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NO.

THE RELIGION OF SPRITUALISM:

The latest edition of that valuable and popular compilation—" Hayward's Book of all Religious' has for supplementary matter a compendious statement of the Religion of Spiritualism, from the pen of A. E. Newton, than whom no man is more competent or better qualified to furnish the same. It deals with the Theoretical and the Practical sides of Spiritualism, and is a clear, concise, and complete setting forth of the faith of the true believer. It is quite time such a formulary was incorporated into a publication which professes to give a summary of the features of the several Religious of the world; and inasmuch as this is to be considered the standard statement by all Spiritualists, , embracing as it does all the points of that com--prehensive faith which is yet to harmonize earth's religious confusions and bring heaven down to from which they emanate, and of the channels the plane of men's lives, we give place to the same, asking our readers to attend carefully to the truths it propounds, and preserve the statement are addressed. entire for a ready reference in the future. This is the compendium:

MODERN SPIRITUALISM.

Modern Spiritualism, distinctively so called, took its rise from certain phenomena alleged to be caused by disembodied spirits, and believed to signalize the opening of intelligible intercourse between the earthly and spiritual states of existence. These phenomena first attracted special attention in the western part of the State of New York, in the year 1848, and have since spread, in various forms, throughout almost all parts of the civilized world. It is computed that from two to three millions of the people of the United States alone, have become convinced of their reality and their spiritual origin.

DEFINITIONS.

Spiritualism, in its broad sense, as a Philosophical System, embraces whatever relates to spirit spiritual existences, and spiritual forces, especially all truths relative to the human spirit, its nature, capacities, laws of manifestation, its disembodied existence, the conditions of that existence, and the modes of communication between that and the earth-life. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion; and development-all causation, immediate or remote-all existence, animal, human, and divine. It has, consequently, its Phenomenal, Philosophical, and Theological

But in neither of these departments is it as yet clearly and completely defined, to general acceptance. Hence there is no distinct system now before the public which can with propriety be called Spiritualism, or the Spiritual Philosophy, and for which Spiritualists, as such, can be held responsible.

Modern Spiritualism, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition-

That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realized communication with them.

Whoever believes this one fact, whatever else he may believe or disbelieve in Theology, Philosoply, or Morais, is a Spiritualist, according to the modern use of the term.

Hence there are wide differences among Spiritualists on theological questions. There are those who regard the Bible as divinely inspired and authoritative: though, in the light of modern revelation, they interpret its teachings somewhat differently from any of the prominent sects of Christendom. There are others who esteem it simply as an historic record, en bracing the religious ideas, spiritual manifestations, etc., of the Jewish people and early Christians, having no higher claims to reliability or authority than have other histories.

The subjoined summary embodies the views on a variety of topics generally prevalent among the more intelligent class of Spiritualists.

1. THEORETICAL. 1. That man has a spiritual nature as well as a corporeal; in other words, that the real man is a spirit: which spirit has an organized form, composed of sublimated material, with parts and or-

gans corresponding to those of the corporeal body. 2. That man, as a spirit, is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will

survive all future vicissitudes. 3. That there is a spiritual world, or state, with its substantial realities, objective as well as sub-

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

5. That happiness or suffering, in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonization, or of personal conformity to universal and divine law.

6. Hence that the experiences and attainments of the present life lay the foundation on which the next commences.

7. That since growth (in some degree) is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.

8. That the spiritual world is not far off, but near, around, or interblended, with our present exercise his own God-given truth-determining state of existence; and hence that we are constantly under the cognizance of spiritual beings.

9. That, as individuals are passing from the earthly to the spiritual state in all stages of men-*This estimate was made about seven years ago. Later estimates put the number as high as cleven millions.

tal and moral growth, that state includes all and if one would know the truth in all its phases grades of character, from the lowest to the highest. I it is well that he give a patient car to the divine 10. That, as heaven and hell, or happiness and misery, depend on internal states rather than on external surroundings, there are as many gradations of each as there are shades of charactereach one gravitating to his own place by natural law of aminity. They may be divided into seven general degrees or apperes; but these must admit of midefinite diversifications, or "many mansions," corresponding to diversified individual characters—each individual being as happy as his character will allow him to be.

11. That communications from the spiritual world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth, but, on the contrary, partake unavoidably of the imperfections of the minds through which they come, and are, moreover, liable to misinterpretation by those to whom they

12. Hence, that no inspired communication, in this or any age (whatever claims may be or have been set up as to its source,) is authoritative any further than it expresses TRUTH to individual consciousness—which last is the final standard to which a linspired or spiritual teachings must be brought for judgment.

13. That Inspiration, or the influx of ideas and promptings from the spiritual realm, is not a miracle of a past age, but a PERPETUAL FACT-the ceaseless method of the divine economy for human elevation.

14. That all angelic and all demonic beings which have manifested themselves, or interposed in human affairs in the past, were simply disembodied human spirits, in different grades of advancement.

15. That all authentic miracles (so called) in the past-such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, etc., etc.—have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena-the sources of all Life, Intelligence, and Love—are to be sought in the internal, the spiritual realm, not in the external or material.

17.-That the chain of causation leads inevitably upward or inward to an Infinite Spirit-who is not only a Forming Principle (Wisdom), but an Affectional Source (Love), thus sustaining the dual parental relations of Father and Mother to all finite intelligences, who, of course are all brethren.

18. That Man, as the offspring of this Infinite Pa ent, is his highest representative on this plane of being—the Perfect Man being the most complete embodiment of the Father's "fullness" which we can contemplate; and that each man is, or has, by virtue of this parentage, in his inmost a germ of Divinity, an incorruptible portion of the right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will triumph over all evil.

19. That all evil is disharmony, greater or less, with this inmost or divine principle; and hence whatever prompts and aids man to bring his more external nature into subjection to and harmony with his interiors-whether it be called "Christianity," "Spiritualism," or "The Harmonial Philosophy "-whether it recognize " the Holy Ghost," the Bible," or a present Spiritual and Celestial Influx—is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit-communion,

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism, which limits existence to the present

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

3. To give a rational and inviting conception of the after life to those who use the present worthi-

4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

5. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.

6. To guard against the seductive and degrading influence of the impure and the unenlightened of the spiritual world. If such exist, and have access to us, our safety is not in ignorance.

7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness; and by lostiness of aspiration, to live constantly en rapport with the highest possible grades of spirit-life and thought.

8. To stimulate the mind to the largest investigation and the freest thought on all subjects—especially on the vital themes of a Spiritual Philosophy and all cognate matters-that it may be qualified to judge for itself what is right and true. 9. To deliver from all bondage to authority,

whether vested in creed, book, or church, except

that of perceived truth. 10. To make every man more an individual and more a MAN, by taking away the supports of authority and compelling him to put forth and

11. At the same time to make each one modest, courteous, teachable and deferential. "(If God speaks in one person's interiors, be does the same in those of every other person, with a cleanness dom of Ahrimanes, the Prince of Dan proportional to their individual development; source of all destructive agencies.

voice through others, as well as in himself, that another's convictionals the ditireme of slavishness.)

differences, int so far as they result from variations in mental constitution, experience and growth.

13. To cultivate and wisely direct the affectional nature-making persons more kind, fraternal, unselfish, angelic.

14. To quicken the religious nature, giving a more immediate sense of the divine existence, presence, power, wisdom, goodness and parental care than is apt to be felt without a realization of angelic ministry or mediation.

15. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of ingiorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

Original Essays.

"YE MUST BE BORN AGAIN." BY DYER D. LUM.

When the Gallilean uttered these words of such deep spir tual import, they fell on ears of flesh incapable of comprehending the great truth. So it has ever been. Man has but dimly perceived the majesty and beauty of the spiritual, and has ever clothed it in material garments, veiling it under esoteric doctrines that none but the initiated could grasp and comprehend.

Religious thought, in its evolution from its rude and primitive type, the personification of the reciprocal principles of nature, loth to surrender its time-honored convictions, would incorporate new truths into its system gradually; and this by the same law that we may observe operating similarly to-day on every hand. Therefore, it has been natural for man, when greeping higher and more spiritual truths, to retain many of his old rites and outward observances, unable to fully throw off what has become a part of himself.

Jesus, standing on the plane of Spirituality, and n his matchless purity far removed from the contaminating influence of preconceived prejudices. saw through all forms and stood face to face with the truth itself. Not so his disciples; falling far short of him in spiritual vision, continually giving a material meaning to his declarations, and not till after his death beginning, even faintly, to disthology.

The Church for ages understood the language of Jesus no better than Nicodemus. They could not, age, they can not grasp spirituality only through material forms. Hence, to "be born again" must be accompanied with the pagan rite of baptism. The earliest form of baptism in the Christian Church was by immersion; the candidate, in a nude state, was buried in the waters and was born again into the world "a new creature," and clad in white robes to denote his, or her, purity and infancy in grace.

Let us briefly cast our eyes over the pages of history, and see how prone mankind have been to follow the same course and "put new wine into old bottles."

All ancient systems of religious were based on ths ever-recurring phases of nature, the seasons, and the movements of the heavenly bodies. The same thought that thus manifested itself in legends and outward observances would also, under the In Greece, no barbarian, unless adopted by a controlling influence of the same general law, become manifest in their moral conceptions and precepts, and shape their theological dogmas. An essential feature of sun-worship-the prolific | might have been of criminal design, forever formother of all later "systems"-was the existence of an "under-world," where their god descended after his death "unto the spirits in prison." The cred mysteries were a blameless life, a legitimate sun-god's entrance into the lower hemisphere became their god's descent into hell. This lower world became, therefore, to them a veritable existence, having a "local habitation" as well as

No fact is better attested in the annals of the past than the universality of the belief in continued existence and identity after death. As far back as we can trace the existence of the race, antiquity," says the learned and erudite Müller, among every nation and tribe, in every clime, from the Chinese to the Auracanians, from the the most animating hopes with regard to the con-Ethiopians to the Dacotahs, rites of honor have dition of the soul after death." been paid to the dead—various offerings have been placed at their graves.

in myths, as it preceded them; for wherever an altar has been raised, progress and sacrifice of- cordingly. fered-and where have they not?-this deep soulconviction existed. "It is traceable from the dark | tos and caves, on the walls of which were delin-Osirian shrines of Egypt, and the initiatory temple of Eleusis, to the funeral-fires of Gaul, and the verse. One of the cardinal features of the initia-Druidic conclave in oak-groves of Mona; from the | tion was-in dramatic show-the death of the recking altars of Mexico, in the time of Montezu- | candidate, who was laid in a coffin and funeral ma, to the masses for souls in purgatory said this | rites observed; but afterwards, in humble imitaday in half the churches of Christendom." .

Firmly convinced of his immortality, the system of sun-worship would present to man two regions; light, emblematic of the soul's destiny. one of bliss and one of misery, in which he might continue to exist. Heaven, the upper region, the Summer Land, the abode of Ormuzd, the Light of the world; and Hell, the lower region, the king- with mourning, and lamentation; coffins were dom of Ahrimanes, the Prince of Darkness, the seen at nearly every door, and every countenance

power at autumn, followed by the advent of cold and chilling winter, so blighting to every appearall possible mistakes in his own intuitions may ance of life, their minds, firmly convinced of the be corrected. To refuse to do this, is the extreme sun's divinity, would express their thoughts in of egotiem's while unquestioning aubmission to legends of the exploits of their sun-god. At his overthrow and death he passed on to Amenthes, 12. To promote charity and toleration for all Sheol, Hades, the land of shades, where in like manner the souls of all men go at death. But on the return of spring, they beheld the sun's glorious resurrection and ascension—so in like manner should man arise, and the Resurrection became a settled dogma. Accurate research and critical analysis have fully demonstrated that these were the great basic principles of all mythological systems, and not the mere work of the imagination of to-day. Taking this historical data for our guide, let us look at the various methods adopted by antiquity to express their conviction of "a new birth," and practiced long before the first "year of grace."

1867.

The Ancient Mysteries will, upon examination, confirm the foregoing statements, for in them, lay the life of their organizations.

But, owing to the spirit of opposition of the early fathers, excited by these "heathen rites," we have been taught to believe that in their rites and doctrines they were all that was vile and impure, and in direct contrast to the ceremonies of the "gospel of peace and good-will to men." As we no longer go to the Fathers for reliable information on any subject, we will set them aside as interested parties.

"The original mysteries, the authoritative institutions coordinated with the state, or administered by the poets and philosophers, were pure. These means were a complicated apparatus of sensible instructions, admirably calculated to impress the most salutary moral and religious lessons," (Rev. W. R. Alger, D. D.) Their aim was to ameliorate the condition of humanity, restrain him by stronger ties than those of human laws. and to cast the bright beams of hope and trust across the path of his untried future. In order to more forcibly impress the minds of the initiated. every device that priestly ingenuity could contrive was resorted to in order to render the rites grand and imposing. The order and harmony so apparent in the movement of the celestial deitles called upon them for their approval and imitation. The imposing tableaux of the universe, and the marvels of poetic mythology furnished to legislators the subject for the scenes that asionished the trembling candidates in the temples of Egypt, Asia and Greece. All that could produce illusion, all the resources of mechanism and magic, which was but a knowledge of the secrets of nature and the art of imitation; the brilliant pomp of the feasts, the variety and richness of the decorations and vestments, the majesty of the ceremonial, the enchanting effect of the music, the choirs, the chants and anthems, the dancing, the noise of cymbals, so calculated to excite enthusiam and numerous reunions appeared the proper means to attain to that end. Nothing could be more pompous than the procession of the initiated as they advanced toward the temple of Eleusis. The procession was characterized by dances, sacred chants, and the expression of an holy joy.

No fact is better attested than the moral object of these mysteries, and that the great truth of man's existence beyond the grave was there inculcated. Would the state protect organized sensualism, and throw its protective influence over scenes that only tended to inflame the brutal passions and degrade mankind to a level with the animal world? One of the laws of Solon was that the day after the festival in the Eleusinian temple the senate should convene to inquire if in all things the proceedings had been characterized by reverence and propriety.

The rules regulating admission were very strict. Greek, whatever his merits might be-could be admitted. Not only murderers, but all who had committed manslaughter, however guiltless they feited all claims to so hallowed a privilege. The essential requisites for participation in these sabirth, and the enjoyment of all the rights and prerogatives of freemen. Alcibiades was rejected solely on account of his well known dissoluteness, and Nero dared not attend after he had imbrued his hands in his mother's blood. All accepted candidates were required to purify themselves in thought and deed, mind and body, and were clothed in white raiment. "All the testimony of concur in saying that these mysteries inspired

In the Egyptian Mysteries, a future existence and the necessity of a spiritual regeneration were This conviction has been the world's belief ever the great underlying principles. They represented since man first observed the "caprice in the dis- each soul as ferried across the river of death, and nensation of death strongly indicative of a hidden | conducted by Anubis to the dread tribunal of the sequel," and cannot be explained as originating forty-two judges, where his actions, while in carthlife, were scrutinized and judgment awarded ac-

The Perisian Mysteries were celebrated in grot eated astronomical emblems representing the unition of his risen Lord, he rose to a new life, having thus been born again into the kingdom of

In the Syrian Mysteries they celebrated the death of Adonis, the Thammuz of Ezekiel. This festival lasted two days. The first was occupied

Struck with the annual waning of the sun's i changed. Sorrow and lamentation gave place to praise and joy. The air resounded with anthems of praise, and every token of grief had disappeared, for Adonia their Lord and Master; had risen; bad burst the bonds of death, and returned triumphant. This allegorical represention of the death and revivication of Nature, owed its deep and heartfelt significance to its being accepted as a type of human destiny, an evidence of their own immortality. Connected with these celebrations were many scenes that have long been cited as evidence of their lewdness and debasing influence; but we should bear in mind that to the ancients, unspoiled by our civilization, many things that are to us indelicate and immodest were then regarded with no feeling of shame or lewdness. The phallic emblem was to them an holy symbol of the great productive cause. Children of Nature, they regarded not as impure or profane anything natural; and personifying Nature, of course, included the conception of all the human organs and passions. With these principles, it need not surprise us to discover that where there were priests, the women should be instructed that the imitation of the union of the reciprocal principles of Mature, was as legitimate as the imitation of other events. The lewdness was on the part of the priests, for the women were not actuated by one unholy motive, nor was their conduct otherwise regarded by their husbands and public opinion. Being pure in thought themselves, it ill'becomes the present generation to cast reproach, but rather it should exclaim, "honi soit que mal y nense."

The Phrygian Mysteries celebrated the untimely ate of Atys, the lover of Cybele. In these was celebrated the death of the lovely shepherd youth, God manifested in the flesh, Atys. In response to the prayer of his frantic consort, the divine Atys was restored "the first fruit of them that slept," thereby opening the celestial gates for those found worthy. "Annually," says Lucretius, "the whole drama was performed by the assembled nations, with sobs of woe, succeeded by ecatacles of joy."

In the Hindoo legends we have Mahadera searching for his last consort Sita, and Camadera, the Hindoo. Cupid was also annually mourned with solemn dirges and funeral rites. He also was slain, and subsequently restored to life.

The legend of Demetu (Ceres) and Korë (Prosespine) celebrated in the Eleusinian Mysteries is well known, and was commemorative of the same

In the Scandinavian mythology, Baldur, the son of Odin, is represented as the mildest, wisest and most eloquent of all the gods; of unswerving rectitude of character and preëminently recognized as the good god-the Beloved Son of God (Odin.) Like Ormuzd he was the personification of all that was morally pure and good. His converse. Loki, the personification of evil, hated him with that intensity of hatred that evil feels toward cern the comprehensive scope of his mission, they delirium, all were employed to attach the people the good, and finally succeeded in procuring his retained and transmitted to the young church many of the old ideas derived from pagan my they sought to form the public morals and these derived and death. Pierced by an arrow, he they sought to form the public morals and these descended in procuring his overthrow and death. Pierced by an arrow, he died and descended to the realms of Hela, the queen of the under-world. But the promise of a joyful resurrection was held out to the faithful when Baldur should return. The earth was to be destroyed by fire, and a new heaven and a new earth was to be created, where the faithful would dwell under his benignant sway.

Of the Celtic Mysteries we have but a meagre account, but it is abundantly proven that they taught the immortality of the soul. The candidate for initiation had to undergo several severe metamorphoses. Figuratively, he died, was buried, and rose from the tomb "a new creature." So firmly did they hold to the dectrine of a future state of blessedness, that they would weep over the new born infant, and sing and rejoice around the death-bed of a relative.

Among many of the North American Indians we have recorded several instances of similar rites. In many tribes the young brave must retire to a secluded place and pass his time in fasting and prayer. He feigns death for hours, and is then "born anew," and accepted as one of the braves of the tribe.

In all of these various mysteries, or religious festivals, we cannot fail to observe their evident origin in the allegorization of physical events, and owed the deep hold they acquired over the human mind to the fact of their fostering that dearest aspiration of the human soul-immortality. In all, the necessity of spiritual regeneration, or, as it was termed, "a new birth" was distinctly. recognized. In some they were buried in the ground, regarding earth as the mother of all life; in others in water, as the revivifying principle of Nature. Immersion in water was an established custom in the time of Jesus. He alone found the kernel of truth contained in the form, and recognized its independence of all lites; but knowing that his hearers had eyes that saw not and ears that heard not, attempted to recall the significance of baptism, and impress upon their material minds. its spiritual import.

We fully recognize the grand truth, and though we have advanced to that higher plane as to render material clothing for spiritual truths not only unnecessary but emphatically debasing, we still insist on being born again—out of a material lane of passion and prejudice into that heavenly ingdom, the inner life. Therefore, "Marvel not that I said unto thee, ye must be born again."

Springfield, Muss.

GOOD FOR EVIL.

DY GEORGE F. BAKER.

We learn by experience the lessons of life, and gain wisdom by intuition, observation and reflection. It often takes a long time to learn some of the most simple and useful lessons of existence. We seldom observe the effect of our own acts close enough to learn the lessons that they impart

to a more close observer. suffused with tears. The second day all was | Overcoming evil with good was long since

poken by one of earth's children, and also lived n every day life, proving to the world that it was possible to live a true life amid all the turmoli of mankind; and many have mistaken the man Jesus Christ for a God, and fallen down to worship him as such, hence his example and precepts are of little account to human beings, because of the frailness of human nature. People should not render good for evil because he did it, unless imitation is their highest moral standard, but because the best interest of humanity demand it, and it is the most effectual way to establish peace and good feelings among men., Returning evil for cyll is like adding fuel to a fire that you wish to put out; but returning good for evil is like rouring water upon the burning flames. Angry passions are soothed by mildness, but unkindness calls them into action. We lose very much of the enjoyment of life by giving way to passion, be-

use of the offences of others. When another does wrong, pure love should be the moving cause to set them right. Feeling thus moved, one seldem inflicts evil for evil. We should strive, master and control self, and others will seldom care to control or disturb us. Overt acts people rebel against, and seek to correct by physical force, for the want of unfoldment, to establish a better mode of conquering enemies.

As long as we practice evil for evil, just so long will our world be deluged with blood, from time to time, as occasion may seem to require, Our better feelings and moral natures unfold slowly for the want of proper training while young, and careful culture in more advanced years. The higher and nobler feelings of our natures need care and training to make them strong, so as to hold the balance of power which they should always maintain under exciting circumstances, and no one can gain as much moral power by seclusion from earthly contact with all of its vices, as they can to move amid its various conditions which an earth-life subject them to. To live happily under pleasant circumstances is no virtue, but to try to move calmly and peacefully amid trying conditions, although failure often marks our course, is noble and worthy. We should strive to actualize in every day life our highest conception of a true life, then our example will strengthen the less strong, for example alone is a very potent way of preaching. It often makes lasting impressions upon a carless observer, for good or evil. A cherished love and esteem for the welfare of others causes them to respect our rights and privileges. Exceptions may occur in the external life, but never in the sacred interior of the soul-existence.

The more good we give, the more we get, for we are connected with an exhaustless fountain, and the only way to gain is to give. By giving the best of our soul's treasures to others, we help to make our spirit home more beautiful. What has the lessons of ages taught us? Evil for evil has a very ancient record, and its pages are written all over with human blood, and it is all covered with the tears of the widows and orphans. But good for evil has a spotless record. The noblest deeds of human life are penned upon its pages. When we enter the spirit-home and read life's record, it will give us pleasure to view these deeds of kindness for unkindness, and love for hatred; but when we see its pages stained with evil for evil, we shall wish that it were not so. Angels rejoice to see mankind living in harmony with the law of love and kindness, for they well know that in so doing, war and deadly strife will cease to be, and peace and harmony reign among man-

TRUE COMMERCE.

NUMBER TWO.

In a former communication we advocated a return to specie payments as the only means by which it is possible to secure anything like stability in the price of property, and thus enable business men to make their plans with reference to the future.

We trust that it will be apparent to all welldisposed, intelligent persons, that a reasonable certainty as to the future prices of property is desirable, and that the true interest of the mass of the community will be promoted by having some fixed standard by which to measure the service or labor which we are to give or receive.

We shall therefore assume, without further argument, that sooner or later our people will insist upon resumption of specie payments by the general government, which will, of course, compel all others to follow. It will then become necessary to consider if some further provision should not be made to secure us against the recurrence of suspensions and their consequences.

In anticipation of this necessity, and in order that there may be time for careful consideration, we propose to offer some suggestions as to a true system of banking and currency, which if established would measurably secure us against the danger of inflation, from which so much is to be feared. Our purpose is to prevent extended credits, and insure prompt settlement of balances throughout the whole country, and incidentally to supply first, the necessary amount of bank-notes, or paper money, to meet the want for change created by the general business of the community which is effected mainly by the use of other forms of currency than bank notes or specie.

It may not be apparent to all, at once, that the commercial transactions in a country like ours. can never be effected by the use of bank notes legal tenders, or specie, except to a limited extent. A few hundreds of millions of these all together, is as much as we need, while the more common or private forms of currency amount to thousands of millions, answering in our trade all the purposes of money, so long as they truly represent merchandise at the rate at which it would be sold for specie. When it is said that money is scarce, it is not bank notes and specie which disappear to any considerable extent, but these other forms of currency, which, after all, represent and are the title to our merchandise or available capital, as much as deeds and mortgages are to real estate.

A want of confidence induces the capitalist, who may have millions at his command, to suspend action until he sees the future more clearly. He has no bank notes, and does nothing to diminish the amount in circulation. It is true that his refusal to make a loan, or check upon his funds. creates a demand for more bank notes, or something else which represents real capital, and thus relatively to the demand the supply is diminished though there are as many in circulation as before. Now what we need is some system which, by its own inherent action, shall prevent the inflation and contraction which alarms the capitalist, and thus renders the flow of his means uncertain, injuring both him and the borrower.

In our judgment the New England or Suffolk Bank system, established more than forty years aince, has shown itself better adapted to our purpose than any other yet known, and it is this we would reestablish and make universal throughout the country, and even throughout the whole

commercial world. We are free to say that we cannot reasonably

expect stability and really healthy action in our business transactions in any one country, now, until all agree upon substantially the same system of banking and currency and weights and measures. The system must be not only national, but international, and sooner or later we are confident of this result.

The immensely increased power of production, and the rapidity with which exchanges of merchandise are made, point unmistakably to a more simple and efficient system of banking and currency than we enjoy at present, and we believe the time is rapidly approaching when the whole world will accept a change. Let us have ip this country, at least, a truly national, but not a government system, represented by a parent institution in New York, with branches in all the large commercial cities where the local banks chartered by the State governments should redeem their notes.

The notes for the central bank and branches should be supplied by the general government, and for the local banks by the States. Bonds should be taken in all cases, in addition to the capital, that the notes shall be promptly redeemed in specie, or specie funds, not only at the place of issue, but at the proper commercial centre of the section where the bank is located. The central institution, to be chartered by the general government, should be required to keep and disburse the public revenues without charge, and perhaps all should pay a reasonable tax on the notes supplied for circulation. But we do not insist upon the tax, for it is to be borne in mind that in issuing notes, the advantage is not all on the side of the banker. He for the time becomes, in fact, the partner of the merchant, or business man whose paper he takes in exchange for his own notes, and thus incurs a risk which the public avoid, while they have the use of a convenient, safe form of currency which answers all the purposes of money.

The effect of the tax would be to keep down the circulation, as the banker would have a double inducement not to take and give security for more notes than the business of the community actually required. The amount would be self-regulating, and in this view we should favor a moderate tax.

But the point upon which the whole question turns, is that there shall be absolute certainty of prompt, par redemption in specie or specie funds at the several commercial centres, so that in the remotest portion of each section where there is commerce, there shall always be means to purchase a bill of exchange or draft which will pay a debt at any place on the globe. That this is possible, has already been shown by a long and successful experience among a people, who have no superiors in a careful adaptation of means to

We only need to make the Suffolk system universal, and take proper security for redemption of the notes to accomplish all we want. It is not enough that we have the system in New England alone, for we have found that when the other portions of the country are in disorder, we must suffer also. We have, therefore, no faith in any but an universal or international system which shall recognize a common centre, so that any tendency to excess, shall at once be felt, and corrected.

Each government should employ its central bank as fiscal agent, and take ample security against loss by mismanagement. Beyond this and the redemption of the notes, government has nothing to do. We cannot fix by legislation the rate of interest, or the amount of coin which the bank shall take or keep. Least of all, can we determine the amount of banking capital or notes required.

But we can and ought to say, that the obliga tions of the banker shall be kept, and that he shall always have a sufficient amount of means for the purpose, or suffer the consequences.

Legislate on general principles and leave de tails to be adjusted according to the varying circumstances in each case, which can only be fully understood by the banker, whose interest should e made to depend upon the judicious conduct his business.

The foregoing suggestions are offered, in the hope that they may at least awaken attention, and lead to the adoption of some measures which shall insure us against the general tendency to over-trading, long credits and speculation, which tend to demoralize our people and render commerce unfit for an honest man to engage in. We cannot hope that the rising enterprising generation which is to succeed us will accept our advice to be prudent, for we are not willing to be advised ourselves.

But we can organize a system if we will, which shall by its own action compel prudence, or in other words, enforce a prompt settlement of commercial indebtedness. Nothing short of some such system will answer our purpose, and it remains to be seen if we are ready to accept the sacrifice which its adoption will require.

Our National Organization of Spiritualists.

By an act of the Third National Convention, this body was declared to be a permanent organization, and that "its objects were to spread the true facts and philosophy of Spiritualism by sending out and supporting lecturers." See first and second resolutions over call for the Fourth Con-

I attended this Convention for the purpose of placing myself upon the list of teachers, or otherwise bringing myself before this body in the capacity of a lecturer. Owing to the amount of business before the Convention, or other causes, this part of their object was not reached. I therefore take this method of further introducing myself to all Spiritualists and Reformers everywhere.

I have been traveling for more than one and a half years as an independent missionary, proclaiming great truths which have been acknowledged as legitimate subjects for Spiritualists and Reformers by the Convention of Mediums and Speakers, at Rochester, N. Y., and also by the Fourth National Convention, held at Cleveland. O. See resolution eighth in the report of the Genessee Conference, as published in the BANNER of August 31. Also, second resolution of Fourth National Convention. Each commencing as fol-

Resolved, That we recognize it to be a truth that one of the first great principles of reform is to correctly form," etc.

This subject covers a large field of useful and entertaining knowledge, which lies at the root of all progress. I am prepared to teach the principles contained in that resolution in language appropriate for any public assembly; also, to lecture upon the facts and philosophy of Spiritualism, education and government of children, protection of society from crime, etc. I am now in the State of Ohlo, but until further notice should be addressed as follows: J. P. Cownes, M. D., 22 Court street, Brooklyn, N.Y., care of J. An-

Cleveland, O., Sept. 11, 1807.

Children's Bepartment.

BY MRS. LOYE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 29, Station D. New York City.

"We think not that we delly see About our hearths, angels that ere to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." [Laton Howr.

[Original.]

BOUQUETS OF FLOWERS.

Life Everlasting.

Still one more flower lingers with its beauty and hangs out its silvery clusters in the pastures and by the road-side. The Immortelles breathes in its very name its representation. It is the flower that cannot die, but represents the continued beauty and everlasting life of all things. For this reason it is wound into wreaths and placed over the graves of little children to signify that they must live forever and their beauty be immortal.

What sweet lessons does this little flower tell us. It seems planted on purpose to speak to us some beautiful words of courage.: I think its great lesson is to let us know that summer may last forever, and the sweet life that it has brought forth, is an everlasting life, to those who wish to make it so. There is nothing sadder than to feel that the

most beautful things must pass away never to be ours again; that we have no power to keep what we love best. But if we can only feel that all beauty is an eternal beauty, all life an everlasting life, then we shall be, willing to see flowers fade, our loved ones die, and our own youth and attractions depart,

Aunt Hetty dearly loved to talk to little children, and so they used to bring her flowers and listen to some little story or pleasant words that she uttered, just as the sun gives sunshine, because her heart was full of wisdom and love, and must let it burst forth.

"Now, I suppose," said she one day, as she wound a pretty cross of everlasting, "I suppose you girls and boys don't think these blossoms quite so beautiful as lilies and roses, but there's nothing looks sweeter to me, and I will tell you why; it always makes me think of beautiful days in my life, that live forever. Everlasting days I call them, for I cannot think of the time to come when I shall not remember them. And as to that matter, all days I think are everlasting days, and I will tell you how I came to think so.

When I was a young girl and loved a plenty of fun and frolic, and of all things disliked to keep still an hour, I used to go to meeting and was obliged to stay for two whole hours, when I longed to be anywhere but in the great meeting-house, on the hard seats, listening to sermons I did not understand.

My seat was fortunately where I could look out upon a magnificent hill and watch the clouds float over it, and wonder at the deep blue sky. I say this was fortunate, because I had something to think of besides the bonnets and shawls and queer noses and eyes of some of those near me. For the sight of the sky made me dream sweet fancies, while criticizing my neighbors of the pews, made me restless and uneasy....

Well, one summer's day the south-west wind blew softly through the meeting-house, and the minister was particularly dull and quiet. After the sweet strains of Hebron had died away I fell to dreaming. The text was something about life everlasting, and I felt quite sure that the minister was talking about the flower that I was so fond of gathering. I suppose people thought measleep, for I leaned back against the pew and was stiller

than was usual for me. 🕐 But far enough from sleep was I. My thoughts went first to the white Everlasting, then to the fleecy clouds, till I fincled the clouds were angels speaking to me, and. I have since imagined that the minister must have been preaching about John's vision, for I soon heard the angels talking to me as they did to St. John; only what they said was very different.

'Look,' said the angel; 'and I looked and beheld wreaths upon wreaths of Life Everlasting, and the angels seemed scattering them over the meeting-house. They looked more like fleecy clouds than anything else, and soon they seemed changed into soft, white, shining globes. These were so curious, and so much like flowers, and yet like mirrors, that I looked at them more closely.

A myriad hung about me, beautiful and downy, and yet in each one I beheld nictures, some glowing and bright, some dull and shadowy; and as I began to look closer, I discovered that each one represented a portion of my life. I could see many things that I thought I had forgotten, but which I then remombered quite distinctly. All my school-days, my friendships, my likes and dislikes, were all there. I remember particularly seeing the sweet face of Rosa Neal, a girl that I had loved dearly, and who had died. And also Susan Flagan, that I disliked. I could see, even to her red hair, in the heart of the Everlasting.

I am sure people must have seen the red color come to my face as I saw things that I was ashamed of. There was the cross look and the impatient turn of the head when things had not gone as I wished. There was my vexation at having to wear a dress I did not like, and my pretence of being glad to see Sally Wright; when I wished she was in Halifax.

Well; I looked a long time and was very sure that everything I had ever known or seen was there, and as I paused, the angel from the cloud

'This is Life Everlasting.'

'Does n't anything die?' I asked. 'No, nothing. All is here, living forever. The sweet faces of those you call dead, the acts that were beautiful in their unselfishness, and more that were ugly from their selfishness."

'Why don't they die?' said L 'They can't,' said the angel." for God's life is in them all. Nothing can die; but the beautiful and holy live so as to shed back light and glory. Oh, do not create the shadows, for they too live.

Oh how I wished I had never given out anything but beauty and light. How gladly would I have wiped out forever all that was unlovely. But there was all that had life living forever. I can assure you I made one firm resolve that I would never paint a picture that I would not be proud to look at.

After that I fell to looking about other people, and then I saw the same things. Directly in front of me was a man that I had always beard called irreligious, but about him in living light glowed the most beautiful scenes. Acts of kindness and good-will, charity, pity, love, were all expressed in the little balls of light glowing about his head. Why is it,' said I, 'that people do not judge him aright?'

Because they forget that by his fruits shall a man be known, said the angel. Then I looked at one of the most plous women

Her acts were acts of self-glory. She prayed to his seal goodness of heart. be seen of men. She never did a good deed that would not be noised abroad. In secret she would do many a mean, contemptible act. It made me following beautiful tribute. really blush for her, for I thought everybody must see all that I saw.

'Is there no way of hiding these things?' I said. 'If you hide, what good does it do? They are a all there, living forever. Do not forget life is ever lasting."

And I never did forget. I have always cher ished this flower as the best preacher I ever heard. I never begin to do a thing that I do n't think 'would I like to have it live forever?' If I can answer yes, then, I am pretty same to be right in what I do, but if I cannot wish to have it remain forever, then I am sure to be in the wrong. Do n't forget the Life Everlasting, children. Gather it before it has opened its flowers, or else they will ripen too much and fall; and wind them into clus- fort and industry, toward achieving a successful ters to remind you that nothing ever dies."

"There is another beautiful lesson of this flower," continued Aunt Hettie. "It is as good as proof to me that those that we love live still in a better, purer home. I told you that I loved Rosa, and when she died it seemed to me that the world could never be half so beautiful to me. Somehow I thought her dead, and a great way off. although everbody said she was in heaven. I gathered some beautiful flowers for her grave one the Brooklyn Daily Times: day and laid them carefully upon it, and the next day I went and they were only a deformity there, a mass of withered leaves and buds. And then I thought that as soon as the Immortelle was in bloom I would make a garland of that, and I did. I carried it and laid it on the grave as tenderly as if she could feel my touch, and then I fell to crying, thinking of all the happy days we had spent together, and wishing they might return.

'Oh Rosa, why could n't you live forever,' I

And quick as thought I seemed to hear, 'I do, I do. My love is everlasting.'

I thought it was the flowers that spoke to me, or some little singing bird, but I could see nothing, and I went home; but the words did not die out of my mind, 'My love is everlasting' seemed ringing in my ears, and I kept thinking of it, until I believed it as real gospel truth. You may be as sure that your loved ones are near, as you are of the blooming of these white flowers. Now if this pretty flower is n't as sweet a little preacher as ever spoke to the winds and the grass, and if it does n't spread glad tiding of great joy then go your ways and do n't ask me any more questions for a whole

This was Aunt Hettie's sermon on Life Everasting, and I think it must be true, every word of it. By the beautiful laws of life everything lives forever, but the glory and beauty of goodness will after a time so shine on and brighten what was wrong that we shall see the ill we have done only as the shadow to a picture.

> (Original.) REMARKABLE BOYS. NUMBER SEVEN.

> > Edward Bird.

During the time of the Princess Charlotte, whose untimely death in 1817, at the age of tweny-one years, plunged the English nation into the profoundest grief, an English artist, who was entirely self-taught, was winning for himself both fame and riches.

He was the son of a poor man, who was a dealer in second-hand, or cast-off clothing. When a child, his health was exceedingly delicate. He had a kind and loving mother, whose delight it was to contribute to his happiness by devising for him various amusements. He very early developed a passion for drawing figures, and seemed to take the intensest pleasure in looking at these productions of his tiny hand. When he was but three years old, he would stand upon a chair, and with a piece of chalk trace outlines upon the wall. When he had finished his work, he would with joy, "Well done, little Neddy Bird, well done!"

He would rise very early, mornings, before anyone else was stirring in the house, in order to get uninterrunted time to pursue his favorite amusement. . He had one sister-the oldest-who sympathised with him fully in all bis desires and tastes. She loved him very tenderly, and she encouraged his taste for drawing and saved all her pocket money for a long time, in order to buy him a box of colors.

His father was to poor to afford to have his son instructed in the art he was manifesting such a taste for, and so the little fellow had to work on alone, and patiently he toiled in his efforts to work out the inspirations of the genius he felt struggling within him.

At length his father, feeling that it was the best thing he could do for the young artist, apprenticed him to a maker of tea-trays. These he ornamented with so much taste and exquisite skill that he became very distinguished among

his associates in the business. He remained lu this occupation for some time. but his restless aspiring mind would not allow him to spend his life in such a position. Faithfully, as long as he remained in it, did he discharge the duties belonging to it, and now the lasting esteem of his employers by his industry and skill. But when the term of his apprenticeship expired, he declined most flattering offers to remain in that business. He had become weary of it; his genius was constantly urging him into a more ambitious field of labor.

What could be do? He had no rich friends to aid him; he had no money; nothing but his own resources to depend upon. He opened a drawing school in Bristol. He succeeded in getting pupils enough to give him a comfortable support. Every moment that he could get from his duties in his fered for sale, to his surprise readily commanded thirty guineas each, and afterwards, in the height of his fame, so highly were his productions esteemed, that he received from three to five hundred guineas for them.

From his humble position in life, as the son of see where it would lead. He made up his mind to do so. A vision of his mother strengthened him in his resolution.

At last, tested by Professor, who imagined that all the power was in the doctor's toes. His connection with Hartford then abruptly terminated.

From his humble position in life, as the son of a poor clothier, he, by his own unaided efforts; and untiring energy, worked himself up to the highest pinnacle of fame; he became a member of the Royal Academy, and painted to Her Royal Highness the Princess Charlotte.

But what is of more value than all the rest, he retained even in the height of his fame, that kindness of nature and simplicity of character that had always made him a favorite with all who knew him.

Whenever he visited his native town he was received with the greatest enthusiased by his towns people, who were very proud of him and loved him for the noble traits of his character in the whole town. I mean she was thought to They loved to talk about him, and what they de-

be. What surprising things I saw about her! lighted to praise more by far than his genius, was

At the time when he was most celebrated, one of his humble school-day friends paid him the

"I knew Ned Bird when he was a boy at school; he never thought of himself, he would give one half of his dinner to a beggar woman, and the other to a lame soldier, and fast upon his

These generous impulses remained with him through life. His benevolence and his sincerity of heart were bright and radiant jewels in his lifecrown; they were the incorruptible treasures that remain forming the wealth of the soul, when worldly honors, fame and riches shall have passed away forever.

Thus we have added to our list another brilliant example of what a boy may do, even against the most untoward circumstances, by patient ef-

Why I am a Spiritualist. (1)

A Lecture delivered by Fred. L. H. Willis,, M. D., before the Williamsburgh (N. Y.) Spiritualist Society. Wednesday evening, Sept. 11th, 1867.

The following synopsis of a lecture as above by Bro. Willis, giving an interesting account of his experiences as a physical medium, we copy from

I am about to speak of my personal experience; not a pleasant task to me, because I am always reluctant to speak of myself. It seems like opening wide the door of one's material nature and bidding the world look in. And yet there are no such things as personal experiences. What belongs to the individual belongs to the world, and vice versa. And what I am about to say belongs vice versa. And what I am about to say belongs to the universe—to all the ages; to the events which have forced themselves on human atten-tion from remotest antiquity in an unbroken chain tion from remotest antiquity in an unbroken chain to the present day, binding the past and the present. The question "Why are you a Spiritnalist?" is often asked. I am one because I can't help it, Ten years ago I was a student at Harvard College, surrounded by conservative influences; by those looking on Spiritualism with contempt. I so looked on it myself. I saw a paragraph about the Rochester knockings, and thought only supersitious minds could believe in them. My health failed me; I went abroad, and was absent a year and a half. Spiritualism, meantine, made great progress. I was back about a week when I viscontered. progress. I was back about a week, when I vis-ited some friends—the lady of a house and her ited some friends—the lady of a house and her two daughters. One of the young ladies, said, "Fred, Willis, I believe you are a medium." I expressed, fully, my opinion of such things, and said, "Let us draw a table out, and see if we can't have table dancing." We did not sit at it many minutes before I noticed some strange sounds in the table, and a twisting motion. I thought the the table, and a twisting motion. I thought the ladies were playing a joke on me. I saw no foot was in contact with the table. The table then rose a foot above the floor, and gently fell again. I took my seat again at the table, and rested my head on my hand, and I felt a strange motion in my hand. One of the ladies said, "He is going to write." They then brought paper, and my hand wrote a page and a half in different handwritings, each signed by the name of a spirit friend of the ladies my own mother among them! The signal each signed by the hand of a solution related in the signatures, my own mother among them. The signatures were perfect fac similes of the signatures made by the departed in their lifetime. I knew not a word of what I wrote. I was terror-stricken. Educated a Baptist, I was taught to believe in that beautiful monster, the devil. but I am now emancipated from that belief. I believed then that the devil had hold of me. At a subsequent neeting the table was above our heads; I was brown in a trance, and I gave some remarkable impersonations, my own features undergoing strange transformations; and I gave accounts of events transpiring in the lives of the parties repevents transpiring in the lives of the parties represented. Those two séances were my first experiences in Spiritualism. No one was less prepared to receive it than myself. I was a conservative, moving among the intellectual aristocracy of Boston and Cambridge. My development went on then, rapidly. I consented once a week, (after I got through my studies,) to go to Boston and hold schuces.

kennes.

I would take my seat at a piano weighing 1,000 lbs, and men on it, and it would be taken up and swayed about as if it were only a feather. The piano meanwhile would keep time to my fingers. This occurred in presence of hundreds of living witnesses, who can testify, in any court, to the truth of my statement, that a piano weighing 1,000 lbs, with 500 lbs, more added to it, was accounted about by a delicate young man supposed. swayed about by a delicate young man supposed to be in a consumption.

I also now began to have the power of perceiv-

look at it, and clap his little hands and cry out adaptation of remedies to disease, but I was now under influence of a dead physician—Dr. John Mason, of Boston. I wrought cures little short of Mason, of Boston. I wrought cures little short of miraculous. The rappings would be heard whereever I went. When I placed my hand on a piano or marble-top table, they would follow me. And all this time I was fighting against Spiritualism. I referred it to some unknown physical law. Spirit hands were formed at my scances, from a little child's to a delicate woman's, ending in a cloud of drapery and sweeping a guitar. I never had any dark circle manifestations. I always had a strong light. Musical instruments would play of their own accord; drumsticks would be as dexterously handled as by mortal hands, &o. I would hold the accordeon with the keys downward, and it would be played. I was often lifted ward, and it would be played. I was often lifted entirely above the circle and floated in the atmosphere near the ceiling. I felt buoyed like a cork, and I would feel afraid of falling; and then I would feel, as it were, a dozen human hands bear-

ing me up.
On one occasion I was in the house of a wealthy merchant of Boston, in the room of his deceased son. I was lifted bodily and floated above the eads of fifteen persons, and then laid on a marble top table or bureau containing articles of vertue and bijouterie, collected by the young man in Europe, and not one of the delicate articles was

Europe, and not one of the delicate articles was broken by my weight.

On one occasion I was sitting for a few friends, and one of them, a lady who some years before had buried her boy, a beautiful child five years old, asked by raps if he would bring flowers, and the reply came "yes;" and she asked "will they come to-night?" and the answer was no. Sometime after the answer was affirmative, but no flowers. We rose, and as I was turning from the table I felt chilly, and sank in my seat; and having waited from 8 P. M. to 11, 30 P. M. we and having waited from 8 P. M. to 11, 30 P. M., we were about to retire, when as they rose, I felt a chill come over me and sank in my seat, and a piece of paper having been brought my hand wrote on it involuntarily and a shadow came over the paper: then there was the fragrance of flowers newly culled, and on my taking the paper to the mother, it was covered with geraniums, helitorope and heath. The words written on the paper were "Darling mother, Johnny has brought

you flowers."
Dr. Willis recounted many other instances of, school, he devoted to unwearied practice in his wonderful power. It was against his will. sketching and coloring from nature. At length He knew that it would cost him reputation and this patient toil, this never faltering perseverance brought a rich reward. He suddenly found himself famous. His pictures, the first that he of-

"Mediums' Home,"

Is the name I have given to my pleasantly situated house, located near Birmington, Oakland County, Michigan, where neither tobacco, alcoholic beverage, nor animal food will be kept by me for visitors' use. Mediums of pure Christian, character, clean and nice in their habits, and consistent in their deportment, who may desire s temporary home, where peace and true Christian friendship and love predominate can, for

particulars, address me, as above. care market became all them on the Erre Counties.

Silence is wisdom and gets a man friends.

THE PROCEEDINGS

OF THE SECOND ANNUAL MEETING OF THE ILLINOIS ASSOCIATION OF SPIRITUALISTS.

[Reported for the Banner of Light.]

[Continued from BANKER of September 14.]

Minutes of former meeting read and approved.
Committee on Credentials was appointed, consisting of S. H. Todd, H. P. Fairfield and Ira Porter. They reported the following delegates in attendance: Dr. Samuel Underhill, E. S. Holbrook, J. B. Champney, Peru; E. S. Roberts, Dr. R. C. Raymond, Cambridge; R. H. Winelow, Angeline Swife, Miss Wickieer, Amora; S. S. Jones, Mrs. A. H. Robinson, B. H. Todd, St. Charles; Mrs. E. R. Bobinson, Dixon; E. Seely, Portland; R. H. Bacon, Morrison; Henry Dart, F. G. Underwood, Rock Island; H. A. Jones, Sarah D. P. Jones, Sycamore; James Boggs, Sarah Krebaum, Havana; S. E. S. Gifford, H. C. Masters, James L. Davis, Mary J. Davis, Princeton; Mitton T. Peters, W. F. Jamieson, Chicago; Dr. H. P. Fairfield, J. Patton, A. Williams, Galesburg; Dr. E. C. Dunn, Rockford; John Roberts, R. S. Cramer, New Boston; George Savage, Fountain Green; R. Dillworth, Vermont; Susie M. Johnson, Springfield; J. Kuikendall, Farmington; Jacob Booth, Maguoin; N. Z. Potter, Yates City; Mrs. J. Way, Mrs. Tuttle Anawan; Milton Weber, Prairie Center; E. B. Smith, Princeville; C. A. Fox, Lawn Ridge; Samuel Freeman, Abington; A. Mofarlane, John S. Clark, Geneseo; T. Parsons, Oneida; Mrs. A. K. Nichols, Lucinda Rose, Avon; Pauline Pillsbury, Andorer: Alexander, Andraws, Elen. Minutes of former meeting read and approved. Mrs. A. K. Nickols, Lucinda Rose, Avon; Pauline Pillsbury, Andover; Alexander Andrews, Elenwood; H. G. Hardin, H. H. Roberts, Monmouth; John Foy, Prophetstown; V. Nation, Wataga;

John Humphrey, Red Oak Grove.

Delegates from Lyceums.—Chauncey Elwood, H.
A. Jones, Sycamore: Ira Porter, Mrs. Lou H.
Kimball, Mrs. S. C. Dickinson, Chicago.
On motion a Business Committee of five was appointed, consisting of Dr. E. C. Dunn, Mrs. Robinson, Ira Porter, E. S. Holbrook, H. A.

On motion: Resolved, That each society represented in this Convention be requested to report the progress of Spiritualism in its immediate vi-

On motion, Mrs. A. H. Robinson was appointed Assistant Secretary to sign the return tickets on the C. B. and Q. R. R. for the members in attendance. Singing by the choir.

Adjourned till 8 o'clock P. M.

FRIDAY EVENING Convention met at eight o'clock, pursuant to adjournment. W. F. Jamieson was appointed reporter for the Convention. Business Committee reported order of business for the following day, which was adopted. Adjourned to meet Saturday morning at nine and one-half o'clock.

SATURDAY MORNING. Convention met pursuant to adjournment, S. S. Jones presiding. Mrs. L. H. Kimball was chosen General Assistant Secretary to the Convention. Reports of the progress of Spiritualism were recelved from the following plac

Yates City.-Number of Spiritualists, twentyfive; no organization. Occasional meetings; have good test and healing mediums. Farmington.-Thirty Spiritualists. Not organ-

Galesburg.—Twenty five Spiritualists; organized. Audiences number from four to six hun-Princeton .- Twenty families who are Spiritual-

Abington .- Four Spiritualists.

Red Oak Grove.-Twenty-five Spiritualists. No organization,
Peru and LaSalle.—Spiritualists united with

those not Spiritualists under the name of reformers. About one hundred and fifty Spiritualists in each place.

Lawn Ridge.-Four Spiritualists. No organiza-

tion,

Navana—Twenty-two Spiritualists and fifty sympathizers.

Rockford.—Organized October, 1865; number at

time of organizing, twenty-five; present number one hundred and five; audience numbers from eight hundred to one thousand. Connected with the Society is a Ladies' Benevolent Association to aid the worthy poor.

New Boston.—Fifty Spiritualists, members of the Society organized April, 1866. Home Society connected with the organization; audiences range from two hundred to five hundred.

St. Charles.—Religio-Philosophical Society; number of members one hundred and fifty-seven. Grants letters of fellowship to lecturers, enabling them to perform the marriage ceremony. Own in common with the Universalists a fine stone meeting house. Depend upon itinerant lecturers to supply the desk; have heretofore held annual festivals which have been largely attended by Spir-itualists from the North-Western States, and thereby contributed largely to the promulgation of the principles and the clucidation of the philosonly of spiritual intercourse. At these meetings rights of mediums fully vindicated. The names of the present officers are S. S. Jones, President; S. H. Foss, Vice President; A. V. Sill, Secretary.

Fountain Green.—Spiritualism prosperous, Genesco.—Seventy-eight Spiritualists; Society organized June, 1867; number of members thirty-

Kratsburg.-Fifty Spiritualists. Rock Island.—Spiritualists prosperous.
Chicago.—Thousands of Spiritualists. Are not

united as desirable. Lyceums.—Sycamore Lyceum organized July, 1867; seventy-five members; average attendance of visitors about seventy-five. Opposition by the Methodist and Congregationalist ministers at a white heat; Universalists generally friendly; success of Lyceum a fixed fact. Conductor, J. O. Barrett; Asst. Conductor, H. A. Jones; Guardian of Groups, Mrs. Horatio James; Secretary, Sarah D. Jones; Chief Guard, Chauncy Elwood. Genesco.—Lyceum organized April, 1866; average attendance of members thirty-five; whole

number seventy-flve. Havana.—Average attendance sixty members. J. F. Copple, Conductor; Mrs. E. J. Shaw, Guardian. The Lyceum owns an organ, and also a library containing one hundred and eighty volumes. We command the attention, if we do not the respect of the churches.

Kratsburg.—Our Lyceum has over sixty memers. We are doing very well. Rockford.—Lyceum organized in 1865, number of members at time of organization, thirty; present number over one hundred besides officers and leaders. Conductor, E. C. Dunn; Assistant Conductor, H. H. Waldo; Guardian, Mrs. M. Rock-wood; Assistant Guardian, Mrs. P. Jones; Li-

brarian, George Waxham; Secretary and Treas-urer, A. J. Monlard. Chicago.—Lyceum organized Feb., 1866; present number of members, besides officers and leaders, one hundred and seventy-five. Conductor, S. J.

Avery; Assistant Conductor, F. L. Wadsworth; Guardian of Groups, Mrs. C. A. Dye. Own good library, and about one thousand dollars worth of

property, including a fine piano.

A delegate inquired the cause of the trouble at Chicago. He wished to know the rock on which the Chicago Spiritualists split.

Mr. Peters thought it was because they wanted speakers from abroad, instead of cultivating the stalent at home.

Mr. Jamieson thought it was owing principally to a lack of toleration for one another's opinions.

They had lost sight of the liberal principles and could not agree to disagree.

Mr. Ira Porter believed the cause of the inhar-

mony at Chicago was owing chiefly to a want of aim—a lack of some definite object or purpose.

L. S. McCoy offered a preamble and resolution in reference to Orthodox usurpation, which were referred to the Committee on business.

W. F. Jamieson offered the following preamble

w. 2. Same and more the following presents and resolution:

Whereas, Our Republican form of Government is the best known to the world, nevertheless we are fully aware that its principles have only the most limited application. They have existed in theory unsupported by practice.

Unchallenged, slavery has occupied the land in the name of Liberty. The declaration, that "all men are created equal," has been shunned, and in legislation for women, studiously ignored.

With the view of relieving this fundamental statement of human liberty from the charge of being a practical lie, and not less to affirm an abstract natural right, which is above all mere distinction of sex and color, and knows no aristocracy save that of intelligence and virtue, in addiracy save that of intelligence and virtue, in addiracy save that of intelligence and virtue, in andi-tion to the universal franchise just secured to colored men by national legislation, we would recommend such a modification of our State Constitution as will admit woman, equally with man, to all the privileges of the Elective Fran-

In direct ratio with the enlargement of woman's sphere, man has ever been elevated, society evolved, and government prospered.

Monarchies have conceded her fitness to rule, but Republics, thus far, have endeavored to frame perfect statues without her aid. They have allowed her intuitive nature no political representation, hence ours is but the material half of a true government, lacking soul and inspiration. An idle spectator, she is compelled to see public affairs controlled, generally, by men of low instincts and vile habits, with no power to escape the effects of their decisions. Taxed, without representation, denied admission to many departments of education, and to the more lu-crative employments, deprived of the guardianship of her children, her position is, in a very great degree, one of slavery—her grievances, far greater than those our revolutionary successors so bravely fought to repel.

In these respects our boasted equality is an un-

mixed usurpation. Until woman shall attain equal power with man, in all the relations of life, it is as impossible for us to arrive at the symetrical proportions of a real democracy, as it is for a part to comprehend the whole. On the cona part to comprehent the whole. On the con-trary, when she is advanced to the full enjoy-ment of common rights, then will the political at-mosphere be so purified of existing corruptions, that persons of exalted moral sentiments will be

honored by election to office, therefore,

Resolved, That the enslavement of woman is
the worst form of slavery; that the salvation of the elevation of woman can be secured only through the recognition of her equal legal, political, religious and social privileges with man.

Mr. Jamieson stated that the preamble was from an address to the people of the state of Illinois, by Mrs. H. F. M. Brown, and others.

On motion for its adoption, Judge E. S. Holbrook said he was opposed to the resolution; that he was opposed to the resolution; that he was opposed to the offering of it. Did not think it should be considered by the convention. He thought we might find the thousand. tion. He thought we might find ten thousand errors, but should we drag them in to be considered by such a convention? Must we submit because this is a woman question? We ought not to turn one side from the cause of Spiritualism to advocate Woman's Rights and other burdensome matters of reform, such as the eight hour movement, cooperative and social science. When I came to the convention I expected Spiritualism, and not politics would be discussed. A new lecand not politics would be discussed. A new lecturer wants to lug in some new hobby through which to blow his horn. Spiritualism has been hobbled almost to death; you can see what the matter has been at Chicago, and the great cause of division there among Spiritualists. Had they advocated Spiritualism and let the hobbies gone, they would have been prosperous.

E. S. Roberts made a few remarks in favor of the resolution. All that was asked was that women have their rights, to secure which, it is

women have their rights, to secure which, it is

ers. About one hundred and fifty Spiritualists in each place.

Aurora.—One hundred Spiritualists. Most of them united with the Universalist church, still Spiritualists in belief.

Oneida.—Forty Spiritualists; no organization. Nearly all of them united last spring with the Universalist church.

Sycamore.—Organized a little over a year. Spiritualists twenty; supporters seventy-five.

Cambridge.—Spiritualists thirty. Organized in July, 1806.

MaQuoin.—Fifty Spiritualists.

Yermont.—Largest audiences in the place. Two circles each week; one called the Old Folks and the other the Young Folks' circle.

Anawan and Mineral Townships.—Sixteen or eighteen Spiritualists.

Princeville.—Ten or twelve Spiritualists. No organization.

Lawn Ridge.—Four Spiritualists. No organization.

Lawn Ridge.—Four Spiritualists. of subsistence for the preservation of the physical nature of woman intact, your talk is vain. A book will not extinguish the evil we all so much deplore in society.

Mrs. S. C. Dickinson believed it necessary for

women to co-operate and stand for their rights.
Why, men cannot do without us! (Laughter and applause.) They never will do without us. We have made them what they now are. (Laughter.) with not voice enough to be heard in an audience owing to their cramped condition. I desire to vote, and I hope the time will come when I will vote; for I want to elevate my sister and my

A lady said: I do demand the right to raise wo man where the Creator designed that she should stand. I claim the right to stand in all conditions by the side of husband. I want the privilege of helping to make the laws.

helping to make the laws.

Dr. S. Underbill: It is well that this question should come up here. Mary Walstoncraft wrote, away back in the days of my childhood, "Woman's Rights." Said she, "Say if you please they have no man's Rights." Said she, "Say if you please that women have no rights, and they have no duties; for duties follow the profession of rights."

"Away with all the side issues!" But this is not a side issue. At our first State Convention Parker Pillsbury came into the hall, and in consequence of some remarks I made, he gave us a splendid speech on Woman's Rights. Some of the women we are told do not want to vote. Poor souls! only see how they can be crushed. As to the intellect of woman, some of them are some-

what prominent. Queen Victoria is somewhat prominent. (Laughter.)

Mrs. Julius Way: I stand before this audience as a caged bird, unable to speak without a faltering voice, because I have not been educated.

Born in a church, incarcerated there, crushed and enged in spirit. Give us our rights, and we will caged in spirit. Give us our rights, aim we will not not neglect our maternal duties. We will not go out of our natural sphere for which the God of Nature has adapted us. We can, by obtaining freedom, raise up more intelligent specimens of mankind. So help us, Almighty God, as we help

ourselves.
Dr. E. C. Dunn, said he had intended to keep silent on this woman question, for he thought the ladies were strong enough to speak for themselves. I will say a few words against the lution in order that I may speak in favor of a few words against the reso have been in favor of giving persons the rights that they will use. I want to know if the ladies want rights. (Voices of several ladies:

o."). I want to see people use their rights.
Dr. H. P. Fairfield: I am surprised that Dr Dunn should go against the question, in order to get right. Men and women are of the same blood. A physician can tell no difference between the bone of a woman and that of a man, Men and women are equal. I go for universal franchise.

B. S. Jones: Our platform is a broad and free one. In reference to the propriety of introducing this resolution in this Convention, I would say that it is a great leading question before the peo-ple. It seems to me that the time has come when our sisters are quite as well able to vote as are our colored brethren. Then, why not extend the elective franchise to our sisters as well as to them? It is the duty of Spiritualists to give expression upon this question. Old Orthodoxy will be the last to adopt these reforms. Let us ex-

press ourselves just as we feel. Convention adjourned to meet at half past one

o'clock.

Radical Peace Meeting at Abington, Pa.

On Sunday afternoon, 25th ult., a large meeting was held in the Friends' Meeting House. Dr. Henry T. Child—an active Spiritualist in Philadelphia—opened the meeting as clerk. He read letters from France and New England, and delivered a stirring address for true peace principles, for the divine in humanity, and for free and spiritual thought and action. Lucretis Mott followed, sarnestly endorsing the movement, and showing how popular these principles might be-

come, and would eventually succeed. Alfred H. Love appealed to professing Christendom to live up to profession. He proved that the working man was called upon to do the fighting, suffer the torture and pay the war tax. Disarmament and arbitration he declared should by this time extend over the world. He demanded purity, justice and love as pure, radical agressive peace agents. We must make more sacrifices for our principles. James Mott, one of the venerable workers for the slave, took atrong ground for the education of children. He held to the fullest practice of peace principles—that they were the safest cheapent and surest. Rachel Wilson Townsend showed how the Friends succeeded with arbitration, and and surest. Rachel Wilson Townsend showed how the Friends succeeded with arbitration, and spoke fully on the subject. Albert B. Smolinkar, for eighteen years a Catholic priest in Austria, felt that a new era was opening; that sectarianism must give way, and that the Pope's time had come. He said his mission called him to stay here but a little longer, and then go to the Pope and his Bishops and demand the change to suit the times. They must stop their intolerance! M. A. Day, a Methodist minister, was glad to be among the Quakers, for he endorsed this movement and should preach peace forever. He made among the Quakers, for he entorsed this move-ment and should preach peace forever. He made a very touching address, uniting all in plain, sim-ple, spiritual work. Other friends spoke, and the meeting proved highly successful. On the 22d of September the same society will meet in Germantown, Pa., in the Friends' Meet-ing House, at 3 o'clock P. M.

Philadelphia, Bept. 10, 1867.

CONSTITUTION AND BY-LAWS OF THE RELIGIOUS SOCIETY OF PROGRESSIVE SPIRITUALISTS. Springfield, O., July 14, 1867.

CHARTER,

At a meeting held in 'the city of Springfield, Ohio, 14th day of July, 1867, by a number of persons desirous to spread the cause of Spiritualism, and for that purpose to form themselves into a Religious Society, and to be incorporated as such under the laws of the State of Ohio, Reuben Miller was duly elected President of the meeting, and George W. Dalle was appointed Secretary. Whereupon the President stated the object of the meet-ing to be the organization of a religious Society of Spiritualists, for the purpose of incorporation under the laws of Ohio.

Resolved, That we who are now assembled, being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of unfolding and elevating the minds of humanity to a due appreciation of the attributes of Deity, as manifested through mother Nature, the better to brotherhood, units ourselves into a society by the name and style of the Religious Society of Progressive Spiritualists, and direct the officers of this meeting to have our Society incorporated as such under the laws of Ohio.

Whereupon a Constitution and Articles of Association for the Religious Society of Progressive Spiritualists were unanimously adopted, and the following officers, agreeably to said Constitution, were duly elected to serve one year, to wit:

DR. WM. ROSE, President, L. A. WRIGHT, Vice President, GEO. W. DALIE, Secretary, WM. RIDENOUR, Treasurer, WM. W. LEWIS, JOSEPH SHINKLE, Trustees, GEO. W. DALIE,
MRS. SARAH LEWIS,
EVA RIDENOUR, Collectors. ELIZABETH DALIE, JAMES LUDLOW, Janitor,

It was unanimously resolved that all those pernos who have signed, and will sign, the Consti-tution and Articles of Association, shall be taken and considered as members of this Religious So-ciety of Progressive Spiritualists. It was then re-solved that the Constitution and Articles of Asso-ciation be printed and published, in pamphlet form, for the use of the members and the public. form, for the use of the members, and the public. The newly elected officers of the said Society were then inducted into office, and the Society was ful-

organized.
On motion, the meeting adjourned.
DR. WILLIAM Rose, President. GEORGE W. DALIE, Secretary.

Declaration.

We, the undersigned, being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of unfolding and elevating the minds of humanity to a due appreciation of the attributes of Delty, as manifested through Mother Nature, the better to enable them to appreciate a common paternity and brotherhood, unite ourselves into a society by the name and the of the Religious Society of Programming style of the Religious Society of Progressive Spiritualists.

OFFICERS AND THEIR DUTIES.

And for the better execution of the will of said society, it is provided that it shall, each and every year, on the first Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Secretary, Treasurer, Collector, Janitor, and three Trustees, which last shall be styled the Trustees of the Religious Society of Progressive Spiritualists. The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, especially the following, to wit:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society, or Executive Board, if present, and act as the General Corresponding Secretary, or Financial Agent of the Society.

It shall be the duty of the Vice President to perform all duties of the President in his absence. It shall be the duty of the Secretary to keep ac curate minutes of the duties of the Society and Executive Board, and such duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all monies belonging to the Society, and keep an accurate account thereof, and if it shall be from the Collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or executive Board.

It shall be the duty of the Collector to collect all monies subscribed or contributed, and pay the same over to the Treasurer immediately—taking

It shall be the duty of the Janitor to take charge of the hall, or meeting house, and perform all such duties as are incident to such office in other bodies, and act as the general messenger of

the Society.

It shall be the duty of the Trustees to perform all such duties, as the law under which this Society is organized, requires.

VACANCIES-HOW FILLED.

In case a vacancy in any office shall occur, by any resignation or removal, or any way, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing meeting; and any office may be filled pro tempore during the temporary absence of the regular incumbent.

CIRCLES AND LEADERS.

It shall be the duty of the President, with the advice and consent of members, to appoint Leaders of Circles from time to time, as such Circles ers of Circles from time to time, as such Circles may be formed, to keep good order and regulations, and thus elevate and advance the cause of the Association, and it shall be the duty of said Leader to keep a book of records of the sick and afflicted among members, and report the same as they occur, to the Society.

THE EXECUTIVE BOARD AND THEIR DUTIES. The President, Vice President, Secretary, Treas nrer. Collector, and Trustees shall form an Executive Board, and a majority of them may transact business in the name of, and on behalf of the

Society, but subject to its approval.
The Executive Board shall report all their do-The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever, by a vote of the Society, in a business like manner, which report, when approved by the Society, the Secretary shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers certificates, which shall endue them with fellowship as "Ministers of the Consol and are re-

them with fellowship as "Ministers of the Gospel"—such Ministers of the Gospel, as are re-ferred to in the Statute law, under which this Society is organized—and authorize such Lecturers. in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form:

FORM OF URRYINGALE.

To all whem it may concern:

Knoy ye, that the Religione Society of

Progressive Spiritualists, reposing confidence in our
as a Public Lecturer, do hereby grant this Certificate of Fellowship, and recognize
as a regular Mi, later of the
Gospel, and as such authorize
riage in accordance with law.

Given under our hands, at Springdeld, this day of

A. D. 18

President, FORM OF CERTIFICATE.

President, Vice President, Recretary, Treasurer, Trustee,

Executive Board of the Religious Society of Progressive Spiritualists. MEMBERSHIP.

We hold these truths to be self-evident, that we

are the children of a common parent, who, through the kind care of Mother Nature, and the through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest (or least developed,) as well as the highest of his children, in his loving embrace, and provide impartially for their every want, and is continually bringing them to appreciate his unfailing love for all. Therefore, it is the duty of this Society to receive all who avow a belief that departed spirits can and do communicate with mortals, and desire to unite herewith by subscribing to these articles, each individual alone being ing to these articles, each individual alone being responsible for views entertained, or uttered, or acts performed, or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of the Society ever be suspended or expelled from membership except for a refusal to acknowledge that departed spirits can and do communicate with mortals, which disbellef shall be considered a relinquishment of membership. As all things in Nature are subject to change, so is the mind of man subject to change; and what appears to be Truth and Right to day, may appear otherwise to morrow. For these reasons any one becoming a member of this Society is at liberty, at any time, to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Secretary, without imputation for so doing.

That man is a progressive being, and at all

times acts in accordance with the internal forces of his own being and external surroundings; therefore it becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties, and enlighten the minds of hu-manity, and especially the "down trodden" and oppressed. The most highly developed of earth are intermediate between those angelic beings of expanded and sweeping intellects, (who long since passed away from earth and now inhabit the Summer-Land of the higher life,) and the lower races of humanity who occupy the rudimental places of this sphere of existence, and that as the angelic world tender their kindest offers to do for our enfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving to our brothers and sisters of every grade of life for their enfoldment in health, comfort, wisdom, and happiness. That to err is human, and that no man liveth and sinneth not; therefore it is the duty of man to encourage his fellow man in well doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF TRANSACTING BUSINESS. A majority of the members present at all regularly called meetings of this Society, when it does not contraveno these articles, shall govern. FINANCE.

All monies required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised by free donations, volun-tary subscriptions, and rents and profits, or sale of property owned by the Society, but never by taxation of its members.

LEGISLATIVE POWERS. The Society may, from time to time, adont such By Laws at meetings duly called for that pur-pose, as shall be deemed expedient, provided they do not in any manner conflict with the true interests and meaning of these articles, or the laws of the country.

AMENDMENTS OF THE ARTICLES OF

AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present, at a meeting called therefor, by a notice thereof in writing, being posted ten days previous thereto in the city of in three public places, one of which shall be on the door of the places where good meeting about the below of the places where good meeting about the below of the places where such meeting shall be held, set-ting forth the proposed amendments, provided such amendments shall have been submitted in writing at a regularly called meeting of the Society, at least ten days before being acted on. And pro-vided further, that such amendments shall in no-wise infringe upon the largest and broadest inwise infringe upon the largest and broadest in terpretation of these articles, in favor of individ-ual rights, freedom of action, thoughts and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspen-sion, or expulsion, except for a disbelief that de-parted spirits can and do communicate with mortals, nor anywise to restrict or hinder any person from uniting with, or withdrawing from, this Society in the manner herein provided.

BY-LAWS.

That any one who offers a resolution or suggestion to this Society, shall make the same in writing that it may be acted upon, and properly recorded in the books of this Society.

That the Executive Board meet in a retired place, on the first Sunday of each month, at 3 o'clock precisely. That the treasurer then make an exhibit of his receipts and disbursements of money, and state balance in his possession sub-ject to the order of the President of the Executive Board.

That in all public meetings of this Society for which Lecturers have been engaged, the presid-ing officer be the only member of our Society permitted to make remarks, (until after the Le has finished his or her discourse,) and not then unless expressly desired to do so.

That no person shall ever be accepted or recommended as a Public Lecturer, or Minister of the Gospel, by this Society, until a most thorough knowledge of the party be obtained, and their abilities carefully tested. The President and Secretary, in conjunction, be empowered to make the necessary inquiries.

To the Spiritualists of Ohio.

The Spiritualists of Ohio met at Cleveland, September 5th, 1867, and adopted the following Constitution:

PREAMBLE. We, the Spiritualists of Ohio, be lieving that life, liberty and the pursuit of happiness are the inherent rights of every human being; that the harmonious development of man's physi cal, intellectual and religious nature is the foundation of his present and future happiness; that Spiritualism presents the highest, purest and most complete system of religion and philosophy the world has ever received, and desirous of disseminating a knowledge of the same, hereby associate ourselves together under the following

Article 1.-This Association shall be known as the OHIO STATE ASSOCIATION OF SPIRITUAL-

Art. 2.—The officers of this Association shall consist of a President, Vice President, Recording and Corresponding Secretary, a Treasurer, and a Committee of two, who with the other officers shall constitute an Executive Board of Trustees. All officers to be elected annually.

Art. 3—The Executive Board of Trustees, as

constituted in Article Two, are hereby authorized and empowered to receive, hold and convey all moneys or property which may come into possession of this Association.

Art. 4.—The Executive Board of Trustees may

make such rules or by-laws for their own govern-ment as they may deem necessary and proper. Art. 5 —The President shall preside at all meetart, b — The President shart preside a tri theories ings of the Association, preserve order, promote the general interests of the organization, and in its government and proceedings shall be guided by the rules of legislative bodies. In the absence of the President, the Vice President shall discharge his duties.

Art. 6.—The Corresponding Secretary shall con-

duct the correspondence of the Association, initi-ate and maintain a fraternal correspondence with make an annual report to the Associaton.

Art. 7.—The Recording Secretary shall make and keep a permanent record of all the doings

and transactions of the Association and Executive Board of Trustees. Art. 8.—The Treasurer shall receive and pay out

of the Recording Secretary, countersigned by the President.

Art. 9.—This Association shall meet at least

once in each year, at the call of the Executive Board through its Secretary, at such time and

Board through its Secretary, at such time and place as they may select.

Art. 10.—All moneys shall be raised by voluntary donations or subscriptions.

Art. 11.—It shall be the duty of the officers of this Associations to promote, in every reasonable way, local organizations in every section of the State, and for this purpose they may employ and send out one or more suitable persons as missionary laborers, requiring them to report to the Association an account of their labors, at such times as the Board may require.

Art. 12.—This Constitution may be changed or amended by a two thirds majority of the Associations.

amended by a two-thirds majority of the Associ-

ation.

The following officers were elected.

President-Wm. Rose, M. D., Springfield. Vice President-Mrs. S. M. Tompson, Cleveland. Recording Secretary-Hudson Tuttle, Berlin Corresponding Secretary-Emma Tuttle, Berlin

Committee-A. B. Pratt, Cincinnati; A. B. French, Clyde. It was decided by the Executive Board, to hold the first annual convention at Clyde, Ohio, Friday, Saturday and Sunday, Nov. 8th, 9th and 10th,

Treasurer-D. U. Pratt, Cleveland,

The friends of that place promise to entertain all delegates free, and to accommodate, as far as possible, all other visitors. All who feel an interest in any or all the reforms of the day, are invited to meet with us. The lecturers of the State are especially invited.

The rule of representation for local societies adopted by the Board, is that each society be altered.

lowed two delegates and one for each fractional fifty members. Each Lyceum is allowed two delegates.

It is the design of the Board to place one or more missionaries in the field, as soon after the convention as possible, to lecture, organize local Societies and Lyceums, distribute books, papers,

Matters of great and vital consequence are to be considered, and it is hoped every Society in the State will feel it a duty to he represented.*

WM. ROSE, M. D., Pres. HUDSON TUTTLE, Rec. Sec.

* The following form of credential is recommended:

EMMA TUTTLE, Cor. Sec.

A Ten Day's Meeting at Cahoon's Grove, Harwich, Mass., Sept. 9th.

We have just closed a Camp Meeting of ten days, which has been a glorious success. We pitched our tents of Friday A. M. August 30th, and have been enjoying camp life ever since, spending our time in social circles, public meeting, and roving in and around our beautiful grove, which we have enjoyed more than we can mand language to express. Our place of meeting surpasses any other we have ever seen, in the el-igibility of its location, the beauties of its surround-ing scenery, and the facilities for reaching it. Those who have not visited the spot, may get a good idea of its desirableness as a place of summer resort, and for such meetings, by calling at Whipple's—corner of Washington and Temple streets—where they will have the pleasure to see three splendid views taken by him, upon the grounds, during the progress of our meeting. They are exceedingly beautiful as works of art, and cannot fall to interest and please the observer.

The meeting was addressed, at its opening, by Dr. Preshery Clark and ourself, other speakers not having arrived. Several hundreds were present to listen to our addresses, and the occasion was one of great interest to us all, as initiatory to

was one of great interest to us all, as initiatory to a great and glorious movement in favor of our cause in Barnstable county.

On Friday evening, our sister, Mary Albertson, arrived from New Bedford—sent to us, as she felt, and we, too, by the spirit-world—who has labored unwearledly through the meeting, to aid in making it a grand success. Saturday brought other pligrims to the place, and with them our brother, Loring Moody, of Malden, who has been with us part of the time since, and assisted in conducting part of the time since, and assisted in conducting

Great preparations were made for our anticipated meeting on the Sabbath, thousands being expected to attend; but the weather, which was delightful in the evening, giving promise of a heau-tiful Sunday, suddenly changed during the night, and we arose in the morning to greet one of the most severe storms of the season, the rain pour-ing in torrents nearly all day. Per consequence, no public meeting was held during the day, and the time was spent in little social gatherings in the tents. Owing to this unexpected warring of the elements against us, we decided to continue our meeting through the week, under our original our meeting through the Railroad, to which its gen-temanly managers promptly consected. Our temanly managers promptly consented. Our meetings have been, since then, uninterrupted by storms, and the interest in, and numbers attending

them, have daily increased. Soon after our meeting onened, our excellent sister. Taber, of New Bedford, who has been spending a season in this vicinity for the improvement of her health, was impressed to visit us, and has labored unwearledly, and to great acceptance, to promote its interests the past week. Our sister, Clark, of East Harwich, also an excellent medium, was with us most of the time, giving great pleasure to many present by the beautiful inspirations that came through her delicate organism. The numbers who attended through the week reached perhaps a thousand, most of whom seemed de-lighted both with the place and the meeting. But when we rose on Sunday morning-one of the most beautiful of the whole season—all hearts seemed buoyant with hope of a great gathering of the people, and "a season of glorious refreshing" from the spirit world. And, happily, we were not disappointed. The Grove was nicely prepared, at an early hour, for the recopilon of the people, the stand, and several of the tents being beautifully wreathed with green boughs, and bouquets of flowers being tastefully arranged in front of tho

speakers.
At about 10 o'clock, a special train of cars arrived, bringing about seven hundred persons to within three minutes walk of our beautiful sanctuary, and directly the woods were alive with visitants, wending their way to the stand. Some two thousand more came in carriages of every con-ceivable description, till the grounds in every di-rection, for some distance, were literally covered by them, a large number of faithful men being employed to take care of them, so that no accident is known to have occurred during the day. The number at the stand, nearly all of whom listhe number at the stand, nearly all of whom instend attentively to the speakers, was about three thousand. The meeting was addressed during the day, by Dr. Clark, Loring Moody, ourself, and sisters Taber and Albertson, to whom the thousands present gave the most respectful attention till the close of the services, at about 50 clock P. M. Perfect good order prevailed through the whole of our protracted meeting, and especially on Suuday, although not a single police-officer was employed

Capt, Cyrus Cahoon-the owner of our delightful place of worship, with his family, kept his beautiful mansloh open day and night for our ac-commodation, which contributed very much to-success of our meeting. E. N. Winslow, Esq., Superintendent of the C. C. R. R., was very attentive to our wishes, which conduced much to the interests of our meeting.

We must say, and so say all of our friends who-have been with us—this has been the most har-

monious, and, in almost every respect, the best Spiritual meeting ever held within our knowledge. Arrangements are in process of making for holding County meetings semi-annually, which promise great good to our cause in this part of the State. May the angel-world approve of these efforts, and crown them with large success.

Yours for the spread of light, R. THAYEB, Secretary

BE KIND.-How desirable is the presence of one who has ever hanging on his lips, ready for utterance, a word of love! His entrance into any place is like a bright, dancing sunbeam, warming the hearts and reviving the spirits of all.

To Bauner of Light is issued and on sale every Monday Morning preceding date.

BOSTON, BATURDAY, SEPTEMBER 28, 1867.

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LUTHER COLBY..... EDITOR.

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

Review of the Report on Spiritual Phenomena.

It is a matter for regret that the majority of the committee who made the report on Spiritual Phenomena at the late Cleveland Convention, should not have prepared a more elaborate and carefully worded manifesto, after having had a year in which to do their work. On a subject of such magnitude they should have ventured on no sweeping generalizations-involving the reputation of individuals, and invalidating the common sense of thousands of persons equally competent with themselves to form opinions-without fortifying their position by facts from which there could be no appeal.

For example, the assertion that, in physical manifestations, darkness" is a condition assumed and insisted on by tricksters, having no other use than to afford opportunities for deception," certainly needs some qualification in order to be true. We do not believe there was one member of that committee who really meant to say what their language, literally construed, makes them say. The inference which the enemies of Spiritualism will draw from their words is, that they deny to all phenomena, that have taken place in the dark, the character of genuineness-an assertion which every careful investigator, whose experience has been large, will repudiate as a wild and exaggerated statement, involving the innocent with the guitty among mediums, and coolly stigmatizing, by implication, five-sixths of those who believe in the phenomena as dupes and imbeciles.

That many persons having the "mediumistic" faculty, will sometimes resort to imposture, is one of the first disagreeable facts which the philosophical investigator has to encounter. If he has pluck enough and earnestness enough to persevere in his researches, making allowance for this contingent element of deception, giving it a large margin before determining how far the manifestations are mixed, he will arrive at certain conclusions not wholly in accordance with those of the committee. He will see that the sensitiveness of the medium to spiritual impressions does not depend at all upon moral characteristics; that a highly sensitive medium may be morally very weak and defective, just as a gifted musician or mathematician may be. This is a deplorable fact; but one which every intelligent investigator ought to be prepared for, taking his precautions accordingly.

The theory has often been suggested, whether or no the influencing spirit himself does not, for purposes of mischief or confusion, or in carrying out his own operations, often make the medium unconsciously do by trick what, the moment before, may have been done indisputably by some occult agency. The apparent wantonness with which mediums for physical manifestations have been known to deceive, after having given, the moment before, the most incontestable proofs of their mediumship, would seem to lend some color to this surmise.

The unfairness of involving all physical mediums, however, in the suspicion of even occasional deception, will be obvious on reflection. Thousands of our readers might, if their testimony were needed, rise up to offer facts in proof that in this respect the language of the comveys a wrong impression to the world.

We cannot expect clearness of outline in expression, where the thought is vague and undecided. The Report offers no exception to this rule. In its classification of the phenomena, its language is incongruous and unscientific. After dividing the phenomena into the Physical and the Psychological, it defines the former as "relating to all those manifestations which appeal to the senses for approval, the latter to those which employ the brain, as in the trance." &c.

All this is very misty and indefinite. Subject and object are confounded. The physical manifestations are referred to the senses, the psychological to the brain; but to whose senses and whose brain, we are not told. It would seem, however, as if the witness of the manifestations were referred to in the one case, and the medium in the other; and this the writer probably did not mean, or rather he did not himself know precisely what he did mean at the moment. Surely a clear, precise statement was needed here, at the start, if anywhere. If the fountain be muddy, the stream is not likely to run clear. The whole Report gives evidence of similar crudity and haste.

"Certain "impostors" are referred to by the committee as pretending " to do physical impossibilities, claiming that spirits do them, while they

give no proof of what they assert." Now if these "physical impossibilities" are explicable on the assumption of human trick and collusion, the claim of the operators is manifestly of no account; but, if they are inexplicable, the burden of proof that they are not spiritual, lies not on the mediums, but on those who denounce them. Unless we have the gift of seeing spirits, our knowledge of spiritual agency must, to a great extent, be inferential; and it would be asking too much to ask those through whom an inexplicable phenomenon is presented, to prove that it is spiritual! Here, it strikes us, the Report is a little unphilosophical.

Who shall set a limit to the "physically impossible?" We know even less of matter than we do of mind. We know, it is true, something of the accidents, attributes and qualities of matter; but of matter in its essence and substance-whether it is a force, or a vehicle of force; whether, in its last analysis, it does not pass into the domain of spirit, and lose its materiality-we know absolutely nothing. It was the opinion of one of the profoundest thinkers and greatest natural philosophers and metaphysicians of any age, the manysided Leibnitz, that matter, in its last analysis, does become immaterial. We shall not open the question here. The committee believe that disembodied spirits "can do all that embodied spirits can do;" but that they can create or dissolve flowers, &c., they consider incredible. These things are 'physical impossibilities." But why any more physical impossibilities than the spirit-hand, palpable to the touch, and often both visible and tangible, to which so many Spiritualists can testify?

For our own part, while admitting these things | seems stale enough to hear these "old joes" of of woman suffrage for that State.

so to spirits. When we remember that science itself proves to us that even granite and iron are object of their attack. resolvable into invisible, imponderable gases, and that those same gases may by chemistry be resolved back into what we call the matter, from which they were volatilized, (or something akin to it), we are not prepared to pronounce that a phenomenon is "physically impossible" simply because it may conflict with our received notions. We think it more philosophical to keep our minds open to conviction on this as on other points. He must be a bold man who, in this stage of the natupossible. To the late Mr. Faraday it was quite as by spirit chemistry.

The testimony of persons of good sense and sound faculties is entitled to some weight. It does not follow that these persons have been always deceived in the tests they have applied, in similar cases. Says Professor De Morgan, "I shaken. And certainly mediums and speakers feel sure that the decided conviction of all, who when such immense good proceeds from it. Even KNOWS he cannot have seen one."

Now the committee cannot know that others have been deceived, even though they may be fully persuaded that they themselves have been deceived under similar circumstances. When therefore they speak of the "allegations" of those who have been "deceived," they employ a lan-

guage a little too arbitary and assuming. They denounce the Davenports as impostors. Now admitting, for a moment, that the gentlemen country and in Europe, who have patiently, night after night, and day after day, investigated the phenomena produced through the Davenports, ness of the gentlemen of the committee has enothers attending the manifestations with the resolve to apply every possible test, and prepared beforehand by the assertions of those who have claimed to unmask imposture, have been wholly unable to discover.

Here is one extraordinary sentence in the Report, which would almost lead us to suppose that the writer had been studying the lucubrations of the once famous "rain-water doctor:"

"Society seems like the most sensitively attuned harp, the vibrations of one chord thrill all the rest to action, and a discord causes agony to tremble over the whole instrument."

We should think that, after a year's meditation, our friends of the committee might have amended that sentence-somewhat.

But we have no wish to be hard upon the committee, or even to use the weapons which they so liberally place in the hands of one disposed to be critically severe and unpleasant. We do not doubt that their Report will do as much good as it will do harm. It will do harm, (but transient harm only). It will do harm in disaffecting the weak and the wavering, and in putting into the mouths of the enemies of Spiritualism words, the authority for which they will attribute to the selected friends of the cause of Spiritualism itself. Thus Orthodoxy will chuckle, and Conservatism feel it has got a new lease of life.

The report will do good-and much more good than harm we hone—in helping many inexperienced Spiritualists to see that both mediums and spirits are very fallible beings-sometimes weak and wicked, much like mortals generally; that we should always try the spirits, and try the mediums also, never subordinating our own reason and common sense to the dicta whether in mortal flesh or out of it. The propor tion of good and noble spirits out of the flesh is not probably greater than that of those in the flesh.

Many inquirers are too prone to forget that there are hosts of poor, frivolous, undeveloped spirits, shot hourly from this world into the next, and that these carry with them their defects and their evils-all their positive and negative qualities. What wonder that the cheats continue cheats still-at least for a while? We think it not unlikely that the contrary theory-the theory, namely, that spirits do not carry with them into the next world the evils they contracted or developed in this, may have influenced at least one member of the committee in overlooking a solution that might have qualified some of his conclusions in drawing the line between what comes from spiritual and what from purely natural causes.

Progress of Spiritualism.

The evidences of the growth and spread of our heaven-inspired faith are too many and too obvious to require recapitulation from one year to another. But they are gradually assuming a shape that makes them more impressive and convincing than before, with those who have been content to ignore their existence. Belief in the communicating power of disembodied spirits is spreading with visible rapidity. It works its way into churches, societies and families, becomes a new force, both religious and social. When it has come to that point where faith is so strong, and becomes so fixed, that it spurns the hollowness of disputation, it may be taken for granted that the battle is going well for the cause n which it is fought. Experience and the history of man show that nothing can effectually be put in the way of his interior convictions. Argument is needless, however adroit or powerful. Having once fixed his belief, it clings to its object like moss to a rock, and cannot be torn away. So with those who are continually coming into a faith in Spiritualism. The proofs which at first, awakened attention, and then introduced them into the temple where they found the altar set up for them, are secondary now, after they have served their turn, and are put to use only as corroborative forces.

This feature of the popular faith in Spiritualism, viz., its breadth and sympathetic acceptance, is what chiefly calls out our congratulations in Philosophy," and, catching the inspiration of the contemplating the growth of that belief on all sides of us. And in proportion as this faith becomes more and more intuitional, and is more and more an element of the character, do we discover that the assaults on Spiritualism generally become superficial and flippant, of course ceasing has engagements offered him to speak in Cleveto produce the least effect. When the phenomens first attracted public attention and provoked general examination, these persons who still continue their attacks and flings used the same methods they now do; showing that they have made no advancement in their mode of assault, whatever progress Spiritualism may have made. It

are marvellons, and that they ought not to be be- ridicule, which did duty fifteen years ago, worked lieved except after the most rigorous investiga- off now as if they were really fresh and original. tion, we are far from asserting that what may be | To criticise Spiritualism honestly and effectively, physically impossible to man must necessarily be it is quite necessary for its critics to keep up with the progress of public belief and opinion on the

In a work recently published in New York, by the Appletons, entitled "Christianity and its Conflicts, ancient and modern," the Spiritualists of the United States are set down at six millions, three hundred and thirty-three thousand. A convocation of Roman Catholic Bishops at Baltimore, last spring, brought out the estimate, made from the statistics furnished by each bishop from his own diocese, tifat there were above ten millions of Spiritualists in this country, with fifty ral sciences, will place limits to the physically thousand mediums. It likewise appeared that the sum total of Romanists and Protestants in 'impossible" that a table could rise by spiritual the country is not quite nine millions, with fortyforce, as to the committee it is impossible that a five thousand priests. Judge Edmonds estimate, flower can be formed from surrounding elements which we have spoken of before, puts the whole

number at ten or eleven millions. This is remarkable growth, in the face of the ridicule, slander, insults, and falsehoods which Spiritualism has had to encounter. It signifies that faith in this religion, and its dectrines and even though others may have detected imposture philosophy, is so firmly fixed that it cannot be have no acquaintance either with P or Q; but I can have no reason to feel weary in their work, can see both sides of the shield, must be, that it is scoffers have to confess that it has crept into more likely that P has seen a ghost than that Q | their family circles. Not a minister but would be glad to root it out of his congregation. It takes root only to grow. It is a living faith, and therefore it does not languish.

Prices of Food and Fruits.

We do not wonder that the complaint raised against high prices for the commodities of life, as well as for what the present season has provided with such lavishness for the people of the country, is as general as it is. There is the best of reason of the committee have detected those mediums in for it. While we are all in the midst of plenty, we attempts at deception, it by no means follows that discover that a "ring" of speculators in flour and ail the able and intelligent persons, both in this grain, having its connexions all the way from Boston and New York to St. Louis, have conspired to control the market, so as to compel the great consuming public pay as nearly as possible and have arrived at the full conviction that at the prices which they have deliberately deterleast some of those phenomena are inexplicable mined they shall. To further their schemes, they except on the spiritual theory, are the victims of a have assistance from the National Banks, whose trick and a delusion. It is jumping too fast to a loans are freely made to parties in this immense conclusion to suppose that the superior clever- interest. Currency being so available, it is, of course, comparatively easy for forestallers, who abled them to detect a cheat which hundreds of can command it, to use it for promoting their own selfish purposes.

Flour ought to to be down to one-third less than it is, to say the least. What is it that keeps it up, except just this conspiracy of a certain class of men? They alone put it up beyond twerty dollars, last winter, and it was their intention to have sent it to forty dollars, if it had been allowed them.

But California came in opportunely with her generous yield, and forced figures back within reach of those who must have flour or perish. But with the results of the present season, it would be right to expect that flour should be ten dollars a barrel; and it ought to be that, even in the face of a large foreign export demand. There is no reason in this lower world why a people that raises wheat as no other people do on the face of the globe, should in a productive year be driven to pay famine prices, or nearly such, for their flour.

Then in the matter of fruit: in the face of the fact that fruits are so plentiful this year, it has seemed to us that they never were dearer. Take strawberries at from forty to sixty cents per box; huckleberries at fifteen and twenty cents a quart; tomatoes, cucumbers, squashes, onlons, beets, beans, and other vegetables, at fancy prices altogether; and everything else that is fresh in a corresponding ratio. The people are thoroughly tired of this state of things, and unable to understand the meaning of it. If there is any way for them to remedy the fault, they will not be slack in finding it. They feel confident that their day will come eventually; but in reaching it they will have to suffer from many privations which are to be laid at the door of men who deserve instant condemnations.

Ending the Indian War.

A Nebraska paper hits the nail exactly on the head, in saying that "not much is being done in subduing the Indians and preserving the peace but a great deal is done by way of expending money. Not less than a quarter of a million of money is expended every day on the frontier of Nebraska in keeping up the show of war." The same paper suggests that "if a moiety of this sum be expended in building railroads, in aid of immigration, and in assisting the development of Nebraska for one year, it will put a stop to the Indian wars in Nebraska forever, and instead of the desolation that now prevails on the borders, the Government will see, as the fruit of its policy, towns growing up as if by magic, land increasing in value, and the taxable property of the country increasing the resources of the nation." The Philadelphia Press remarks on the same point of extravagrant and needless expenditure in the following strain:

"A few hundred yelping marauders suffice to suspend business, and settlement, and progress of every kind. In a speech delivered by Mr. Covode in the House on the 15th inst., and which is given in our columns elsewhere, it is clearly pointed out that the cheapest solution of this great national difficulty, which comes home directly or indirectly to every manufacturer and shop-keeper in the East, is the prompt construction of the Union Pacific rallroads to the Pacific ocean. As a pain in one finger paralyzes the whole body, so does a check to the frontier thrill through the whole country, though people may not reflect on the cause. A single house in Leavenworth last year sold two millions of dollars' worth of supplies to teams, and the business of the town is considerably above one hundred millions of dollars per annum-all intended for 'the West'-a fact which gives some idea of what the trade on the Plains amounts to."

Ed. S. Wheeler at the National Conrention.

Mr. Wheeler addressed the Convention several times during its four days' sessions. On each occasion the verdict of the audience was universally in his favor. His first effort was made immediately after Mr. S. J. Finney had closed his brilliant speech on the "Character of the Spiritual moment and the theme, he gave utterance to some of the noblest thoughts ever listened to, in a strain of eloquence not often surpassed by any orator. As he closed, the audience spontaneously complimented him with a hearty applause. He land and Philadelphia, for at least a month each. We trust, however, he will return to Massachusetts before many weeks, and resume his missionary labors in behalf of the State Association of Spiritualists.

Both of the Kansas U. S. Senators are in favor

Physical Manifestations In Fitchburg.

Quite a sensation has been created among the good citizens of Fitchburg, Mass. Physical manifestations, similar to those which occurred at Newton Corner a year ago, have taken place recently in the house of one of the most respectable citizens of Fitchburg. The manifestations occur in the presence of the domestic, an unsophisticated Irish girl. The landlord has closely scrutinized the strange proceedings, in company with many of her efforts to enlighten people on the Spiritual his friends and neighbors, and they have not yet Philosophy are effective. She has lectured in been able to detect the cause. The door-bell Portland and the suburban towns. Her address would ring when no mortal touched it. The wires were then separated from the bell, and yet it would ring. At other times the furniture would jump up and move around the room when no one was near it. In the kitchen a like general activity prevailed among the pots and kettles-a large kettle rose up from the sink and floated to the middle of the room and quietly landed on the floor, followed by several other culinary utensils. These manifestations occurred in broad day light and while the parties were watching to detect, if possible, how it was done, as they could not see any visible force take hold of the articles. As none of the party are Spiritualists, or acquainted with the phenomenal phase of Spiritualism, they attribute the cause to electricity, a theory long since exploded. The invisibles will no doubt persevere till they are better understood in that lo-

The Music Hall Meetings.

As the time is rapidly approaching when these meetings are to commence, (Oct. 6th,) it is desirable that those who contemplate attending the course should nurchase their season tickets at once. A strong corns of lecturers have been engaged, and in addition to those already announced... we understand arrangements has been made with Dr. R. T. Hallock, of New York, who will speak in December. Dr. H. is a deep thinker, sound reasoner and firm Spiritualist, whom our has engagements to lecture in Illinois during friends will remember made an excellent speech that month. Her address is care of Capt. W. A. at our State Convention last May, and one at the Whiting, Hampshire, Ill. Secure her services at late National Convention, (which latter we shall print entire in due time.) The services of Prof S. B. Brittan have also been engaged, and he will doing a good work in his locality. His time is lecture in January. Prof. B. is one of the deepest divided judiciously in several towns. He speaks thinkers, tersest writers, and oldest Spiritualists regularly in Monroe Centre the first Sunday in in our ranks.

Truly the managers of these meetings have secured an array of talent that will not fail to be appreciated by the large audiences which will assemble in the Music Hall to listen to these lecturers in behalf of our blessed faith.

We are informed by the management that efforts are being made to secure the services of Mrs. Cora L. V. Daniels, of New Orleans, for April.

The Indian Commissioners.

The Commissioners are at work. They have lection of Indians that the Commission tarried at. Here they found a Congregational Mission School where the young squaws went barefooted and sang missionary hymns!

The Santee chief said that the young men would go out and look at the country that the white man spoke of, and if it was as he said they would move in the Spring. Thus was one of the main objects of the Commission achieved, for these Indians were engaged in the Minnesota massacre and are a continual source of terror to the people of Ne-

From Omaha the Commissioners go on the 11th moon in September, they expect to meet the Cheyennes and other Indians who are on the war-path. The Commission will then go to Fort Harker and try to visit delegations or hold councils with those of all the hostile tribes, and select for them resertection as to render it perfectly safe to go anyselves in fee and protecting them in it from all that they, like the incursions of whites, even, if need be, at the point joice in the hope of a glorious immortality. of the bayonet.

The Picnic at Walden Pond.

The Union Picnic of last Wednesday, Sept. 18. was a success-if a pleasant company, fine grove, beautiful lake, boating, swinging, dancing, good now given others a chance for a "spell" at it. S. speaking, etc., are concomitants to a success. As heretofore, however, just about the hour of starting the unfriendly clouds dropped a shower, which had the effect to considerably lesson the number Lyceum Convention. I have heard from the offiof excursionists; but before the day was over the warm sun shone forth in full glory. Had the weather in the morning been pleasant, one of the

the season would have gathered at Walden Pond. Dr. Gardner, presiding at the speakers' stand, began these exercises by reference to the late report of the Committee on physical manifestations before the National Convention at Cleveland, which subject proved to be the key-note of nearly all the speakers. He was followed with critical and pertinent speeches from Mr. George A. Bacon, a delegate to the Convention, I. P. Greenleaf, Warren, J. H. Bickford, C. Fannie Allyn, and Dr. Gardner.

On submitting to the friends present the question, whether there should be held another picnic at this place some time in October, there was a general response in the affirmative; so let all those interested, and their name is legion, look out for the next and last gathering this autumn at Walden Pond.

Dr. E. C. Dunn Coming East.

We are glad to learn that this eloquent and able speaker is on his way East, and will probably visit New England this fall or winter. His present address is Pan Yan, N. Y. He attended the National Convention at Cleveland, and his speech on the Lyceum question was considered one of the best made on that subject. He is a young man of prepossessing personal appearance, tall and graceful, with a voice rich and full-toned, and speaks right to the point, holding the attention of his audience to the end. He will have as many calls as he can attend to we predict.

For China.

Thomas Hunt, Esq., of Salem, sailed for China via San Francisco, on the 21st. He requested us to state to his numerous correspondents in different parts of the country, that it was impossible for him, under the circamstances, to prescribe for the sick, or even answer the many letters received by him just previous to leaving. Mr. Hunt is a capital medium, and we regret that his mission for the present lies at the antipodes, as we need historvices at home. We wish him, however, a pleasant voyage and a safe return. Mr. Hunt goes out to introduce modern Spiritualism among

Movements of Lecturers and Me-

J. O. Barrett, of Illinois, comes to New England in October, and is engaged to speak before the Spiritualist Society, of Providence, R. I., on the 13th, 20th and 27th of that month. Other Societies East, wishing his services, can address him immediately at Sycamore, Ill.

Mrs. Abby Burnham, of Mass., is on a lecturing tour in Maine where she is cordially received, and is Portland.

Mrs. Laura DeForce Gordon and her husband left Colorado for California, Sept. 18. They go by the way of Boise City, Idaho and Portland, Oregon. She will be welcomed wherever she goes. The liberal feeling which prevails among the people of the Western world, indicates the certainty that her views on the Spiritual Philosophy will receive their earnest attention.

Dean Clark is engaged to speak in Chelsea, Mass., on Sunday, Sept. 29th, and in Braintree, Vt., during October. This able speaker is ready to make engagements for the fall and winter. He can be addressed as above.

Mr. White, on his way home from the Cleveland Convention, visited Northwestern New York, where he heard an address by Lyman C. Howe. In a note to us he says, "Mr. Howe is a fine lecturer. I have listened to his utterances and know. He is doing a good work."

A correspondent informs us that Dr. J. R. Doty, of Prairie du Chien, Wis., has been lecturing in West Beaver Creek, Iowa, with marked success. His clear and logical discourses have awakened not only great interest among the Spiritualists, but outsiders have anxiously listened to the unfoldment of the great truths of Spiritualism.

Mrs. Fannie T. Young is going West this fall. She will leave about the first of October. She once.

Mr. O. P. Kellogg, of East Trumbull, Ohio, is every month; in Andover the second, and in Thompson the third. On Sunday, Sept. 29th, he will lecture in Farmington.

Mrs. H. F. M. Brown will speak in New Boston. Ill., the four Sundays in October. She would like to speak week-day evenings in the vicinity of New Boston.

Susie M. Johnson lectures in Louisville, Ky., during October, and Geneseo, Ill., in November.

The Eddy Mediums, of Vermont, start the first of October on a Western tour for the purpose of holding public scances for the manifestation of journeyed as far as Fort Sully. All along the the physical phase of the spiritual phenomena. route they held councils with the Indians, giving | The Western people are auxiously looking for them presents of tobacco, cloth, blankets, sugar these excellent mediums. Their route will be and pork. The Omalia agency was the first col- along the New York Central Railroad, shore line, and Michigan Southern to Chicago, thence to Iowa. Persons wishing to communicate with them should address their agent, J. W. Cadwell, Springfield, Mass.

Chelses.

The opening lecture before the Spiritualist Association at Tremont Hall, was delivered by Miss E. H. Fuller, of Maine, on the first Sunday afternoon of this month. She lectured Sunday, Sept. 8th, and on Sunday 15th, finished her engagement here. This lady is a first class medium, possessing a fine physique, which gives her great to Julesburg, thence to Laramie, where, at the full strength and power. She is an excellent healing medium. Her lectures were well received; she has made a very favorable impression upon the Chelsea people, and her easy and lady-like manners have won for her many friends. May she ever prosper wherever she goes upon her good vations and afford them such guarantees of pro- and glorious mission, carrying peace and goodwill to all, "opening the shutters and letting in where on the Plains. The Commission seem to more light" to the benighted, showing them be in favor of giving the Indians a tract to them- "Dawning of hope and glimmerings of day," so annetla c

> A new set of officers have been appointed for the Children's Lyceum, which is now in a very flourishing condition. The former officers have done their work with a good heart and will, they have borne their share of the burden, and have

Lyceum Convention.

I am still in favor of having a New England cers of some of the Lyceums, and they express themselves strongly in favor of it. I should be pleased to hear from others who are interested, as largest, as well as one of the very best, Picnics of early as possible, so (if a Convention seems to be what we all want,) as to issue a call ere long. Those who see fit to communicate with me on the subject will please state their views fully in reference to the matter, and the time and place that they consider the most suitable for holding the Convention. I would say that Bro. Fuller, of the Worcester Lyceum, says in a letter to me, that the Worcester people would be pleased to have it there if desired, or would be equally willing to go M. V. Lincoln; a finely delivered recitation by anywhere else if the majority thought best. We Master Doolittle, of the Charlestown Progressive shall hardly be able to have it much before the Lyceum, Mrs. Susie A. Willis, Lizzie Doten, Mr. middle of October now. Come, friends of the Lyceum, let us take hold of the work in earnest, Our cause is a worthy one, and we will make the A. E. CARPENTER. world respect it.

Putnam, Conn., Sept. 3, 1867.

Healing and Test Medium.

We cordially recommend to our friends and the public, as a very reliable test and healing medium, Mrs. Wyman, whose office is located at 20 Boylston

We intended to commence in our last issue the publication of the official proceedings of the Fourth National Convention of Spiritualists, and so stated. The reason of the postponement until next week was in consequence of the non-arrival of Mr. Finney's speech.

The BANNER OF LIGHT is now popular even among unbelievers in Spiritualism. They say its essays are redolent of profound thought; its children's department the chef d' œuvre of that class of literature; its spirit messages "curious" and wonderful," to say the least; its editorials on the great questions of the day, excellent. This is because we are favored by the best talent in the country.

THE MERCANTILE LIBRARY COURSE OF LECrures will commence in Music Hall in this city, on Wednesday evening, Oct. 2. Dr. Isaac I. Hayes delivers the opening lecture. Among those engaged for the course we notice the names of Rev. A. A. Willetts, Rev. Rowland Connor, Hon. J. W. Patterson, Rev. E. H. Chapin, Henry Vincent, Esq., Horace Greeley, J. B. Gough and Rev., Geo. H. Hepworth, all men of brilliant intellects.

Ristori has returned to this country, and is playing an engagement in New York.

ALL SORTS OF PARAGRAPHS.

CORRECTION.—The poem sung at the recent camp-meeting of Spiritualists at Malden, was written by and presented to the meeting by Mrs. S. S. Lovejoy, of Stoneham, an impressional medium, and not by Mrs. S. S. Johnson, as inadvertently stated by our reporter.

The Levee held at Machinists' Hall, in Charlestown, for the benefit of the Children's Lyceum, of which Dr. York is conductor, was so successful and agreeable that it will be repeated on Wednesday evening, 25th, in the same hall. Dr. York tenders thanks to the friends in Concord and vicinity who contributed so liberally to aid the Lycoum at their picnic on the 11th, at Walden Grove.

The August number of the London Spiritual Magazine arrived at this office Sept. 14.

Lord Brougham was ninety years old on the 19th inst. He is a believer in Spiritualism, we understand. Unlike Faraday, he has his lamp trimmed and burning, ready to light him on his way when he arrives in spirit-land.

Two beings, an outer and an inner life; One is made up of hard and crusty facts, Of circumstances, shifts and policies: The other is a silent consciousness, That, like to water darkened under ice, Or flowers or green grass hid by rustling leaves, Though all unseen, its still vitality
Forever keepeth in my secret soul.
This last I trust to with a trembling hope, Leaving the seen for the invisible:

Its promptings following will I do no wrong, Nor counsel evil that a good may come.

Our friends in St. Louis, Mo., are again actively at work. The meetings are held regularly every Sunday, and the Lyceum is in a very prosperous condition. Susie M. Johnson has been lecturing there during this month. Hudson Tuttle follows, for the month of October.

An exteemed correspondent writes us from New York, bespeaking the confidence of Spiritualists and investigators for Mrs. Myers, clairvoyant and test medium, 734 Second Avenue. He has had large experience with mediums, and regards this lady as a most remarkable one for tests, and on the business plane. She is a most estimable woman, and deserves to share in all good "influences" that her friends can bring to her aid. (See Mrs. M.'s advertisement.)

Sir Frederick W. Bruce, the distinguished English statesman and diplomat, (and the last British minister to Washington,) died very suddenly so convenient for us, even Spiritualists and raat the Tremont House ia this city early on Thursday morning, Sept. 19.

Carlotta recently had an interview with the Duke d'Aumale, her uncle, and the Prince de Joinville. She recognized them and conversed some time, but took leave of them with coldness because they would not mention Mexico.

European despatches record a meeting of bishops at Lambeth, England, at which a number of Episcopal clergymen of the United States were

who, by the way, has lately become developed as of them say, which befel us by the sinful act of a Mesmeric Clairvoyant, have recently changed Adam and Eve. Our Shaker brethren (one of their office and residence to No. 30 Chapman street, the best and purest sects of Christians) with a near Washington street, Boston, where they will few others who are not community Shakers, hebe happy to meet their friends and all who are in- lieve the depravity and sinfulness of our nature terested in "The Gospel of to-day." The Dr. is is most marked by manifestations in that relanow ready to lecture whenever called upon, and | tion of the sexes, which was the sin of Adam and has a most excellent list of subjects.

The Chills and Fever seem to have set in un usually early this season, in the West, and in all miasmatic sections of the country. We therefore, take pleasure in calling the attention of the reader to the many cures of those diseases by Mrs. Spence's Positive and Negative Powders, reported by Prof. Spence, in another column of the BANNER. This we do the more readily, as the original letters have all been submitted to our examination, and we are satisfied of their au-

A family in New Orleans recently purchased a Yankee washing-machine, with which they were pect it to prevail. It may do for a few who have well pleased; but not so the colored servant, for inherited defective systems, for others who have inherited defective systems, for others who have mon awkwardness displayed in using it. Finally, taking medicine, or been injured by disease, or the servant found herself too delicate in health to do the washing. Another was hired to do it, and 'Bridget,' for such was the name given the machine, was exhibited to her, and its use practically demonstrated. She, however, also looked on it with suspicion and dislike. "Dat was no way to do. White folks gettin' smart! Bime by dey'll have no use for niggers! De ole way's de bess. If I'm gwine to do de washing, I's gwine to do it de ole way." So she went on in the old way.

THE INVENTOR OF STEREOTYPING.-William Ged, the inventor of stereotyping, was a jeweler in Edinburgh, and in prosperous circumstances. In an unlucky hour he disclosed his discovery, and according to Dr. Charles Rogers, a recent Scotch author, "the trade, deeming their craft in danger, formed a combination for his destruction. Master printers, journeymen and apprentices worked against him as a common enemy; they assailed him with insult; they loaded him with sexes, and this proves that nature is better and invectives; they reproached him with Ignorance stronger than this system of Christian grace, and and assumption. Poor Ged, who ought to have made a fortune by his discovery, sunk under the load of persecution and died of a broken heart."

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

follows:
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

Washington, D. C.
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 Massachusetts,

Dec. 1, Prop. Wm. Denton, of Massachusetts. Dec. 8 and 15, Mrs. Emma F. Jay Bullene, of New York.

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, Mrs. ALCINDA WILHELM,

M. D., of Philadelphia.

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

March 9, Andrew Jackson Davis, of New Yorken.

Jersey.

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

March 23 and 30, and April 6, 13, 20 and 27, To be The above vacancies will be filled by the best

The RODOV Vicances Will be filled by the cest talent that can be secured.

THE GREAT ORGAN will be played half an hour preceding each lecture by the distinguished organist, W. Eugene Thayer, whose services have been

secured for the season.

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set, \$24. Four books by Warren Chase—Life Line; Fuglitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for 62 00. Complete works of Thomas Paine, in three volumes, price

Complete works of Thomas Paine, in three volumes, price \$6; postage96 cts.

Self-Contrad/ctions of the Bible, 25 cts.
Peep into Sacred Tradition, 50 cts. London Spiritual Magazine, and Human Nature, each 30 cts, monthly.

Pagims 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.

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amount, and we will pay the postage where it does not ex
ceed book rates. Nend post-office orders when convenient.

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A Woman 2 24 ots.
24 ots.
Hierophant, 81; postage 12 cts.
Joan of Arc, 81; postage 12 cts. Queen Mab, 75 cts.; postage 9 cts. Seventy-five varieties of covered pamphlets.

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

Nature and Grace.

We did not conclude our remarks on this exhaustless subject in our last article, and hope to be excused by the readers for touching it again. We will not follow out our applications to the other popular branches and divisions of the Christian church, for there is no very essential difference, except in the denial of the Trinity and the totality of depravity by Unitarians and Universalists, both of which can fully substantiate their point by sacred and holy Scripture, as each can its peculiar doctrine even when they differ so far that both cannot possibly be true. ,It is so convenient to have a bible that is authority of such wide range of sentiment that we can prove five or six hundred doctrines by it, even though they conflict and contradict each other; and then it is tionalists (as we claim to be) to call to our aid in defence of any argument, the passages of Scripture that are authority to so many readers and were once to most Spiritualists.

In this article we want to call attention to some of the smaller and weaker branches of the Christian tree, of which the Catholic church is the trunk, from which all other sects shoot out as its branches, and from which they all draw the holy authority and sacred sap of inspiration.

Each sect has some especiality, and lavs its stress on some one or more of the natural denrav-DR. P. B. RANDOLPH. and JENNIE, his wife- itles which God gave us in creation, or as most Eve, and without which they (according to the holy record) would never have known good from evil, more than little children or animals do, and hence had no accountability. Poor Christians. They do not fall back (or get up) again to the state of purity by refraining from, or abandoning this terrible sin, but on the other hand the Shakers have proved nature stronger than grace, and that this substitution of an arbitrary and artificial system of living is no improvement of God's plan (or the serpent's), which has been followed since the days of Adam and Eve.

No reasoning mind can accept or advocate for the race the system of Shaker religion, and exruined their constitutions by bad habits, or by are organically imperfect in brain or body. But for those whom nature has made and kept up to her standard of mental and physical man or womanhood, Shakerism will not answer, and will not be accepted, neither as a religion nor as a mode of social life. The experiments in our country, of these societies, show plainly in themselves the dwarfed ambition of intellect, and the cold. formal, negative, barren state they fall into, from which most of the young of both sexes nossessing average intellects flee, by a natural instinct and a true and pure impulse, to seek the natural relations of the sexes in a true, real and harmonious relation of monogamic marriage, and not one sexes, and this proves that nature is better and we fall back to nature and turn again to some other branch of saving grace from the Christian tree and see if we can find what sin nature has to renent of.

Standing out in another direction we find the Mormons, who are also substituting grace for nature and seeking to repair the mistakes of God and blunders of his intelligent children. They have not discovered the sinfulness of the sexual Philosophy in America have been secured, as acts which the Shaker repudiates and avoids, but drifting as far from a true line of nature as the Shaker in another direction, they "seal" few or many women to one man, but never few or many men to one woman, and abuse nature by a system of sexual slavery far worse than Shaker bondage in celibacy. Avoiding Scilla they dash on Charybdis and are wrecked more effectually than the others. Their system of grace for nature is destructive instead of salvatory, and we are again driven back to nature from the fruitbearing branches of this great Christian tree in which the sects are trying to substitute a better social system than nature. So far it is a failure, and the mended vessel always leaks after every tinker's work is done, but lest we become prosy and the article dry, we will defer the remainder, and rest on our oars to paddle further at a future time in these Christian waters.

The meetings at Dodworth Hall have again opened for the season, and Robert Dale Owen drew a large and intelligent audience, as he always does. Even the Herald had a reporter on hand, selected, no doubt, on purpose to ridicule, as usual, our meetings; but if any set of mortals are to be pitied for thick, blundering failures, 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 HORACE R. HULLER'S, (successor to Walker, Fuller & Co.) bookseller, 245 Washington street. Let every one desiring a seat apply early and secure their ticket.

Bervices will commence at 25 o'clock P. M.

Attribute 1 for thick, blundering failures, are to be pitied for thick, blundering failures, it is reporters such as are required to ridicule our Conventions and our meetings generally. The nearest hit its reporter of our Convention at Cleveland made to the truth, was in reporting Dr. B. T. Hallock from Philadelphia, when he is and has been many years a prominent public man in All letters concerning the management of the has been many years a prominent public man in Music Hall meetings should be directed to Lysan. New York. On the meetings their reports are DER S. RICHARDS, 07 Purchase attect, Boston, will like the Scotchman's road, pretty much all the

purpose of a weathercock, and show that the wind is shifting, and the Herald trimming its

J. H. Powell.

Our brother and co-worker, who has labored so long and so ably with tongue and pen in England, paid us a short visit at our office last week, on his arrival with his wife and children in New York. He has come to make his home and spend the remainder of his life with us. From New York he repaired to Blue Anchor, N. J.; but finding no empty rooms there, he went on to Philadelphia, which is likely to be his home and address for a season. On Sunday, the 15th, we met him again at Washington Hall, Philadelphia, in the large audiences which greeted us there, as we obeyed the call to open the course of lectures for the season.

Our brother is certainly welcome to our country, which has ample room, labor and supplies, and I trust our friends will see that he has calls for the talents which he possesses, both as a speaker and writer, and one thoroughly imbued with our philosophy. He can be addressed at Philadelphia, care Dr. H. T. Child.

Hacker's Pleasure Boat,

We trust, is permanently started at Berlin Camden County, New York. It has come round on its second trip, for August, rather late, but it was heavily laden with a dead clergyman the captain found out there in the Sound; he had been hadly bitten by fleas and annoyed by mosquitos. Bro. H. picked him up, but we think he carried him too far to bury. "Let the dead bury the dead," Bro. H., and send your boat round freighted with live passengers, and we will give you a salute, and touch our hats as you pass along.

The Lyceum Banner, from some leak in the post office, or neglect somewhere, has not yet reached our counter and we have to trust to our knowledge of the superior ability of its editor, and the well-established honesty of its publisher, to recommend it to our friends. It will we trust, soon be a necessity in many households with chil-

the city, at 29 Fourth street, New York, where he is daily proving that the fools, knaves and hambugs are those who ridicule, neglect, stigmatize or slander Spiritualists or Spiritualism. His tests astonish the honest skeptics, and perplex those whose prejudices are stronger than their reason.

Mr. Anderson, the Artist,

Has gone to the country; will return late in October. He has been very successful in producing familiar faces of loved ones whose bodies are buried, but whose beautiful spirit-forms still live A correct history, abridged, of his tests, given in this way, would make one of our most interesting books, and be highly valuable in our literature. His has been a truly great and noble work and deserves a historical record in the unfolding of the new dispensation.

Universal Peace Society.

A general meeting of the Branch Societies and all friends of radical peace principles, will be held in Boston, at the Melouaen, (Tremont Temple,) October 9th and 10th, (Wednesday and Thursday,)

Animated by the purest particism and a world-wide philanthropy, we would remove the conditions of war. It is high time to renounce legalized and premediated man-killing. and "break every yoke and let the oppressed go

free."
War is slavery, poverty and death. The working-man does the fighting, suffers and pays the debt. Christianize our civilization! Disarm and arbitrate! Abolish the office of Secretary of War everywhere; give us Peace—which means Freedom, Justice, Properity and Life; that will suffer rather than cause suffering, and die rather than kill, and extend its unselfish love to "every nation, tongue and neonle!"

tion, tongue and people!" In this Divine Spirit these meetings will be held, and all persons are invited to them, and may have a hearing even if differing from us, as time and good order will permit, that we may forward the truth, and from any who cannot attend, letters and contributions will be thankfully received. Deeply interested speakers from abroad have

promised to be present.

ALFRED H. LOVE. Philadelphia, President. ALFRED H. LOVE, PHRAGEIPHON, LEVI K. JOSLIN, Providence, R. I., HON. GEORGE THOMPSON, England, LUCRETIA MOTT, Philadelphia, Vice Presidents.

E. H. HEYWOOD, Worcester, Mass., HENRY C. WHIGHT, Boston, ELIZABETH B. CHASE, Valley Falls, R. I., LYSANDER B. RICHARDS, Roston, and others, Executive Committee.

LAURA BLIVIN, Providence, R. I..

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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 Piano 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 planos of every other manufactory, and yet equal in tone and power to the best of them, I want to in tone and power to the best of them, I want to 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 Plano," in my opinion, has no equal. When you, my friend, were Musical Director in the New York Progressive Lyceum, I know how such an instrument would have delighted you. I congratulate you, and hone you may make the world more musical. and hope you may make the world more musical.
Your friend, Andrew Jackson Davis.
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 004 Broadway, New York.

THE BANNER OF LIGHT is a journal of choice literature and general news; also an exponent of the Spiritual Philosophy. It is ably edited, and its contents evince a thoroughness and vitality which renders the paper an acceptable visitor to the family circle. It is thoroughly independent, the lamily circle. It is thoroughly independent, and we cordially recommend our readers to subscribe for it. Published in Boston by Wm. White & Co. Proctor Brothers, agents for Gloucester. Single copies eight cents, and may be obtained every Monday evening—Gloucester Advertiser.

To Correspondents.

[We cannot engage to return rejected manuscripts.] D. D. L. -- We should like the essay you allude to for publication in the BANNER.

. W. F. J., Onicage.-Much obliged for your kindness in for warding proceedings of Illinois State Convention, but they were anticipated by the Secretary's report.

8. D. SLATTON,-Letter containing \$3 received. When you let us know what town and State you reside in, we will for

way down hill both ways; but they answer the Donations in Aid of our Public Free Circles.

Received from

Business Matters.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. Garvin. M. D., the discoverer of the first Solution, and also Volatilizing Tar. Send for circulation, and also Volatilizing Tar. cular, &c., 462 6th Avenue, between 28th and 29th streets, New York.

Mrs. L. F. Hyde, Test and Business Medium, 462 6th Ave., between 28th and 29th sts., New York. Bept. 28.—8w

Preëminent over all the remedies for the cure of Chills and Fever, stands the Great spir-itual Remedy, Mrs. Spence's Positive and Negative Powders. Read the eight cures re-ported in another column.

THE LONDON SPIRITUAL MAGAZINE IS received regularly at this office, and sent to any address upon the receipt of 30 cts.

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THE RADICAL for September is for sale at this

JAMES V. MANSFIELD, 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.

A VALUABLE MEDICINE which is particularly directed to the attention of sufferers from NEU-RALGIA, Nerve-ache, and all other painful nervous diseases, headache, hysteria affections, and for extreme prostration of the nervous system, is Dir. Turner's Tic Douloureux or Universal NEURALGIA PILL. Apothecaries have it. Principal depot. 120 TREMONT STREET, BOSTON, MASS.

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We shall show it, recommend it, and sell it when it comes to hand.

**RECOSONY IS WEALTH. — FURNAU. Agents where the proprietors was made 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 each proprietor. C. H. Foster.

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No one can read the letter of Mrs. Lavinia L. Ingalls, in another column, without being struck with the incalculable value of Mrs. Spence's Positive and Negative Powders as a Family Medicine, ready for any emergency of sickness or disease, even of the severest kind. A fow Boxes of the Positive and Negative Powders, in Mrs. Ingall's hands, cured a dangerous and distressing Cough at once, a case of and prolonged attack of Neuralgia in 36 hours, a violent attack of Lung Fever in a fow days, and another case of Lung Fover in a day and a half. Read the letter. I fearlessly challenge the entire medical profession of all schools of medicine, to produce a record of such successful practice, or even anything approximating to it.

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For an enterprising, intelligent young man destrous of prosecuting a complete knowledge of the Science of Medican and where he can witness its practical applications daily. In Every Department, and feels himself too limited in means to obtain such by an ordinary course, and is desirous of paying his way by his own labor by making himself practically use ful, may learn of such a situation by applying to the Troy Lung and Hygienic Institute. He must possess unswerving moral integrity, be characterized by decision of character, perseverance, and subject to no debasing hubits.

Address DR. ANDREW STONE, Physician to the Troy Lung and Hygienic Institute, No. 96 Fifth street, Troy, N. Y.

A TRUE STORY.-Tripping down the stairway once, long ago, we fell, shattering a large, lighted fluid lamp. In a moment the blaze wrapped us around like a flery scrpent. Every tragedy has a comic side. Bridget tossed the baby on the hed, and ran for water; Aunt Mary seized the spread to extinguish the flames, and pulled baby down on the from the kitchen and put out every light then burning, cause the house was afire," and Bridget, returning with a tub of vater, tumbled down, upset the water and bumped her nose. Meanwhile we rolled over and over on the parlor floor, till the fire was extinguished, when one arm was found to be terribly

Then how quickly Davis' Pain Killer soothed the nain, and o-day, with a hand and arm unmarred by any scar, we write the praises of Pain Killer, valuable for many an ill and ache-

-Worcester Every Month. In the treatment of Chills and Fever and all miasmatic diseases, the GREAT SCHEILLA HEMEDY, Mrs. Spence's Positive and Negative Powders, are sweeping every-thing before them. The Popple say they never that; the Physicians say they are unequated. The eight cures reported in another column, challenge competition.

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A SURE CURE for this distressing complaint is now made known in a Treatise (of 48 octave page 4.) on Forcism and Native Herbal preparations, published by DR. O. PHELIPS BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for fits, never having falled in a single case. The ingredient may be obtained from any drugist. Sent free to all on receipt of their name and address, by DR. O. PHELIPS BROWN, No. 19 Grand street, Jersy Cily, N. J.

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THE Spirit-World has looked in mercy on scenes of suffer-ling from the use of STRONG DRINK, and given A REMEDY that takes away all desire for it. More than Eight Thous-sand have been redeemed by its use within the last seven

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If you cannot call, send stamp for Circular, and read what it has done for others.

The medicine can be given without the knowledge of the patient, Address, C. CLINTON BEERS M. D. No. 670 Washington street, Boston, Mass.

4w-Sept 28.

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THOSE great Healers are Healing the Poor every A. M. at CITY ASSEMBLY ROOMS, corner 9th said Spring Garden streets, from 8 to 10 A. M. From 10 A. M to 8 P. M they are at their Parlors, in the ASBLAND HOUSE, Arch street, showe Seventh.

NEW UNFOLDING OF SPIRIT-POWER! DR. GEORGE B. EMERSON,

PSYCHOMETRIC AND MAGNETIC PHYSICIAN, DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination 41. Thirty exercises to draw disease at any distance, \$10. Manipulations \$2 each. Treats patients at a distance by letter, by inclosing the sum, giving your name and address. Office 1892 Washington street, Boston. Hours from 9 a. m. to 5 p. m. 1m²—Sept 28.

MRS. H. S. SEYMOUR, Business and Test Medium. No. 1 Carroll Place, corner lilecter and Laurena atrects, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenlings.

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

ROOMS TO LET.—With or without board, at Bept. 21.—24.

UTTER ANNIHILATION

CHILLS AND FEVER, DUMB AGUE, CONGESTIVE CHILLS. FEVER AND AGUE,

AND ALL MIASMATIC DISEASES, .

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NEGATIVE** POWDERS.

POWDERS.

DEOPLE wonder that Mrw. Spence's Positivo and Nogativo Powders care so many different kinds of disease. So do I. It is wonderful when viewed in the light of the old systems of medicine, or in any other light. But "piritualism is full of wonders in every branch of its active operations; and not the least of them all is the wide range of action of the Positivo und Nogativo Powders, and at the same time their musicory over disease of so many different types and do gress. There is no curable disease, that is, no disease which is within the reach of medicine, but what the Positive and and Nogative Powders will cure, so rapidly and so completely, that it would seem as liftley were designed and specially prepared for that special disease alone. This is true of them in Byspepsia, Nearnights, Brounchitis. Coughs and Aches of all kinds, Bronnehitis. Coughs and Coles, Asthmat, Pevers, Diseases of Pennales, Catarrh, Diarrham, Disponstory, Amnurosis, Donthers, Pallesy and other disease, as I have already demonstrated by the overwhelming toestimony of both Physicianus and Patternis, which I have, from time to time, published in the Barker of Liour. It is also in the lighest degree true of the Positive and Negative Powders in Chillis and Povery Domb Ague, Congestive Chillis, Pover and Ague, and all other forms of Minsmutte Diseases, and the complete adaptation of a Positive and Negative in disease, and the complete adaptation of a Positive and Negative in disease, and the complete adaptation of a Positive and Negative for their from the system, that, were it most for their citual collectory in other citisenses, we would at once asy that they were specially designed a keep the protein from the system, that, were of it most for their citual collectory in other citisenses, we would at once asy that they were specially designed by some superfor intelligence of profound haight and deep peneration, for Chillis and Fovor and their kindred diseases, and for them alone.

alone.

In addition to the abundant testimony already published in the BANNER, as to the efficacy of Mes. Spence & Positive AND NEGATIVE POWDERS in Chilles unid Fevor, Dumb Ague, Congestive Chilles, Fever and Ague, &c., I make the following extracts from letters from both Physicians and Patients bearing upon the same point.

2 A deep of wheat Little Fells was laying the Chilles.

"A nicce of mine at Little Falls was having the Chillse every day. I gave her the Negative Fowders, and she had no more Chillis while I was there." (LEANDER ETHRIDGE, Battle Creek, Mich., Aug 7th, 1951)

nature Creek, Mich., Ang Ha. 1991.)
"The old lady, Mrs. E. Hamilin, whom I mentioned in my last letter, told me on Thesday, that she had broken up her Damib Ague with yone Positive and Negative Powders." (Mrs. Sanan E. Bondy, Salem, Marion Co. Himois, Aug. 10th. 1867.)
"My boy was attacked with Fever and Ague. Three of vour Powders cared him." (G. M. D. Tucken, Musleyon, Mich. Aug. 10th, 1867.)

Mich., Aug. 10th, 1867.) "In A gue and Chills i consider them unequalled,"
(A Physician of Illinois, whose name I am not at liberty to

"My little sister was completely cured of the Agne by the list box of your Positive and Negative Pow-ders," Mary S Cappray, South Charlestown, Clark Co., Ohio, Aug. 5th, 1967.

Ohio, Aug. 5th, 1867.
"Het a neighbor have one of those boxes of Positive and Negative Powders, which I bought of you. A member of his family, who had been having the Chill's and Fever since last Easter, had hat one slight Chill after using the Powders. Two or three Powders cured another member of his family of the Neuralgin." (JAMES WITHERSPOOS, Neurort, Kentucky, May 22d, 196).

"I wrote you that I had the Chills. You sent me a box of Positive and Negative Powders. I proceeded according to directions; and before I had taken half a box, the Chills were goine, and with them the path in my side." (MRS. ANNIE FINKHAM, Eaton, Pennylvania, May 8th, 1866.)

(Miss. ANNIE IINKHAM, Enton, Pennipirania, May 8th, 1866)
The day after your Powders come, I went twenty miles to see a sick cousin, Miss. Louisa Drakely, in Madhon, this State. The doctors had given her up to die. She had the Chillis and Fever, and they could not break them up. They said, when quinine would not break the Chillis, it could not be done. But the Negative Powders broke the Chillis, and the Positive Powders cared her cough. When I was out there she coughed all the time. They are the hest Cough Medicine I ever did see." (Miss. MANIA INGRAHAM, Decifield, Dane Co., Wicconsin, Feb. 22d, 1866.)
As both the Positive Pawders and the Negative Powders

As both the Positive Pawders and the Negative Powders are required in Chils and Fever and kindred diseases, we put up boxe containing both kinds, that is twenty-two Positive Powders, and twenty-two Negative Powders in the same box, which are sold at the same price as the other boxes. The Powders will be mailed, postpaid on re-reipt of the price.

respt of the price, and all other particulars, see my adver-tisement in the BANNER OF LIGHT, in another column, headed, "The Irresistible Army of Witnesses, &c. PAYTON SPENCE.

THREE MONTHS FOR O. LOOK AT WHAT WE OFFER.

AMERICAN AGRICULTURALIST.

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DR. J. WHIPPLE,

Sept. 21 .- 4w Stroot, Boston.

WHO HAS BEEN exercising his remarkable powers for healing the sick in Worcester, springfield and other places, with a SUCCESS equal to If not greater than that of any Healer in the country, has taken rooms in HARTFORD, CONN., NO. 78 TRUMBULL STREET,

Nearly opposite the Allyn House, where he may be found until October 1st. Aug. 17. DR. H. SPENCER SPARKS, Of the New York and Brooklyn Electro-Theraneutic and Medical Institute will sall for California in Neptember, where he will remain one year in healing the sick and lecturing upon the higher development of the race, and the laws of health.

BOARDING.—ROOMS to let with board by the day or week at 54 liudeon street, Boaton, Mass.

10 LET—Pleasant Lodging Rooms, at 47 Indi-ana Place. References exchanged. 2w - Sept. 2).

Message Department.

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

Mrs. J. H. Connat, while in an abnormal condition called the trance.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions projounded at these circles by mortals, are answered by spirits who do not an-

nounce their names.
We ask the reader to receive no dectrine 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, after which time no one will be admitted. Donations solicited.

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

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

Invocation.

Thou Holy Spirit, whose wisdom will finally lead every soul unto the Kingdom of Heaven, we would breathe thee a prayer of thankfulness for as much of thy life and purposes as we have been able to understand. Thou didst give unto thy serwant a long earthly pilgrimage, and as he wandered upon Time's shores, he gathered many shells there, and he has carried them on, to form a cabinet in that spirit-land. And in the Eternity of that spirit-land still he wanders on the shores of that great ocean, which is constantly casting un shells here and there for his inspection. For, oh Lord, thy manifestations are endless, and the soul when it has passed through one series of experiences, goes on to another, and still to another, knowing no end, but journeys round and round thee, its central sun.

Oh Lord, our Father and our Life, thou hast ever heard the prayers of thy children. Thou art no stranger unto them, for when the soul is in agony, it prays for deliverance, and when it is joyous, it sends forth its song of thanksgiving perpetually. Oh Lord, the soul lifts up its thoughts to thee, praising and praying alternately forever and forever.

Oh Spirit of Love, we pray thee most earnestly for a speedy deliverance from the Shades of Error: for a speedy entrance unto the Morning of Truth and Wisdom.

Oh Lord, we would put away our childishness and murmur no longer, but with a song of thanksgiving upon our lips we would mount the hill-tops of wisdom and drink at the fountains where we shall find satisfaction. We thank thee for thy ministering angels of mercy that are walking the earth-those great souls that desire to benefit humanity; and for those smaller souls who do not seem to understand thee in thy greatness, who seem to have no idea that thou art great and wise and full of mercy and love to all thy children. Lift, oh Lord, the scales from their eyes, quicken their senses, and let the fire burn brightly. Oh let them turn to thee, praying earnestly for truth. And grant that these messengers of truth from thine holy courts shall draw nigh unto them and be the means of leading them unto that King of Glory who is all merciful and full of love. Oh Father, whose Divine Life is everywhere, we believe that thou wilt finally fold them to thine own beneficent heart. That we were not mistaken thou hast given us abundant evidence; and our experience in the spirit-land tells us that we were not mistaken in thus believing, that we did not place our hopes upon a something that would fail us. No, we placed our hopes in that Infinite Truth as should all who dustra parmently to find a home.

Our Father, may thy children comprehend all thy blessings as they fall through sunlight and shade everywhere. Oh let them understand them, and appropriate each one, not alone to their own use, but to the use of the whole human family, that they may not say, " So that I enter the Kingdom of Heaven I am satisfied." But let every soul say," Oh Lord, my spirit cannot be satisfied until every soul finds a rest in the King-

Father, we praise thee to-day, as we ever have, and we ask that thy children may learn to love thee more truly, to worship thee more sincerely, to lay aside all their petty differences of opinion, and come into the clear light of thy love, drinking from the fountain of Everlasting Truth. Amen. July 1.

Questions and Answers.

CONTROLLING SPIRIT .- Now, Mr. Chairman, we will do whatever we may be able to toward answering your questions.

QUES .- Will the intelligence inform us what is meant, or what we are to understand by the end of the world and the bottomless nit, spoken of in John's Revelation? Does it mean the end of certain ages of probation or schools of progression of spirits for good or evil?

ANS .- There are as many different concentions of this idea or problem as there are souls who are capable of conceiving. Absolutely you are constantly passing through the end of the world. You live in the present, not in the future; and as you advance out of the present into that which is in turn but the present to you, you are leaving the world of past eternity behind you. A certain class of ancients believed that at a certain time the world would be destroyed by fire. There are a class of modernists who believe the same to-day. But they fail to understand that the world is constantly being destroyed by fire. That element is perpetually burning up, destroying the old and forcing you into the new. Now as regards the bottomless pit, that is a child of heathen mythology. There was a certain lake in Egypt that constantly sent forth a poisonous vapor, and it could give life to no kind of animal or reptile save that which was most hideous, most poisonous, most inimical to human life. And at certain seasons of the year this lake emitted a very strong effluvia of brimstone, and at all seasons was said to be surrounded by a blue mist, and in this mist the souls of the damned, so the ancients believed, were said to enter, that they might look forth upon the inhabitants of this world to gratify their senses. The ancients also believed that this lake had no bottom; that it was the entrance to a bottomless pit, and that somewhere therein the devil rested, or a great monstrosity that moderns as well as ancients sometimes call the devil. This error took deep hold upon the people, or a certain class of that time. The root struck deep, and the tree was very large; its fruit very extensive. There is ample proof of that all over

are minds who still believe in the existence of a thought of. You will learn that it is absolutely bottomiess pit, in the personality of a devil, who | true, when you are a freed spirit, that all things will one day call to his embrace all those unfortunate beings who are without the pale of some particular church. We do not believe in the existence of any bottomiess pit such as the ancients believed in, but we believe that there is a spirit possessing all these external forms, hideous though they may be, that it would be worth their while to seek and earnestly analyze. This belief in a bottomless pit must have originated in this idea. The ancients believed that sorrow was ever present with some portions of the human family. Strive however they might to banish it, it was with them; they could not pass beyond it. It but reality. was seemingly, mentally speaking, a bottomless pit, a something that never did have a beginning, and so far as mortal life is concerned, never would have an ending; for while the soul is passing through the rudimental changes of mortal life, it will know sorrow. The bottomless pit of despair will always be open to every soul until it has outlived the crude condition of mortal life. Then, perchance, though we do not know, the soul may pass beyond the boundaries of the bottomless pit.

Q.-By "An Investigator": A laborer near Philadelphia was killed by the falling of an iron bar. For months after his death he appeared to his wife every Sunday evening. His footsteps and his voice were heard by all the inmates of the house. He no longer appears in visible form, but his wife and others hear raps. Now this case, which we took pains to authenticate, suggests a few inquiries. First, can persons of low development, or persons who die suddenly, manifest themselves more easily than others? Second, do such persons, as they progress in spiritlife, lose their power of appearing in visible form to friends on earth? Third, could this laborer have appeared to his wife and talked with her in audible speech without the presence of a me-

A.—It has been determined by men of science in the spirit-world, that all souls who enter that life, leaving what is called a fullness of animal magnetism behind them, are more able to return. clothing themselves, so far as form is concerned, after the manner they were clothed here in their earthly lives. Scientific men determine that this animal magnetism determines that thing, and they alone having thrown off that animal magnetism, therefore it can be used by them alone. When the spirit passes through an experience of severe sickness, and by fever or severe pain burns up or uses up that magnetism, that animal life that is so necessary to the going out of the external form to the spirit, then it is almost absolutely impossible for the spirit to return personally identifying itself in external form. All persons who die by violence, return making clearer and more satisfactory demonstrations to their friends than those who die otherwise. We cannot tell why this is so, except there is a certain amount of vigor pertaining to their magnetic life that remains in form, in postion, here in earth-life. After a time that magnetic life becomes absorbed bysurro unding elements. Disembodied spirits are sometime , able to clothe themselves with external forms, so as to make themselves in a condition to be perceived by senses mortal. In some instances they have allowed their friends to hold, for a time, some portion of themselves, such as, perhaps, a lock of halr. Well, that lock of hair has been formed of its own magnetic life, and the possessor can retain that magnetic lock of hair for a time; but when it is absorbed or drawn off by surrounding elements, then it disappears. So it is with the spirit who shows himself at the place spoken of. When he has used all the magnetic life that belongs to him as a spirit, then he can no longer present himself to his friends in the

Q.-Does it take a vast length of time for the disembodied spirit to separate itself from its former magnetic life?

A .- Sometimes it takes a long time, a good many years. I have made the acquaintance of a spirit recently, who tells me he has been in the habit of manifesting to some friends of his in Gerferty years. On the night after his departure he manifested to his family, and has made frequent manifestations of the same kind during all the forty years. And he tells me he expects to continue them while his magnetic life lasts. How long it will remain he cannot tell.

CHAIRMAN.-I saw to-day a form before me that seemed to be a bishop. Some spirit beside me said the spirit referred to passed away one hundred years ago. The form was shown very

A .- Very likely. We have some most excellent chemists in the spirit-world. They have a peculiar faculty of combining elements in form.

Q.-By D. M.: Why, as there is a spirit-land, are so many millions of spirits permitted to roam over or inhabit the earth?

A .- To some souls the earth is the spirit-landtheir spirit-land, their home, their dwelling-place. Therefore they have an absolute right, by virtue of the law of earth and the law of their own being, to dwell here, even though their bodies have crumbled to dust centuries ago. You have very strange ideas concerning the spirit-land, many of you. You do not seem to understand that the spirit-land is everywhere on earth—in the distant stars—everywhere. There are localities entirely beyond the range of human senses, that are the spirit-land; and the locality that you inhabit is the spirit-land. You seem to imagine that because the spirit passes out of the physical form, it must of necessity retire from earth forever. 'T is not so. The same souls dwell on the earth now, that did hundreds of years ago. They have never left it. I have not. Why, I expect to be here on earth, preaching good news to those souls who are in darkness, a thousand years hence. I hope I shall, at all events.

other similar wants which spirits are said to feel,

satisfied? inner life, and it is that spiritual or inner life that | vice, therefore did not enter the service. The the soul disembodied deals with. For instance, if I wish to quench my thirst with water-not if I die in battle if it should be my fate to fall that that satisfies you or me when in the body-I take the spiritual part of that water you have here, to quench my thirst. I make use of all | they are carried out will be a great misfortune to the forms of earth-life, while I dwell here, that others." Well, he promised me in good faith he are necessary to my unfoldment. That is a right I have. If I want to sit under the shade of a forest tree, I do so; but it is that spiritual part of the tree that outlives all form. If I want to will do this as soon as it is clear to me." But I listen to the roaring of Niagara, I can do so; but it is that spiritual, internal life, that is so much pleasanter to my senses than that external roaring was while here.

Q.-Are we to understand that the glass of water the spirit partakes of is such only in imagination?

A.—It is an absolute reality—no imagination whatever. Now you cannot look at the Falls of Niagara without thinking of them, and you sureinner life. All thought takes external form by plan is put into action, the sooner they will be the land. North, South, East and West, there | coming in contact with the inner life of the thing | happy, the sooner I shall be.

have their inner lives, their spiritual lives. These blossoms, referring to a vase of flowers on the table, will, so far as you are cognizant, fade away. The leaves of these blossoms will fall, and the atmosphere will take up the spiritual part of them. And it is that that the soul in its disembodied state enjoys so much. All these glorious forms have their inner lives. If it were not so, there could be no external, that which has expression only in material forms. Oh yes, there are grand mountains in the spirit-land, as there are on earth; and it is not simply imagination,

Q.-Will you explain how Jesus returned and made himself tangible to his disciples?

A.-Precisely upon the same principle, by the same method that modern spirits return to their friends. You have just listened to an account of one who returned in Philadelphia. He returned by the same law Jesus made use of. The same law holds good now. It will never fall those who are in rapport with it.

Q.—Are the letters left here answered by the intelligence that answers the questions at the opening of the circle, or by those they are addressed to? I have never received an answer to any letters, left here that had any reference to the matter contained in them. The last I left was answered thus: "All right; Uncle Lyman," which was no more of an answer to my letter than it would be to the questions asked here. I have no spirit friend or relative by that name. Please inform me who susvers the letters, and why I do not receive answers to mine?

A .- They are answered by whoever is selected for the occasion, whoever are deemed best fitted for the task. Sometimes those spirit friends called upon are able to come within the natural atmosphere of the medium or spirit in control, and are able to give clear answers; sometimes the contrary. Sometimes these questions have no soul in them, not enough for the spirit to take hold of. You do not put your whole mind upon the question. It is drawn off for the time being, and instead of putting your own mind for the time being on that little world, it is perhaps thousands of miles away. It is your own life that becomes the light by which the spirit reads the question therein contained. July 1.

Susie Bridgman.

[How do you do?] I'm well, but father is n't, and I've come to send him a message; yes, sir. My adopted brother came here some time ago, and he could talk, and he sent a message to father and mother, and I thought I would try today, because they said he might. His name was Louie Bridgman. Don't you remember him? Mother called him Louie. My name is Susie Bridgman; and my father has been sick, and I don't want him to come to live with Louis and me, because mother would be so very lonely, and grandma, toc. And so Dr. Fisher said, and Uncle Bridgman-he was a physician-I must come here, or go to mother, and tell them that he must take the best of care of himself for the next foureen months. If he did not do this, they said he would be liable to come most any time. You see, he had a-he had a paralytic stroke, and Dr. Fisher says if he has another he'll come to us. And we do n't want him to. So he must be careful and heed his impressions. They say if he does that, he 'll stay on earth a good many years longer. If he do n't, he 'll come and see us pretty quick. We'd like to have him come very much, for Louis and I have got such beautiful things to show him; but Uncle Bridgman don't want him to. You see, I've been in the spirit-land the longest, and I have many things that Louis has n't, and we have both a great many things to show him,

Oh, we tried so hard, both of us, to make our father and mother know we could come; and when they began to see these things, we were rejoiced. Don't you think! we had a grand jubilee where we lived.

[Do they think you can return?] Oh, yes Why, mother was here one day when brother Louis came here and spoke. Oh it was such hard work to make them believe. But our teacher said, when they did believe, it would be all the better for us that they didn't believe when we first come.

You won't forget to ask father to be very careful, will you?

Don't forget to say this message is from Susie, will you? [No.]

James E. Shelton.

Well, my dear sir, what can you do for a wayfarer like myself? [What I can.]

Well, sir, I was born in Kentucky, but lived most of my life in Virginia; spent some few years here North; died here, what I conceived to

My name, James E. Shelton-not Sheldon, but Shelton. I have friends in Portsmouth and vicinity, Virginia, that I am very anxious to reach, of course, like all who come here; and there are many things which I would not care to say in this public way.

I am very thankful that I am here. You have been kind enough to open the way to all of us. I understand your platform is entirely free, which certainly is a very kind act upon your part.

I have a younger brother, Charles, that I should he most happy to come into communication with. He is of a liberal turn of mind, and I am in hopes I can readily reach him, and through him the rest of my friends.

There has been a certain sadness possessing my spirit ever since I became a dweller in the socalled spirit-land. I cannot tell why, but I am not as happy as I could wish. Perhaps the thought that I am dead to my friends is the cause. Q.-By the same: How are hunger, thirst, and If it is, the sooner I work in that direction the sooner I shall become happy, no doubt. I said to my brother something like this, when I entered A .- Every material thing has its spiritual or the army. He was not able to go into active sersubstance of what I said to him was this: "Charles. during this rebellion. I want you to carry out certain directions-which I gave him-which unless would, and he has not yet fulfilled his promise; for if I am able to judge aright, he do n't seem to understand how to begin the task. He says, "I promise to make the thing plain to him, if he'll only give me a half hour's time in conversation. I well know that it is not to be hoped that he will come here; but I carnestly hope that he will look out some medium near home, if there are such there, so that I may come, and not only relieve myself, but relieve him. For, if I am able to see aright, it is annoying him some. "And the persons I mentioned in connection with those circumstances to him, are in need that the direcly could not think of them if they had no tions be speedily carried out. So the sooner my

I am very thankful to you for your kindness Hope I shall be able to return it some day. July 1.

William Putnam.

Is this Boston, sir? [Yes.] That's what I supposed. I am entirely ignorant concerning this modern mode of spirit return, although I have been in the freed state of the spirit-land since '61, October, '61, and I believe it is now '67.

I was mortally wounded at Ball's Bluff, and dled the following day. My last thoughts were something like this: "I'm glad to die in this way, but as I am the last of our family, it will be hard for my mother." And I found it was particularly hard, because my friends are not in the possession of this knowledge of spirit return that you are in possession of. Therefore the sting of death is with them, while God in his infinite mercy has removed it from you.

I enjoyed a pilgrimage of twenty-one years only when here, and the name I bore was William Putnam, or Willie, as my family called me. By

that I shall be known. I had many friends in the field—two uncles, who fell very near the time I did-and they are all exceedingly anxious to return. I was the nephew

-perhaps you know him-of James Russell Lowell, one of your distinguished literary men. He was my mother's brother.

You perceive I am short breathed. Well, I had intended to banish all remembrance even of the scene of death, so-called, from my mind at this time; but it came to me with the taking on of a human body again, and so I live for a time in the weakness that was mine then.

But I would have my friends know I am happy. Although I find there is nothing in the spirit-land as I expected, yet it is far more glorious, and far better adapted to the needs of our souls, than the heaven and hell taught us by our modern and the author of her suffering, because he has already aucient clergymen. [Did you reside in Boston?] Yes. Now I desire my friends to know that I am very earnest in my hopes of coming to them; coming to them clearly as a distinct and positive personage; as Willie Putnam; as I was when here. I want to come to them; and if I am not satisfied in convincing them of my identity, it will not be because I have not tried hard to.

Remember, sir, I went out in October. I had no thought of being called at that time. The severe part of the action was over, and I had been detailed to go to the front to attend to the wounded. and was trying to do what I could for a wounded | friends, many of whom she knew had preceded comrade, when I was called upon by the Father to go higher. [Where did your funeral take place? Was your body brought this way?] Yes. July 1.

James Riley.

I am from the 16th Massachnsetts, sir; yes, sir; and I suppose I have a wife and two children in Boston; and that's what brings me here.

Now, sir, I had no thought I could come back in this way when I was here, because I never was in the way of knowing about it. But I do n't like to be behind in anything. Nothing would annoy me so much in battle as to be in the rear. Well, sir, I wanted to have the first cut, anyway, and it's not my fault if I did n't come in the first boat; yes, sir, I come right back quick as I could. And my name is Riley, sir; my name is James Riley; yes, sir, that is what I was; don't know how long I shall be that, but I was James Riley. I was an Irishman clear through, out and out.

And I hear tell about these things, hear my old mother in Ireland tell of the place where the lined. 'spook" could come-that is, the ghost. You know what that is, I suppose. Ghosts you call them. The old woman, and all the folks in the old

to earth after death. I not go to Ireland, not go to places where the any openings for the purpose. snooks are said to show themselves; but I have come here, and I want to be heard, and I want them to know I can come; want them to give me the chance to come where I can talk with my

folks as I do here. Oh the Pope and I is good friends, or will be soon, so the folks need n't he afraid to let me come. Oh, I am a Catholic; just as good a Catholic as I was when here. I've not got to heaven. one as I was when here. I've not got to heaven. I am in purgatory. I know that it is not the kind of purgatory that the Catholics understand. It is an intermediate state. But they don't know what it means. They think it is a place souls are

thrown into to be cleansed from sin before they can enter heaven. 'T is n't so. Well, sir, don't forget I am from the 16th Mas-

achusetts, will you? Oh, I was talking with your Patrick Murphy, the chap that come from Dover, New Hampshire, who makes the manifestations to his wife there and he told me the last thing he did was to take the molasses cup and turn it on Mary's head He'd been making pretty strong manifestations, and his wife went to the priest about it. The priest said he would never come any more; he had left the house forever. The priest made the cross on the wall, and said some sort of a prayer was a good medium himself—and all the while he was at Mary's house, Pat was drawing a good share of vitality from him to work with. He saw

Oh, that Pat is the smartest fellow we have on our side. He's a raising the devil generally. He's got a tip-top medium. [Where?] In West Cambridge. She don't know him. He tells her it is Pat; that's all she knows about it. Now you see it is Pat Murphy; but he can't talk through Mary, and he can talk through this one. But he can make the manifestations waret we But he can make the manifestations, upset mo-lasses cups, and all that. He had the greatest laugh about that putting the molasses on Mary's head. What do you suppose he wanted the mo-lasses for? He wanted to make some strong manifestations that night, and he wanted the water for a conductor, so he bethought himself of turning the molasses on Mary's head, because he knew she'd wash it off with water. Oh, he 's told me all about coming here. He said you knew him all through.

Well, now, you won't forget me, will you? Company C, 16th Massachusetts, James Riley, [Some of the folks at the State House may look you up.] I hope they'll look me out to the tune of a hundred dollars. [Are you short?] No, sir; but it would come handy, you know, to the folks that's left. We did n't get much pay; not enough to pay for shelling out the bodies. But it's all right. [The pay will come sometime.] Yes, sir, the pay will come sometime, I hope, though I do n't expect it. Oh, if I can come back once in awhile, that will be pay enough. Good-by, sir, and a jolly going out to you when you come.

Séance opened by John Pierpont; letters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

MRSSAGES TO BE PUBLISHED.

Tuesday, July 2.—Invocation; Questions and Answers: Brigadier-General George C. Strong, to his friends; Ephraim 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, Sepi. 2.— Invocation; Questions and Answers; Jonathan Peirce, to his friends ir, Clinchinast; Victoria Perkins, to her friends in Alabama.

Tuesday, Sepi. 3.— Invocation; Questions and Answers; Edward Revere, Assistant Surgeon in 20th Mass. Regi; Exra Huuter, Waldon, East Tennessee, to his wife and children; Johnny Gariand, from Gariand's Ranch, California, to his mother; Lucius M. Sargent.

Thursday, Sepi. 5.—invocation; Questions and Answers; Major lienry Howe, 19th Mwss. Regiment; Coi. Jessee Gove, 21d stass., to his friend, Col. Tilion; Sally Riedon, to her son John; Samuel J. Hillion, to his mother; James Quinn, High street, Boston, to his brother Hugh.

Monday, Sepi. 9.—Invocation; Questions and Answers; Magilton, a medium, mardered in Philadelphia; John Hollingford, St. Mark's street, Liverpropoli Englands) Harvey L. Simp son, of Brooklyn, N. Y. to his wother; in Illinois.

Thesday, Sepi. 19.—Invocation; Questions and Answers; Lowed, Sepi. 9.—Invocation; Questions and Answers; Lowed, Sepi. 19.—Invocation; Questions and Answers; Lowed G. Warringen, it of the mother; in Alshama; Bob Clears, Heps. 1984, 1

The Spirit-World.

Life in the Spirit World.

Recently we have had placed in our hands a manuscript containing what purports to be a communication from a person in the other world, who says she was born in Hartford, Conn., in 1821, and named Mary Moore.

The account she has furnished of her life here, her sickness, death and resurrection is very interesting, but so long, that instead of giving it entire we have had a synopsis prepared containing the material portions of the narrative which we commend to our readers, some of whom, no doubt, will be able to recognize its similarity to other cases within their own knowledge. Judging from her own account, Mary must have been beautiful, highly cultivated, affectionate, and the idol of her paren's and friends. When about seventeen years old she became

devotedly attached to a young man, whom she was led to believe reciprocated her affection, and who subsequently proposed marriage, though he was, as she soon had occasion to learn, afflanced to another. The knowledge that she had been deceived changed the whole current of her hith. erto joyous life, and rendered her almost insanc. She shunned society, became gloomy and sad, and soon showed signs of disease, which rapidly gained foothold, until consumption came and finished the work, in spite of all the remedies her parents could bring to her relief. The real cause of her difficulty was unknown, and therefore much that they did for her was but an aggravation of her case.

It is the old, constantly repeated tale, of misplaced affection, disappointed hopes, physical disease and death. But she says she does not blame been sufficiently punished, and she has through her sufferings been blessed, as otherwise she could not have been.

Early in life it appears that she had 'joined the Presbyterian church to which her parents belonged, and through the church and its teachings she sought to find rest. But no rest came, and when it was found that she must go, and the minister came to make his last prayer, it was like iceon her heart-cold, formal, lifeless and unsatisfactory. Even then her spirit sight had been opened, and the room seemed filled with her spirit her, waiting to conduct her to her new home and her new work.

After lingering a little over her body, around which her almost heart-broken friends on earth were mourning, she was taken away by the heavenly band, singing as they went of the wonderful love of the Father, of whom she had been taught so much that was false and abhorrent to her. They soon reached what seemed to her to be a new country, where the scenery was so beautiful as to transcend the power of language to describe. Here she found a splendid mansion surrounded by gardens, full of flowers, intersected by walks or avenues in every direction. The walks seemed to be paved with a soft substance like velvet of the most beautiful colors, arranged in harmonious forms of flowers and fruits like a carpet. She did not observe then, though no doubt she soon learned, that the substance of which she speaks as like velvet, was really the interior or spiritual life of the minerals with which the avenues were

She says the walls of the mansion which was to be her future home, were like highly polished marble-or it may have been (as others have decountry, believed in the coming back of the spooks scribed) of some semi-transparent material, which permits sufficient light in the interior, without

On the balcony of this dwelling was a band of

richly attired musicians, who were engaged with the rest in welcoming her advent into the new and joyous life. All seemed arranged to give her the greatest possible amount of happiness, and every fibre of her being was full. But for the presence of her spirit friends whom she had known in earth life all would have seemed like a dream, and one not possible to be realized. Ev-

erything was perfect. After resting for a period and listening to the rapturous music, she was conducted to the entrance of the dwelling and there met by a bright, beautiful spirit and his companion, who appeared to have charge of what she had seen, and who welcomed her more cordially if possible than had been done before.

She was then informed that as her life on earth had been short, and her opportunities for learning what was to be done for suffering humanity insufficient, it would be necessary for her own development, that she should return and find some person still in the body through whom she could act for the benefit of those remaining in ignorance and disorder on the earth she had left.

While this work was going on, the beautiful dwelling into which she had just been introduced would be her place of rest after her labors, and when she had accomplished her mission it would with all its heavenly surroundings be her own, to share with her partner in her work.

She was soon seized with an uncontrolable desire to enter on her mission, and with a band of bright spirits with whom she had been joined, she returned to earth and saw how much misery, both physical and spiritual, was to be relieved.

After some search, she was attracted to the person through whom she has now communicated, (Dr. J. Curl, of Paris, 111.,) as one who by his organization and temperament, as well as his profession, could best aid her in her purposes. It was a long and arduous work to reach and liberate him from his creed-bound faith which he was so unwilling to abandon. But her perseverance was rewarded at last with victory, and her medium made a happier, as well as more useful man. He is now with his whole soul engaged in the great work of ameliorating the suffering condition of his fellow-men, and is highly successful.

But his guardian and co-worker says that although the result of his labor is satisfactory, even now, only an eternity can show the whole fruit of the seed which he is so faithfully sowing.

The communication concludes with an address from the spirit to her own sex, who, she claims, have a position in life and duties to perform as important as their brothers.

affections to man's keeping until there is certainty that they will be reciprocated and respected. She says, be man's equal and helpmate, but never his inferior, as the church and false notions of

She warns them against surrendering their

society would make her. Hopefully, she speaks of the dawn of a better brighter day, when the slavery of woman shall cease, and her true position be recognized.

We ought to add, that the entire communication is eminently interesting and instructive, and teaches not only that those who have gone before oan return to earth, but that if they would be thoroughly educated themselves they must do so, especially in cases like this where the life here has been short, or under such conditions as to interferiers with true development.

A friend to whom we have shown the pages from which the foregoing has been taken has told us of another similar case where a spirit claiming to have lived long before the Christian era, and who was used during her life on earth as a medium in the temple of Delphi, has returned and found a coadjutor here whom she has been obliged to watch and train from his birth up, in order to make him even in a small degree fit for her purposes.

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Not only are we taught that those who have the highest capacities can return, but also that those we call evil can do so, and that much which seems to us unaccountable in the lives of those about us may be traced to this fact.

Many of those deemed insane are simply obsessed by, or under the influence of, those in the other life who are themselves undeveloped. We cannot tell how many of those who are addicted to the use of alcohol, onlum and other stimulants are under control more or less of persons in the spirit-world. We know that there are many such, and that not unfrequently the surest means of relief for the one here, is to reach and restore—as we can-him who has gone before, and who returns to continue his old life through the medium.

When we have all learned, as we shall in time by such evidence as this story gives us, that this world and the next are intimately connected, and act upon each other, we shall better understand how to treat, not only physical, but mental and spiritual diseases, which are at present beyond the reach of our powers.

This is what Divine Providence has ordained for us and we cannot safely omit to do his work when he opens and shows us the way.

Obituary.

In sorrow and joy with our dear friends, it becomes our duty to record the sudden death of Mrs. Amanda Williams, who departed this earthly life, Sunday morning, Sept. 8th,

who departed this earthly fife, Sunday morning, Sept. 6th, 1867, aged 53 years, 11 months.

The immediate cause of her death was heart disease. Mrs Amanda Williams hall the domestic relations of wife and mother, was all that a husband and children could desire. She was a sheero friend, a kind neighbor, very much respected by all who knew ner. She was formerly a cherished member of the Methodist Church, always devout, truthful and sincere in her investigations of the claims of Spiritualism. Through the mediamistic resources her own children and her husband, Dr. A. W. Williams, who is a remarkable seeing and magnetic healing physician; she became as many others did, perfectly convinces of theorigin and saving power of the living cospel of Spiritualism. Oh what a happy family was that of Dr. A. W. Williams in life, in love and union, up to the very m in met of her sud len departure for the world of spirits, where she was greeted by her parents, her children, brothers and siters, tout had gone before. The funeral services were held in the Methodist Church, which was kindly granted for the accasion. It appeared to us, that nearly every body in that vicinity were in attendance at the funeral, in deep sympathy with the the friends. The services were conducted by the writer entranced, with a discourse from the 21st chapter, 4th verse St John's Revelations.

Dix. R. P. FAIRFIELD.

Vermont, Fulton county, Illinois, Sept. 13th, 1867.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK. Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore be_ poves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column isintended for Lecturers only.1

J. Madison Atlan, Cliftondale, Mass., will lecture in Houlton, Ne., during October.

G. FANNIR ALLY will speak in Providence, R. I., Sept. 29 and during January; in Putnam, Conn., during February; in Mercantile Hall, Roston, ur ng April; in Masonic Hall, Now York, during October; in Worcester, Mass., during November; in Cheksea during December. Address as per appointments, or North Middleboro, Mass. J. G ALLBE, Chicopee, Mass.

MRS M. K. ANDERSON, trance speaker, Taunton, Mass., P.

MBS. N. R. Andross, trance speaker, Delton, Wis. DR. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. Charles A. Andres, Flushing, Mich., will attend funerals and lecture upon reforms.

MES. SARAH A. BYRNES will speak in East Roston. Rept. 29; in Salem during tectoher; in Providence, R. I., during November. Would like to make further engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass.

bridge, Mass.

MRs. A. P. Brown will lecture in Moriah, WY., Sept 22 and 29. Will engage a few Sundays more near the last named place, if wanted. Address, St. Johnsbury Centre, Vt.

MRS. ABRY N. BURNIAM, Inspirational speaker. Address, Portland, Me., for the present. Will answer calls to lecture in that vicinity.

MRS. M. A. C. BROWN will speak in East Braintree, Vt., the first Funday in each month until further notice. Would like to make other engagements to speak. Address, West Randolph, Vt.

MRS. H. F. M. BROWN, P. O. drawer 5956, Chicago, Ill.

Mrs. H. F. M. Brown, P. O. drawer 5956, Chicago. Ill.

MRS. ENMA F. JAY BULLENE, 151 West 12th st., New York. WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.

M. C. Bert, inspirational speaker. Address, Pardeeville, Wis. Summys engaged for the present.

J. H. Bickford, inspirational speaker, Charlestown, Mass.

REV. ADIN BALLOU, Hopedale, Mass. A. P. Bownan, inspirational speaker. Richmond, Iowa. Dr. J. K. and Sada Bailer will answer calls to speak in Southern Michigan and Northern Indiana. Address, Adrian, Mich.

ADDIE L. BALLOU, inspirational speaker, Lansing, Mich.

WARRIN CHARL Will lecture in Leominster, Bassing, Stell.
WARRIN CHARL Will lecture in Leominster, Mass., Sept. 22.
Would like to make engagements during the fail and winter in New England. Societies wishing for his services will please address him immediately at Banner of Light office.

MRS. AUGUSTA A. CURRIEL will answer calls 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 Lyceums. Would like to make engagements for the fail and whiter as early as practicable. Permanent address, Putnam, Conn.

P. CLARK, M. D., will answer calls to lecture. Address, 14 Court street, Buston.

* Dr. J. II. Currier will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

MBS. S. L. CHAPPELL, inspirational speaker, 11 South street, B. L. Boston, Mass., will receive calls to lecture. MRS. 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. JERNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays. Will also attend funerals. Address, Charlestown, Mass. Mrs. HETTIE CLARK, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

Dr. Janus Cooper, Bellefontaine, O., will take subscriptions for the Banner of Light? MRS. MARKETTA F. CROSS. trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.
IRA II. Curtisspeaks upon questions of government. Address, Hartford, Conn.

Thomas C. Constanting, 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. THUS. COOK, Berlin Heights, O., lecturer on organization. JUDGE A. G. W. CASTER, Cincinnati, O. CHARLES P. CROCKER Inspirational speaker, Fredonia, N. Y.

MES. AWELIA H. COLEY. trance speaker, Milford, III.
J. P. Cowles, M. D., will answer calls to lecture. Address
22 Court street, Brooklyn, N. Y., care of J. Andrews.

MISS LIZZIE DOTRE. Address, Pavilion, 57 Tremont street, Boston, Mass. Dr. J. R. Dorr, Prairie Du Chien, Wisconsin, will answer calls to lecture.

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 Yan, N. Y. MRS. CLARA R. DEEVERE, trance speaker, Newport, Me.

DR. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Permanent address, Manchester,

S. J. FIRREY, Troy, N. Y.

Miss Eliza Hows Fuller, Inspirational Speaker, will lecture in Lowell, Mass., Sept. 22 and 29. Will make further engagements. Address, No. 15 Boylston Plage, Boston, Mass. DR. II. P. FAIRFIELD will speak during September for the First Spiritualist Society in Galesburg, Ili. Address at that place, care box 1003.

place, care box 1903.

J. G. Fish will speak in Springfield, Mass., Sept. 22 and 29, and Oct. 6; in Hammonton, N. J. Oct. 13; in Somerset, Ky., Oct. 27; in Cinci natl. U. during November and December. Would like to make further engagements in the West. Address, Hammonton, N. J. Mrs. Pannie B. Felton, South Malden, Mass.

TRANC P. GREENEAR will speak in Taunton, Sept. 29.
Would like to make engagements, for the fall, and winter.
Address for the present, 82 Washington avenue, Chelsea,
Mass.

Dr. L. P. Griggs, inspirational speaker, will enswer calls to lecture. Address, Frinceville, ill, during August and Sep-

JOHN P. GUILD will answer calls to lecture. Address, Law rence, Mass.

Mas. O L. Gabu, (formerly Mrs. Morris,) trance speaker,
77 Cedar street, Boom 8, New York.

no.

CHARLES A. HAYDEN, Livermore Falls, Me.
DE. J. N. Hoddes, trance speaker, will answer calls to lecure. Address, 121 Maverick street, East Boston, Mass. Dr. M. HEMRY HOUGHTON will secture in Plitsburg, Pa., Sept. 29, and Oct. 6 and 13; in Sturgis, Mich., Oct. 20 and 27; in Battle Creek during November. Address as above. MRS. EMMA HARDINGS can be addressed, care of Mrs. Wil-kinson, 136 Euston Road, N. W., London, England. Mas. F. O. Hyzzz, 60 South Green street, Baltimore, Md. Miss Julia J. Hurrand will speak in Acton, Sept. 29. Address, 3 Cumston street, Boston.

MISS NELLIE HAYDEM will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Mass. . AT NO. 230 HARRISON AVENUE, BOSTON.

DE. E. B. Holden, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, Columbus, Warren Co., Pa. Mosas Hull, Hobart, Lake Co., Ind. J. D. HASCALL, M. D., will answer calls to lecture in Wis-onsin. Address, Waterloo, Wis.

MISS SURIEM JOHNSON will speak in St. Louis, Mo., dur-ing September. Permanent address, Miliord, Mass. S. S. Jones, Esq.,'s 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 Spiritual Philosophy and reform movements of the day. ABBAHAM JAMES can be addressed at Pleasantville, Vc-nango Co., Pa., box 34.

MES. S. A. HORTON will speak in Mercantile Hall, Boston, during September: in Washington, D. C., during October, Address, No. 12 Albion street, Boston, Mass., until further veiles. WM. H. JOHNSTON, COTTY, Pa.

LYMAN C. Hown, inspirational speaker, New Albion, N. Y.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, care of the Spiritual Republic, P. O. drawer 6325, Chicago, Ill. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O., will speak in Mouroe Centre the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month.

CEPHAB 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 ready to make engagements for the winter and spring. Address during September and October, Monmouth, iil. 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.

ME. H. T. LEONARD, trance speaker, New Ipswich, N. H. MRS. MARY A. MITCHELL, 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 221, 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 7226, Chicago, Ill. MRS. ANNA M. MIDDLEBROOK, DOX 778. Bridgeport, Conn. MRS. SARAH HELER MATTHRWS, East Westmoreland, N. H. DR. JOHN MAYHEW, 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-ble distance. Address. Skancateles, N. Y. Prof. R. M. M'Cord, Centralia, Ill. DR. JAMES MOREISON, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, N. Y., 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. II. C. MARTIN will receive calls to lecture. Address 173 Windsor street, Hartford, Conn. A. L. E. NASH, lecturer, Rochester, N. Y.

C. Norwood, Ottawa, Ili., impressional and inspirational

J. WM. VAN NAMEE, Monroe, Mich. GEORGE A. PEIRGE, inspirational trance speaker, box 87, Auburn. Me., will answer calls to lecture, &c., &c. Please address him minendately, stating particulars, pecuniary encouragement, &c., for he wishes to make his arrangements early, for full and winter services. He does not rich to be waiting, or to remain idle in the field so needy of workmen.

DR. D. A. PEASE, JR., Detroit, Mich. L. JUDD PARDER, Philadelphia, Pa. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

J. L. POTTER, trance speaker, West Salem, Wis. MRS. J. PUFFER, trance speaker, South Hanover, Mass. DR. W. K. RIPLET, box 95, Foxbore', Mass. A. C. ROBINGON, 16 Hathorne street, Salem, Mass., will anwer calls to lecture.

Dr. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

J. H. RANDALL, irspirational speaker, Upper Lisic, N. Y., will lecture on Spiritualism and Physical Manifestations. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.

Dir. WM. Rose, inspirational speaker, Springfield, Mass. Austen E. Simmons, Woodstock, Vt. AUSTEN E. SIMMONS, Woodstock, Vt.

H. B. Storene, inspirational lecturer, will speak in Masonio Hall, New York, during September. Will accept engacements for the New England States. Address, 56 Pleasant street, Boston, Mass.

Miss. E. W. Sidfer, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MES. FANNIE DAVIS SMITH, Milford, Mass.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

MISSMARTHA S. STURTE VANT, trance speaker. Boston. Ms. MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes, tice Co., Minn. Mas. C. M. Stows will answer call at olecture in the Pacific States and Territories. Address, San José, Cal. Mrs. H. T. Stearns will lecture in Brooklyn, N. Y., till further notice. Permanent address, Vincland, N. J.

E. Sprague, M. D., Inspirational speaker. Permanent address, Schenectady, N. Y. SELAH VAN SICKLE, Greenbush, Mich.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. ABRAM SMITH, ESQ., inspirational speaker and musical medium, Sturgis, Mich.

MES. MARY LOUISA SMITH, trance speaker, Toledo, O.

DE. WM. H. SALISBURT, box 1313, Portsmouth, N. H.

J. W. SEAVER, inspirational speaker. Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

MES. M. S. TOWESEND will speak in Mercantile Hall, Summer street, Boston, during November; in Worcester during December. Address, Bridgowater, Vt. J. H. W. TOOHEY, 42 Cambridge Street, Boston.
Bins. Charlotte F. Taber, tiance speaker, New Bedford,
Mass., P. O. box 392.

JAMPS TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeng, Mc. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. Hudson Tuttle, Berlin Heights, O.

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

DR. J. VOLLAND, Ann Arbor, Mich.

DE. J. VOLLAND, Ann Arbor, Mich.

N. FRANE WHITE will lecture in Willimantic. Conn., during September: 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.

Miss M. MACOMBER WOOD will lecture in Woonsocket, R. I., Sept. 22 and 27; in Stoneham, Mass., Oct. 20 and 27. Address, Il Dewey street, Worcester, Mass.

Address, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., 29 West Fourth street, New York.

MES. S. E. WANNER will answer calls to lecture weekevenlings in vicinity of Sunday appointments. Address as
above, or box 14. Berlin, Wis.

E. V. Willson will speak in Evansville, Ind., during September; in Richmond during October. Will lecture or hold
scances within fifty miles of the above places, if required.
Permanent address, Babocok's Grove, Bu Page Co., 111.

ALCINDA WILLERIM, M. D., inspirational speaker, can be
addressed during September and October, care of A. W.
Pugh, P. O. hox 2185, Cincinnati, Q. Speaks in Music Hail,
Bostom, during February.

E. S. Whekler, inspirational speaker. Address, care this
office, or 5 Columbia street, Boston.

MES. N. J. WILLIS, 3 Tremont Bow, Room 15, Boston, Mass.

F. L. WADSWORTE, Dermarent address, 399 South Morgan

F. L. WADSWORTH, permanent address, 398 South Morgan street, Chicago, Ill.

street, Chicago, Ill.

IISNRY C. Watoff will answer calls to lecture. Address care of Bela Marsh, Boston.

MRS. E. M. WOLGOTT, will speak at Williamstown, during Sept. and Oct.; At Williston, Nov. 2d.; at Essex, Nov. 10th; at Winoski, Nov. 16th; at Rockingham, Dec. 1st. Will make engagements for Sundays and week day evenings. Address, Danoy, Vt.

Danoy, Vt.

Mas. M.ARY J. WILCOXSON will speak in Bangor, Mc.. during september; in Taunton, Mass, during October; in Chelsea during November; in Mercantile Hall, Boston, during December; in Wasnington, D. C., during March. Address, Isangur, Mc., during September.

GILMAN R. WASHSURS, Woodstock, Vt., inspirational speaker, will answer calls to lecture.

Dr. R. G. Wrlls, Rochester, N. Y., trance speaker, will lec-ture sundays and attend funerals, within a few hours' ride

MRS. HATTIE E. WILSON, (colored) trance speaker. Address East Cambridge, Mass., for the present. PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Coyde, O. A. A. WHEELOCK, Toledo, O.

A. B. WHITIEG may be addressed during September at 183 East Walnut street, Louisville, Ky. Will attend calls to lecture week evenings. Elijah Woodworth, inspirational speaker, Leslie, Mich. MISS ELVIRA WHERLOOK, normal speaker, Janesville, Wis-

WARREN WOOLSON, trance speaker, Hastings, N. Y.
Miss L. T. Whittirn, organizer of Progressive Lyceums,
can be addressed at 401 Sycamore, corner of Fourth street,
Milwaukee, Wis. ZERAH WHIPPLE will answer calls to lecture. Address. Mystic, Conn.

MRS. H. A. WILLIS, Lawrence, Mass., P. O. box 473. MES. MART E. WITHER, trance speaker, 162 Elm street, Nonark, N. J. A. C. WOODRUFF, Battle Creek, Mich.

M. C. WOODNUTY, BATTIE CITECH, MICH.

MISS H. MARIA WORTHING, Trancespeaker, Oswego, Ili
will answer calls to lecture and attend funerals.

S. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1464.

MRS. JULIETTE YEAW will speak in Lynn, Mass., during September. Address, Northboro', Mass. MR. & Mrs. WM. J. Young will snawer calls to lecture in the vicinity of their home, Boise City, Idaho Jeritory. Mah. S. J. Young, trance lecturer, 56 Pleasant street, Bos ton, Mass.

W. S. GREENLEAF, Lowell, Mass.
W. A. D. Humz will speak in Plitsburg, Pa., Sept. 15 and 22.
Address, care Dumont C. Dake, 253 Penn street.

DR. P. B. and JENNIE RANDOLPH CLAIRVOYANTR, cure Fits, Epilepsy, Nervous disorders, Insanty, and sulcidal despondency from vital exhaustion from all causes. No Failure. Teach and develoy Clairvoyance, Mediumship, the Will-power, and indicate where one real power lies. Terms \$1,00: new circulars ten cents. Address HOX 3331, HOSTON, Mass.

DR. MAIN'S HEALTH INSTITUTE,

THOSE 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.

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THE GREAT SPIRITUAL REMEDY,

MRS. A C. LATHAM,

MRS. SPENCE'S

Washington street, Boston. Mrs. Latham is eminently successful in treating illumors, likeumatism, diseases of the tungs, kidneys, and all Billious Compilaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 6.

CLAIRVOYANT Physician and Test Atedium, No 83 Bed-of ford street, cures disease by laying on of hands; also tells of lost money, disease, love, marriage and death. Terms \$2.00. Circle Sunday evening.

MRS. R. COLLINS

STILL continues to heat the sick, at No. 19 Pine street Boston, Mass. LAURA HASTINGS HATCH, Inspirational AURA HASTINUS HALLOW, Manues every Monday, Tuesday, Thursday and Friday evenings, at 80 clock Punciser, at her residence, 8 kittredge place, opposite 69 Friend at. Admission 25 cents.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) 13w-July 6. MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1805 Washington street, Boston. Sept. 14.—13w.

MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant arrent, Hoston, Mass. Sept. 14.-13n° MRS. EWELL, Medical and Spiritual Communications, 11 Dix Place. Terms \$1,00.

NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. July 6.-13w

MRS. A. L. LAMBERT, Clairvoyant and Test Medlum, No. 132 Harrison Avenue, Boston, Mass. Sept. 7.—6w*

Miscellaneous.

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's' Spirit Song (with Chorus).

Poetry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson,) and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D.

n. Music by John P. Ordway, M. I
"With rosebuds in my hand,
Fresh from the xummer-Land,
Father, I come and stand
Close by your side.
You cannot see me here,
Or feel my presence near,
And yet your 'Birdlo' dear
Never has died."

Price 35 cents; postage free. For sale at this office. Come, Darling, come to the Spirit-Land. long and chorus. Poetry and music by John P. Ordway, M. D.

"I'm in the spirit-land, my child,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too;
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of.

Song and chorus. By John P. Ordway, M. D.

"Something sweet to think of, in this world of care,
Though dear friends have left us, they bright spirits are;
Something sweet to dream of—lark! the angels my;
Call them not back again, they are with you every day."

The above beautiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid.

For sale at this office.

O'er Graves of the Loved Ones Plant Beautiful Flowers. Song and chorus. By John P. Ordway, M. D. Price 80 conts.

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MINES; tracing the metallicrons veins, indicating the direction in which mines can be worked to the best advantage, and what Metals. Off or Cont 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 Oit, has been commenced, a sand-pump specimen similarly prepared.

Charracter delineated from land-writing, etc., wrapped as above, and carefully kept from contact with other writing or persons. Sometimes glimpses of the Future are thus obtained.

The magic contains of the Power of the Powe

tained.
TREMS.—For character, \$2.00; for oil, metals, etc., \$5.00. Address, Annie Denton Cridge, Washington, D. C. Aug. 17. SOUL READING.

SOUL READING,

Or Psychometrical Delineation of Character.

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either one or the other.

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THE WELLKNOWN NATURAL CLAIRVOYANT, will examine and prescribe for disease, answer questions on business natters, give delineation of character, and give the particulars concerning your development, by the aid of her non-conductors. Terms, Lock of Hair and 61. Adaptes No II bewey street, Worcester, Mass.

5w*—Sept. 14.

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Ic. Penacra, Mother's Derdiel, isseling Extract, Observation, Penacra, Mother Prepared by Morself, and unsurpasse, and the present of the Proprietory and Tolker, Son, are Medicines prepared by Morself, and unsurpasse, and the present of the Present Control of t

IRRESISTIBLE ARMY WITNESSES

TO THE SUPREMACY OF

POWDERS.

During the past three years I have laid before the readers of the BANNER, an immense 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 us 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 of the entire medical profession. For this reason, my publications with regard to the efficacy of Mrs. Spence's Positive 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, earnest 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 witness-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 testimony of disinterested witnesses. I shall continue to introduce 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.

Maskootink, Chisago Co., Minn., Jane 29th, 1867. PROF. Spence-My dear Sir: The following is our experienco with the Powders.

My husband was sick for more than two months. He was extremely debillinted and had a most racking Cough. He would cough the whole night, often without closing his eyes in sleep. I gave him various 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 Erysipelas, his face being terribly swollen. 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 sight all night. He continued to take the Powders for two or three days and was well. He never coughed after taking the first Powder.

My son took the remainder of that box for his Erystpelms, and they acted like a charm on his swollen face.

The next case was that of my neighbor, Mrs. Furnan-e very severe attack of Neuralgin. 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. The next case was that of Mit. BROOKS 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 pain 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. Landons of Sanrise City, was also cured by the Positive Powders, of Lung Fever, in

one day, and a half. I saw your Powders advertised for a year or two, without noticing them more than other medicines. My being a Spirit unlist inspired me with a confidence in their value, which has Yours respectfully,

LAVINIA L. INGALLS. The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuraleta. Resdacte. Earache Toothache. Bheumatism. derful beyond all precedent.

THE POSITIVE POWDERS OURE Neuralgia, Readache, Earache Tootlache, Rhenmatism, Gout, Colle, Pains of all kinds; Choleran, Diarrica, Row of Complaint, Dysentery, Nausca and Vomiting, Dysepessia, Indirection, Flatinica, Wormas Supressed Menstruction, Painful Menstruction, Pailing of the Womb, all Femile Weaknesses and Derangements; Cramps Fits, Rydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fewer, Billous Fever, Vellow Fever, the Fever Smull Pax, Mensics, Scarlatina, Eryspeas, Fusional, Pleuricy; all Inflammations, acute or circonic, such as Inflammation of the Lungs, Kidneys, Womb, Blander, Stomach, Prostate Gland; Catarric Consumption, Bronchilds, Cougha, Cold; Secrotials, Nervousnes, Sileeplessness, &c.

THE NEGATIVE POWDERS OURE Paralysis, or laby; Amaurosis and Dealness from paralysis of the nerves of the eye and of the ear, or of their nervous contres; Double Vision, Catalensy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Mascular Prostruction or Releasation.

For the care of Chille and Fever, and for the prevention and cure of Chillera, both the Positive and Negative Powders do no vio-

and cure of Cholern, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purglag no mausen, no vomiting, no marcotizing; yet, in the language of N. W. Richmond, of Chenon, ill., "They are a most wonderful medicine, to silent and yet so efficacious."

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CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fover, the Positive and Negative Powders know no such

Pever, the Positive and Negative Powders know no such thing as fall.

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special written directions as to which kind of the Powders to
use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

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Aug 31.—if

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EFF Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to Tolcok B. N. Vitulets marked treatment.

To'clock P. M. Patients unable to call, will be visited at their residences.

Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, 63 to 65, including advice.

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Scrofula, Asthma, Bronchitis, Dyspopsia, Paralysis, Lossof'Apportto, Female Weaknesses, Liver and Kidney Complaints, Debility of Nursing and Prognancy, and all

*nd an CHRONIC DISORDERS OF EVERY NATURE.

PROFESSIONAL TESTIMONY. "As sum a hemmedy in Consumption as Quinine is in Intermittent Fever, and as effected a Parsencative as Vaccination in Small Pox "--Dr. Churchill. • • • It is unequaled in Nervous Debility, and I believelt is the only medicine that will cure a pure case of it."—Ir. E. V. Stryker, Tarin, N. F. • • • "I would say to all who have and leadency to Consumption, TAKE THIS RESERV, and the

oner the better."-W. W. Townsend, M. D., Union M Circulars Free. Write for one. 🚜

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Morton street, New York, where he can be consulted as
a medium.

W*-8, 21.

HANNY M. HANCON, Medical Clairvoyant,
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Sept. 7-5w*

Miscellaneous.

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PARALYSIS, NERVOUS HEADACHE DISPERSIA, SCIATICA, and ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a a positive remedy for Cold Frit and Impedient Chicklatos. Descriptive Circular, with Testinounals, and directions for use, malited free. Sold by all Druggles throughout the United States. VOLTAIC ARMOR ASSOCIATION, Proprint of the Cold of the Cold

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Piles, Cutarrh, Rheumutism, Worms, Burns,

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July 21.

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A GREAT BOOK FOR YOUTH, Send two red stamps and obtain it. Address, DR. ANDREW STONE, 56 Filts.

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July

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Banner of Aight.

WESTERN DEPARTMENT:

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

Our Young Speakers.

Charles Dickens, bless bls loving soul, writing of Thackeray, the humorist, says, he "had a particular delight in boys and an excellent way with them, never seeing one without wanting instantly to give him a sovereign. I thought of this, adds Dickens, when I looked down into his grave after he was laid there, for I looked down into it over the shoulder of a boy to whom he had been kind."

We have a particular delight not only in Progressive Lyceums, but in listening to and encouraging young speakers. Each seems a rising genius; a star of promise ascending; a light beckoning others higher up, on to the mountains of the beautiful. Public speakers long in our ranks should feel that the time has fully come for others, younger men and women, to be heard, and so feeling, should modestly stand aside. It is unjust to everlastingly charge the young with ambition; with being the mere aspirants for fame, desirous of "showing off."

Youth is no crime. The older are doubtless the better counsellors; but all the gathered lore of the ages is not hived in their craniums; neither will wisdom die with them.

The primary object of National and State Conventions is business, broad philanthropic work, and the construction of practical plans for the furtherance of the principles involved in this great spiritual movement, and not the advertising of speakers. If the latter must be done, let the younger receive the benefits. They are often sensitive as . Eloian Harps to each breath of praise or censure, encouragement or discouragement; their heart-strings being carried, as it were in a crystal case, to be alternately wrung or soothed by friend or foe.

The true man is self-poised, controlling every emotion, subduing every passion, and living at the same time in two worlds, honors one, and is honored by the other. In our recent Cleveland Convention, when the storm of passion raged above reason: when the centrifugal forces preponderated over the centripetal; when individuality degenerated into bombastic egotism, invective and personality, we regretted for the moment having nerves. Afterwards we found them useful. In fact, there was a sort of compensation then, when we looked into the calm, serene countenances of some in the audience. Sunbeams show themselves everywhere. The great, drop their finest sentences and happiest illustrations, as the English Buckingham dropped his pearls, leaving them to be picked up and appreciated as chance or fate might bring discriminating observers to the spot.

In the Fourth National Convention we saw more of the surgical than the spiritual; more of the angular than the harmonial, and more of the Christ of the "sword," than of the olive that wreathes the brow of the "Prince of Peace."

In future gatherings we hope to see wisdom. dignity, kindness and peace the ruling powers; hone to see more young men and women brought upon the platform as speakers; hope to feel more of that divine and truly womanly element from the rostrum, that softens, tranquilizes and sheds a more spiritual influence: otherwise expressed hope to see our sister speakers take a more active part in the discussion of resolutions; and furthermore, we hope to witness more of that true brotherhood, that while tenderly trusting, sweetens all the work, and brightens all the ways of

James S. Prescott, a Shaker elder, sitting behind us in the Convention, remarked at the close of a stormy session, "This is not new to us, we expected it; chaos precedes order, and in our inner experiences shows us that all good spirits, whether in the body or out of it, are orderly.'

Spiritualists (?) Denying their Faith.

There is a class of Spiritualists (?) who tear down all the guide boards as fast as they travel on. What's their use after they pass? They have progressed, and that is sufficient for "all the world and the rest of mankind." At last they themselves get awamped in the wilderness of philosophy, where they split hairs for a living, and kindle the fires of inspiration with snowballs. Any phonomenal fountains to quench the thirst, gentlemen philosophers (?) up there in the bottomless pit of metaphysics? Any angels to corroborate your doubts? Is Pilate there yet, asking at the mock tribunals of the innocent "What is truth?" Not to be too inquisitive, we respectfully ask. How many stones will make a loaf of bread for starying souls; or how many serpents will make a fish? Is there not a little end to the cornucopian horn of Spiritualism? Doubtless "discord is harmony not understood," and pride is humility not yet developed; but please state distinctly, what kind of "ambrosial fruit" grows in the sunny valleys of iceburgs, and how far it is to the Summer-Land, via the North West Passage.

What a stupendous philosophy that, which ignores the phenomena on which it is based! What a wonderful science that, which abrogates its facts! What a silly thing a human body is, seeing it is a physical manifestation of spirit! What a mistake God made in having worlds for the law of gravitation to act in! What a needless expenditure of force to have winds and waves and lightnings and rocks, and soils and waters and vegetations and animals! Had some spiritual philosophers lived when God created the Universe, they would have given him some good advice! But go on, brothers, till you are satisfied that a Spiritualism without a sign is as dead as faith without works. Sell your birthright, if you will, to the popular church for a pottage mess of "Spiritual respectability," ten thousand times meaner than the kind you envy; and in your captivity, learn that God rules after all, making his "angels spirits, and his ministers a flaming fire."

In vain may we labor if there is no fact to corroborate reason, and no religion to sanctify reform. An un-intuitional Spiritualism is as repulsive as a lifeless manikin. Without the spiritual intuitions, the intellect is as liable to engraft error as truth. Alone, it is as destitute of converting power, as snow to the production of Summer heat.

Ere it can be the weapon of truth, it must be warmed under the sun of love—simplicity characterizes such a spirit. Plain words uttering simple truth are angel's language. "Blessed are the pure in heart, for they shall see God," has a depth of philosophy which an eternity of study cannot measure, and yet a child can understand it. The kingdom of heaven needs no metaphysics are resulted as the summer truth and summer the summer than the interior that a spirit. The kingdom of heaven needs no metaphysics are resulted as the summer than th

sucklings hast thou perfected praise." Nicodemus, the Rabbi, was a spiritual fool, as are all philosophers who are "wise in their own concelts." One cheering word familiarly spoken, one let us cull what is suitable. little reminiscence identifying the spirit presence, one glance at the beaming face, one pressure of that angel hand feeling the beat of the bleeding heart, is worth infinitely more than all the world's metaphysics, and ten thousand times more convincing. Household voices are the gospel which the bereft need. Oh, for a religion in our science! heart-acceptance of the messages which the angels bring, heart-conjunction with the benighted and suffering, is the religion we need, to change our wintry philosophy into an Eden of Beauty.

Waiting to Hear.

A Philadelphia paper told us awhile since of a wealthy Unitarian in the Quaker city, building a neat church edifice in a village a little distance from the city, and giving it to the Unitarians as a place of worship. It was a noble deed.

The Hon. H. D. Cooke, doing business in Washington, yet residing in Georgetown, has put \$30,-000 into an Episcopal Church in this last named city. Believing in the church, it was honorable.

Dr. Streeter, acquiring considerable means in the Petroleum business, has given \$20,000 for the erection of a Disciple's Church in East Cleveland. It shows liberality and sincerity.

We are waiting to record instances of wealthy Spiritualists erecting free churches, or constructing elegant halls, giving and consecrating them to the uses of Spiritualism. Plenty are helping construct sectarian houses of worship; helping support a lily-fingered priesthood; helping to perpetuate, by their money and their influence, false doctrines and worn-out theologic dogmas. Is it consistent? Is it not hypocrisy, or at best a species of spiritual tory-ism? A Spiritualist that will withhold bread from his own children, and feed, or help salaried clergymen to feed his and his neighbors' children on mouldy crumbs doled from fashionable pulpits, is beneath-absolutely beneath-the approval of all true men. We commit such to the tender mercies of their own better judgments.

"Heresy! Heresy!"

Heresy is rank. Free thought thunders all round. Now and then snap goes a link, and forth rush a few high priests, holding the two ends of the severed chain in their hands until welded again, but every time it grows shorter!

We threw up our hat and shouted halleluiah when the authoritarians of School Street Universalist Church, Boston, excommunicated Rev. Bro. R. Connor, all for opinion's sake. The case was a prominent one—he should be made an example of! An honest man will never keep back a part of the gospel price; and Bro. C.'s honesty cost him the honor of a Universalist bull. He signed a call for a convention to discuss the principles of Free Religion; he believes God is more in human souls than in Jewish Scriptures-that there is a higher law" of authority within, superior to the edicts of ecclesiastic councils. So they turned him out and then kicked him after he was out, as an example of warning. Beautiful, charitable denomination, professing to believe in the triumph

But then it is all right. "The blood of the martyrs is the seed of the Gurch." Why should living souls be imprisoned with the dead? Why eat gravel when truths immortal hang pendant with delicious fruit overhead? All right, we say. Did not the rebel guns hasten emancipation? Fire away, ye popes! Be vigilant! Get up a vigorous crusade against all ministerial heresy within "our denomination"!

Michigan State Association.

The second annual meeting of the Michican State Association of Spiritualists will meet in Adrian, Mich., on Wednesday, Oct. 2d, at 10 o'clock, continuing two days, and longer, if the body in session so decides. Each local society is cutitled to two delegates, and one additional delegate for each fraction of fifty, over the first fift members.

Anxious to hear from, and have as extensive a representation as possible from localities where there are no legal organizations, we invite Spiritualists in such places to hold informal meetings. electing delegates, one or two, to meet in the councils of this body. There is work to be donethe hour and the age call us to the rescue.

Spiritualists, Liberalists, all, of whatever faith. are invited to meet with us in fraternal kindness. discussing the duties of life and the destinies of

the soul. Adrian is a beautiful city, and the friends there residing, pledge the most generous hospitality to all lecturers, delegates, &c. Let there be a full EXECUTIVE COMMITTEE. attendance.

Miss Nettie M. Pease's Report.

DEAR BANNER-Out in the vineyard of the In finite—a vineyard under the watchful supervision of the angels, I lectured in Lyons, Chamanche, De Witt, Wheatland and several other places in Iowa. Spent a few days in Dayenport—found no organization but many noble friends, such as Mr. and Mrs. Jones, Mr. and Mrs. Neeley, and that true woman and reformer, Mrs. L. E. Dow. hose success as a medical clairvoyant has reldom been surpassed.

In Rock Island, Ill., we found the Spiritualists organized and in a prosperous condition. Mr. N. P. Norris, Prosident of the Society, kindly furnishes them a hall. The lectures are well attended by large and intelligent audiences. Their Progressive Lyceum has also been a success, thanks to those zealous laborers, Mr. and Mrs. Riggs, Dr. Grover and lady, Mr. Dart, and two orthree others. three others.

Leaving Rock Island, we went to Genesee where we met with a cordial reception from the where we met with a cordial reception from the Spiritualists and found rest for body and mind in the genial, happy home of Brother and Sister Mo-Farlin. Lectured for the Society at Genesee one month. The lectures were well attended moraing and evening. Mr. Moodle, the President of the Society, was for several years a prominent member of the Methodist Church, but the time came when the dead leaves and withered branches of the past could no longer satisfy the demands of his soul, and he came out and sat down at Reason's Feast. The Lyceum is in fine working order. Mr. Shaffer is Conductor.

BEMARKS. Miss Pease is not only an excellent lepturer, but usually at the close of each discourse gives a fine spirit-poem. On the last evening of our chgagament in Detroit we gave her controlling influences this subject: The Golden Ages. Taking the restrum, and becoming entranced, she prononneed a poem from spirit-life, at once grand, beautiful and highly finished. It was greated with loud applause from the audience. In ther

to establish it. "Out of the mouth of babes and | Spiritual Harp"? Thoughts from your Indian guides, breathing lofty inspiration, will become a great power of good to our red brethren, when sung in our meetings. Give us Indian songs, and J. Q. BARRETT, J. M. PEEBLES. Address J. O. Barrett, Sycamore, Ill.

> The New York Independent and Progress.

It is well-known that this widely-circulated and popular periodical commenced as the organ We have not yet had the "one accord" at the of the Congregationalists. While Henry Ward pentecostal feast. Heart-culture, heart-devotion, Beecher was editor, it was exceedingly tolerant and liberal in tone, and now with its seventy-five thousand registered subscribers, and Theodore Tilton for editorial conductor, it throws off all sectarian shackles, refuses to be considered Orthodox in any sense of the word, and hoists the banner of Independence.

Tilton writes in a late Independent thus:

"We know that among our quarter of a million readers there are some ministers, some deacons, and some the grandmothers of these, who would relish the Independent better than now, if only it would add to its customary flavor a strong, green-teatse of ecclesinatical stringency.

We have better been publied, and how beeten

We have lately been bullled and brow-beaten (affectionately, of course!) by some Congregational clergymen, because we have invited into our columns such writers as William Lloyd Garrison, Lydia Maria Child, Charles Summer, Thomas Wentworth Higginson, and others. These writers have been solemnly and warningly described to us as 'infidels.' Shame, messieurs critics! Remember the words of King David: 'Who can member the words of King Davill: 'Who can stretch forth his hand against the Lord's anointed, and be guiltless?' It makes one sorrowful to witness the pitiful bigotry which can consent to write the word 'infidelity' over the faithfulest men and women of this age! Personally, we do not agree with the religious views of these writers. Nor, to take another instance, do we agree with the religious views of our familier, contributions agree. with the religious views of our familiar contrib-utor, Mr. Greeley. But shall we, on this ac-count, shut the doors of the Independent in the faces of these friends? Shall we blot from our lymn-books one of the sweetest and noblest of modern hymns, 'Nearer, my God, to Thee!' because its author was a Unitarian? Shall we imitate the last number of the Congregational Review, and fiercely charge one of the most Christian of American women, Mrs. Harriet Beecher Stowe, with 'denying the fundamental doctrines of the Bible'? Shall we make these columns an Index Expurgatorius, for the sake of keeping a catalogue of such men as may be allowed to speak, and of such others as must be kept silent? Shall we shrivel the Independent into a pions tract for weekly distribution by the American Tract Society? God forbid!

The Independent once expressed an editorial opinion (not written by ourselves, nor by our predecessor) that William Lloyd Garrison was 'a predecessor) that William Lloyd Garrison was 'a degraded infidel,' and that Oliver Wendell Holmes was a 'moral parricide.' The Dog Noble now respectfully announces that he has quit barking at that ancient hole!"

Then announcing to the bigoted and theological critics of such persons as John G. Whittier, Horace Greeley, Lydia Maria Child, Edmund Quincy, Anna Dickinson, Thomas Wentworth Higginson (an avowed Spiritualist), and others, that when the time shall arrive for the exclusion of these men and women from the Independent on the ground of infidelity, heterodoxy, and religious unsoundness, we shall proudly retain what measure of self-respect we now possess, and retire in their honorable company!

He then adds: "Whatever this sheet may have been in the past, it is henceforth not a denominational, not a sectarian, not a Congregational, but a religious journal; a religious journal aiming at a higher, ampler and grander ideal than can ever possibly he realized by any sectorian or denominational sheet. These columns, therefore, are consecrated to God and man; to religion and civilization; to liberty, justice and equality; to the family, and the sweet human charities; to literature, art and industry; in a word, to human progress!"

That's the phrase, Brother Tilton-human progress! And that's the life-aim to which your spiritualistic co-workers are thoroughly consecrated human progress, spiritual progress and the eternal progress of all humanity.

We have not forgotten how bravely, manfully the Independent, speaking of the departure of the Rev. John Pierpont, mentioned his belief in and advocacy of Spiritualism. Honesty, frankness, integrity, always win in the end. Any newspaper, to be valuable, must be positive; must be not a mere gatherer of news, but the representative of some great leading thought; a director of public opinion, and the creator of a higher, broader, moral sentiment in the masses. A journal, having no opinion of its own, or having, conceals it, is unworthy a name or notice in this age. Positive convictions, positive expressions, and positive life-purposes, are what the thinking, acting souls of the times demand.

Dr. J. A. Clark of Chicago.

Realizing the necessity of acquainting the public with the constantly expanding power of those who by natural gifts of organization, by unusual capacities developed and intensified by spirit manipulation, and wisely guided by spirit direction, are favorably and fortunately conditioned to bless the world by relieving the human body of disease, removing physical ills, aiding circulation and restoring equilibrium throughout the system-feeling that the world is the loser, that humanity must all the longer continue to suffer without these highly adapted channels becoming known to those who need them-we take peculiar pleasure and satisfaction in mentioning the name of Dr. J. A. Clark, of whom not only popular report but abundant facts give testimony to his ability and efficiency in the way of demonstrating his wonderful healing powers.

During our short visit recently to Chicago, we chanced to meet with several parties who gratefully recounted to us how they had been suddenly restored by Dr. Clark, from state of critical illness to one of comparative health, and were daily gaining in strength.

We love to call attention to those who, selected by higher powers, are truly and genuinely doing their appointed work, a [1] G. A. B.

Moses Hull going East.

Bro. Hull desires us to say that he goes East this fall or winter for the putpose of lecturing and otherwise disseminating the principles of Spiritualism. He remains in the Eastern, and other States adjoining until June. His ability as a speaker and earnestness at a worker, are too well known to require a word of commendation from us. Parties wishing his mirvices should address him immediately at Hobart Jud. Those who first apply will be first served.

The Yearly Meeting affriends of Pro-

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

The problem of the problem of the state of the problem of the prob

Alcinda Wilhelm, M. D., Preaching to Prisoners.

This devoted sister-worker, after giving a glow ing description of the great, growing West, and its public-spirited people, writes from Lawrence, Kansas, thus:

"Last Sunday was a day long to be remembered, because of my privilege not only to impart our ennobling gospel to God's more highly favored chil-dren, enjoying the sunshine and liberty of our green earth, but to mingle in the afternoon among the prisoners within Lawrence Jail, and speak forth the cheering, sympathetic inspiration of the "angel world." Through the courtesy of Sheriff Ogden, (one of our progressives,) an opportunity was presented, which I engerly accepted, to convey some intelligence from the immortal shores, that the sunshine and dew of love and wisdom might penetrate the darkened bomes and hearts of the mentally and morally diseased.

How cheering, under such circumstances, to bring glad tiding to "spirits in prison;" to tell the immortal bound, that prison walls and hars cannot exclude their loved spirit friends, who, while sympathizing, are ready to bless, strengthen and whisper hope, to the glorious "yet to be." That while there was a penalty for wrong doing sure and certain, its office, in suffering, was to unfold a truer and better life, either in this or the future of our existence; that in doing good we fulfilled the mission of our inner Redeemer and could not bless others without blessing self; could not injure others without the greater injury to self, since happiness is secured by the deeds done in the body, more than the creed in the head.

They listened with the deepest attention, for their souls caught the inspiration of sympathy that is linked in the golden chain of angelic interest, from the highest to the lowest, of our Father's children.

At the close of the lecture they sang "Rest to the Wenry," after which we invoked the blessings of the "angel ministry" to illuminate and strengthen the "Christ principle" within, as their only saviour from the fetters of sin and sorrow.

Why cannot our speakers in every place seek out and visit the homes of the unfortunate, the saddened ones, to whom our gospel comes with "healing in its wings"? Who can go with as much charity, sympathy and soul-sustaining comfort at our earnest, progressive spiritual workers, men and women? Who needs this philosophy more than the imprisoned, the sin-sick or oppressed pilgrims, bound for the distant shore from which they have heard no response, yet through weary, tear-dimmed eyes and beating hearts are

weary, tear-dimmed eyes and deating neares are asking, "Tell us watchman of the night"?

Are we not better by coming in contact with suffering humanity at times? Do not our souls grow stronger by passing through the dark shadows of earthly wees, touched by the bitter tonic of sympathetic misery; when we can weep with these who mourn? those who mourn?

I am sure the dear angels will not only bless those we minister to, but inspire us with the true spirit of sympathy and zeal in our labors."

Spiritual Convention in Laona.

The Spiritualists of Laona (Chautaugue county N. Y.,) and vicinity, met in convention, on Friday, Aug. 30th, 1867, and continued until Sunday evening, Sept. 1st.

G. W. Taylor, of North Collins, Eric county, was chosen Chairman, and Mrs. J. Carter, of

Laona, Secretary.

The principal speakers were G. W. Taylor, Lyman C. Howe, of New Albion, N. Y.; Mrs. Susie

A. English, of Vermont.

A part of each session was devoted to confer-A part of each session was devoted to conference, where subjects were analized and discussed, which are of vital importance, both to the present and coming generations. The proceedings were interspersed with music and song by B. A. Beals, of Gowanda, Cattaraugus county, N. Y.

The following resolutions were adopted, also by the submitted to the National Canyonian to be

vote submitted to the National Convention to be

Vote 8ubmitted to the National Convention to be held at Cleveland.

Resolved. That the object of Spiritualism is to promote the highest and truest physiological, moral, social, intellectual and spiritual welfare of every one it reaches, or in any manner affect.

Resolved. That Spiritualism proper, embraces every class of reforms looking to the well being and elevation of the human race, such as universal suffrage, health reform, social, as well as religious.

well as religious. Any woman as an equal co-laborer with man, in any department of life she chooses to occupy. Resolved, That sail solved depends on facts and phenomana outwrought in the great areain of nature, and upon which we build all theories and institutions for the elevation of the human race.

Therefore resolved, That we will do all in our power to sup-port and perpetuate phenomenal, as well as philosophical At a late hour, and after three days of the most successful, harmonious, and progressive convention of Spiritualists ever held in Chantaugue county, the meeting adjourned sine die.

MRS. J. CARTER, Secretary.

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 80th, 1867; commencing on Saturday, at 10 o'clock A. M., and continuing at the i on Sunday.

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.

SPIRITUALIST MEETINGS.

BOSTON.—Spiritual meetings are held at Mercantile Hall, Bummer street, every Sunday afternoon and evening, at 2% and 7% o'clock. Samuel F. Towle, President: Daniel K. Ford, Vice President and Treasurer. The Children's Progressive Lyccum meets at 104 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 O. 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 k. M., 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverick square, every Bonday, at 3 and 7 P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10 k. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Cuardian. Speakers engaged:—Mrs. Sarah A. Byrnes, Sept. 29. CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at City Hall every Sunday at 2 knd 7 knd. Children's Lyceum meets at 10 knd. M. A. M. Mildenardson, Conductor; Mrs. M. J. Mayo, Guardian. Speakers engaged:—Mrs. Susie' & Willis, Sept. 29; H. B. Store during October.

ers engaged:—Mrs. Susis' A. Willis, Sept. 29; H. B. Storer during October.

The Children's Progressiva Lyceum meets every Sunday at 10\(\) A. M., in the Machinista' and Blacksmiths' Hell, corner of City Square and Chelsea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

Spiritual meetings are held every Sunday in Machinists' and Blacksmiths' Hall, corner of City Square and Chelsea street, Charlestown. Locksrea at 3 and 74 r. M. A free dis cussion after each lectures. Beats free to all.

Cirlebea.—The Associated Spiritualists of Chelsea hold regular meetings at Freemon's Hall overy Sunday afternoon and evening, commencing at and 1M r. M. Admission—Ladles, 5 combt; genilemen. 10 cents: The Children's Progressive Lyceum assembles at 10% A. M. Leander Dustin, Conductor; J. H. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Spockers engaged:—Mis. Fannie Davis Smith during October; Mrs. M. J. Wilcoxson during Novem-ber; Mrs. C. Fannie Allyn during December.

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

Cambridgeport, Mass.—Meetings are held in Washington Hall.

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

Hall,

LOWELL, MASS.—The Children's Progressive Lyceum hold
meetings every Sunday afternoon and evening, at 23 and 7
o'clock. Lyceum session at 103 A.M. E. B. Carter, Conductor; Mrs. J. F. Wright, Gazrdian; J. S. Whiting, Correspond-

PLYMOUTH, MASS.—(Meetings discontinued for the present.) Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock, in Lyceum Hall. Workster, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lycoum meets at 11% a. Mrawery Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs. Cor. Sec. Speakers engaged:—Miss Emma Houston during September; N. Fank White during Getober; Mrs. C. Fannie Allyn during Noyember; Mrs. M. S. Townsend during December.

Berningtheld, Mass.—The Fraternal Society of Spiritual ists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 191 A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lygnan. Lectures at 2 and 7 r. M. Firensure, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

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

Lynn, Mass.—The Spiritualists of Lynn bold meetings every Sunday, afternoon and evening; at Cadet Hall. ETF Sunday, afternoon and evening, at Cadet Hall. Way bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lycesum meets at 12% o'clock. Lycesum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Speakers engaged:—Mrs. O. Fannie Allyn, Sept. 29; Rev. Charles Burleigh. Oct. 6; Mrs. Sarah A. Byrnes during Novembor; Rev. Adin Balleu, Dec. 29.

FUTHAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the Cornoon.

HARTFORD, CONE.—Spiritual meetings are held every Sunday evening for conferance or lecture at 7% o'clock. Children's Progressive Lycsum meets at 2 P. M. J. S. Dow, Conductor.

The control of the co

PORTLAND, MR.—Mactings are held every Sunday in Temperance itali, at 104 and 3 o'clock.

HANGOR, MR.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. St. Curtiss, Guardian.

DOVER AND FOXOROYT, MR.—The Children's Progressive Lyceum holds its Sunday session in Mervick Itali, in Dover, at 104 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 15 P. M.

New York Citr.—The Society of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 15th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 A. M. and 7 P. M. The Children's Progressive Lyceum will meet in the same place at 9 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 Sth avenue and West 25th street. Lectures at 10 Jo'clock A. M. and 15 P. M. Conference at 2 P. M.

BBOOLLYN, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near DeKalb avenue, every berland-street Lecture Room, near DeKalb avenue, every berland-street Lecture Room, near DeKalb avenue, every Wednesday evening, at Conductor; Mrs. R. A. Bradford, Guardian of Groups.

WILLIAMSBERG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Conductor; Mrs. R. A. Buryfalo, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Conductor; Mrs. R. A. Buryfalo, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Conductor; Mrs. R. A. Buryfalo, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 104 A. M. and

and friends.

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. Holch-kiss, Conductor; Mrs. M. A. Swain, Guardian.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ P. M. J. L. Pool, Conductor; Mrs. S. Doollittle, Guardian,

TROY, N. Y.—Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 104 A. M. and 18 P. M. Children's Lyceum at 28 P. M. Mource J. Keith, Con-ductor; Mrs. Louiss Keith, Guardian.

ductor; Mrs. Louiss Keith, Guardian.
ROCHESTER, N. Y.—Roligious Society of Progressive Splittudists meet in Selitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 23 y. z. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

MORRIBANIA, N.Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ F. M.

Jersey City, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 214 York atreet. Lecture in the morning at 10½ A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with sejentific experiments and illustrations with philosophical apparatus Lyceum in the afternoon. Lectur in the evening, at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

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

Vineland, 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 1 o'clock F. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONION, N. J.—Meetings held overy Sunday at 10½ A. M.; and 7 F. M., at Ellis Hall, Belleview Avenue.

Philladelphila, P. Meetings are held in the new hall in Philadelphila, P. M.—Meetings are held in the new hall in Philadelphila, P. M.—Meetings are held in the new hall services and the second of the progressive control of the progres

PHILADELPHIA, PA.—Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lycenm every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

o'clock. Prof. I. Itehn, Conductor.

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 preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 112 A. M. Evening lecture 173. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 104 a. m. and 73 p. m., and on Wednesday evening at 80 clock. CORRY, PA.—Spiritualists hold meetings every Sunday at 11 A. M. Admission free. Speaker engaged for the present,

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

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

ther notice.

CINCINATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Itall, corner of Sixth and Vine streets, where they hold regular meetings on Runday mornings and eventuage, at 16% and 71% of 10c. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.

Towns O.—Meetings are held and results speaking in Old

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 11½ A. M and 13 P. M. All are invited free—no admission fee. Children's Progressive Lyocum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CLYMP, O.—Programmy Association, bud proceedings. CLYDE, 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, Guard-ian.

CLEVELAND, O.—Spiritualisis meet in Temperance Hall every Sunday, at 101 L. M. and 71 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. SPRINGPIELD, ILL.—Pogular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 Calock. Mr. Wm. H. Planck, Conductor: Mrs. E. G. Planck, Guardian.
CHICAGO, ILL.—Regular mentions.

tor; Airs. E. G. Pianck, Guardian.
CHICAGO, 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\frac{1}{2} A. M. and 7\frac{1}{2} P. M.
RICHMONN, IND.—The Friends of Progress hold regular meetings every Sunday morning in Henry Hall, at 10\frac{1}{2} A. M. The Children's Progressive Lyceum meets in the same hall at 2 o'clock P. M.

O'clock P. M.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three ressions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 A. M. and 8 P. M.: Lyceum 3 P. M. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allon, Secretary and Treasurer: Sldney B. Kairchild, Librarian: Mivron Coloney, Conductor of Lyceum, Speakers engaged for balance of 1867:—September, Miss Susia M. Johnson: October, Iludson Tuttle: November, J. M. Pebles; December, Mr. and Birs, Andrew Jackson Davis.

Admin.M. Mich.—Henrilar Sunday meetings at 10th A. M. and

bles; December, Mr. and Mrs. Andrew Jackson Davis.

Adrian, Mich.—Regular Sunday meetings at 10% A. M. and
7½ P. M. Hall in Wells's Block, Manmee street, just below
Masonic Temple. Dr. J. K. Bailey, President; Mrs. R. H. R.
Longshore, M. D., Secretary.
Louisville, Kr.—The Spiritualists of Louisville commence
their meetings the first Sunday in November, at 11 A. M. and
The Manual Company of the Market street between 4th and

5th.

Sam Francisco, Cal. — Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanics Institute, Post street, between Montgomery and Kearney. Admission free Sacramentro, Cal.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock a. M., and a lecture at 74 P.M. Children's Luceum meets at 29 P.M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

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