. After appointing delegates to the Nationorder. After appointing delegates to the National and State Conventions, speaking commenced. Dr. Mason, of Deerfield, spoke under influence, the spirit giving his experiences when he first entered the spirit world. Next, A. A. Whoelock, of St. Johns, gave a discourse on the Revolution of Ideas. He said: Life is made up of change. Physical conditions change; so also do the mental. In the material, we recognize in change a system of growth. The same laws hold good in the

ported by Government. Now it becomes us to take a position. Shall we work for free coniake a position. Shall we work for free con-science, or accept the dogmas presented? Mrs. Sweet, of Adriau, next spoke, after which

the meeting adjourned sine die.

This is a condensed report, as it would not be profitable to your readers to occupy your columns any further on this subject.
LOBETTA MANN, Secretary.

Report of the Connecticut Spiritual Association.

The Second Annual Meeting of the Connecticut Spiritual Association was convened in William-tic, September 1, 1867. The Association met in compliance with the call of the President, pub-lished in the BANNER OF LIGHT and the WILLI-MANTIC JOURNAL.

The number of members present from other portions of the State was not large, but the few that came were moved by an earnestness that august well for the cause in the future.

The report of A. T. Foss, who has been employed the report of A. T. Foss, who has been employed by this Association as State Missionary during the month of August, filled all hearts with sunny expectations of the spread of spiritual truths, and brought out a degree of enthusiasus not witnessed brought out a degree of enthusiasm not witnessed at any previous gathering. The agent visited various portions of the State during the month, soliciting substantial aid from the friends of progress, and preaching the glorious gospel of Spiritualism to those sitting in darkness. The result has more than equaled the expectations of the most sanguine. He was everywhere met with a most cordial greeting and welcome, and the almost universal expression was "We must organize." Indeed, as he expresses it the varm sequents. Indeed, as he expresses it, the warm sympathy of friends, with the willingness, eyen auxiety of those as yet strangers to our beautiful philosophy to listen to his words, has greatly encouraged and inspired him, and we, too, have caught the inspi-

The month of August, devoted to this enterprise, was the most unpromising portion of the whole year that could have been selected, and no precise estimate can be made from it of the results of future labors. With these remarks we pass to

the business report.
At the close of the Lyceum, the President, Geo. W. Burnham, called the meeting to order to hear the several reports and to elect officers of the As-

the several reports and to elect officers of the Association for the ensuing year.
First—Financial report of State Missionary. A.
T. Form reports as having received from all sources, in pledges and in money, the sum of \$220.30, which largely exceeds current expenses.

Second—Treasurer's report.

Received of Dr. Calvin Hall the generous donation

Of A.T. Foss 220,30

Dr. Hall's donation has been deposited, subject to the order of the Executive Board.

After a pleasant discussion of the matter of the caports, the meeting proceeded to make choice of the following officers of the Association for the ensuing year.

President—William P. Gates, of Windham.

President—William P. Gates, of Windham, Vice-President—Nelson H. Bowers, of East Haddam; A. E. Carpenter, of Putnam; T. M. Allen, of Hartford; Zevin Hubbard, of New Haven; Travers 8wan, of Bridgeport.

Secretary—H. N. Bill, of Willimantie.

Trasters—W. W. Perry, of Willimantie.

Trustees—Amos C. Doubleday, of Columbia; Miss Frances Clark, of Windsor; Mrs. Maxon Clark, of William H. Crowning-whield of Fost Haddom; Dr. M. B. Hall of New Haddom; Dr. M. B. Hall of New Haddom; Dr. N. B. Hall of New Hall of New

dield, of East Haddam; Dr. N. B. Hull, of Nor-

The President elect assumed his office, after a short and appropriate address, whereupon G. W. Burnham submitted the following preamble and

resolutions:

Whereas, We recognize in the BANNER of Light and Spiritual Republic a commendable ambition to sustain the cause of a well defined Spiritualism; therefore, Resolved, That it is the duty of Spiritualists, if practicable, to give away their Spiritualist papers, after having read them, rather than have them go to waste.

Resolved, That we deem it expedient in each locality where several of these papers are taken, to appoint a committee to dispose of them to persons who will not buy them. Resolved, That A. T. Foss be appointed a delegate to attend the National Convention, and to present the foregoing resolutions.

for public Journal.

Resolutions adopted.

On notion, it was voted to strike out from article third of Constitution, the word "two," and insert the words, " and not to exceed eight Vice-

There being no further business, the meeting

Annual Picuic of the Rochester, N.

Y., Children's Lyceum. Our Lyceum took their annual Picuic excursion on Thursday, Aug. 22d. Charles Fisher, Esq., of Fisher's Station, fifteen miles east on the Auburn railroad, had generously tendered us the use of his grove and grounds, which was accepted. The Lyceum at 91 o'clock moved in marching order from their hall through the streets of the city leading to the N. Y. Central Depot, with their beautiful new banners and flags waving in the morning breeze, attracting universal attention by their fine display. The excursionists filled two of the large passenger coaches of the Central Road, that had been chartered for the occasion, Road, that had been chartered for the occasion, and arrived at the Station about 11 o'clock, where they found Mr. F. waiting with his teams to convey the old and infirm, with the baskets, hampers, &c., to the grove. This was a fine piece of old forest land, situated on a commanding eminence about one hundred rods to the south. The Lyceum again formed in order, with the Officers and Leaders in their places, and with flags streaming in the sun, marched thither, attracting the admiration of the villagers, who had gathered in numbers to witness the spectacle. Seats were improvised in the leafy shade from materials supplied by Mr. Fisher, swings creeted, &c., and the people were soon exploring the contents of their baskets, with appetites sharpened by their ride in the sweet country air, and the beautiful forest scenery around, which, in its native wildness, had apparently remained untouched by the hand of man.

The afternoon was most pleasantly spent by the younger groups in "tripping the light fantastic toe" on the greensward that bordered the woods, toe" on the greensward that bordered the woods, marching, &c., while many of the elder people walked under the cool, green arcades made by the grand old trees, or visited the marvelously fine springs that burst out from the base of the hill, on all sides, and which supplied the thirsty excursionists with Nature's cooling beverage.

A five c'alock all wars again on the cars ar-

At five o'clock all were again on the cars, ar-riving home about six, with no accident to mar the pleasure of the occasion.

At the regular meeting of the Officers and Leaders Tuesday evening, Aug. 27th, expression was given to the sentiment of the Lyceum, in re-lation to their generous reception by Mr. Fisher, in a vote of hearty thanks to that gentleman for his kindness to them. Mr. F. is a highly respected citizen of fifty years' residence, and withal a de-voted Spiritualist. He has long stood up almost alone among his neighbors, like a beacon-rock of truth in the waste ocean of Orthodoxy. His hair is blossoming for the Summer-Land, but he is still in vigorous health, bodily and mentally. May he be spared to see some of the fruit of his earnest labors and sacrifices in the cause of truth!

Yearly Meeting at Ridgebury, Penn. The Spiritualists of Ridgebury, Penn., had a good time August 24th and 25th. In pursuance of a call through the Banner, the Seventh Annual Grove meeting was held. The weather was delightful; and with such mediums as Hon. Lyman C. Howe and Mrs. William Palmer for speakers, aided by Professor Beals, the singer, they could not fail of having a good time. There were others present on the ground and on the were others present on the ground and on the stand, who were well known as speakers and workers in the cause. All went well. As one and another stood up, giving the history of real experience in evidence of the great and blessed truths of Spiritualism, everybody seemed deeply

impressed with the weight of what was said.

In the evening, circles were held with much profit to all. Many very convincing tests were received through the mediums present.

Surely and widely must be felt the influence of these efforts, for the people came a distance of many miles to listen to the soul-inspiring utterspaces of our speakers.

many miles to insten to the soul-inspiring utterances of our speakers.

The Spiritualists of Ridgebüry are indeed liberal in every sense of the word. They pay their
speakers well, and make everybody welcome.
Their organization is not large, but fast growing.
Oneness of purpose and energy in action make
them strong as workers, and purity of heart makes
them good.

Leavness Scorr. them good. LEANDER SCOTT.

The Bunner of Light is issued and on sale every Monday Morning preceding date.

Bunner of Light.

BOSTON, SATURDAY, SEPTEMBER 21, 1867.

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LUTHER COLBY......Ebitor. LEWIS B. WILSON Assistant Editor.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther

Our New Volume.

The present number commences volume twentytwo of the BANNER OF LIGHT. Ten years and a half of incessant toil and perplexities innumerable! yet the BANNER, notwithstanding the many storms and conflicts it has passed through during that time, still fearlessly waves at the masthead of the good ship SPIRITUALISM. It has lived to behold the cause it thus early espoused, increase from a very small company of earnest souls, to a mighty army of true worshipers; and still the work goes bravely on. Our labors have been crowned with brilliant success. The greatest minds of the age are rapidly endorsing the spiritual truths of the nineteenth century; diving down deep into the archives of Nature, and bringing thence "pearls of great price," which are being scattered with lavish hand among the people of earth to the remotest corners thereof. Rejoice, then, weary toilers; for the time will soon come when you shall experience the full fruition of all your longing hopes and holy aspirations. In the meantine aid us in spreading our humble sheet before the reading world more extensively than ever the coming year, thus enabling us to expand in usefulness, and thereby to carry out more fully the grand design of the spirit-world.

The Change in England.

That remarkable changes are taking place in the political and social life of England, amounting in fact to a revolution, is clear to any mind that gives to the subject oven the slightest attention. The Liberals proposed a Reform Bill in Parliament; not going fast or far enough, they lost control of the government by an adverse parliamentary vote, and power passed into the hands of the Tories. The latter are more liberal even than the Liberals themselves. Their course has surprised all. Lord Derby, who is at the very top of the aristocratic element in politics and society, comes forward in the House of Lords and defends a reform measure which Disraeli had engineered through the Commons-a measure that sweeps from the board many a privilege and power of the order he has all his public life championed. The Tories have become Liberals. It is true, the sincerity of their motives is brought into question, and it is uncertain in not a few minds how long a rourse of conduct can be steadily kept that starts from the mere desire to retain political power. But time must be left to prove that, as it does all things else. If so be that the people of England are the beneficiaries, nothing further is wanted certainly. The result of the Reform Bill is, that such large numbers of the people are admitted to the enjoyment of suffrage as to virtually rest the House of Commons on a real democracy for its support. Democracy in England, and defended by the most strenuous of aristocrats, is a miracle

But this revolution only includes another, and will never be complete without that. That other is the severance of Church and State, so long united in English history. The proposal is to abolish Church Rates. It has repeatedly been offered to the Lords by the Commons, and each time declined by the former. But with every trial it has gained strength with the representatives of the people. This signifies much. The dissenters are fixed in their resolve to procure the destruction of the bond which they realize to be so harmful to both religion and politics. All that is now raised by law will amount to not more than a million and a half which can be much more than compensated by private subscription and voluntary taxation. Then the abolition of tithes will follow closely after; and the work is virtually done.

These are stirring days in Old England, as well as everywhere else. Who could have believed that such fundamental changes were to be witnessed without violence and bloodshed? Who would have thought it possible to overturn the political system by letting in the people to rights from which they had hitherto been excluded, and not feared for the stability of the entire structure of government in consequence of so sudden and sweeping a change? We chronicle the progress in England with peculiar satisfaction be--cause it is made in direct obedience to the demands and desires of the people. The popular element thus gets at once to the top of the government.

Autumnal Approaches.

We are fairly into the autumn, which is indeed the most superb portion of our entire year. Some of the moisture of the summer is left off, for which we feel duly grateful. The fall season should go with bright clear skies and dry atmosphere. It is the season of ripeness and maturity. Clear suns and dry airs are needed to bring forward the fruits to perfection, and our choice vegetables rot on the ground under such waterfalls of weather as have been vouchsafed hitherto. We hope in all conscience, we are fairly clear of these things. Wet is all well enough for a time, but to expect to raise a crop of grain or vegetables on the water, and even under the water, is absolutely preposter-

The pleasures of being out in the fields and woods in the dry and bracing airs of autumn, are not to be set down in a hasty paragraph. They are not equaled by those of any part of the year. They are peculiar and separate from others. This is a spiritual part of the year. In out-of-door contemplation the soul acquires a culture which carries it far forward when the storms and snows of winter keep the feet from wandering, and we are shut in with ourselves. Let us not fail to improve this strip of the year as it deserves. There is fully two months of it, and possibly more. It is all rich in fruitage for the spirit to feast upon. It is wicked to shut out such divine influences, when they are capable of yielding such products.

In behalf of our associates, who attended the late National Convention at Cleveland, we tender thanks to our numerous Western friends for the kind words uttered and kind acts manifested by them in behalf of the BANNER OF LIGHT and its conductors. We hope and trust that we shall continue to merit their good will. We shall at least try to deserve it.

The National Convention.

The Fourth National Convention of Spiritualists, which assembled in Cleveland, Ohio, Sept. 2d, closed Sept. 6th, after being in session four either of the three previous National Conventions, more States being represented.

In considering the various reformatory measares which were pressed upon the attention of the Convention, the discussion necessarily took a wide so many strong minds holding individual and oftjects, save the great fact of spirit communion, a surprising degree of harmony prevailed.

In the future the beneficial results of this Conrention will be felt; for some wise suggestions have been thrown out that will tell.

In Spiritualists' and creedists' conventions there of their faith based on a positive and fundamentthe best minds of the day-men and women possessed of a high order of intellect, with souls imbued with the living inspiration of the age, capable not only of giving utterance to their own best thoughts, but are also the avenues through which flow beautiful teachings from the higher

Not so with the creedists. For, in most part, their convocations are made up of men who are obliged to adhere to the dogmas based on the fossilized teachings of the dead past.

In the one case there is a quickening power; in he other case a deadening power. This is what lisappoints our opponents and induces them to malign and misrepresent us on all occasions. They are alarmed at the rapid progress Spiritualism is making among all classes of people. They are not so blind as not to see that every one who candidly examines the truths of its philosophy invariably accepts them.

Many able speeches and essays on important opics occupied the attention of the Convention; and a large number of resolutions on various reformatory subjects were discussed and adopted. The resolve in favor of justice to the North American Indians was timely.

Among the measures recommended by a committee and adopted by the Convention, was one in regard to an emblem, to be worn as a breastpin, stud or locket by Spiritualists.

was adopted to this effect: "That while we think | Secretary, John W. McGuire, Conductor of Lycethe financial interests of the Lyceums and Societies should be kept separate, yet we deprecate in the strongest manner any conflict or division of A. Badger, Assistant Guardian, Arthur P. Wilfeeling and effort between them." Quite a lengthy debate ensued on this only disturbing element Musical Director, Mrs. Anne Smith, Librarian, A. between Societies and Lyceums, and the above L. Knight, Assistant Librarian, Daniel N. Ford, was adopted almost unanimously. We hope it John R. Scales, Guards, Mrs. C. H. Fiske, Mrs. may be the means of preventing any further M. A. Starbird, Mrs. M. E. Gillett, Miss Susan inharmonies between the one hundred and twenty | Fitz, Mrs. L. A. Sampson, Mrs. E. A. Bancroft, Lyceums and the Societies to which they are Thomas Marsh, Miss Lizzie L. Crosby, William

The Convention also adopted the recommendation of a Committee, composed of one from each State, M. B. Dyott, Chairman, for the formation of a secret society within the spiritual ranks, whose business, forms of initiation and means number of officers. of recognition shall belong to those who choose to unite with it-and in that sense will be a secret society. It will aim, says the report, to spread its branches over the empire of the earth, and become a power in the land that shall rear majestic temples in every city and town of our beloved country, and enlist the noble women of our race, as well as the noble men, in the holy cause of alleviating distress, elevating human character, raising the fallen, ministering at the couch of sickness and suffering, soothing the sorrows of the bercaved, caring for and educating the orphan. Tho proposition was debated at length, and passed with but a few dissenting votes.

[A society for such a laudable purpose none can justly gainsay. But why have it secret? Secrecy leads to distrust, and consequently many good neople would withhold donations on this very account.l

The most exciting matter which came before the Convention was the report of the Committee on observance of the Spiritual Phenomena. The report was signed by all the Committee excent Washington A. Danskin, namely, Frank L. Wads worth, J. S. Loveland, Mrs. E. C. Clark and M B. Dyott. Much feeling was manifested during its reading, and as Mr. Wadsworth closed, Dr. H. S. Brown moved that the report be not accepted. Upon this a long debate ensued, which finally resulted in an almost unanimous vote not to adopt or print the report among the proceedings of the Convention.

Subsequently, Andrew Jackson Davis, who does not approve of the report, offered the following resolution, which was adopted without oppo-

Resolved, That our purpose in rejecting and refusing to print the report of the Committee on Spiritual Manifestations, is to prevent misunderstanding of the value and reliability of physical tests through mediums on both sides of the Atlantic, and not to stiffe a free and discriminating investigation of the various phases of mediumistic demonstrations.

This closed the business of the Convention, and the evening was devoted to addresses from several speakers, three of whom were fully controlled by invisible intelligences.

The large Hall was crowded at each session, and a lively interest manifested in the proceedings of the Convention.

The Lectures at Mercantile Hall.

It should be distinctly understood that the object of the lectures at Mercantile Hall is to sustain the Children's Progressive Lyceum. The hall could not be hired for the Lyceum in the morning, unless it were also hired for the afternoon and evening. But the Lyceum could not bear the expense of the whole day's rent; hence the necessity of lectures in the afternoon and evening. The lectures are not, therefore, antagonistic to those at Music Hall. They are simply a necessity to sustain the Children's Lyceum, by bearing a part of the expense of the hall.

The managers of these meetings have the pleasure of announcing the following able speakers for the fall and winter season: Sentember 22d and 29th. Mrs. Sarah A. Horton: October 6th and 13th. Henry C. Wright; October 20th and 27th, Rev. Edward C. Towne: November 3d, 10th, 17th and and 24th, Mrs. M. S. Townsend; December 1st, 8th, 15th, 22d and 29th, Mrs. Mary J. Wilcoxson. Arrangements are now being made with well known speakers for the coming year, and a list of the same will soon be announced.

The Musical Medium.

Miss Mary E. Currier has returned from her trip through New Hampshire, and is now at her home in Haverhill, where she will hold scances for musical manifestations for a few weeks. Persons desiring to witness these manifestations can make arrangements by letter. She will also make arrangements to hold scances in such places as the Spiritualists may wish during the present fall. Address box 82, Haverbill, Mass.

First Spiritualist Association of Boston.

We publish below the Constitution of the First Spiritualist Association of Boston. We do this days. The representative body was larger than not merely for the information of persons in this vicinity who may wish to join or encourage this particular Association, but also as furnishing a model of a constitution, which may facilitate the formation of similar Associations elsewhere. We call attention to that feature of it which provides range. And yet, under these circumstances, with that the Association shall consist only of "working members." This provision we highly approve, times conflicting opinious on all reformatory sub- inasmuch as it tends to give simplicity, unity, harmony and energy to the operations of the Association, and save it from the discords and obstructions arising from non-workers, who by reason of their contributions alone, claim the right to say how the work shall be done. Under this Constitution the working members carry on s this difference: the former have the foundation | the business of the Association in their own way, leaving all others free to send their children or al Truth; and among its delegates are to be found | not, and to aid it by donations, or not, according as they shall see that it merits their support.

> CONSTITUTION OF THE FIRST SPIRITUALIST ASSOCIATION OF BOSTON,

We, the subscribers, residents of Boston and ricinity, hereby associate ourselves under the name of the First Spiritualist Association of Boston, and agree to be governed by this Constitu-

Article 1.-The objects of the Association are to maintain Lectures on Spiritualism, a Children's Progressive Lyceum, and a Spiritualist Library. Article 2.- The officers of the Association shall be one President, one Vice-President, one Treasurer, one Secretary, one Assistant Secretary, one Conductor of Lyceum, one Assistant Conductor, one Guardian of Groups, one Assistant Guardian, one Musical Director, one Assistant Musical Director, one Librarian, ene Assistant Librarian, three Guards, and twelve Leaders of Groups.

Article 3.-All the business of the Association shall be managed by the above-named officers, acting by a majority of a quorum.

Article 4.—A majority of said officers in regular meeting shall constitue a quorum.

Article 5.-No person holding more than one office shall, in consequence thereof, have more than one vote.

Article 6.- During one year from this date Samuel F. Towle shall be President, Daniel N. Ford, Vice President, Daniel N. Ford, Treasurer Miss An important recommedation, through a resolve, Susan Fitz, Secretary, Thomas Marsh, Assistant um, Samuel F. Towle, Assistant Conductor, Miss Mary A. Sanborn, Guardian of Groups, Miss E. son, Musical Director, Marcus Josselyn, Assistant Buxton, Miss E. L. Randall, Miss Mary A. Spinney, Samuel H. Jones, and William A. Dunklee, Leaders of Groups.

> Article 7.-Any of the above officers may be removed by a vote of a majority of the whole

Article 8.-In case of any vacancy in any office it may be filled by a vote of a majority of the

whole Association. Article 9.-Elections of officers shall be held on

the first Saturday of September, annually. Article 10.-All officers, unless removed, shall hold their offices from the time of their election until the next annual election, and until new officers are chosen in their place.

Article 11.-The Association shall have no members except those working members holding

Article 12.—The Association, by a majority vote of all its members, may create new offices and abolish old ones, at its discretion.

Article 13.-No alteration shall be made in this instrument except with the consent of two-thirds of the whole number of the Association, given in writing, and stating explicitly the alterations

made. Article 14.—Every new member, before entering upon the duties of his or her office, shall sign this

Boston, August 31, 1867.

Tolerance a Proof of Greatness.

In a late number of the Atlantic Monthly was An article of a very thoughtful character, on the Limitations of Shakspeare's Genius." The writer went on to show that Shakspeare, great as he was, was by no means so great, nor so all-sided as the human nature of which he supplied but a few immortal illustrations. With the rest of his criticism, he remarks that Shakspeare has created no great religious character, or one in which the religious nature is predominant. Nor was he inspired with any courageous hope for the fortunes of the race. He was too profoundly impressed with its disturbing passions to have faith in its continuous progress. In this respect he differs widely from Bacon.

But it is on the point of the broad tolerance of the immortal dramatist that the writer deservedly dwells with an admiration he cannot properly express. In this he demonstrates his vast superiority to other men. And the writer proceeds to elaborate this point in reference to social matters. He observes with striking truthfulness that people are uncharitable from lack of sympathy or insight. They pass a large share of their time in despising one another. There are twenty associations for mutual contempt for one of mutual admiration. Conversation is mainly directed to the matter of individuals, and rarely to that of individualities. Every man feels sure that he is himself misunderstood, while he is not less certain that he is able to understand his neighbor perfectly. When one mind directs its glances at another, the vision appears to be distorted by a mean and petty delight in refusing to recognize the superiority of others. One man is mentally conscientious for a thousand who are morally honest, and the result is what is very happily styled a vast massacre of character.

This habit of depreciating others is the one chosen by us to exalt ourselves. The savage conceived that the strength of every enemy he killed was added to his own, and, as it were, absorbed into himself. Shakspeare conceived with higher and clearer justness that the power of the human being with whom he sympathized was added to his own. The generous tolerance, without which an internal knowledge of other natures is impossible, Shakspeare possessed be-Yore all men known in the records of literature or history. The marvel of his comprehensiveness is his mode of dealing with the vulgar, the vicious and the low-with persons who are commonly spurned as dolts and knaves. He had none of the pride of virtue, either in its noble or ignoble form. These extracted views show the reader what tolerance of mind and temper is capable of doing for those who cultivate it with assiduity.

The "sugar wedding," occurring thirty days after marriage, is the newest fashionable folly.

A Remarkable Black.

The traveling correspondent of the New York Times writes from South Carolina an account of a very learned native African on the sea islands. who served through the war as a volunteer in the 55th Massachusetts regiment, and has since been medical director in one of the military departments, and to that unites personal instruction in reading of the old and young blacks on the islands. Gen. Sickles made him one of the educational board; and from his wonderful philological aptitude and accomplishments, it is said he is able to communicate knowledge and awaken dormant faculties in a degree that is positively surprising. This negro goes by the name of Said. He is a native of the kingdom of Soodan, in Central Africa, and from the tribal marks on his face, them by the distinguished African traveler Barth, it is evident that he is of royal extraction.

According to his own story, he is some thirty years of age. At fourteen, he was captured with a party of boys, while out hunting in the woods, and carried off to Tripoli. Thence he was sent to a trader, who took him to Constantinople. There he get into the menial service of the Turkish Minister of Foreign Affairs. He was subsequently transferred by the Pasha-he does not know why or how-to Prince Menzikoff, who took him first to Odessa and then to St. Petersburg. He was in the service of the Prince for two years in different parts of Russia, and was then transferred to his son, with whom he made the grand tour as valet. He thus had an opportunity of visiting almost every country in Europe-Germany, England, France, Italy, Switzerland, and others - after which, in the year 1859, he came to the United States. He landed in New York, and thence sailed for Hayti, in whose history he had become greatly interested; but it was not long before be returned to this country, and in 1863 entered the Union army as a volunteer. At the close of the war, he was left in North Carolina, without employment or any means of support, and was | vorable auspices. obliged to hire himself out as a plantation hand. Thus he was discovered last year by the gentleman who has brought him out into notice and placed him at the head of the small colored school he is now engaged in teaching.

The remarkable circumstance about him is his linguistic attainments. He knows twenty languages, and not from rote, either, but from a due perception of their genius and affinities. Among the tongues with which he is familiar, and which he acquired without other aid than the grammar and dictionary, are the Turkish, Arabic, Greek, German, Hebrew, Russian, French, Italian and English, and these more thoroughly than the rest. His present delight is the writings of Swedenborg. He is wholly a Spiritualist, and finds the true gospel in his own inner consciousness, and his profoundest experiences. He says he "knows Swedenborg is right, and declares that he "sees the spiritual world much more clearly than the natural world." Altogether, he is one of the wonderful men of the age.

Physical Manifestations.

These manifestations are daily becoming more powerful in various parts of the country, and are attracting the attention of skeptics to a greater degree than ever before. They are forced to own that there is an occult law governing these things that scientists have not yet developed, for the manifestations occur in their very midst-come unasked, unbidden. And what is still more mysterious to the skentical world in this respect is the fact, connected with the moving of inanimate matter without contact of hands or any visible appliances whatever, that, lying back of it, intelligence is manifested, which leads directly to the hypothesis that those who have passed on, use, through the psychological laws, this method of communicating to their loved ones of earth, pre-

paratory to reaching them on a higher plane. This phase of the phenomena of Spiritualism, then, is all important. It is to investigators what our alphabet is to children. And because we have learned our lesson and gone higher, shall | Charlestown, Mass. we remove the bridge over which we have safely passed, and prevent those who are traveling the same avenue from joining us? Shall we repudiate the English alphabet and keep it from our a few professed Spiritualists in convention are publications are thoughtful and timely. endeavoring to resolve that these manifestations are the result of "arrant knavery," they are still going on, convincing the world of their importance and truthfulness.

Bro. Danskin, of Baltimore, has promised to send us for publication an account of some physical manifestations which have occurred in his presence that are true beyond all cavil. We have also the information that powerful manifestations family in Fitchburg, in this State, in broad daylate in the day to smother the truth. If there be an occult law by and through which these manifestations are produced by the invisibles—and we have no doubt of it-why should we hesitate to acknowledge the fact, and give such information to the world? When scientists can demonstrate how these manifestations are produced other than through spirit-power, then we will acknowledge we have been deceived; but not until then.

J. H. Powell, Esq.

It will be seen by a letter from this gentleman, in another part of this paper, that he was, at the time of writing, on the eve of leaving for the United States. Mr. P. was formerly editor of the London Spiritual Times, and comes here in the capacity of lecturer, or to make himself useful in any other capacity as a worker in the Spiritual vineyard. Spiritualist Societies would do well to secure his services at an early day. His address is Blue Anchor, N.J.

Church Thralldom.

A friend who has just returned from a tour in New Hampshire, informs us that a great many people there are eager to learn more of Spiritualism, and would gladly subscribe for the BANNER OF LIGHT, were they not fearful of being injured in their business, were their bigoted, church-going | ing. It will appear in our next. customers to ascertain of its receipt at the postoffice. Let the Light shine! ye bigoted ones. But it is shining, in spite of you, and will continue to do so, until the whole earth is disenthralled.

The Last Picnic Excursion.

Our friends are reminded that the grand excursion to Walden Pond Grove, Concord, takes place on the 18th inst., under direction of Dr. H. F. Gardner. For price of tickets and other partioulars see his card in another column,

The New Spiritualistic Era in Boston.

The attractions announced in the Music Hall Course of Sunday afternoon Spiritual Lectures for the coming fall, winter and spring months are certainly of unusual importance. Seldom it is that the Spiritualists of Boston are favored with an opportunity to listen to such prominent exponents of spiritual truths as Judge Edmonds, of New York; Thomas Gales Forster, of Washington, D. C., whose talents as a lecturer are well known; William Lloyd Garrison, whose observations of the signs of the times will, on his return from Europe, be eagerly sought; Mrs. Emma F. Jay Bullene, of New York, whose eloquence the Boston public have not been favored with for years, inasmuch that it has been quite impossible to influence her to leave the precincts of her home according to the explanations heretofore made of city. Mrs. Alcinda Wilhelm, M. D., the favorite speaker of the West, whose eloquence has received the highest encomiums from the people, has been induced to spend the month of February East, and favor the audiences at the Music Hall with her soul-inspiring thoughts, that will gladden our hearts and quicken the understanding. Andrew Jackson Davis, too, who has a world-wide reputation as a speaker, has been engaged. S. J. Finney, who seldom favors an Eastern audience with his utterances, is a very powerful speaker; and the reputation of Fred L. H. Willis, M. D., and others on the list, is certainly the highest among our spiritual lecturers. Negotiations also are pending for the services of other distinguished speakers.

Additional attractions, in securing the services of W. Eugene Thayer, one of the most celebrated organists in the country, and the Great Organ, for which alone \$4,00, the price of the tickets for the entire course, is remarkably small, in comparison with the fee to hear the organ at any other time, which is 50 cents for a single admission. The Spiritualists of Boston and vicinity, therefore, have every reason to rejoice that spiritual meetings are to be resumed the present fall under the most fa-

Movements of Lecturers and Medinms.

Dean Clark is to speak in Leominster, Mass., Sent. 22. The first two Sundays of the month he lectured in Lowell, giving good satisfaction. He would like to make further engagements for the fall and winter in New England.

J. S. Loveland has decided to spend the ensuing season in the West, and is now ready to make engagements for the winter and spring ensuing. Address, during September and October, Monmouth, Ill.

Miss Sarah A. Nutt-now Mrs. Hunt-has been lecturing in Parkville, Mo., for the past month, with great success. Her lectures were attended by the Presbyterian minister of the place.

Cephas B. Lynn is prospering finely in the West. He speaks in Battle Creek, Mich., Sept. 22 and 29, and is to spend the month of October in Sturgis and Adrian. He is desirous of making further engagements in that part of the country.

H. B. Storer lectures during this month in Masonic Hall, New York.

J. M. Allyn speaks in Houlton, Me., during Oc-E. S. Wheeler will speak in Cleveland, O., the

Sundays of the present month. Miss Julia J. Hubbard will speak in East Boston next Sunday, Sept. 22, and in Acton the Sun-

day following. Isaac P. Greenleaf is to speak in Charlestown Sept. 22. He is ready to receive engagements for the fall and winter.

Mrs. M. J. Wilcoxson is speaking in Bangor,

Me., during this month. M. H. Houghton will speak in Pittsburg, Pa., Sept. 20th and Oct. 6th and 13th. He can be addressed as per notice under the head of "Lecturers' Appointments."

Jennette J. Clark, said to be an excellent clairvoyant, has removed from Fairhaven, Conn., to

Lee & Shepard have put forth two little publications, touching matters of large importance, children because we have learned our letters and however. One is by Dr. H. B. Storer, and enneed it no longer ourselves? By no means. The titled "Is IT I?" a clear and direct discussion of physical manifestations are needed just as much | the right and pure practices which should be reto-day as they were nineteen years ago, when the ligiously followed by all men entering the matritiny rap was first heard in Hydeville. And in- monial relation; the other entitled "WOMAN'S stead of less, there will soon be inaugurated by RIGHTS," by Dr. John Todd, of Pittsfield; a conthe spirit-world manifestations of a more startling | servative view of the subject, and of course in opnature than ever given before. Even now, while position to the gift of suffrage to the sex. Both

Messrs. Ticknor & Fields bring out "THE OLD CURIOSITY SHOP" of Dickens in their favorite diamond form, this being the seventh of the "Diamond" series of Dickens. We do not wonder it is so popular. Nothing could be more convenient for both pocket and the hand. The illustrations are capital. Eytinge is doing the handsome thing by this edition, and his sketches are have recently taken place in a highly respectable the themes of universal praise. The publishers promise to complete the Diamond Series in six or light, not one of the parties present having ever seven numbers more, and with rapidity. The had any previous knowledge of or experience in above will form a charming set of the great the wonderful phenomena presented. It is too novelist's works, fit to grace any table or shelf. "Reprinted Pieces" supplement the volume.

The Eddy Brothers.

These well-known mediums, we are informed, contemplate starting on a tour West, for the purpose of holding public scances, as many friends there desire they should. Their route will be along the New York Central Railroad, Shore Line, and Michigan Southern, to Chicago, Ill., and Dubuque, Iowa. On the first of October they will start from Troy or Albany, and make fifty or sixty miles per week westward. They solicit invitations from Spiritualist Societies near the route indicated, and will keep the friends informed of their whereabouts through the BAN-NER. Mr. J. W. Cadwell is their agent. Address, till further notice, Springfield, Mass.

The Cahoon Camp Meeting.

The camp meeting in Cahoon's Grove, Harwich, continued for ten days, and was without doubt one of the most harmonious meetings ever held in this State. Three thousand people were on the grounds, and the deepest interest was manifested by them while listening to the gospel of truth from the various speakers who addressed them. An account of this gathering has been forwarded to us for publication by the Secretary of the meet-

In the account of the Fourth Annual Meeting of the Cadiz Association of Spiritualists, on our third page, the scribe omitted to name the State. The meeting was held in Cadiz, Henry County, Indiana.

We shall commence in our next number the publication of the official report of the Fourth Spiritualist National Convention, held in Cleveland, Ohio, Sept. 8d, 4th, 5th and 6th.

New York Department.

BANNER OF LIGHT BRANCH OFFICH, 544 BROADWAY, (Opposite the American Museum.)

WARREN CHASE.....LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Our Book Trade. Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's Divine Revelations, 39th edition, just out. 5 vols., Great Harmonia, each complete—Paysician, Teacher, Seer, Reformer and Thinker, Magic Staff, an Autobiography of the author. Penetralia; Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses.) History and Philosophy of Evil, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Religion, Present Age and inner Life, Approaching Crisis, heath and After Life, Children's Progressive Lyceum Manual—full set, \$214.

set, 824.

Four books by Warren Chase—Life Line; Fugitive Wife;
American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

Complete works of Thomas Paine, in three volumes, price

Complete works of Thomas rance, in times volumes, price \$6; postage \$0 cts.

\$elf-Contrad/ctions of the Bible, 25 cts.
Peep into Sacred Tradition, 50 cts. London Spiritual Magazine, and Human Nature, each 30 cts, monthly,
Psalms of Life, and Minstrel, and any music our friends wish for to be found in the city will be sent to order by mail, carefully wrapped and prepaid. Send for the new music by Ditson.

We have it.

Man and His Relations. The great book by S. B. Brittan.

Price \$3.50; postage 40 cts.

Persons sending us \$10 in one order can order the full
amount, and we will pay the postage where it does not ex
ceed book rates. Send post-office orders when convenient.

They are always safe, as are registered letters under the new Woman's Secret. New and rich. Price \$1.75; postage

24 cts.
Hierophant, 81; postage 12 cts.
Joan of Arc, 81; postage 12 cts. Queen Mab, 75 cts.; postage 12 cts. Seventy-five varieties of covered pamphlets.

Popular Medicines.

Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathic Ralsam all continue to bring words of approbation to our of fice. Ring's Ambrosia for grey hair is also on our shelves.

Nature and Grace.

It has been the constant and unceasing work of Christianity for fifteen hundred years, or since the third century of its history, to subdue and suborn nature and substitute grace; to change the hearts, consciences, feelings, passions and aspirations, in fact the whole nature of man, and fill its place with an arbitrary and artificial system, for which each sect has claimed a divine, or at least superior origin. Each set of Divinity Doctors, from the Roman Catholic to the Universalist, has found the depravity, total or partial, in nature, and set about rooting it out and supplying its place with a "higher law," in which of course if God-revealed, the Deity mends his own work, or repairs his poor broken human vessels. It seems strange God did not know better than to place in us wants, desires, needs, and even imperative demands, in common with animals. He ought to have known it would make brutes of us and destroy our spiritual superiority. He ought to have known from the first, if we ate the same kind of food, drank from the same fountains, used the same | per, has given us a correct and satisfactory test in senses, had the same kind of appetites and passions, used the same kind of organs of vision, begot offspring and lived in mated pairs of the sexes as lilar kind. There is great need of such mediums, many animals do, it would degrade, deface and and of all kinds, but the honest ones only will ulso brutalize us that our superior spiritual nature would not shine out and manifest itself.

But since God did make the mistake, and has discovered it and revealed the true remedy, is it have the fullest confidence in Miss Cassien's honnot strange we do not all see it and embrace it at | esty. once and change our nature, or get God to do it, who is always ready when we ask HIS priests?

May we not to some profit examine the work of these sectarian tinkers and doctors of nature, and see what improvement they have respectively made in their repairs of or substitute for human natura?

The converted, regenerated Catholic is required to renew his covenant, and get new or more medicine from the priest more than fifty times each year, or with all his holy nature and grace he may go to the purgatorial regions or bottomless pit at last. His priest, who has added the holy sanctity of celibacy, has been proved in every community where they are known, to be more sensual and to run into more extremes of sexual vice than laymen or the unregenerate. Condemned brutes do less violence to their nature, or even to the opposite sex, than these holiest of the holy Christians are often caught in.

From this, the fruit, we are to judge of the regenerate nature of this sect. Certainly in the outer world and every-day life these Christians are not better than the totally deprayed and unregenerate, and the more sanctified and celibate priest is no better, except in his superior education, than the layman or unbeliever.

We therefore sum up for the old "mother church," that she has failed to make up a system of regeneration better than the original, natural, God-given one, and hence repudiate Catholicism, since fifteen centuries is long enough trial.

Let us try Calvinism next, and see what it has done with foreordination and decree-man made for better or worse before he was made at allgood and bad in the clay, even before the clay was made out of nothing, of which Adam was made. Hell and heaven by decree and all of us destined beforehand. Of course the holy priests and virtuous members were better than others before they were born. Celibacy was no virtue in her priests or nuns, and marriage made both priest and layman no worse than other people, but made them better than the cellbate Catholic priest and morally gave Calvinism a superiority over Catholicism as its logic and argument did intellectually, for whoever reasons in the fogs of theology and gets entangled till he swallows pretended revelations and jumps at conclusions to escape his own senses and reason, is benefited: hence the Calvinist has 694 Broadway, New York. and does hold a superior intellectual position as well as a moral one over the Catholic. Its schools are not numeries and its priests are not more licentious than other men, and the ceremonies, confes sions, absolution and other mummeries are not as frequent nor as absurd. 'T is a higher, grade of regenerators of unregenerate nature working to the same false end, and with no more prospect of regenerating the race or making the world better than God has made it, is not likely to aid or facilitate much the growth of manhood in its labors.

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Let us next try Methodism, free grace, rising and falling religion, full of excitement, passion, zeal, Holy Ghost and heavenly fire; hearts changed several times, often once a year, swinging from nature to grace, back and forth. Pretty good specimen of civilization and Christianity in the nineteenth century. Its converted sinners are better while the fire burns and the zeal holds out. While they sing and shout and pray, and fear hell and love Jesus, they are more honest than before or after, and nearly as much so as the unregenerate who get no religion. But what has Methodism | Spiritualist. done toward getting a new and better nature for man? How much better is its grace than nature? How much better, in any community, are the Methodists than other people? How much better are their priests than others? Are their lives more holy? Are they more moral, more honest, take its place. In the meantime our school will more virtuous, more humane, more refined, better citizens, husbands, Christians even? Let the the pleasant and retired Spy Pond House, situated world testify, not the arraigned party. Let the five miles from Boston, on the Lexington Railroad. criminal record show its pages. Let the court The facilities are most complete, the opportunity records decide. Let the records of rebellion, of providential. A year from this time I shall rewar, prisons, asylums, jails, &c., bear their tes- sume operations in Lexington on an extensive timony, and Methodism will be shown to need scale. either to be regenerated, or to go back to nature | Lexington, Sept. 9, 1867.

and renew her hold on it to keep an even pace with the marching world of outsiders, and to keep up with the intellectual growth and moral growth of the race, for it is certain that Methodist salvation does not make people more moral or intellectual than those of no confession or profession.

As all other sects admit with us that the Roman Catholic; Calvinist and Methodist medicine, under the treatment of their doctors, has not changed the depravity of the race, if it has any part of them, nor regenerated it, and as most of us believe they have not made it more moral and intellectual or spiritual, have not even made it less sensual or vicious, corrupt or depraved; and, as we believe, they have, by destroying its confidence in and reliablity upon nature, made man more corrupt, less honest, more sensual and less virtuous by corrupting or attempting to stultify or crucify nature, we will in some future article, when the spirit moves, follow out some of the other and smaller branches of Christianity, and find, if we can, the effect of the homeopathle doses of smaller sects and scattering individuals who tinker up, mend, doctor, change or subdue nature, and find if possible the true salvation.

Home Again.

We are again at our post; on duty, after a swift ride, pleasant trip, and the greetings of hundreds of dear friends at Cleveland, whose familiar faces gladdened our hearts and strengthened our efforts in the work we are in soul and body devoted to. We have the fullest assurance that the angelworld watches over us, over the Convention, and over the cause generally, as it ever has over the honest laborers in this greatest movement of the age. We were so much engaged during the Convention that we could not give our many friends the time and attention our hearts yearned to do; but our old rule-business first and pleasure afterward, if there is time-was adhered to, and there was not time. We trust our many friends will feel the force of this excuse, and not lay up a thought that we have grown cold, for such is not the case, nor can it be so while our heart beats as it does lovingly for every friend.

Spiritual Meetings.

The meetings have again opened at Masonic Hall, N. Y., with flattering prospects and a fine attendance to listen to the bold, clear, rational arguments of Dr. H. B. Storer, who opened the course with the best appreciation of all sound, reasoning Spiritualists. His many friends in New York are glad of his visit and stay during the remainder of September.

Miss M. K. Cassien, of 248 Plane street, Newark, N. J., whose notice may be found in our paanswering a sealed letter, and shown us the testimony of others to her excellent answers of simtimately succeed and be sustained by both worlds. Better fail a hundred times, and go hungry to bed every night, than cheat in this glorious work. We

Our assortment and supply of books is steadily improving, and after thanking the many friends' who nurchased all we carried to Cleveland, we solicit'orders by mail and express, with assurances of prompt attention on our part. We have the best of assurances of the spread of our philosophy and religion in the increasing demand and appreciation of our literature. The encouraging words, too, which we receive for our BAN-NER OF LIGHT are precious and strengthening to head and heart.

Clara Maria Dean will get something by mail by sending her address to Mattle Cassien, 248 Plane street, Newark, N. J., who is again giving sittings for spirit answers to sealed letters.

The London Spiritual Magazine for August is on our counter. Though late, it is good, and never

to late to do good. Letter from Andrew Jackson Davis,

In which he speaks of a "new thing under the sun" of special interest to Lyceums and all lovers of music: ESTEEMED BROTHER BARLOW:-Allow me to

express my delight with the spirit, and form, and power of your "Colibri Plano Fortes," They are so sweet, so pure and so remarkably far-reaching in musical qualities. It is a "new thing under the sun," and, being so much smaller than the the sun," and, being so much smaller than the planos of every other manufactory, and yet equal in tone and power to the best of them, I want to bring it before all who are interested in "Children's Progressive Lyconyme" bring it before all who are interested in "Children's Progressive Lyceums." For singing, and Grand Banner March, and indeed for all purposes of a congregation, the "Colibri Piano," in my opinion, has no equal. When you, my friend, were Musical Director in the New York Progrèssive Lyceum, I know how such an instrument would have delighted you. I congratulate you, and hope you may make the world more musical. Your friend, Andrew Jackson Dayis. Orange, N. J., July 25th. 1867.

Orange, N. J., July 25th, 1867. These remarkable Colibri Pianos are but little more than half the usual size, yet are endorsed by our best artists as being in all respects equal to the full size by all other first-class makers in this country or Europe. Mr. Frederick Mathuskek is

the ingenious inventor. For full particulars send for illustrated circular and price list. BARLOW & DOEHLER, sole agents,

MESSRS. EDITORS-To prevent misapprehenion, I desire you to say in the BANNER that I most decidedly object to the report on "Spiritual Phenomens," signed by Mrs. Clark and Messrs. Wadsworth, Loveland and Dyott. I consider it not only unjust in its statements and ungenerous and cruel in its tone, but libelous in its character. If that report is a true picture of Spiritualism, if nearly all the mediums for physical manifestations are cheats and impostors, and those through whom the mental manifestations occur are muddle-brained fanatics, who cannot tell whether themselves or disembodied spirits are projecting the thoughts to which they give utterance, I think the sooner we cease to agitate the public mind in regard to spirit-intercourse the better it will be for all parties concerned.

If I could endorse such a document, I would never again avow myself that which it is the glory and happiness of my life to be, a thorough, earnest Yours.

WASH. A. DANSKIN.

Dio Lewis's School.

MESSRS. EDITORS-Our beautiful house is in ashes; but, God willing, another and better shall open on the 25th, as advertised. We shall occupy

Very truly yours, DIO LEWIS,

ALL SORTS OF PARAGRAPHS.

The Grove Meeting at Walden Pond, Concord, on the 11th, was not se fully attended as it should have been, but everything passed off harmoniously, and those present, we understand, enjoyed themselves abundantly.

Spence's Fever Powders are having a great run. They are an excellent medicine, hence their great popularity.

We regret to learn that Lizzie Doten has been confined to her room for some time past by severe indisposition. But it gives us pleasure to state that she is now convalescent. She has been a noble worker in the spiritual field, and suffered much in consequence. Therefore our heart goes out in sympathy to her, and we pray that she may be speedily restored to health, to enable her to again resume her labors in the lecturing field for the benefit of humanity.

We published in our last the first portion of the report of the proceedings of the Second Annual Meeting of the Illinois Association of Spiritualists, Li and the scribe promised to forward the balance in season for this issue; but the MS, has failed to arrive, which accounts for its non-appearance.

Read the article in this number entitled "The Worst Friends of Spiritualism." It is from the

out to lecture in the State at large. The meetings are free, but collections are taken up for the treastry of the Society—the speakers acting as agents for transmission to the proper officers. The system would be a good one to adopt in this State. It would rid us at once of all causes of dissension. San Francisco Banner of Progress.

MARRIED AT LAST.—Boston has been courting Roxbury for about fifteen years, and now the nuptials have been formally consummated. The

The Nation says John Adams once remarked to Mr. Sparks, looking at the portrait of Washington, "That old wooden-head got a good deal of his reputation by knowing how to hold his tongue." There are plenty of "wooden-heads' now who are not so discreet.

A CHOICE ITEM. A religious newspaper in New York, in recording a "revival," adds in italics, as the choicest item in the paragraph," Brother Hinckle has powerfully touched the conscience of callous sinners, and succeeded in doubling the list of subscribers to our excellent paper."

TRIBUTE TO THE MEMORY OF MRS. E. A. BLISS. ing and impressive discourse upon the character of a sister lecturer, who has left the scene of earthly labor; and entered upon a more extended latter house, have had a world-wide notoriety for ualities of another in the same cause. We wish, owever, that the occasions for such discourses were not quite so frequent. We cannot well spare from the lecturing field such devoted souls as her who has so recently departed.—San Francisco Ban-Competent and disinterested judges who are ner of Progress, Aug. 10.

Laura V. Ellis lu Hudson, Mass.

We have had the pleasure of witnessing the emarkable manifestations given through Laura I. Ellis, the child medium. She spent two evenings in our village, giving perfect satisfaction, and awakening an interest in the minds of many heretofore disposed to regard the whole spiritual phenomena with indifference, if not with contempt; and others who were so ready to condemn without investigation, now admit there is "something in it" they cannot understand. We hope to have the pleasure of seeing her again, and would recommend her wherever she may go as perfectly reliable and honest. Hudson, Mass., Sept. 4th, 1867.

Sunday Afternoon Lectures in Music

Hall, Boston. The Spiritualists of Boston and vicinity have the pleasure to announce that arrangements for a Sunday course of Lectures at the Music Hall, for the fall and winter season, are completed, and the most distinguished exponents of the Spiritual Philosophy in America have been secured, as

Opening lecture, October 6th, 1867, by JUDGE J. W. EDMONDS, of New York, (on which occasion the Great Organ will be played).

Oct. 13, 20 and 27, Thos. Gales Forster. of Nov. 3 and 10, Mrs. Augusta A. Currier, of

Massachusetts.
Nov. 17, WM. LLOYD GARRISON, of Massachu-Nov. 24, Mrs. NELLIE J. T. BRIGHAM, of Mas

Rochusetts.

Dec. 1, Prof. WM. Denton, of Massachusetts.

Dec. 8 and 15, Mrs. Emma F. Jay Bullene, of

Dec. 8 and 15, Mas, EMMA F. J.A. BULLENE, of New York.

Dec. 22, and Jan. 12 and 19, To be announced.

Jan. 26, Dr. F. L. H. WILLIS, of New York.

Feb. 2, 9, 16 and 23. Miss. ALCINDA WILHELM,

M. D., of Philadelphia.

March 2, J. M. Peebles, of Michigan.

March 9, Annow J. Ackson Davis, of New

March 9, ANDREW JACKSON DAVIS, of New Jersey.

March 16, S. J. FINNEY, of Troy, New York.

March 23 and 30, and April 6, 13, 20 and 27, To be announced. The above vacancies will be filled by the best talent that can be secured.

THE GREAT ORGAN will be played half an hour

preceding each lecture by the distinguished organst, W. Eugene Thayer, whose services have been secured for the season.

Tickets for the season, (28 Sundays, from Octo-

ber to May.) \$4 each. For sale at the office of the BANNER OF LIGHT, 158 Washington street, Room No. 3, up stairs, and at HORAGE B. FULLER'S, (successor to Walker, Fuller & Co.) bookseller, 245 Washington street. Let overy one desiring a sent apply early and secure their ticket. Services will commence at 21 o'clock P. M.

The Yearly Meeting of Friends of Progress for Indiana

Will be held at Richmond, on Friday, Saturday and Sunday, the 18th, 19th and 20th of October,

All friends of humanity are cordially invited to attend. Ample arrangements will be made to accommodate all friends at reasonable rates. E. V. Wilson and other good speakers will be present to give us words of love and wisdom, and put us in connection with the truths of the inner life.

On Saturday evening the Children's Progressive Lyceum will give an exhibition, which will be quite a feature of the occasion. S. MAXWELL, Pres. Mrs. H. EVANS, Sec.

Spiritualist Meeting.

The Spiritualists of Morrill, Waldo County, Me., will hold their annual two days' meeting in the free meeting house in Morrill, on Saturday and Sunday, Sept. 29 and 30th, 1867; commencing on Saturday, at 10 o'clock A. M., and continuing at the

As there will be a free platform, the friends of progress and reform generally are invited to attend and participate. Per order Committee of Arrangements.

A Social Levee

Will be holden at Machinists' and Blacksmiths, Hall, corner of City Square and Chelsea street, Charlestown, on Wednesday evening, Sept. 18th, 1807, for the benefit of the Children's Lyccum that meets in said hall. Good music for dancing. Dancing to commence at 8 o'clook. Tickets—for gentlemen, 50 cents; ladies, 25 cents each.

C. C. YORK, Manager.

To the Spiritualists of the State of New Hampshire.

For purposes of mutual acquaintance, consulta-tion, concert of action and business organization, you are all respectfully requested to meet at the Town Hall in Bradford, on Tuesday, the 24th day of September, 1867, at one o'clock in the afternoon, in State Convention, two or three days. The hour of meeting is just after the arrival of the cars from Concord, and the hall is but a few rods from the depot. Good speakers will be in attendance. All speakers will be entertained free. Speakers from other States are earnestly invited to come on a pleasant excursion to the Granite State, and assist us in this glorious work. Kearsarge Mountain, a celebrated place of resort, with ing to visit the White Mountains this fall, might come this way. Board in respectable families not over \$1,00 per day, and at hotel \$1,25. Good music will be in attendance, and a good time generally is confidently anticipated.

RUBER B. PORTER,
DEAN CLARK,
GEORGE S MORGAN,
POLLY J. MORGAN,
STEPHEN AUSTIN,
LAMBER HATER, Bancel Bates, Eliza Rates, William P. Cresst, Mary G. Cressy, Lydia T. Morse,

EDWIN CUMMINGS,
JOSEPH HARVEY,
JOSEPH HARVEY,
JOHN ANDRIW,
JOHN ANDRIW,
JOHN ANDRIW,
HEBJA, JOHNSON,
HK, T. LEONARD,
J. G. WINDDEN,
CHARLEY A. FOWER,
DR. WM. H. SALEBURY,
REUBEN FORTER,

Spiritualists of New Hampshire, one and all :-Rally at this call that comes not only from those se names are appended, but is a summons to pen of Bro. G. B. McLaughlin, and contains sensible suggestions, which we hope will be heeded.

THE MASSACHUSETTS SPINITUALISTS have a most efficient organization. They employ speakers and pay them a fixed stipend, and send them out to lecture in the State at large. The meetings are free, but collections are taken up for the treasure of the Society—the speakers argents. of her sister States that are moving to organic action for disseminating the divine truth and power of Spiritualism! Heed the call of the spirit-world aying, "Come to this Pentecostal haptism, an have your souls quickened with divine love and angelic rapture." Your brother and co-worker, DEAN CLARK.

Picnic Excursion.

The Spiritualists of Boston, Charlestown and Chelsea will unite in a Picnic Excursion to

Walden Pond, on Wednesday, September 18th. Special trains of cars will leave the Fitchburg R. R. Depot, Boston, at 8:45 and 11 o'clock A. M. and 2:15 P. M., for the grove. Returning, leave the grove at 5 o'clock P. M. Tickets to the grove, and return, 90 cts.

All well behaved persons are invited to participate with us in this the last grand picnic for 1807. H. F. GARDNER, M. D., Manager,

Among the many awards of First Prize Gold Medals, at the Paris Exposition, two only vere given to manufacturers of Organs. The re cipients were Mechlin & Schut, of France and Bel-TRIBUTE TO THE MEASURE OF A Mochanics' Institute Hall gium, for large organs, who also received the dec-was supplanted on last Sunday evening by a feel-oration of the Legion of Honor, and Messrs. Alex-

phere of usefulness and enjoyment. It was an many years, but they have never obtained pop-ppropriate tribute from one lecturer to the noble ularity in the United States on account of their loud and reedy quality of tone, yet the internal mechanism is very fine and durable, and has been

well informed in relation to the merits of reed organs manufactured in Europe as well as in this country, and who have carefully examined the AMERICAN ORGANS manufactured by Messrs. S. D. & H. W. Smith, of Boston, have pronounced them unexcelled even by the "Alexandre Organ," in the beauty and perfection of the internal workmanship, while in the quality of tone, whether soft, smooth or powerful, in variety of combination or delicate expressive effects, they have been adjudged far superior, though they were not on exhibition at the Paris Exposition.

We learn that the new Masonic Temple is to be furnished with two of these unrivalled instru-

ments, which are now in process of construction.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

A. W. P., CINCINNATI, O .- 63 received.

ALMIRA P. MUGRIDGE.-Letter containing \$3.00 received; please inform us where you wish the paper forwarded, as you named no town or State.

Business Matters.

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office.

THE RADICAL for September is for sale at this office. Price 30 cents.

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

Dr. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

THE LONDON SPIRITUAL MAGAZINE, June and July numbers, for sale at this office; price 30 cents. Also the new monthly, HUMAN NATURE, published in London; price 35 cents.

"ECONOMY IS WEALTH."-Franklin. Agents wanted (male or female,) to sell our celebrated FRANKLIN and DIAMOND DOUBLE-THREAD SEWING MACHINES. Complete with Table only \$25. Single-Thread Hand Machines are not practical for any sewing at any price. We GIVE AWAY our Machines to the poor and needy, and send them out on trial. Circulars and information free. Address J. C. Ottis & Co., Boston, Mass. sept7-4w ,

THE GREAT VALUE OF DR. TURNER'S TIC-DOULOUREUX OF UNIVERSAL NEURALGIA PILL is a "fixed fact," as thousands have certified to who have been entirely cured of NEURALGIA, Nerve ache, and other painful nervous affections, after having suffered for years from these distressing diseases. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. PRICE SI per package; by mail two postage stamps extra.

Special Notices.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS

The Great Medicine of the World.-Perry Davis & Son's " Pain Killer" may most justly be styled the great medicine of the world, for there is no region of the globe Moreover, there is no climate to which it has not been proved to be well adapted for the cure of a considerable variety of diseases; and as a special and unsurpassed remedy, speedy and ante, for burns, scalds, cuts, bruises, wounds, and various other injuries, as well as for dysentery, diarrhea, and local complaints generally, it is admirably suited for overy race of men on the globe.

It is a very significant fact that, notwithstanding the long period of years that the "Pain Killer" has been before the world, it has never lost one whit of its popularity, or shown the least sign of becoming unfashionable; but on the contrary, the call for it has steadily increased from its first discovery by that excellent and honored man, Perry Pavis, and at no pre vious time has the demand for it been so great, or the quantity made been so large as it is at this day.

Another significant fact is, that nowhere has the "Pain Klifer" ever been in higher repute, or been more generally used by families and individuals, than it has been here at home wifere it was first discovered and introduced, and where its proprietors, Messrs. Perry Davis and Son, have ever been held in high exteem. That the "Pain Killer" will continue to be what we have styled it, the great medicine of the world, there cannot be the shadow of a doubt .- Providence Adver.

ADVERTISEMENTS Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment avariably in advance.

Letter Postagerequired on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

THREE MONTHS FOR O. LOOK AT WHAT WE OFFER.

AMERICAN AGRICULTURALIST.

Three Months for Nothing.

LL NEW subscribers to the American Agricul-A turn 11st for 1868, received in September, 1867, with the noney, whall receive that paper for Octobor, November and December, 1867,

The Agriculturalist is a large periodical of 82 to 40 pages, well printed, and filled with plain, practical, reliable, original matter, including hundreds of beautiful and instructive Engravings in every annual volume.

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DR. H. SPENCER SPARKS.

OF the New York and Brooklyn Electro-Therapeutic and Medical Institute will sail for California in September, where he will remain one year in healing the sick and bettering upon the higher development of the race, and the laws of health.

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I HAVE SEVERAL FARMS in New Jetsey, A and also in West Virginia, for sale on easy terms, or exchange. B. FRANKLIN CLARK, I Park Pince, New York, Sept. 21.-4w

DOOMS TO LET -With or without heard, at Sopt. 21.—2w* BOARDING.-ROOMS to let with board by the day or week at 54 fludson street, Boston, Mass.

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iS. L. F. H1197, 1986 and 29th streets, New am, 462 6th Avenue, between 28th and 29th streets, New Sept. 21. MRS. MARY TOWNE, Magnetic Physician and Medical Clairvoyant, No. 6 hepau Row. corner Bleecker and Sullivan streets, New York City. Sept 21

M. K. CASSIEN will sit for Spirit Answers to to scaled letters. Terms \$2,00; 4 red stamps. 248
Plane street, Newark, N. J. Sept. 21. S. HAYWARD, Natural Magnetic Heater A of the sick without medicine, will visit patients. As dress care of this office.

16—Sept. 21.

The Sick Cured Without Medicine! ALL PERSONS CAN LEARN HOW! SYRACUSE, ROCHESTER, NIAGARA FALLS. DR. URIAH CLARK,

LATE of Greenwood Henith College, and of Boston. author of the "PLAN GUIDE TO SPIRITUALISM." and formerly editor of the "PLAN GUIDE TO SPIRITUALISM." and formerly editor of the "SPIRITUAL CLAHON," will treat the sick at the Empire House, Syracuse, N. Y., from Nept. 1684 to the 2164; at the Exchange House, Siscara Palls, Oct. 1st, 2d, 3d, at the Exchange House, Siscara Palls, Oct. 1st, 2d, 3d, all kinds of Invalids guaranteed thorough treatment to insure cures. Excelling lessons given to qualify persons wishing to learn to practice without using medicine. See circular for list of wonderful cures, etc.

2wis—Sept. 14.

DR. J. WHIPPLE,

WHO HAS BEEN exercising his remarkable powers for beating the sick in Wercester, springfield and other places, with a species equal to ifnot greater than that of any Reuler in the country, has taken rooms in HARTFORD, CONN.,

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Aug. 17.

> C. P. L. THE

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12. only one of the kind in the country. Invaluable for in ide, ladies or children. Price \$1000. Apply at this office. Sept. 7.

Message Department

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

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 heyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by

mortals, are answered by spirits who do not au-

nounce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter 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.

Thou Great Spirit who filleth the heavens and the earth, whose hand of love is laid in holy benediction upon every soul, we would breathe a prayer of thankfulness unto thee, for the dawning of that Morning of Truth that hath made glad the hearts of thy children in mortal. The rays of that Morning Star have gilded the earth, and the desert places are budding and blossoming, and there is hope and joy and renewed faith in the Great Spirit of Time and Eternity everywhere.

We praise thee, oh Eternal Power, oh Wondrous Intelligence, unto which our souls turn with joy and trust, for that sublime gift of Eternal Life. It has come, and it will remain with us forever and forever. No death can take it from us, no change can remove the soul from Eternal Life. Thou art Father, thou art Mother, thou art the Great Source from which the soul has come and in which it lives. And were we to ask for a bestowal of any special blessing upon thy mortal children, it would be that they might henceforth rest secure in thy presence, feel safe in thy loving embrace. Let them fear no death, but let them rather aspire to live in accordance with that Divine Life, that inner life which belongs to every soul. Oh let thy children know that they cannot wander from thee, that they cannot separate themselves from thy life. Wherever they are, there thou art, and whatever their deeds or their thoughts may be, they are in thy presence, and thy all-seeing eye is never closed upon them.

Our Father, upon the sacred altar of this hour we lay our crosses and our crowns, and we know that the blessing will descend upon them, and the dews of thy love will cause them to come forth unto fresher and diviner life.

We commend ourselves and all thy vast family in mortal unto thy keeping. For thou art the life of this day, as thou hast been the life of all the past Eternity, as thou wilt be the life of all that is to come. Amen.

Questions and Answers.

SPIRIT.-You are at liberty, Mr. Chairman, to. propound whatever questions you may have in band.

CHAIRMAN.-A subscriber of the BANNER sends us a letter for publication from Great Sait Lake City, in reply to our editorials in favor of the Indians on the Western frontier, which the editor requests me to lay before the circle, for answer from your side of life. The writer introduces his letter in this wise: "I give below a candid view of the feelings entertained by all those who have sojourned for years among the Indians, and deem it but just to present the other side of the question from the country occupied by the pitied race who have caused so many bitter tears to be shed by those they have ruined and bereft of their dear

"GREAT SALT LAKE CITY, U. TERRITORY,

May 21st, 1867. }
I am a reader of your paper, and have perused an article in the BANNER of the 4th inst, headed 'The War on the Indians.' I have been for seventeen years, most of the time, among the Indiana between the Missouri River and the Pacific Coast, following business occupations common to citizens of the United States, and during that time I have had ample opportunity to observe the Indian in every condition in which he is found in this imnense country. I first became an observer of the Indian in California, entertaining similar sentiments to those editorially expressed in your paper, and also embraced in the Philadelphia Resolutions, &c., which you publish. After years of patient efforts to blame whites, and treat the sayages kindly because they were uneducated, I have changed all my ideas, and look upon the subject

changed in my ness, and look upon the subject now according to the experience and facts seen and known to myself.

I do not think my opinions are at all the result of prejudice or unjust influences, for I believed and sincerely tried to retain those philanthropic ideas which I inherited in the Eastern States. I now regard such sympathy as you express for the Indian race as the post pass followed and sould Indian race as the most perfect folly, and could you and the Philadelphia meeting—as reported in the BANNER—see, know and feel, for a few years, what those do who pass through or live in the Territories, you would feel as I and the thousands do whose business and occupations have brought them among the Indians. Of those who have observed the Indians, as mere citizens, following their own business, but one sentiment is entertained, and that is, that the sooner the whole In-dian population in the Territories is exterminated, the better for all. Those who will not learn to be peaceable should be forced to be so; and the In-dian will be peaceable when he is dead, and not hefore. All who have been among those on the Plains know this. Indian agents, who steal their riains know this. Indian agents, who steat their fortunes in a few years, of course would not have their 'goose that lays the golden egg' killed. The Indian office at Washington has many employees, whose occupation would be gone if the temporizing policy should be dispensed with. Moralizing sophists and humanitarian philanthrousts would less much of their material to guilt. plats would lose much of their material to guil those whose knowledge and ideas are drawn from

written for school books. There are more than one million of the industrious and energetic citizens of the United States who are trying to follow occupations to live in the Territories. Of these not one in each thousand the Territories. Of these not one in each thousand retains those feelings of commiseration for the 'Poor Indian, whose untutored mind,' he has seen alternately begging bread and the next day stealing his stock, or on the war-path, marked by the smoking ruins of happy homes—the blood of dear, innocent children, and loving and tender wives violated and murdered with worse than the

highly colored tales about the 'poor Indian,'

tortures of demons. While you are writing editorials deprecating while you are writing cutoffine depressing all harsh measures against the savages of the Plains, and the Philadelphia Indian sympathizers are resolving to send resolutions, &c., to the Indians, those very objects of commiseration and pity are meditating and executing their heliish designs of murder and plander upon those who have fed and clothed them. Those who have been most kind to the Indians are invari-

ably the victims of their vengeance,

To talk of teaching them, ducating them, christianizing, &c., would be a task that all the wisdom and sagacity, plety and virtues of William Penn would fail to accomplish, could it be ap-

ome when all this ill-feeling, this misunderstandto the number of scalps they can exhibit and the
number of women and children they have defiled
and murdered. No influences can ever raise
those Indians to any regard for laws or morals,
and the most humane course that can be adopted,
and one which will cause the least misery to the
human areas is to withters all Vidion agents. human race, is to withdraw all Indian agents and wage a war of extermination against the whole race, and to compensate every private citizen amply for each scalp, as the State of Nevada does. Such a course is the only one which can

end the chapter of Indian outrages.

The undersigned could give hundreds of instances in corroboration of the above, which have become historical facts within his knowledge. A few years' residence among Indians will convince any one of the error of those notions inculcated where the race have ceased to exist for many

years. Hoping to see that you have a place for the above, I remain very respectfully,

A SUBSCRIBER."

Ans.-We are thoroughly aware of the contents of the letter you have in hand, and in my change. we are well assured in our own minds that it has come from an honest source. We are also well assured that that source has not been able to perceive all those unseen currents which have culminated in deeds you call Indian depredations. When we consider that the red man never has had the advantages of the white man, never has been dealt absolutely justly with, we shall not fail to perceive a cause for the intense hatred that seems to exist with the red man toward the white man. They know enough of justice to know when the opposite is administered. And if by reason of their peculiar circumstances they have not arisen phrenologically into the love and wisdom of the spheres, you should remember they have had none of the advantages to take them into those spheres that the white man has. In looking over, as they sometimes do, the entire list of circumstances that have transpired between the white man and the red man, ever since the white man came across the waters and invaded the red man's hunting-grounds, they find very little to excite their love for the white man, little to command respect, little to attract their sympathy for them. The white man says to the Indian, "Give me of your lands, and I in return will give you blankets, plows, sugars; give you meats, give you grain; and I will give them to you at such a time, in such quantities." But the time passes and the articles do not come, and if they come at all, when they do, they are not what they should be. Therefore the Indian says, "These white men are bad. They have taken the hunting-grounds that belong to our sires; they would take ours. They have large seats now, and they want still larger." Now then, since the red man sees but the dark side of the picture that the white man has presented him; sees but the faillove in their hearts for the white man? No, it is in the action of the machine. not strange. When the white men, with all their advantages, with superior intelligence, will stoop so low as to decoy Indian squaws and papooses into their camps that they may murder them, and wrong, must be led to feel that you are all Now, as an individual, I do not believe that the time will ever come when the great wrongs that have been perpetrated against Indians will ever washed out, except in that land where they will

speak from a general standpoint; and the Indi- tions of our nature are so perfectly connected. I ans see from that standpoint. They are not like do want to communicate with them, one and all, ly to see your kind acts toward their race, but I want also to do whatever I may be able to which are "like angels' visits, few and far between," when so many harsh ones are constantly what I can toward lifting humanity out of its prespresented unto them. Mr. Chairman, your ent state of ignorance, into a state whence they speaker believes that the Indians have not been may not only be able to ask these momentous dealt justly with; believes that your correspond- questions, but be able to answer them also. Dr. ent is honest in entertaining the ideas he does. but believes, also, that that correspondent has only seen the surface side of the picture. The under-currents he has not perceived; and because he has not, he says, "I believe it is best to exterminate the race." Well, when considered from a surface standpoint, it is best that they be exter- off. minated. The sooner they go hence the better it

receive better advantages than they do here. I

will be for them and for you. Q.-Do you believe the Indians can be bettered in their condition here?

A .- I certainly do. But to believe that all the wrongs and the impression thereof could be washed out, is quite another thing. June 25.

Noticing an article which has appeared in the present number of the BANNER OF LIGHT, which I consider to be a very unwarrantable thrust against the London Spiritual Magazine, I have begged the privilege of saying a few words relative to the matter, here.

I presume the article to be editorial, but I do not know. At all events, it is entirely unwarrantable, and seems to have been born out of a brain that misunderstood itself, and the journalists who are spiritually associated with itself.

Now I am an Englishman by birth, London born, and ever since I changed spheres of action, I have been very much interested in the spiritual movement upon this continent and that I called my home. And it makes me feel very sad, when I see those minds who should be the lights of the age, burning so flickeringly, being swayed this way and that way by every gust that chances to blow upon them. It betrays a want of soundness at the base, and seems to say, I gather m; life from surrounding circumstances.

I have no personal acquaintance with your Editors, but I presume them to be very just, very honorable persons. And therefore it is right for me to presume that they are mistaken; that they have given the article from the premises they have because they did not understand those they were writing against.

I know that they are kindly disposed toward all other journalists, and I know also that they have a way of their own in doing business, as all business associations do have; and no other journalist should expect that they should step aside to cater to the tastes of any other journal or journalist. They have a foundation of their own. If others have not, then certainly it is to be lamented

very much. Now, then, I wish the proprietors of the Ban-NER OF LIGHT to clearly understand that the conductors of that Magazine have intended no ill, month. and are not conscious of exercising even an unkind thought toward the spiritual brethren on this continent.

There seems to be a very large share of scandal and ill-will floating upon the surface of this here to day, and he wants to come to his people. modern Spiritualism. It is to be regretted; and And he wants to tell them how he lives in the yet I believe that as the angels pass over these spirit-land, if you'll please to say so. [You must waters, they will eventually become purer, and ask them to find you a medium.] Yes; well, I all this surface scum will be done away with, and want to, and I want to talk, I don't want to you will drink nothing but the clear waters of write. I can't write with 'em, I want to talk.

plied to those demons, who hold that they are spiritual truth. God grant that the time will soon out into clearer light and into purer water.

I have visited you, sir, not because I have any unkind feelings in the matter, but because I feel that your journal is the light of this time, and should carry no stain upon it. [Will you leave your name?] 'Tis not necessary.

Dr. J. R. Morse.

It is about four years since I began to try the realities of the unseen world.

Early in the life of this civil war, I was employed by government, as what is generally termed Contract Surgeon, and in the discharge of my duties I contracted a disease which resulted

I had beard much of this modern Spiritualism and seen a very little of it, but believed nothing in it, although I very many times, when engaged in any surgical operation, more particularly when contemplating a dead body, so-called, found myself asking these questions: Where is the spirit? Where does it dwell? Where is that holy of holies that is sacred to the spirit? Is it the brain? Does it pervade the entire body? And when the change of death comes, where does it go? What form does it take?

Why, there have been during my natural life times when I would have given all I possessed to have had an answer to any one of these questions. But the answer never came.

But since I have been able to investigate concerning these things from a superior standpoint, that all spirits may avail themselves of after death, I have learned that the spirit, the motive power, the intelligent part, does not dwell, within the body. It dwells outside of it, and acts upon it. It is the body that, during its connection with the spirit, dwells within the spirit, the spirit being a power enveloping the body, and acting upon it as it may will to act. For instance, I being in rapport with, or having, in other words. control of this body, I will to raise the hand. I do it not because I dwell inside, but because I dwell outside and act upon the physical machine. The fire makes the kettle boil, but the fire is not inside the kettle. It is outside. The atmosphere becomes pervaded with intense heat, and that atmosphere makes the water boil.

So it is with the spirit. It makes the body act, makes the brain think, and under harmonious circumstances, or when there is perfect rapport established between the machine and the performer, then the machine is led in health, in ings of the white man; sees but that miserable strength, in pleasant ways. But when the rapavarice that we are sorry to say characterizes the port is imperfect between the machine and perrace, is it strange that they have hatred without former, then there is necessarily an imperfection

I once said to a friend who is now on the earth, and who felt very much about these matters as I felt, "If I am permitted, after the change called death, to know concerning these things, I will you should expect that the Indian, if he has know of them." And had I believed in modern any perception at all, any power by which Spiritualism, I should doubtless have added, "If he can understand the difference between right you are on the earth, I will return giving you the result of my investigations concerning modern wrong, and that if he can he should destroy you. Spiritualism, from a spiritual standpoint." But feeling that the friend would be glad to know concerning the dwelling-place of the spirit after death, I have thought it would not be amiss for be righted. I do not believe they can ever be him to know concerning the way it acts upon the machine called the body. Not that I do not earnestly desire to come into communication with the know that the Indian has committed many out friends I've left, but there is a great family hurages against the white man; but I know that man that has need of some of our attention, as the white man was the first aggressor. I do not well as that little family circle to which our hearts speak from absolute individual cases alone, but I are wedded, and with which the finer love pordo as a servant of the Great God. I wish to do

David Chester.

J. R. Morse, of Lawrence, Massachusetts.

Stranger, I am come here to say about a half a dozen words, more or less, then I'll take myself

I am from Missouri, and the name. I went by here was David Chester. I want my brotherhis name is Stephen-to give me the chance of talking. He's in Kansas. I know something about red-skins, was killed by one, but there was a cause for it. And if my brother will give me the chance, I'll tell him what the cause is, what t was. So he'll change his course, I reckon, after he has a talk with me.

I'm on good terms with the red-skins on the other side. They fought and I fought, and they were the smartest fellows, and I got killed. A

very good way of going out. There are reasons why I should come back and ask to have a talk with my brother, very great reasons. I've turned up, and come here. [Can your brother find a medium in Kansas?] They tell me there are mediums in Lawrence, and in other places, I reckon, there are, too. I don't know; I've only been in the spirit-world a little while, haint got used to things. [Do you wish our paper directed to your brother?] No, he takes it. Don't forget. [In the next paper he'll get the announcement of your communication to

Think I got back quick? [You've not been long.] How long do you suppose, stranger? [Some two days.] Two days! Tell me what day of the month it is, and I'll tell you? [The 25th of June.] Well, I take it on the 23d I was here running my own machine. [You have come quick.] By graciousi stranger. It is all right, [You could n't understand it before. You hardly

thought you could come before you left?] No. Horrid murder! Indian outrage! [That will be the cry.] That's what it is. They tell one side of the story; I can tell the other. [I presume you will be houest enough to.] Yes, stranger; if I carried bad truck to market, I'd say it was bad. June 25.

Edith Wallace.

I'm Edith Wallace, I am. I lived in Cincinnati, and I died there too. I been dead since February. I should be nine years old now. I died last February, and I should be nine years old if I was here now. [This month?] This month? Oh I should been nine years old last

And I want to-I want to come back somewheres, not here. I want to go home.

I've got a cousin Robert that was—he lived in Georgia-he was killed in the war. And he is

My mother says "she'd give the world to know if the dead could come back." I'm dead; I'm dead, and I come back. And so you'll tell her that the dead can come back, and-and I don't want her to give me the world, because I would n't rose that I had in my hand. I'm gladitis broke; and I hope they won't get another, because my mother cries over it. And I want my mother to let me bring her some of the flowers that we have in the spirit-land. They're better than those you have. They aint all waxed over. That rose-bud is all waxed. I see 'em when they done it. I see 'em when they fixed it, and it's-well, it looks pretty enough, but when it makes you cry, then you ought not to have it. And I don't want my stend of a stem, it's a wire waxed. And I tried to break it. If it had n't been a wire waxed, I should broke it.

I shall go now, and can I come again when I want? [Do you think your mother will get this?] Yes: cousin Robert says she will, yes. He's a were not "secesh." Mother said she never wanted to hear from him again, if he went into the Confederate Army. Well, I fetched him here, and it won't do any hurt, will it? Good-after-June 25.

Scance opened by William E. Channing; closed by "Cousin Benja."

Invocation.

In the name of the Holy Spirit, and in behalf of that Catholic Church which embraces all mind, we are all thy children. Let us know that in thy greatness thou knoweth no caste, no creed, no color, but all receive alike of thy blessings. Let every soul here understand that thy mercy is everlasting, that thy love embraces all thy children, and that thy perfection, like a wondrous mantle, covers the heavens and earth. Oh Lord. grant that we may be satisfied with ourselves, for to be satisfied with ourselves is to be in harmony with thee. Let all our external deeds be in unison with that inner life where thou hast thy dwelling-place.

Thou spirit who art ever present with us, hear our prayer, and answer as it seemeth hest unto June 27. thee. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—If you have proposi-

CHAIRMAN.—The following has been sent us for consideration by the intelligences controlling

"In your last issue, we find a reply from what is purported to be Dr. Channing's reply to the message through the organic form of the Angel Band, in which he implicitly declares that he is the soul agent of that communication. Be that as it may, he does not seem inclined to speak one word on the all-important topic that seems to agi-tate many minds at the present day, namely, the parentage of the child Jesus.

parentage of the chim sesus.

In a former issue of the BANNER, he (Dr. Channing) gives his belief, founded, as he says, by perfect knowledge, yet he does not seem to give that knowledge to the world. He simply goes on to state that he is the author of the communica-tion, and then rallying his energies, carries the idea that it is a preconceived opinion of the me-

He is mistaken on this point, for it is but re-cently that her mind has been called to the matter in question; and now what we want is plain. solid facts that cannot be gainsayed; we want proof positive. According to the Old Testament writers, he is far in the dark concerning the mar-riage relations of the High Priest. What en-lightened mind would not revolt at the idea of Mary's being a debased and lewd woman? How spring? one who was to set an example for the world to follow? We trow not, neither do we think he would step aside from natural law to accom-

plish his object. But on the contrary, his law is inevitable, and therefore must always abide. As Joseph and Mary were espoused to each other, and this being held at that time as sacred as the marriage tie, it was really necessary that there should be a pair of devout souls to carry out the plan of salvation. God therefore so har-monized their minds, and so perfectly were they blended together as one, that God, through the blended together as one, that God, through the agency of pure celestial spirits, overshadowed them, and Jesus was the result. Call this power the Holy Ghost if you please. It is the same that is thrown over our mediums at the present day. I do not speak this from hearsay, for I have it from their own lips, and who can doubt it? Yet our good friend, the doctor, seems to be not a little startled at the puny humanity questions (as he is pleased to call them), and declines, as he says, to quibble with humanity he must be about says, to quibble with humanity; he must be about his Father's work, etc.

He says that he does not come simply to shed a reflection of darkness that has so long surrounded humanity, but we must take for granted what he is pleased to give, without proof, because he says it, and it is his belief. If he has come to do his Father's will, we think he must humanitize blmself a little in order that mortals may the better understand him.

He says he well knew that it would be like a fire-braud thrown into the chaff of old theology, and we sincerely hope that the fire may last until it burns the chaff of old theology both in the embodied and disembodied spirits; we think the fire of truth and love would do much more to eradicate that disease than all the fire-brands he can

wishing him a logical good-by, hoping, as he does, that good will result in the end, we wish him God speed. Go on, brother, in the good work, and you have to help you all the good wishes of the ANGEL BAND."

impart it to others by sinking a simple assertion | land. into any other mind. No, every other mind must is no less a truth to those who have. Because a sophical inference? How walkers thing cannot be proven true, you have no right to say it is not true. There is so much of mystery, And we also believe that there are many in-

and so much of that which we may call-and truthfully, too-fiction, mixed up with your historic accounts of the man Jesus, that it is very hard to know when we can make up our mind in regard to a thing, calling it a fact, an absolute reknow what to do with it. And I'm glad-I am ality. Your correspondent asks for absolute proof. glad the-the glass broke what was over the-the That he cannot have, nor can any other soul on earth. They must pass through the experience in the spirit-land that will bring it to them. as it has brought it to our Brother Channing. It must come by earnest endeavor. It must come by passing through that tide of experience that will give it birth. How much would it avail were I to declare here that Joseph was indeed the Father of Christ-that I knew it to be so? Naught. Should your correspondent accept that declaration as a truth?' No, he should not. I was not mother to have it, and I'm glad the glass is there, neither was Brother Channing there to broken. I wish the rose was. Yes, I tried to know. You should ask of Mary, of Joseph, of break it, but it's got a wire in it, run through it, Calaphas. They can tell you; we cannot. But and that's waxed over. I tried to break it, but that the Great Jehovah stepped aside from his could n't. [Did you want to?] Yes, because my all-perfect plan in this case, any more than in any mother cries over it, and I don't want her to. It other, we do not believe. The laws of the -it's just a bud and two green leaves, and in- Almighty are perfect, and no less perfect with regard to matter than mind. There is a wondrous power of adaptation running through all forms of life, and something cannot be produced of nothing. This age with all its light should teach you this one absolute fact. The inhabitants of the spirit-land do not return asking you to believe secesh." [He is just as welcome here as if he this or any other facts. We only present these things to you asking you to solve them for yourselves; asking you to reason upon them; asking you to study earnestly concerning them; asking you to go out into the great field of Nature, into the great field of mind, for truth. Do not ask a Dr. Channing, or even a Jesus of Nazareth, to analyze these problems for you. "Seek," says the spirit of wisdom, "and it shall be given you, even that ye seek for." It is well that these questions should be agitated from time to time. Do not found your belief upon the say-so of any one spirit, or a thousand spirits combined. Bewe are here assembled. Oh Lord, grant that we lieve what seems to be true to you, and if you do should understand that we are, of one God, and this, you will do your whole duty, and the blessing of the Infinite Father will not be withheld. Q .- You having taught the doctrine of the Im-

maculate Conception before death, did you find yourself mistaken in the spirit-world?

A .- I certainly did. I found that I had labored under a most lamentable mistake. But perceiving this, I sought earnestly to know what was true, what was reasonable. By pursuing my investigation in a natural way, the idol was dashed to the ground, and, indeed, the very altar whereon my soul has so earnestly worshiped has crumbled to dust.

Q.—Is it possible for you to satisfy the spiritworld more than us?

A.-We can only satisfy them in this way: by referring them to those who possess the knowledge they desire to obtain. For instance, I say to one who questions me concerning these things, tions, Mr. Chairman, we are ready to consider I am not as well informed, perhaps, as you may expect, therefore you had better go to such an one. That party refers the questioner to another intelligence, and so on, and perhaps at last he goes to the very intelligence who has passed through the experience, and has made it his own. Then,

if they have any reason they must be satisfied. Q.-By J. A. Tyler, Grass Valley, Cal.: In the BANNER OF LIGHT of April 20th, the spirit controlling says, " No spirit in its positive spiritual state is able to discern the objective realities of this life, except through the physical organism of the human body." How then can clairvoyants read books held behind them? and often other objects miles away without the aid of any physical organs? In view of the controlling intelligence being correct, it would seem that the condition of the disembodied is like a person groning in the dark; and so far as appreciating the beauties of creation, on a par with a blind man.

A.—No; quite the contrary. Instead of groping in the dark in the spirit-land, you grope in the dark here in earth-land. Your speaker on that occasion, it is said, determined that the spirit took cognizance of objective objects only through the organs of the physical body. Well, that is absoabsurd! Would the Heavenly Father have lucely true. And when your correspondent supposes that clairvoyance that reaches these physical objects can be obtained without the aid of physical organs, he is mistaken. It is only through a physical organism that objects in this life can be seen. Though, the eyes are not used, the other senses are. The spirit sees by perception. It is not obliged to use the eyes, ears or hands, but it uses the entire physical or magnetic aura that is constantly passing from these bodies. This magnetic aura is organic, is organized. It belongs to the individual, is part of his organization, therefore must be organized matter, cannot be otherwise. The clairvoyance of spirits is obtained by making large use of the law of adaptation.

Q.-I would ask if the vision of spirits, when standing side by side in the spirit-world, is equal to the vision of those here.

A.—Each spirit sees, or perceives for himself; and no two see allke. For instance, I may say these flowers are very beautiful to me. I may say they are very sweet, I delight in the aroma that they exhale. You may say, "That aroma is sickening to me; I do n't like it." Now it is precisely similar with regard to the exhibition of thought in the spirit-world. There are no two organized mentalities that think exactly alike on one thing. Variety seems to exist everywhere. You see it here: you will find it in the spirit-land. Some return telling you they have no flowers in the spiritland. Others return telling you they have very beautiful flowers. There are hermits here on the earth who dwell in caves, who shut themselves out from the beauties of Nature. If you were to tell them London promised such-and-such sights, unless you took them there you could not make them believe you. Some ANS.—Your correspondent seems to entertain have their flowers in spirit-life because they something very near akin, if not an entire are a necessity to their happiness, their heaven. belief in, the Immaculate Conception. Having Others do not have them. So it is with all things once entertained similar views myself, on a in spirit-life. You must remember that the spiritvery much larger scale, no doubt, than your land is very vast, and every soul has a condition correspondent entertains them upon, I can have of being adapted to its own spirit-life. No two very little censure to offer in that direction to are alike. Perchance the spirit tells you of desthose who worship at a similar shrine. My friend erts and barren wastes. These are only their own and brother, Channing, who is laboring earnestly spirit spheres, the sphere of mind in which they in his field of action in the spirit-land with re- exist, and it is indeed a barren waste. And gard to enlightening mortals, no doubt has in- the little child returns telling you of green fields formed himself with regard to the question at and fair flowers. That is the sphere of mind they issue. But because he has obtained what is have gravitated to. They are both right, as you absolute proof to himself, he does not expect to will all learn after you ascend into the spirit-

Q .- By J. A. Tyler: Is the doctrine of re-incarrealize truth for itself. If Brother Channing nation, &c., true? The spirit answers in the believes from the testimony he has received in BANNER of April 20th, "It certainly is absolutely the spirit-land that Jesus the Christ was not the and positively true." This is a question of vast son of Joseph, then, surely, we shall determine moment, and would seem to be deserving of more that he simply stands upon a foundation erected than a mere passing notice. If not irreverent, by his own experience, and that experience can will the spirit allow us to ask how it is possible to belong to no one else. He says, "I have the ascertain the truth of this, so horrible a thought, proof," and he offers what he has to the world, that we are again to be forced back to earth, and But it is no proof to those who are not ready to all the pains and sorrows of this mortal life to be receive it as such. It is no proof to those who | refeneted? Has the intelligence ever yet withave not had the requisite experience, and yet it nessed an instance of the kind, or is it a philo-

A We believe it is a philosophical inference.

stances where certain intelligences remember having lived a prior existence on the earth. Pythagoras, when here, declared that he remembered a prior existence, and he will tell you the same to-day. It has grown with him to what he calls absolute knowledge. If the soul is immortal, then it always had an existence. Now the question is, where was it prior to its entering the human form? It had an existence. It was an immortality. We believe that if it had a beginning it must have an end; but the soul, we know, is immortal. Now, then, if it must manifest through organized form, then be assured that it has lived in the past. Why, for a certainty it has manifested through form. We cannot say whether or not it was a form identical with these forms; but we believe, if it manifested at all, it manifested through the form of organized life. We believe, also, that all life progresses in cycles or circles. But this does not prove because you are wise now, that you will be no wiser three thousand years hence. No, we do not believe that; but we believe that the soul gains its wisdom and becomes absolutely perfect and wise through the experiences it gains by living or coming sinking. Not a bit of fear, but a sort of an exaltain contact with brganized life-external forms. The earth is what it is to-day, by virtue of the life of the souls that exist on its surface. The It's no place for a coward, I know, in any such soul carves out forms of beauty. It "makes the wilderness to bloom like the rose." It builds | did n't know anything about such kind of feelings. grand temples in which to display its treasures of art. We certainly think it would be very natural for the soul to go not backward, but to revisit the scenes of its former life in its progress onward. Yes, I believe in that doctrine taught by the ancients, and taught by many of the present day. There is a great truth underlying its surface, which the scientific men of the present day will do well to look at. June 27.

Howard M. Burnham.

Quite early in the rebellion I joined the City Guards at Springfield, and went South to do what I could toward establishing peace between the two sections of the country that seemed determined to eat each other up. But at the time of my death I was in command of Battery H, 5th Artillery, then at Chickamauga. It was on the 19th of September, 1863, that I closed up accounts here and opened them above.

I have heard reports from all parts with regard to spirits coming back, and was told that when my turn came I should know it was true. When I first heard of it, I said, "It is n't possible; can't be done." But I very soon learned it was one of the easy things in Nature, if you only understood

The experience I had on earth was what one could pick up in twenty-one years, and that, you know, Mr. Chairman, is not very extensive. Sometimes a body is able to crowd a good deal into a very short space of time. Although I grew very fast materially, I did not grow so fast spiritually. I was pretty good size-about six feet and over. I was shot, while giving an order, through the left breast, and died right away. And my friends, my parents, no doubt, would be very glad to know how it is with me on the other side situation in the spirit world to friends on earth. n't understand it. All I can say is that my conwith it, and it is a very comfortable one. It is a of earth-life; therefore it's better.

I would be very glad to meet any of my old comrades in arms, any of my family, that I might talk to them; do what I can toward giving them what light I am able to upon spiritual things.

You will remember, sir, I told you I joined the Springfield City Guard. That was my first experience in military, and after that I was on General Bayard's staff at the time of by death, in command of Battery H, 5th Artillery, stationed at Chickamauga. There's where I died. We were charging upon the rebs, and they, of course, did what they could against us. I happened to fall, and received orders to go higher. If the old Orthodox doctrine had been true, I should have gone down. But as it was n't, I went un.

Howard M. Burnham, my name, sir. Good-

Frederick Strauss.

I'm from Germantown, sir; from Germantown Pennsylvania. And I've got a family there that I would run some pretty good risks to come into communication with. I never had any chance since I come on the other side, and I don't know as I shall get it now. But I'll try pretty hard for it. I don't know anything about these things, only that I am to make myself known. I don't know what is to come after we leave here; what is to be done with what we say. [We shall publish it in our paper.] Yes. [Do you want your

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wasn't a minute before she struck us, and the broadside we sent against the Merrimac went off just like pebble stones from an alligator's back.

Well, sir, I'd like to live that over again. It was exciting. I did enjoy it so much! I got a pretty good scalding when the ram struck us; yes, and the last thing I thought of was the dear old flag. And there she was, a defiant little pennon, I can tell you. Yes, it did all us spirits that are free from our bodies good to see it. Yes, it did us good to see how long that little flag floated on the breeze. Oh, it was glorious! Oh, you ought to have been there! Talk about going back to live one's life over again after death! I'd like to live that small part of my life over again. Yes, and we was all a waiting to see whether Morris would order us to strike the flag, because he must have known the Merrimac would sink the Cumberland in no time, if she fired upon us; and if she had n't run us down we should have had to surrender. So we were all waiting to see would he say, "Strike the flag!" but he did n't. "Sink and be damned!" that 's just what he said. Oh.

I'd give half of my interests in heaven if I could

Mrs. Sikes was an early investigator of the Spiritual Philosophy, and accepted its teachings fully, and which proved to change. He had not change. He had not small part of my life over again. Yes, and we was all a waiting to see whether Morris would she as gladly have remained could she have had to surrender. So we were all waiting to see would he say, "Strike the flag!" but he did n't. "Sink and be damned!" that 's just what he said. Oh.

I'd give half of my interests in heaven if I could I can tell you. Yes, it did all us spirits that are I'd give half of my interests in heaven if I could live that moment over again. Talk about old August 15th, Mrs. Lucy A. Dodge, wife of Mr. Charles H. times! Oh it was grand, I tell you, to be there. Stetson Oh it was so nice to see the old flag a waving. Could n't shot it away anyway, if they'd tried to, it floated out so on the breeze.

Now, look here. My family don't know any-Now, look here. My family don't know anything about I can come back. So if you'll just
let them know that I come here, I'll be eternally
obliged to you. Oh, this never wanting to come
back and live over your past life, shows you
have n't had a very good time. I tell you I had a
good time, and I'd like to have it over again.
[Did n't you flinch at the last?] Oh, no. Flinch!
No. We were only afraid that our commander
would strike the flag in order to save our lives.
But he did n't. And the last thing I remember
was hearing the men cheer. Yes, their cheers

rung out on the air as we were sinking. That was heaven. I tell you you ought to have been there!

Well, sir, I saw forty-three years here on the earth, and I've never seen the time when I was so happy as I was then. [Have you given your wife's name?] I have, sir. Yes, sir, I got a son Frederick and a daughter Alice. Now I'd like to go back to them in this way. Well, by graclous! I hope I'll get some chance to go aboard the Cumberland again. If I had my own body, I'd gladly live over that experience again. That was the creamy part. Oh I tell you it was grand, [Did you see that little round box, the Monitor, come out to meet the Merrimac?] Oh, yes, we had a nice time watching the contest. It was like the hornet and the lion. The hornet could do a good deal of damage to the lion, while the lion was shaking himself.

I'm in the spirit-land. I'm alive, happy and well, and I'd like my folks to know it, so they need n't have any more tears shed about me, and no more sighs on my account, because I'm nicely off here. Oh I feel just as I did when we were tion, you know; a feeling as though you was almighty big yourself. I tell you it's glorious! tight place. But we had no fear. No sir. We We were only afraid Morris would give in, hecause he knew that the odds were against him. Oh, he showed himself just right-stood just right. Good-day to you.

Oh, just one word-just one word to my friend, Somers his name is. He's in Philadelphia, I suppose. And he said to me when I left, " If you go as fireman on board the Cumberland, the next you know you'll be fireman for the old fellow below."

Now, see here. I don't know any such person as he refers to. If I did, I don't think I should let myself in his service. He felt I would be in danger, and the Cumberland was sure, if it was in action—sure to get the worst of it, so he tried to frighten me out of going to war. He's on the earth. He's in Philadelphia, I think. So say to him I'm not in the service of the old fellow below. [What is your friend's first name?] Harry, sir. Pretty good fellow, sir, but he's not a soldier, and he don't like to be at the front when there's any danger. He's a pretty good chap, though. Oh, I told him he could stay at home and look after the women folks, and I'd go to war. I'll not say how well he's done it, I'll be looking that up. [He'll be sending you some sharp message.] I suppose so. Well, we understand each other pretty well. We sparred it pretty sharp when here, and then we'd wind up with a glass of lager, and be all right. Well, sir, good-by to you. June 27.

Sarah A. Southworth.

How do you do? Sarah Southworth. I come to ask you to ask Mr. Colby to give Mrs. Conant the manuscript of my story, and I will see if I can finish it, I don't know what I can do; do n't know as I can do anything, until I see of life. It is impossible for me to describe my if I can come into rapport with her and my story at the same time. If I can come in perfect rapport If I should describe my surroundings, they would with her and my story, I think I can finish it. There's only two chapters to come, and I should dition is one adapted to my needs. I am satisfied | like very much to do it, if I could. But if you'll ask him to give it into her hands, and when she is condition of life that is superior to the condition | quiet let her sit down and read it; and while she's reading it I can see what I can do. It won't do any harm, will it? Good-day. June 27.

> Séance opened by Father Henry Fitz James; -closed by "Marion."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,

Monday, July 1.—Invocation; Questions and Answers; Susic Bridgman, to her father; James C. Shelion, to his brother Charles, and friend-in and near Portsmouth Va.; Willie Put nem. to his mother, in Boston; James Biley, to his wife and children, in Boston.

Tuesday, July 2.—Invocation; Questions and Answers; Brigadler-General George C. Strong, to his friends; Ephralm Harris, to friends in Princeton, Ind.; Clara Pope, to her brother, Rev. Mr. Fulton, of Boston; Lowell F. Wood, of Charlestown, Mass. to friends.

Monday, Sept. 2.—Invocation; Questions and Answers; Jonathan Peirce, to his friends; Prof. Farraday, late of London; Susie Hammond, to her mother, in Cincinnati, Victoria Perkins, to her friends in Alabama.

Tuesday, Sept. 3.—Invocation; Questions and Answers; Edward Revere, Assistant Surgeon in 20th Mass., Regt; Ezra Hunter, Waldon, East Teenpessee, to his wife and children;

Edward Revere, Assistant Surgeon in 20th Mass., Regt: Ezra Hunter, Waldon, East Tennessee, to his wife and children; Johnny Garland, from Garland's Ranch, California, to his mother; Luclus M. Sargent.

Married.

In Auburn, N. Y., September 1st, 1867, by Rev. J. H. Harter, Mr. Charles W. Crocker, to Miss Alico A. Choate, daughter of Mrs. E. S. Choate, M. D., all of Auburn, N. Y. Parkville. Wis., Aug. 24th, at the house of A. M. Fisher, by the Rev. Mr. Moore, Presbyterian Minister, Mr. O. J. Hunt, of Emperio, Kansas, to Miss Sarah A. Nutt, of New Hampshire.

Obituaries.

Passed from earth to his spirit home, August 25th, 1867, from Washington Village, South Boston, Mr. Thomas Ashcroft,

lish it in our paper.] Yes. [Do you want your message sent to any one?] Yes, sir, I would like that it go to my wife, Eliza Strauss.

My name was Frederick Strauss. I was on board the "Cumberland," as fireman, when the rebel commander of the Merrimac gave the order for us to strike our flag. Our commander, Morris, says, "Never! We'll sink with our flag flying." And so we did. We were all waiting to see what answer Morris would make, and by gracious! it wasn't a minute before she struck us, and the yder officiating. Dear friends, do not mourn for them. Behold them on the

bright, the immortal shore, often coming to cheer your earth-ly pilgrimage with messages of love. In the last words of the aged father, they have "gone home."

"We are not lost, but gone before, And thou shalt meet us on this shore— Where farewell partings are not known— Btill, still thy loved ones, all thine own." MARY L. FRENCH.

Mary C. Sikes, M. D., our beloved sister, passed from earthlife on the 19th of July, 1867, in the city of San Francisco.

Passed away to the Summer-Land, in Weymouth, Mass.,

Stetaon.

Suddenly, and without hardly a note of warning, the shadow of the death-angel fell across the threshold of our brother's home, and lifted into the companionship of the angels the spirit of a beloved wife and mother. While away from home, on an excursion with a few sympathetic Spiritualist friends, she was attacked with a severe illness, and after suffering great agony for forty-eight hours,

Her sults took its unward dight

not describe the sweet relision. A husband and daughter are left to mourn the departure of a faithful wife and indulgent mother; but the sweet consolations which the religion of spiritualism imparts, will be a baim to their wounded hearts, and halo with shining light the sombre cloud which rests so heavily upon their life's sky.

The funeral services were held in Temperance Hall the Saturday subsequent to her departure—the writer ontclating—and many heard for the first time the principles of the Shiritual Philosophy expounded. The Order of the Sons of Temperance attended in a body, under whose auspices the form of their laminted sister was consigned to the earth's maternal bosom.

their fainthed issee was consigned to the cartin's maternal bosom.

To husband, daughter, sister, and all who may be bereaved by this severe affliction, may you find your sweetest consolation, in this trial hour, in the happy consciousness that she for whom you mourn is not dead, but fives—lives in the immortality which a good and virtuous life awakens and inspires, and in the immortality which is the blessed inheritance of all. There, in a higher life and a more emiobiling capacity, may the magnetism of her arisen spirit lift you into holler relations with God and the Angel-World, that, when the pale hoatman comes to row you across the river, your weary free may press with her the shining sands of Life's refulgent shore.

When no more roug feet shall wander

When no more your feet shall wander
'Mid the scenes of doubt and pain,
In the sunny fields up youder
You shall meet with her again,
JOSEPH D. STILES.

From Concord, Mass., on the morning of August 25th. the immortal part of Joseph, son of Richard and Lois Jane Barrett, was released from its tenement in which it had solourned 16 years Il months and 15 days, and passed on to join the freed

ones in the home of the angels.

The deceased was a member of the late Freshman class in Harvard University, and was a young man of high moral character, fine talents, full of life and animation, and wave promise to be an ornament to the world. In his departure has been lost—as was remarked at his funeral—a dutiful son, a loving brother, and a kind companion. Oh may the loved ones who now mourn his absence from the family circle, not look upon him as gone to some distant and unknown sphere of existence, but as only "across the river," there ever waiting to welcome them when it shall be their turn to join him in the higher life. The large and sorrowing circle of friends which met at his funeral in the Unitarian church speak in more elequent language than pen can, of the respect and estem by which his memory is held in the hearts of his companions. And may each of us imitate his virtues, and walk in the path of duty, so that when we in turn shall be emancipated from this casket of clay, our fellowmen will say of us, as is said of him, "Al though he died in youth, the world is better that he has lived."

J. C. M. ones in the home of the angels.

Passed to the Summer-Land, from Charlestown, August 27th Willie Irving, only child of Frederick I. and Lucie A. Clayton.

Mediums in Boston.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON.

AT NO. 230 HARRISON AVENUE, BOSTON.

THORE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatham, diseases of the Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 6.

CLAIRVOYANT Physician and Test Medium, No 85 Bed-ford street, cures disease by laying on of hands: also tells or lost money, disease, love, marriage and death. Terms 92 00. Circle Sunday evening.

MRS. R. COLLINS STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Tuesday, Thursday and Friday evenings, at 80 clock parcisery, at her residence, 8 Kittredge place, opposite 69 Friend st. Admission 25 cents.

4w*-Sept. 7.

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1605 Washington street, Boston. Sept. 14.-13w*

MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Prace. Terms \$1,00.

NELLIE STARKWEATHER, Writing Test
Medium, No. 6 Indiana street, Boston, Mass.

My son took the remainder of that box for MRS. A. L. LAMBERT, Clairvoyant and Test Medium, No. 132 Harrison Avenue, Boston, Mass.

Miscellaneous.

PSYCHOMETRY---MIXING---CHARACTER.

A NNIE DENTON CRIDGE, who has—with her brother, Prof. William Denton—devoted sixteen years to the special study of Paychometry and its laws, having made the important discovery that it can be applied to Geology, Min 186, etc., examines and locates

MINES:

tracing the metallicrous veins, indicating the direction in which mines can be worked to the best advantage, and what Metalls, Oli or Coal any land may contain.

REQUISITES:—A specimen of rock weighing at least two ounces, as far from the surface as practicable, wrapped with inside sheet of white paper, kept from all unnecessary contact, and promptly mailed. Where boring for Oll has been commenced, a sand-pump specimen similarly prepared.

tained.
TERMS.—For character, \$2.00; for oil, metals, etc., \$5.00. Address, Annie Denton Cridge, Washington, B. C. Aug. 17.

SOUL READING,
Or Psychometricul Delineation of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully.
Announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character with them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character in the properties of the properties what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those the whereby they can restore or perpetuate their forner love.
They will give instructions for self-improvement, by telling what faculities should be restrained and what cultivated.
Seven years experience warrants them in asying that they can do what they advertise without fail, as hundreds are will interest the person of the content of the properties of the provided the properties of the provided the prov

Will Heal the Sick at Syracuse, n. y., On and after Sept. 8th.

MIRS. M. M. WOOD.

THE WELL-KNOWN NATURAL CLAIRVOYANT, will examine and prescribe for disease, answer questions on business matters, give delineation of character, and give the particulars concerning roun development, by the aid of her non-conductors. Terms, Lock of Hair and \$1. Address No 11 Dowey street, Worcester, Mass.

5w*—Sept. 14.

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Sept 7-4w

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July

New York Advertisements. New York Advertisements.

IRRESISTIBLE ARMY

WITNESSES TO THE SUPREMACY OF

THE GREAT SPIRITUAL REMEDY.

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POSITIVE AND NEGATIVE POWDERS.

During the past three years I have laid before the readers of

the BANNER, an immenso mass of testimony and evidence which leaves not the shadow of a doubt that the Great Spiritual Remedy is without an equal in the whole field of medical science and practice. Of this I am fully convinced. In presenting that testimony and evidence I have been actuated by but one desire. I desire that others shall know the Positive and Negative Powders just as I know them. I desire no exaggeration of their merits, being fully convinced that the simple truth and facts, as I know them to be, are more than sufficient, not only to convince the people, but also to overwhelm and break down the skepticism and opposition o the eatire medical profession. For this reason, my publica tions with regard to the efficacy of Mrs. Sponce's Pos Itive and Negative Powders, have consisted mainly of the voluntary statements of disinterested parties-either the statements of the patients themselves, whom the Powders have cured of all manner of diseases, almost miraculously at times; or the statements of honest and liberal physicians, who have used them in their practice, with the same marvelous and unexpected results. Being still actuated by the same single, carnest desire that the public shall know the truth, the whole truth, and nothing but the truth, as fully and as clearly as I could make it known, were I upon the wit ness-stand before a court of justice, I shall continue the course that I have pursued thus far, of presenting the stubborn facts about the Powders, through the unsolicited tes timony of disinterested witnesses. I shall continue to intro duce to the public, from time to time, fresh witnesses to the great and good work which Mrs. Spence's Positive and Negative Powders are doing, in all parts of the United States and Territories.

Muskoutink, Chisago Co., Minn., June 29th, 1867. PROF. SPENCE-My dear Sir: The following is our experince with the Powders.

My husband was sick for more than two months. He was extremely debilitated and had a most racking Cough. He would cough the whole night, often SAMUEL GROVER, HEALING MEDIUM, No. without closing his eyes in sleep. I gave him various thines which did not benefit him. I concluded to send to you. things which did not benefit him. I concluded to send to you. I described his case, and also the case of my son who was suffering from Erysipeius, his face being terribly swol-MRS. S. J. YOUNG, Medical Clairvoyant and len. You sent the Positive Powders for both, with general directions. The Powders came in the evening, and I gave my husband one on going to bed. It immediately quieted his Cough, and he slept all night. He continued to take the Pow-

> My son took the remainder of that box for his Erystpelas, and they acted like a charm on his swollen face. The next case was that of my neighbor, Mrs. Furman-a very severe attack of Neuroligia. She had been a terrible sufferer for nearly three weeks, night and day. From my little store of Positive Powders I administered to her. They cured her in a day and a half.

> ders for two or three days and was well. He never cough-

The next case was that of Ma. Buooks from Superior. He was on his way from St. Paul to Superior. Being taken sick with Lung Fever, he could go no further, and stopped at our house. The nain in his side was very severe, and his Cough very bad, constantly raising blood. The Positive Powders stopped his Cough and the raising of blood, and he was well in a few days. A little child of Mr. Laudons of Sunrise City, was also cured by the Positive Powders, of Lung Fever, in

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York, magnetizes and prescribes for diseases under spirit indu-ence and dictation. 5w--Sept. 7. MRS. A. HULL, Magnetic Physician, Psychometrist, Clairvoyant, Inspirational and Test Medium, No. 324 Fourth Avenue, near 24th street New York.

HENRY C. GORDON has removed to No. 50 Morton street, New York, where he can be consulted as a medium.

RANNY M. HANCON, Medical Clairvoyant, 18 Prospect Place, near 5th Avenue, Brooklyn, N. Y. Sept. 7.-5w*

Miscellaneous.

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Aug. 31.—3m

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WESTERN DEPARTMENT:

J. M. PEEBLES.....EDITOR. We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BASKE OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PKEBES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BASKER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Battle Creek, Mich.

The West-Notes On and Therefrom.

The ancient Greeks taught that all countries and cities had their presiding gods, and, as guardians, were deeply interested in their prosperity. Not denying the truth of this Grecian conception, it is certain that modern science, in connection with spiritualistic revelation, shows that each city, society, sect, trade and profession has its aural emanations; that each individual, whether poet, artist, lawyer, clergyman or mechanic, has his peculiar electric sphere, or special soul surroundings. Sensitive persons sense this atmosphere, their organisms being as the iodized plate to the light. Thus soul reads soul. These magnetic influences and unseen soul-forces act upon and affect us all more or less, whether conscious of the same or not, thus showing the necessity of right associations in life.

New York abounds in luxury and promotes parade. It is more favorable to license than genuine liberty, and because of continuous competition, trade and traffic with foreign countries, its tendencies are toward the material plane of exist-

Boston is more calm and reflective. We breathe with more restraint, but are certain of breath, for order ever reigns in the Athens of America. Intellects in this city rise like mountain peaks from oceans, and often quite as cold as the snow-lands of the North. They need warm, tropical baptisms. Emerson is the autocrat.

As in all southern countries, so to a good degree in our sunnier cities South, the people are social, cordial and warm-hearted, moving with peculiar ease and grace. Their atmosphere favors politeness, hospitality, refinement and aesthetic culture; while in the West-the great, growing West-life, force, vim, earnestness, energy and intensity in the direction of all reformatory and philanthropic movements are the hourly watchwords! It grapples with all the great public questions of the age. The souls of her sons, broad as the prairies that yearly laugh with harvests for the million, seize the best word, symbol of some grand idea, and seek to outwork into practical life the noblest humanitarian methods that mark the progress of this illustrious era. Just now woman's suffrage is the absorbing topic. Kansas, in effort at least, takes the lead. Her star shines brightest in the social constellation. Michigan might have carried this point in her Constitutional Convention, had woman shown herself deeply in earnest. A member of the Convention, residing in the southern part of the State, recently told us that this was the common opinion. The "body," he added, "didn't feel it a duty to take measures to force the ballot upon a class of citizens that did not wish, and perhaps would not use, the privilege,'

We meet few men that oppose woman's suffrage, but many women who are absolutely vehement in their opposition to this wise measure. It is a fact sad to pen. Have not the more intellectual women of this country a great mission to woman? All true men will aid them in their efforts to independence and equality, and Spiritualism will continue to fire the soul with a love for all the reform and philanthropic movements of the times.

But other voices from the West desire to be heard.

E. V. WILSON IN ST. LOUIS, Mo.-The city papers report this faithful worker's lectures, and comment upon them in high terms of commendation. His public tests create a decided sensation. The St. Louis Democrat closes its report of one of his recent discourses with this paragraph

The lecture occupied over an hour, and was entertaining and instructive. We have not at-tempted to sketch its full scope and argument, and have only mentioned some of the illustra-tions. There were some things a little old to an unspiritual mind, but there was much that was really of practical force and importance. Mr. Wilson indicated that, whatever may be his peculiar religious views, he is certainly earnest and sincere, and is laboring in his own way to do good and advance the cause of virtue and the happiness of society. He is evidently a man of cultivation, and an original thinker with quick powers of observation."

A correspondent, New Boston, Ill., forwards a conv of the "Alledo Weekly Record," containing a scorching yet justly deserved critique from the pen of Bro. R. S. Cramer, relating to low and villanous articles published in the "New Boston Herald," Iil. Sound, pointed and argumentative, Mr. Cramer's criticisms must have made this · Methodist wince. We exhort the Rev. Mr. Bailey to "get religion," and "live soberly, righteously and godly in this present world."

J. H. Luther, Crown Point, Ind., says: "Last winter we were in a dormant state; but thanks to sister Fauny T. Young, of Boston, but then recently from Chicago, we are enjoying a far better state of things. She is a trance speaker and developing medium-earnest, unselfish and worthy of the friendship and patronage of all. Out of her intellectual labors here has sprung up a physical medium at Lowell by the name of Peterson, an unsophisticated boy of about sixteen years. His gifts are of the Davenport character. God bless Sister Young and the physical mediums."

George W. Kates, Cincinnati, O., writing of young men and their aspirations to publicly engage in the ministry of the Spiritual Philosophy. regrets "that there are no well-devised methods among Spiritualists enabling them to properly cultivate their talents." It is too true. Our Lyceums are steppingstones, and though full of promise are yet in their infancy. Be not discouraged, young men. Spiritualism, rich in future blessings, will amply reward you for all your sacrifices. Compensation is certain as cause and

A. J. H., Palmyra, Mich., informs us of a series of very successful meetings recently conducted in their midst by A. A. Wheelock, resulting in arousing the morally dead, and finally in the organization of a Spiritualist Society. This writer speaks in high terms of Mr. Wheelock's ability, eloquence and energy.

D. U. Pratt, Cleveland, O., in correspondence relative to the Convention, assures us that Dr. George Newcomer, of Meadville, Pa., had lectured during a month in that city to great acceptance. Much of his time during twenty years has been devoted to astronomical studies; this research, in connection with the Harmonial Philosophy, makes his lectures deeply interesting.

Gladly receiving, yet overwhelmed with correspondence, we are obliged to abbreviate, cut down and pack closely.

HaP. Fairfield is lecturing in Galesburg, Ill., to good audiences,

The Fallen.

Despised sister, avoided, cursed, blackened in every quality of character! No pitying eye! None in the Church that hears the name of him who said to the adulteress," Neither do I condemn thee; go and sin no more." No loving hand to lift her from an unwelcome profession? No forgiving heart to send a heavenly glow of moral life into hers, pulsing with a purer ambition? Not one!

"Stand by, I am holier than thou," is said in every example of the wealth-getting and selfrighteous aristocracy. But the just Father, who loves all alike, considers the unrelenting presence of want compelling the vicious career, the temptation or powerful will-influence that induced the first step; considers the equally vile abuses which her calumniators heap upon her to make her tenfold more the child of hell.

"He that is without sin, let him first cast a stone." Yea, cast a stone! ye who have prostituted your spiritual affections to money-getting, producing the causes of her ruin-prosituted them to pride of self, to the tyranny of fashion, to the pampering morally rotting luxuries of sectarianism-cast a stone, ye Pharisees! Ruined as she is, she has no pretentions pieties to smother her loves, and is therefore in a better condition spiritually than you who are so careful not to get contaminated as "you pass by on the other side." "Publicans and harlots will enter into the kingdom of heaven before you."

Certain it is, there can be no reform of the unfortunate until the reformers are redeemed from self-righteousness. We need first to serve at the apprenticeship of heart-repentance. If we would unfold the dark spirit into the life-imagery of an angel, we must first be angels in spirit and character. Then, and not till then, shall we see clearly to pull the mote out of our sister's eve.

Bigotry in Quintesscence.

Bro. J. O. Barrett was appointed Chaplain at the celebration of the Fourth in Sycamore, Ill .a time above all others when every difference and shade of religious opinion should be eclipsed in the greater light of patriotism; but, in this instance, bigotry exploded in the ecclesiastic camp. When the troublous unestion was to be solved in the Methodist and Congregationalist churches, whether the children should join in the procession, it was ordered by the deacons of both those august churches, sanctioned by the other pious dignitaries, and so voted in grave Sunday-school Council, that the children should not walk in the procession, because, as the chief reason, Mr. Barrett was to be Chaplain!

It was allowed that "Mr. Barrett is a good citizen, a friend of temperance, a patriot, and maybe a Christian! but as he belongs to no acknowledged ecclesiastic church, and is a SPIRITUALIST, it would injure the cause of Christ to walk with

Was ever meaner meanness cropped out of the church hot-beds? These saints(?) would monopolize even the Fourth of July! For a Spiritualist to celebrate it in an official capacity neutralizes all its sacredness! We are glad to learn that such "plous cant" is condemned by every sensible citizen of Sycamore. If any Spiritualist should be so unfortunate as to get into an Orthodox heaven, they, the saints(?), will abandon the place! What a profitable, delectable investment it is to belong to a church that would have the National Anniversary of Independence all to itself! These men are consistent-they want the Orthodox Trinity embodied in the Federal Constitution!

Patricians and Plebeians.

It needs only the argument of sight to know how diseased, how frozen, how hollow-hearted, how physically and spiritually ruined, are the men, women and children of fashionable society. men, women and children of fashionable society.

They are sick in body and soul—sepulchral—deathly—rotting down. Living in tight houses, habituated to the task of fashion that tax the Bradord, Guardian of Grups. very bones and muscles, pampered with luxuries, enervated by passional gratification, satiated and poisoned with the unhealthy magnetisms of isopoisoned with the unhealthy magnetisms of isolated and select associations, equally starved in soul-what are they but walking coffins, wormeaten corpses, half alive under the galvanism of art! Is this the pride of the nation? Nay, its social pestilence really, speedily killing to give room for more natural specimens of humanity.

God be thanked for the peasantry of Europe, for the interjection of foreign blood, for international marriages and cosmopolitan children. The Dutch women, the Irish women, the Swedish women, with healthy dirt on their persons, with faces aglow with a gipsy tan, with bronze feet and hands, with deep breathing lungs and strong beating hearts, are the inspirational mediums of progress; the mother-saylours of America. The poor, the laborers, the "mudsills," the plebeians everywhere, are the appointed and awaiting hierarchs of our dear old world. "Fly swifter round, ye wheels of time," and usher in the day when other slaves shall be emancipated and enthroned in social power.

Rest for the Weary.

No mortal lives who does not yearn for the spiritual; who, losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of

In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick—weary—wrecked in hope-bewildered in darkness.

But there is a rest. At the inspirational fonts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit-life coursing in body and mind, drinking deep at the springs of God, do enter into rest. And what a rest! How unspeakable-how ineffable-how full of glory, is this rest of soul!

Grove Meeting.

Agreeably to appointment, the Spritualists and friends of progress generally, met on the 17th ult., for a grove meeting, at Berlin, Ottawa Co., Mich. The day was beautiful, the grove in fine order, and the smiling faces we met at every turn indicated that a good time was confidently expected. At 12 o'clock the meeting was called to order by Mrs. Sarah Graves, and Mr. Eli Gilbert was

elected President.
We then listened to some very interesting remarks from Dr. Barnes, of Alpine, on Spiritualmarks from Dr. Barnes, of Alpine, on Spiritualism, followed by an excellent address from Mrs. Pearsall, who is a whole host in herself; and whose brave, true heart, is ever foremost for truth and the right. Her subject, which was "God," "Man" and the "Devil," was ably handled and well received. Saturday's exercises closed with an eloquent soul-thrilling address from Mrs. M. J. Kutz, on the beauties and evidences of our

Sunday it was impossible to hear, except in the immediate vicinity of the stand, the wind was so high; but the silent upturned faces of eager listeners showed that all were interested in the subhigh; but the silent upturned faces of eager itsteners showed that all were interested in the subject matter of the different discourses, delivered
respectively by C. P. Andrus, of Flushing, Mrs.
Pearsall and Mrs. Kutz. The exercises closed

with the poem "No Sect in Heaven," beautifully rendered by Miss Minnie Coe.

The attendance was large, notwithstanding the Methodist Camp Meeting, which was in full blast about eighty rods from our meeting. It was thought by the way that there were from thought by those present that there were from five to seven hundred on the ground. The most perfect order was maintained, and about five o'clock Sunday afternoon all dispersed to their homes, feeling that the Berlin Grove Meeting had been a decided success.

MRS, R. A. ROUNDS, Secretary.

SPIRITUALIST MEETINGS.

BOSTÓE.—Spiritual meetings are held at Mercantile Hall, Rummer atreet, every Sunday afternoon and evening, at 24 and 1% o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Trassurer. The Children's Progressive Lyceum meets at 10% A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian, Mrs. S. A. Horton is engaged to speak during September; Henry C. Wright, Oct. 6 and 13; Rev. Edward C. Towne, Oct. 20 and 27; Mrs. M. S. Townsend during November, Mrs. Mary J. Wilcoxson during December.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 10 a. M., 3 and 7 P. M.

A. M., 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall. No. 5 Mayerick square, every Sunday, at 3 and 7 P. M. L. P. Freeman, Cor. Soc. Children's Progressive Lyceum meets at 10 A. M. John T. Freeman, Conductor: Mrs. Martha S. Jankins, Guardian. Speakers ongaged:—Miss Julia J. Hubbard, Sept. 22; Mrs. Sarah A. Byrnes, Sept. 29.

Guardian. Speakers ongaged:—Miss Julia J. Hubbard, Sept. 22; Mrs. Saran A. Byrme, Sept. 29.
CHABLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at City Hall every Sunday at 24 and 74 r. M. Children's Lyceum meets at 104 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speakers engaged:—I. P. Greenleaf, Sept. 15 and 22; Mrs. Susie A. Willis, Sept. 29; H. B. Storer during October.

The Children's Progressive Lyceum meets every Sunday at 104 A. M., in the Machinists' and Blacksmithe' Hall, corner of City Square and Chelseus street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

Solritual meetings are held every Sunday in Machinists' and Hacksmiths' Hall, corner of City Square and Chelsea street, Charlestown. Lectures at 3 and 74 r. M. A free discussion after each lecture. Seats free to all.

CHRESEA.—The Associated Spiritualists of Chelsea hold regular meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 74 r. M. Admission—Ladles, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10% A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—Mis. Fannie Davis Smith during October: Mrs. M. J. Wilcoxson during November; Mrs. C. Fannie Allyn during December.

The Hible Christian Spiritualists hold meetings every Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Winnighten Hall, Chelsea. At 3 and 7 Sunday in Machinight The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Blecker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.-Meetings are held in Washington Hall.

Lowell, Mass.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 24 and 7 o'clock. Lyceum session at 104 a. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspond-

ing Secretary.

PLYMOUTH, MASS.—(Meetings discontinued for the present.) Children's Progressive Lyceum meets every Sunday forencon at 110 clock, in Lyceum Hsil.

Workerser, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 114 A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearis, Guardian. Mrs. Martha P. Jacobs. Cor. Sec. Speakers engaged:—Miss Emma Houston during September; N. Frank White during October; Mrs. C. Fannie Allyn during November; Mrs. M. S. Townsend during lecember.

SPRINGUISLD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 10½ A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 p. M. Firchbugg, Mass.—The Spiritualists hold meetings every lunday afternoon and evening in Belding & Dickinson's Hall. Sunday Atternoon and evening in Belding & Dickinson's Hall.

FoxBody, Mass.—Meetings in Town Hall. Progressive
Lyccum meets every Sunday at 11 A. M.

QUINCY, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyccum meets at 1% P. M.

LINN, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.

ery Sunday, atternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.—Meetingsare held in Pratt's Hall, Wey
bosset street, Sundays, afternoons at 3 and evenings at 7½
o'clock. Progressive Lyceum meetsat 12½ o'clock. Lyceum
Conductor, L. K. Josiyn; Guardian, Mrs. Abhie H. Potter.
Spenkers engaged:—Prof. J. H. W. Toohey, Sept. 22; Mrs.
C. Faunic Allyn, Seot. 29; Rev. Charles Burleigh, Oct. 6;
Mrs. Starah A. Byrnes during November; Rev. Adin Ballon,
Do: 29.

PUTNAM, CONE.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

In the forenoon.

Hartroud, Conn.—Spiritual meetings are held every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyccum meets at 3 r. m. J. S. Dow, Con-PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 101 and 3 o'clock.

BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel overy Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 F. M. Adolphus G. Chap-man, Conductor; illies M. S. Curtiss, Guardian. DOVER AND FOXEROFF, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ A. M. E. B. Averlil, Conductor; Mrs. A. K. P. Gray, Gunrdian. A conference is held at 1½ P. M.

Guardian. A conference is held at 13 P. M.

NEW YORK CITY.—The Society of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 A.

M. and 71 P. M. The Children's Progressive Lyceum will meet in the same place at 93 A. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian. Dr. H. B. Storer, of Boston, lectures during September.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 6th seems and West 29th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ A. M. and 7½ P. M. Children's Lyceum meets at 2½ P. M. E. C. Hotchkiss, Conductor; Mrs. M. A. Swain, Guardian.

OswEGO, N. Y.—The Spiritualists hold meetings every Sunday at 24 and 74 P. M., in Lyceum Hall, West Second, near Rridge street. The Children's Progressive Lyceum meets at 124 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

TROT, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 104 A. M. and 74 P. M. Children's Lyceum at 24 P. M. Monroe J. Kelth, Conductor; Mrs. Louisa Keith, Guardian. quetor; ars. Louisa Ketta, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's Hall Bunday and Thursday evenings of each week. Children's Progressive Lyceum at 22 P. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Ilebani, President Society.

Morrisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 14 P. M.

JERSET CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the evening, at 7½ colock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups.

Virkland, N. J.—Friends of Progress meetings are held in
the new hall every Sunday at 10½ A. M. Children's Progressive
Lyceum holds Sunday session at 10 clock r. M. Mr. Hosea
Allen, Conductor; Mrs. Deborah Butler, Guardian. HAMMONTON, N. J.—Meetings held every Sunday at 10}, M. and 7 P. M., at Ellis Hall, Believlew Avenue.

PRILADELPHIA, PA.—Meetings are 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. Reim, Conductor.

The meetings at No. 337 South Second street, at 10g a. M.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is proceeded by the Children's Lyccum meeting, which is held at 10 o'clock; the lecture commencing at 11g a. M. Evening lecture at 7g.

The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10g a. M. and 7g p. M., and on Wednesday evening at 8 o'clock.

Corn. Pa.—Spiritualists hold meetings aven. CORRY, PA.—Spiritualists hold meetings every Sunday at 1 A.M. Admission free. Speaker engaged for the present, theree Line

Charles Holt.

Pittsburg, Pa.—The society of Spiritualists hold regular meetings every Sunday in Ashland Hall, Wylle street. WASHINGTON, D. C.—Beetings are held and addresses de-vered in Union League Hall, every Sunday, at 11 A. M. and

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

ther notice.

CINGINKATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.

TOLED, O.—Meetings are able and resular apparatus to O.4.

Tolebo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 11M A. M. and 7½ P. M. All are invited free—no admission fee. Children's Progressive Lycum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CLTDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guardian.

CLEVELAND, O .- Spiritualists meet in Temperance Hall every Sunday, at 10} A. M. and 7} P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor: Mrs. D. A. Eddy, Guardian.

SPRINGPIRLD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 160 clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10% A. M. and 7% P. M.

RICHMOND, IND.—The Friends of Progress hold regular meetings every Sunday morning in Henry Hall, at 10 A.M. The Children's Progressive Lyceum meets in the same hall at 2 o'clock F. M.

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and Tr. M. Hall in Wells's Block, Maumee street, just below biasonic Temple. Dr. J. K. Bailey, President; Mrs. R. H. R. Longshore, M. D., Secretary.

LOUISVILLE, Kr.—The Spiritualists of Lonisville commence their meetings the first Sunday in November, at 11 A. M. and 7% r. M., in Temperance Hall, Market street, between 4th and 5th.

Tuttle during October; J. M. Peebles during November; A. J. and Mary r. Davis during December.

SAM 'FRANCISCO, CAL .- Mrs. Laura Cuppy will lacture every Sunday at the new hall in Mechanics' Institute, Post street, between Monigomery and Kearney. Admission free. SACRAMENTO, CAL .- The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture of the Mechanics of th ture at 74 P. M. Children's Lyceum meets at 2 P. M. H. Be man, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERE.

Arranged Alphabetically.

(To be useful, this list should be reliable. It therefore be 100yes Societies and Lecturers to promptly notify us of ap olntments, 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 isintended for Lecturers only.]

J. MADISON ALLYN, Cliftondale, Mass., will lecture in Houlton, Me., during October.

110uiton, 116., during October.

C. FANNIE ALLYE Will speak in Stoneham, Mass., Sept. 15 and 22; in Providence, R. I., Sept. 29; in Maionic Hall, New York, during October; in Worcester, Mass., during November; in Chelsea during December. Address as per appointments, or North Middleboro', Mass. J. G. ALLBE, Chicopee, Mass.

MRS. M. K. ANDERSON, tranco speaker, Taunton, Mass., P. D. box 48. MRS. N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. Anos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

and lecture upon reforms.

MRS. SARAH A. HYENES will speak in Stafford, Conn.,
Sept. 15 and 22: in East Boston, Sept. 29; in Salem during
October; in Providence, R. I., during November. Would
like to make further engagements for the fall and winter.
Address, 87 Spring street, East Cambridge, Mass. MES.A. P. BROWN will lecture in Moriah, N. Y., Sept. 22 and 29. Will engage a few Sundays more near the last named place, if wanted. Address, St. Johnsbury Centre, Vt. MES. ABET N. BURNHAM, inspirational speaker. Address, Portland, Me., for the present. Will answer calls to lecture in that vicinity.

Portland, Me., for the present. Will answer calls to lecture in that vicinity.

Mrs. M. A. C. Brown will speak in East Braintree, Yt., the first Sunday in each month until further notice. Would like to make other engagements to speak. Address, West Randolph, Yt.

MRS. II. F. M. BROWN, P. O. drawer 5958, Chicago, Ill. MRS. EMMA F. JAY BULLBUR, 151 West 12th st., New York. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WM. Buyan will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53, Camden P. O., Mich.

M. C. Bent, inspirational apeaker. Address, Pardeeville, Wis. Sundays engaged for the present.

J. H. Biokford, inspirational speaker, Charlestown, Mass. REV. ADIN BALLOU, Hopedale, Mass.
A. P. Bowman, inspirational speaker, Richmond, Iowa.

DR. J. K. and SADA BAILET will answer calls to speak in Southern Michigan and Northern Indiana. Address, Adrian Mich. ADDIE L. BALLOU, inspirational speaker, Lansing, Mich.

WARREN CHASE, 544 Broadway, New York. DEAN CLARK will lecture in Leominster, Mass., Sept. 22.
Would like to make engagements during the fall and winter
in New England. Societies wishing for his services will please
address him immediately at Banner of Light office. MRS. AUGUSTA A. CURRINE will answercalls to speak in New England through the summer and fall. Address, box 315, Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture and establish Lycoums. Would like to make engagements for the fall and winter as early as practicable. Permanent address, Patham, Conn. P. CLARK, M. D., will answercalls to lecture. Address, 14 Court street, Boston.

DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass. MBS. S. L. CHAPPBLL, inspirational speaker, 11 South street, Boston, Mass., will receive ealls to lecture.

Mas. Laura Cuppy is lecturing in San Francisco, Cal.

J. B. Campbell, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. Mrs. Jenney, Vt.

Mrs. Mary J. Wilcoxson will speak in Banger, Mc., during September; in Taunton, Mass, during October; in Chelsea during November; in Mercantile Itali, Boston, during December; in Washington, D. C., during March. Address, Bandry, Vt.

Mrs. Mary J. Wilcoxson will speak in Banger, Mc., during September; in Washington, D. C., during March. Address, Bandry, Vt. MRS.JENNETT. J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. MRS. HETTIE CLARK, trance speaker, East Harwich, Mass.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light. Mus. Manietta F. Cross, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross, IRA H. Currisspeaks upon questions of government. Address, Hartford, Conn.

TROMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

MRS. D. CHADWICK, trance speaker. Address, box 272, Vineland, N. J. THOS. COOK, Berlin Heights, O., lecturer on organization. JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredoria, N. Y.

MRS. AMELIA H. COLET, trance speaker, Milford, Ill.
Miss Lizzim Dotum. Address, Pavilion, 57 Trement street,
Boston, Mass.

GEORGE DUTTON, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Quincy, Mass DR. E. C. DUNN, lecturer, Pen Yann, N. Y. J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Permanent address, Manchester, N. H.

8. J. FINNEY, Troy, N. Y. MISS ELIZA HOWE FULLER, LaGrange, Me DR. H. P. FAIRFIELD will speak during September for the First Spiritualist Society in Gaissburg, ill. Address at tha place, care box 1003.

J. G. Fish will speak in Springfield, Mass., Sept. 22 and 28, and Oct. 6; in Hammonton, N. J., Oct. 13; in Somerset, Ky., Oct. 12; in Cincli natt, O., during November and December, Would like to make turther engagements in the West. Address Hammonton, N. J. MRS. FANNIE B. FELTON, South Malden, Mass.

ISAAO P. GREENLEAF will speak in Charlestown, Mass., Sept. 22: in Taunton, Sept. 29, Would like to make engage-ments for the fall and winter. Address for the present, 82 Washington avenue, Chelsea, Mass. MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter.

N. S. GERRELEAF, Lowell, Mass. W. A. D. Humz will speak in Plitsburg, Pa., Sept. 15 and 22. Address, care Dumont C. Dake, 253 Penn street. MRS. EMMA HARDINGS can be addressed, care of Mrs. Wil-kinson, 138 Euston Road, N. W., London, England.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. Miss Julia J. Hubbard will speak in East Boston, Sept. 22; in Acton, Sept. 29. Address, 3 Cumston street, Boston. LIMAN C. Hown, inspirational speaker, New Albion, N. Y. CHARLES A. HAYDEN, Livermore Falls, Me.

CHARLES A. HATDEN, LIVETMOTE FAILS, M.E.

DE. M. HENRY HOUGHTON will lecture in Pittsburg, Pa.,
Sept. 29, and Oct. 6 and 13; in Sturgis. Mich., Oct. 20 and 27;
in Battle Creek during November. Address as above.

DR. J. N. HODGES, trance speaker, will answer calls to lecture. Address, 121 Maverick street, East Boston, Mass.

Miss Susik M. Johnson will speak in St. Louis, Mo., during September. Permanent address, Millord, Mass. S. S. JONES, ESQ., '8 address is 12 Methodist Church Block, South Clark street, Chicago, Ill. HARVEY A. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day.

ABRAHAM JAMES can be addressed at Pleasantville, Venango Co., Pa., box 34. MRS. S. A. HORTON will speak in Mercantile Hail, Boston, during September; in Washington, D. C., during October. Address, No. 12 Albion street, Boston, Mass., until further

WM. H. JOHNSTON, COTTY, Pa. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. Jamisson, inspirational speaker, care of the Spiritual Republic, P. O. drawer 6325, Chicago, Ill.

O. P. KELLOOG, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every GEORGE F. KITTEIDGE, Buffalo, N. Y. CEPHAS B. LYNN, Semi-conscious trance speaker, will lec-ture in Battle Creek, Mich., Sept 22 and 29; in Sturgis, Oct. 6 and 13; in Adrian, Oct. 20 and 27. Would like to make fur-ther engagements in the West. Permanent address, 567 Main street, Charlestown, Mass.

J. S. LOVELAND will spend the ensuing season in the West, and is now rendy to make engagements for the winter and spring. Address during September and October, Monmouth, Ill. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston. Mrs. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums.' Address, Station D, New York, care of Walter Hyde.

Address, distion D. New York, care of watter Hyde.

MRS. MARY A. MECHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 231, Chicago, Ill. JAMES B. MORRISON, inspirational speaker, box 378, Haver-hill, Mass.

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2326, Chicago, Ill. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. BARAN HELRE MATTERWS, East Westmoreland, N. H. DE. JOHN MATHEW, Washington, D. C., P. O. box 607. DR. G. W. MORRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

B. T. Munn will lecture on Spiritualism within a reason-able distance. Address, Skaneateles, N. Y. Prof. B. M. M'CORD, Centralis, Ill. Dr. James Morrison, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. T., care W. B. Hatch EMMA M. MARTIN, inspirational speaker, Birmingham, Mich

CHARLES S MARSH, semi-trance speaker. Address, Wone-woo, Juneau Co., Wis. DR. W. H. C. MARTIN will receive calls to lecture. Address 178 Windsor street, Hartford, Conn.

A. L. E. Nasn, lecturer, Rochester, N. Y.

C. Norwood, Ottawa, Ill., impressional and inspirational speaker.

J. WM. VAR NAMER, Monroe, Mich.

GEORGE A. PEIRCE, inspirational trance speaker, box 87.
Auburn. Me., will answer calls to lecture, &c., &c. Please address him immediately, stating particulars, pecunisry encouragement, &c., for he wishes to make his arrangements early, for fall and winter services. He does not wish to be waiting, or to remain lidte in the field so needy of workmen.

DR. D. A. PEARE, JR., Detroit, Mich.

L. JUDD PARDER, Philadelphia, Pa. Mrs. Arna M. L. Potts, M. D., lecturer, Adrian, Mich.

MRS. J. PUFFER, trance speaker, South Hanover, Mass. 'DR. W. K. RIPLEY, box 95, Foxboro', Mass. A. C. Bosinson, 15 Hathorne street, Salem, Mass., will an-wer calls to lecture. Dr. P. B. Rakdolph, lecturer, care hox 3352, Boston, Mass.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. Mrs. Frank Reid, inspirational speaker, Kalamszoo, Mich.

J. T. ROUBE, normal speaker, box 281, Beaver Dam, Wis,
AUSTEN E. SIMMONS, Woodstock, Vt.
H. B. STORRE, inspirational lecturer, will speak in Masonic Hall, New York, during September. Will accept engagements for the New England States. Address, 56 Fleasant street, Boston, Mass.

MRS. F. W. Sidper, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MRS. FARRIE DAVIS CHITH, Milford, Mass.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. MISSMARTHA &. STURTEVANT, trance speaker. Boston, Mg. MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn.

Rice Co., Minn.

MRS. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

MRS. H. T. STEARSS will lecture in Brooklyn, N. T., till further notice. Permanent address, Vineland, N. J.

E. SPEAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

BELAH VAN SICKLE, Greenbush, Mich. MRS. M. E. B. SAWYER, Baldwinsville, MRSS. ABRAM SMITH, Esq., inspirational speaker and musical medium, Sturgis, Mich.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. DR. WM. H. SALISBURY, box 1313, Portsmouth, N. H. J. W. SEAVER, inspirational speaker, Byron, N. Y., will answercalls to lecture or attend funerals at accessible places.

MRS. M. S. Townsend will speak in Mercantile Hall. Summer street, Boston, during November; in Worcester during December. Address, Bridgowater, Vt.

J. H. W. TOONEY, 42 Cambridge street, Boston.

MRS. CHARLOTTE F. TABER, trance spraker, New Bedford, Mass., P. O. box 392.

JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San Francisco, Cal. MRS.SARAH M.THOMPSOH, inspirational speaker, 36 Bank treet, Cleveland, O.

DR. J. VOLLAND, Ann Arbor, Mich. DR. J. YOLLAND, Ann Arbor, Mich.

N. FRARK WHITE will lecture in Willimantic. Conn., during Reptember; in Worcester, Mass., during October; in New York during November: in Springfield, Mass., during December; in Troy, N. Y., during January; in Providence, R. I., during February. Applications for week evenings promptly responded to. Address as above.

MRS. M. MACOMBER WOOD will lecture in Woonsocket, R. I., Sept. 22 and 29; in Stoneham, Mass., Oct. 29 and 27. Address, Il Dewey street, Worcester, Mass.

Address, Il Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., 29 West Fourth street, New York,
Mrs. S. E. WARKER will answer calls to lecture weekevenings in vicinity of Gunday appointments. Address as
above, or box 14, Berlin, Wis.

E. V. Wilson will speak in Evanaville, Ind., during September; in Richmond during October. Will incluse or hold
scances within filty miles of the above places, if required.
Permanent address, Babcock's Grove, Bu Page Co., Ili.
ALGINDA WILBERM, M. D., insulrational Angales, can be

ALOINDA WILHELM, M. D., inspirations speaker, can be addressed during September and October, care of A. W. Pugh, P. O. box 2185, Cincinnati, O. E. S. WHEELER, inspirational speaker. Address, care this fice, or 5 Columbia street, Boston.

MRS. N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. WADSWORTH'S addressis care of the Spiritual Repub-lic, P. O. drawer 6325, Chicago, Ill.

HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Alarsh, Boston.

MRS.E. M. WOLGOTT will receive calls from a distance.
Address, Danby, Vt.

GILMAN R. WASHBURN, Woodstock, Vt., inspirational speak-er, will answer calls to lecture. DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lec-ture Sundays and attend funerals, within a few hours' ride

MBS, HATTIK E. WILSON, (colored) trance speaker. Address Esst Cambridge, Mass., for the present. PROF. E. WRIPPLE, lecturer upon Geology and the Spiritual Philosophy, C.yde, O. A. A. WHEELOCE, Toledo, O.

A. B. Whiting may be addressed during September at 183 East Walnut street, Louisville, Ky. Will attend calls to icc-ture week evenings. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis, WARREN WOOLSON, trance speaker, Hastings, N. Y.

Miss L. T. Whittier, organizer of Progressive Lycenms, an be addressed at 402 Sycamore, corner of Fourth street, ZERAH WHIPPLE will answer calls to lecture. Address, Mystic, Conn.

MRS. S. A. Willis, Lawrence, Mass., P. O. box 473. MRS. MARY E. WITHER, trance speaker, 182 Elm street, Newark, N. J. A. C. WOODRUFF, Battle Creek, Mich.

MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend junerals. MRS. CLARA R. DEEVERE, trance speaker, Newport, Me.
DR. II. E. EMERT will receive calls to lecture. Address, and Coventry Comp. S. II. WORTMAN, Conductor of the Buffalo Lyceum, will secure that the trance state, also to organize Chilagonith Coventry, Comp. S. Lyceum. Address, Buffalo, N. Y., box 154. MRS. JULIETTE YEAW will speak in Lynn, Mass., during September. Address, Northboro', Mass. MRS. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

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