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[OFFICIAL REFORT.] FOURTH NATIONAL CONVENTION OF SPIRITUALISTS,

Held at Cleveland, Ohio, September 8d, 4th

5th and 6th, 1867.

(Reported for the Convention by Henry T. Child, M. D., the Secretary.]

The Fourth National Convention was called to order by the President, Newman Weeks, of Vermont, at 10 A. M., on Tuesday, the 3d of Sept. The Secretary being absent, Dr. H. T. Child. of Philadelphia, was appointed Secretary pro tem. The published call of the Convention was then read.

On motion of Mr. Finney, it was

Resolved, That the delegates from each State or. Territory, and from the Provinces of Canada, be requested to confer to-gether and select one person from each State, &c., to com-jose the following committees: 1st, on Credentials and Nominations. 2d, on Business. 3d, on Finances. 4th, on Resolutions.

On motion, the Convention took a recess of

on being called to order, the delegates reported as follows:

Committee on Credentials and Nominations-A. W. Fleming, of Missouri; Dr. James Cooper, of Indiana; A. A. Wheelock, of Ohio; A. C. Robin-son, of Massachusetts; James Frist, of Mary-land; Mrs. O. F. Stevens, of New Jersey; Frank L. Wadsworth, of Illinois; Warren Chase, of New

L. Wadsworth, of Illinois; Warren Chase, of New York; Mrs. Mary M. Bailey, of Iowa; Michael B. Dyott, of Pennsylvania; L. B. Brown, of Michi-gan; Miss L. T. Whittier, of Wisconsin; Mrs. Al-cinda Wilhelm, M. D., of Kansas. *Business Committee*—Newman Weeks, of Ver-mont; Charles H. Fenn, of Missouri; Edward S. Wheeler, of Massachusetts; D. U. Pratt, of Ohio; John Frist, of Maryland; J. G. Fish, of New Jersey; Rev. J. B. Harrison. of Illinois; Seldon J. Finney, of New York; L. K. Joslin, of Rlode Island; Mrs. Mary J. Dyott, of Pennsylvania; Col. D. M. Fox, of Michigan; Mrs. L. R. Stuart, of W. sconsin; Mrs. A. Wilhelm, M. D., of Kan-885.

Finance Committee-Miss Sarah Cook, of Misburi: Dr. William Rose, of Ohlo; George A. Ba-cou, of Massachusetts; Isaac Corbett, of Mary-laud; John Orvis, of New Jersey; E. V. Wilson, of Illinois; Dr. Ralph Glover, of New York; Dr. D. C. Dake, of Pennsylvaula; Seth Simmons, of Rhode Island; Mrs. S. D. Coryell, of Michigan; J. W. Stuart, of Wisconsin; Mrs. A. Wilhelm, M. D. of Kunasa M. D., of Kansas.

Committee on Resolutions-Charles A. Fenn, Committee on Resolutions-Charles A. Fenn, of Missouri; Bev. Mosea Hull, of Indiana; A. B. French, of Ohio; Wash. A. Danskin, of Mary-laud; Mrs. C. A. K. Poore, of New Jersey; Mrs. H. F. M. Brown; of Hilnois; A. J. Davis, of New . York; L. B. Wilson, of Massachusetts; J. H. W. Toohey, of Rhode Island; Miss C. A. Grimes, of Pennsylvania; J. M. Peebles, of Michigan; H. S. Brown, M. D., of Wisconsin; Mrs. A. Wilhelm, M. D., of Kansas. On motion of Dr. H. T. Child, it was Readerd. That where there were only one of two delegates

Resolved. That where there were only one or two delegates from a state, they be requested to serve on the above Com-mittees.

On motion of J. M. Peebles, the following Pre-amble and Resolutions were unanimously adopt-

not willing to see what he regarded as "God made manifest in the flesh "hung by the neck, or cut ting each other into pieces, and destroying their thodies, I well remember, many years ago, when the dispersion of one of his children, in the deep yearnings of a father's soul he composed a beautiful poem; one fulles of his children, in the deep yearnings of a father's soul he composed a beautiful poem; one fulles of his children, in the deep yearnings of a father's soul he composed a beautiful poem; one fulles of his children, in the deep yearnings of a father's soul he composed a beautiful poem; one fulles of fash of his children, in the deep yearnings of a father's soul he composed a beautiful poem; one fulles of fash of his children, in the deep yearnings of a father's soul he composed a beautiful poem; one fulles of fash of the children, in the deep yearnings of a father's soul he composed a beautiful poem; one fulles father's soul he composed a beautiful poem; one fulles father's soul he composed a beautiful poem; of his children, is the deep year of the father's soul he composed a beautiful poem; one fulles father's soul he composed a beautiful poem; one fulles father's soul he composed a beautiful poem; of the children, is the sould stand to the father's to the liue of each verse was: "I cannot make him dead." And so I feel now of John Pierpont—that I can-not make him dead. J. M. Peebles said, I simply rise to make a few remarks in regard to the *Reverend* John Pierpont, because as a true, brave man, I have had a pro-found reverence for him. When a mere hoy, I used to hear of the New England Reformer, John Pierpont. That which I most admired in his character, was his moral bravery. Whatever he believed down deep in his great loving soul to be true, that he would stand up for in the glory of his manhood. Never did he shrink from that which he believed to be true. What a plorious example is that to us. Many Spiritualists at this present moment are governed more by policy than by principle—than by the grand and sublime truths that have streamed down to us through all the past ages. On that rostrum at Providence we there heard his last words of prophecy, where he said to us that it would be his hat appearance before any public body. He felt distinctly that he was about to leave that Convention for a grander Convention in the world of spirits, where worshiper, but I am better for such men having lived. As I see them s'anding up there, I look up and admire them, and I feel that I may rise and stand with them. Friends, let us cherish his memory and his virtues. I understand there is a chor in this Convention who are prepared to sing and stand with them. Friends, let us chorish his memory and his virtues. I understand there is a choir in this Convention who are prepared to sing the beautiful temperance song which that vener-able man gave us at our last Convention, with a trembling yet distinct voice that thrilled the whole audience. The Balley Quartette now sang the "Cold Wa-ter Song" given by Mr. Placacet

ter Song" given by Mr. Pierpont. E. V. Wilson remarked, I do not wish to say much, but I must bear my testimony to the great good, John Pierpont did me personally. In the year 1858 he visited me, and received several good tests. He gave me such encouraging words as caused me to go out and enter upon the work in which I have been laboring ever since, and if I have accomplished any good it is the result of the time induced

that timely advice. Dr. Hallock, of New York, said that it was not Dr. Hallock, of New York, said that it was not worth while to spend much time in eulogy. We must not, we cannot make John Pierpont dead. That affection and sympathy which we draw le-gitimately from the past, must always have its effect upon us; but we are not to look upon this with our past ideas. We must look at it as Spir-itualists, as knowing that every man and woman of the past—in the language of John Pierpont— "stands with us, not dead but alive." This thought should be with us always. Yet it is well-for us to call up the memory of such a man. There were two points in his character: First, his love of reform; and second, his bolness and fidelity in maintaining the principles which he his love of reform; and second, his bounces and fidelity in maintaining the principles which he accepted, and never swerving from the truth in them, no matter whether it be popular or not. Rev. J. B. Harrison spoke briefly in reference

to our brother.

Rev. Moses Hull related a circumstance wherein he and another brother, who was now present, had visited a medium. While in her room, a communication was received in characters writ-ten upon her arm, to this effect: "Now I know that my Redeemer liveth. John Pierpont."

AFTERNOON SESSION.

The Committ l Credential

Indiana-Rev. Moses Hull, Dr. James Cooper, Mrs. M. E. Hulbert, Freeman Taber, Myron E. Cole.

Wisconsin-Mrs. S. E Warner, A. J. Fishback, Wisconsin-Mrs. S. E. Warner, A. J. Fishback,.
Mrs. Pauline Roberts, J. W. Stuart, Mrs. M. A.
Wood, Mrs. L. R. Stuart, Miss L. T. Whittier,
Gustavus Stone, Mrs. Mary Sibley, J. R. Burr,
Mrs. Mary Severance, H. S. Brown, M. D., Mrs.
Juliett H. Stillman, M. D., Miss T. Yeitman. T. M.
Watsou, Dr. T. J. Freeman
Iowa-A. W. Miller, Miss Hannah Morse, F.
Sala, M. D., Miss Emily Weish, Thomas H. Weish,
Miss Mary Baily, Prof. E. H. Bailey, Mrs.
Lovinda Fox.

Henry Stagg, Miss Sarah Cook, Myron Colony, Mrs. Alfred W. Fleming, Peter Behr, Charles Osborne, Mrs. C. Osborne.

West Virginia-D. J. Mandell, Kansas-Mrs. Alcinda Wilhelm,

Nebraska-D. A. Kline. They also reported the following list of names of persons to serve as officers for the ensuing year:

President-Isanc Rehn, of Philadelphia, Pa.
President-Isanc Rehn, of Philadelphia, Pa.
Vice Presidents-Horatio Alden, of Maine;
Frank Chase, of Sutton, N. H.; Daniel P. Wilder, of Plymouth, Vt.; William White, of Boston, Mass.; Andrew T. Fors, of Hartford, Conn.;
Emanuel Searle, of Providence, R. I.; Warren Chase, of New York City; Andrew, Jackson Da.
Vis, of Orange, N. J.; Alfred D' Justice; of Philadelphia, Pa.; Thomas Garret, of Wilmington, Del.; Jacob Weaver, of Baltimore, Md.; C. J. McIntyre, of Moble, Ala.; Bredt C. Murry, of San Antonio, Texas; Col. N. W. Daniels, of New Orleans, La.; Rev. Moses Hull, of Indiana; Hudson Tuttle, of Berlin Hights, O.; Mrs. D. C. Sutphen, of Nebraska; William T. Norris, of Rock Island, Ill.; Mrs Mary Severance, of Milwaukee, Wis; John C. Dexter, of Ionia, Mich.; Charles A. Fenn, of St. Louis, Mo.; Mrs. Laura Cuppy, of San Francisco, Cal.; Julius H. Abbott, of President-Isanc Rehn, of Philadelphia, Pa.

A. Fenn, of St. Louis, Mo.; Mrs. Laura Cuppy, of San Francisco, Cal.; Julius H. Abbott, of Washington, D. C.; Henry Turner, of Kentucky; James E. Merriman, of Tennessee; S. J. Willes, of Kansas; Henry J. Osborne, of Augusta, Ga.; James Easton, of Rochester, Minn.; S. Y. Brad-street, of Monticello, Iowa. Sceretary—Henry T. Child, 634 Race street, Philadelphia, Pa.

spirit-life, let us strive to follow his example hy a closer adherence to the cause of Truth and Justice, and more excess efforts to free humanity from the bondage of fear, ignorance, bigotry and superstion, and over and above all, to adorn the glorious philosophy, we profess with purer lives, purer hopes, and appurer love for God and hu-manity.

manity. With many thanks for the kindness and hearty cooperation of the officers and members of this National Organization; and to the workers in our cause everywhere; I freely leave the chaft to one whom we shall all delight to honor and assist in carrying on the grand and glorious work of spiritual knowledge and human progress.

REMARKS OF THE CHAIRMAN. Mr. Rhen, on taking the chair, spoke as follows:

Ladies and Gentlemen of the Convention :

Ladies and Gentlemen of the Convention: Since it has been your pleasure to insign me both the honor and the duties of presiding over your deliberations, it is but fitting that I should acknowledge this token of your consideration and confidence. I can only hope that you have made no mistake in this selection, for, in this large Con-vention, constituted as it is, and of those whom I have reason to believe unst have a larger sud vention, constituted as it is, and of those whom I have reason to believe must have a larger and richer experience than I feel to possess, there must be those better qualified for the position you have allotted to me. Making no further apologies; however, permit me to assure you that it shall be my purpose to discharge the duties of Chairman without partiality, and without regard to persons or personal interests. And in this effort, I shall look to the good sense of the Convention to sus-tain me in all proper measures; for without this cooperation, your Chairman will be powerless. You must remember, furthermore, that such rules as you adopt will be your rules, and to these, just-ly applied and interpreted, we must all submit. If, in their application, any personal grievances should farise, it is to be hoped, that they will be observed. tion, so that we shall, in our dealing with the various measures likely to come before us, be yielding to individual: weaknesses, though firm and free in both discussion and action upon principles.

Friends, you are here, many of you, from great distances, and doubtless at much personal incon-venience. The questions you are to consider are venience. The questions you are to consider are of more than ordinary interest; they are those which relate to the race, in which every nation and people are involved. May we treat them with a becoming spirit, and that calminess and judgment they merit. Your time is precious and valuable, for which reason I shall make no formal address, and oc-oury the time to constitute they are the asy at

cupy that time by anything I might have to say at this time. I will therefore conclude by declaring the Fourth National Convention of Spiritamists now organized, and ready to enter upon "the con-sideration of such legitimate business as may be

A vote of thanks was returned to Newman Weeks for the officient manner in which he had discharged the duties of his office. On motion of Warren Chase, it was recolved that the Convention be governed by parlimentary

ules, so far as they are applicable to it. The Finance Committee recommended that per-

the higher path of philosophy, will'sccure even to earth the age of philosophy — the era of true and right reason." And that will be an age of justice, of liberty, and of holy fraternity, such as shall put to shame the broken utterances of the "saints." " Shall we be told that since philosophy is an eternal pursuit; since we can never reach, the fully and completely solvent world, we had, best turn giver to "something marcheal"? I animore una poments borious joy arising from the dis-covery of a trach, if winfficient to beggar all the material wealth of earth; one glimpse of the har-mony of things, one mouser's insight into the soffitual lifetine. And besides, all earthy splen-dors are derived from the soul of things; all divine animal lifetime. And besides, all earthly splen-dors are derived from the soul of things; all divine heroisms of history come from within; all genius drinks at the eternal sources of divine power; all great performances are due to the masteries of the soul; all great moments of history derive their power of performance through supersensuous channels from the eternal deeps of Spiritual Na-ture. ture.

From the tiess of God the universe comes blaz-ing into symbolic beauty. An age of "material" utility might perhaps get on without a soul; but if it could, the 'coarse grunt of animal comfort would be a poor substitute for the works of genius and the divine enthusiasm of the spiritual-midd-ed. The failures of Spiritualism are grander than the triumphs of materialism. Heroism and pure euthusiasm arise only from the supersensious— the spiritual, the divine. An age of complete ma-terialism would be possible only to a generation of brutes; the utility thereof could not rise above the trough and the hay-rick. It is a fact of histo-ry that the semanal school of philosophy, with its coarse utilitarianism, "has always arisen in peri-ods when the standard of motives was low," and when there was little or no pure enthusiasm. I do not complain against "utility," but against From the fileas of God the universe comes blazdo not complain against "utility," but against confining it to the low and merely animal plane of life. There are divine utilities—products of spiritual powers, that aim after and seize eternal verities and values; and philosophy is the gener-al name for all these values and verities. Atten-tion to the spiritual aspects of our nature, such as true philosophy requires, is the most utilitarian of all pursuits.

And boside, Philosophy is utilitarian in a most practical sense. The life philosophy requires of an individual or of a nation is a rational life—a Info in boddlence to eternal laws of physical, intel-life in obedlence to eternal laws of physical, intel-lectual and moral rectitude. Neither that man nor that nation can be truly called rational or phi-losophical that pays no heed to the great ground principles of the universe. All efforts of individ-uals or of nations to realize the most beneficent and harmonious life, is the struggle to put society into harmony with the forces and have of the into harmony with the forces and laws of the world. But this cannot be done accidentally. The moral life of man is one of volition. Indeed, the great moral element of man is will; and, hence, when his life becomes completely moral and rational, it will become so because he wills it; because he sweeps no more downward on the bolds all passions and tomenoids inder struct that the Convention be governed by parlimentary rules, so far as they are applicable to it. The Finance Committee recommended that per-sons be appointed to stand at the door and receive contributions to defray the expenses of the Con-vention, which it was estimated would be about S200. On motion of Dr. H. T. Child, it was resolved to take up a collection at this time. Adjourned till 8 P. M. EVENING SESSION. At half past seven President Rehn called the Convention to order, and introduced Seiden J. Finney, who made an address on the CALEACTER OF THE SUBJECTION CONFILMENT OF THE SUBJECTION OF THE SUB

ed: Whereas, One of the prominent features of the last Na-tional Convention held in Provide Out antimously actopre-of its President; the venerable John Pferpont, an octogenarian, but an able and fearless advocate of the truths and principles which we are endeavoring to present to the world, and, Whereas, In a few days after his memorable labors with us on that occasion, the Angel of Death loosened the bonds of Materiality and let his spirit free; therefore, Recofred, Thatin the life and recurrection of this noble man, we recognize a beautiful evidence of the value of our princi-ples, and while we realize that his memory, like that "of the just is bierset," we feel that his memory, like that "of the soul was fitted here, will be continued with the same charac-teristic carnestness which marked his career in this life, and with more power to accomplish the good to which he aspired. Recofreed, That an opportunity be now offered for remarks in reference to our rises and sainted brother, and that a Com-mittee be appointed to prepare a memorial, to be published with the proceedings of this Convention.

The Chair appointed Dr. H. T. Child, J. M. Pee-Dr. H. T. Child remarked, that John Plerpon

was one of Nature's noblemen. Tall, erect and majestic in his physical form, he was still more so in his soul-nature, and in all that makes man great, and noble, and true. Through a long life he had indentified himself with all that was great and good in all reforms, and with all that was great and good in all reforms, and with a boldness which we may well seek to imitate, he fearlessly advocated whatsoever seemed to be right, regard-less of the sneers and scoffs of men; and in spite of persecution he stood up fearlessly and unfilnch-ingly for those principles which were dearer to him than this external life itself. He was one who ever kept his mind open to re-

ceive the light which came to him, not only from all things around him, but that which streamed down upon him from the beautiful Summer-Land.

We might almost excuse the feeling which led to the veneration of great and good men, when we stood in the presence of such a man. The price less legacy of his noble life was worthy of our accentance

I have known him intimately during the latter years of his life on earth, and I have known him Sense of his entrance into the inner life, and I find him there the same generous, noble and loving father that he was here. A few weeks since he appeared at my bedside, and gave me a brief ac-count of some of his labors in the inner life. He count of some of his izoors in the inner hie. He spoke of his experiences in traveling there, but as that communication will be presented to you is the Spiritual Republic of this week, I will not detain you longer. Dr. Win, R. Joscelyn remarked that it was a glorious thought that we climb up to heaven by the gued we do: thet as we work on for the cause

giorous knought that we crimb up to neaven by the good we do; that as we work on for the cause of God, light and truth will stream down, and give us more joy. He felt that the spirit of our risen Father was with us now, inspiring us with great thoughts, that would lead us to do such no-ble deeds as had marked his life. John M. Spear said, Before modern Spiritual-iem was known in our lead if there was any one

Trieen Failler was with us now, inspiring us with great thoughts, that would lead us to do such noble deeds as had marked his life.
John M. Spear said, Before modern Spiritualian Weaver, Jacob Weaver, Joseph Vandanike, Marked his life.
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John M. Spear said, Before modern Spiritualian Weaver, Jacob Weaver, Joseph Vandanike, Marked Missione Science and said factori of soul that shouse of you who were presented and truly great many John Plerpont, I have a the could not, from the very nature of the man, have been attyling but a great man, Udolph Bierman, B. S. Kingston, Janes H.
Wilte, J. H. Haslett, Mrs. Henry Brown, Dr. J. H. Showa, Jres. L. B. Brown, Mrs. John Plerpont, I have, having known him in problem and every child was "God made manifest in the fleet "Monte in the state state of the solution of the solution

reported the following list of delegates: Maine :- Bernard Shrafi.

New Hampshire :- Frank Chase, Vermont :- Newman Weeks,

Massachusetts:-C. B. Lynn, A. C. Robinson, L. B. Wilson, Mrs. L. B. Wilson, Mrs. J. P. Marble, Mrs. C. C. Spring, Wm. White, E. S. Wheeler, George A. Bacon, Henry C. Wright, J. Madison Allyn, Rufus Elmer, James G. Allbe, David

Rhode Island :- Emanuel Searle, Seth Simmons, L. K. Joslin, J. H. W. Toohey, Mrs. Emanuel Searle, Mrs. Emily G. Simmons, Mrs. E. M. Tink-ham, Mrs. Mary M. Bailey, Mrs. Louis Fanning,

ham, Mrs. Mary M. Bailey, Mrs. Louis Fanning, Miss Laura Bilven. Connecticut -- Mrs. Lita B. Sayles, Wm. Keith, Mrs. Horace Read, Wm. Chamberlain, Wm. H. F. May, Audrew T. Foss, Dr. B. Segar. New York :-- Miss Sarah A. Betts, J. M. Blakely, Miss Mary Rice, Abraham James, Edgar Gregory, Mrs. Edgar Gregory, Mrs. Mary A. Clute, Mrs. E. P. Head, Lewis Burtis, Mrs. Sarah A. Burtis, Mrs. Neilie A. Luco, Miss Emily G. Beebe, James J. Marsh, Mrs. Caroline P. Stewart, Wm. R. Josce-lyn, Mrs. Julia Aldrich, L. H. Fowler, S. J. Fin-ney, Mrs. S. J. Finney, Dr. R. T. Hallock, Warren chase, A. J. Davis, Mrs. Mary F. Davis, Dr. Ralph Chase, A. J. Davis, Mrs. Barry F. Davis, Dr. Main Glover, Mrs. Ralph Glover, Mrs. Anna A. Tillot-sou, Edwin A. Tillotson, Mrs. Mary Halstead, Mrs. Lester Day, Ira Davenport, Mrs. Carrie Hazen, Miss Carrie H. Maynard, Mrs. Fanny Bogart, J. C. Hotchkiss, Mrs. Mary Lane, C. J. Cooper, N. M. Wright, Albert Barlow, R. P. Wilson Wilson

Wilson. Pennsylvania: Isaac Rohn, Dr. D. C. Dake, John S. Isett, Wm. F. Johnston, Benj. T. Hal-lowell, George Rode, Edwin Tyson, M. E. Hess, Mrs. Mary A. Stretch, Chas. Holt, Mrs. Deborah Stratton, K. L. Lunt, Mrs. F. C. A. Logan, Henry T. Child, M. D., Mrs. Julia Belrose, Louis Belrose, Mrs. Jabella Hooper Miss. C. A. Grimes Mrs. Mrs. Isabella Hooper, Miss C. A. Grimes, Mrs. Elizabeth Tomson, Miss Alice Tyson, M. B. Dyott, Miss M. J. Dyott, Mrs. A. M. Wise, Alfred B. Jus-tlee, Dr. N. B. Wolfe, Samuel H. Paist, George W. Newcomer, Mr. Messinger, Mrs. E. Bayley, Mrs. Maringer, Mrs. C. D. Dieber, Lines, Bayley,

Lavinia Weaver, Jacob Weaver, Joseph Vandan-

Treasurer-L. K. Joslin, of Providence, R. I.

The Committee recommended that the Secre-tary be empowered to select two assistants. The A committee of two were appointed to conduct Mr. Rehn to the chair. On retiring from the chair, Mr. Weeks ad-dressed the Convention as follows:

VALEDICTORY REMARKS OF THE CHAIRMAN OF THE THIRD NATIONAL CONVENTION.

Friends of the Fourth National Convention of Spiritualists :

Before retiring from the chair. I desire to leave bled for the fourth time as a National Convention, to compare ideas, and labor for the world-wide advancement of free thought, and to surtain a practical Spiritual Philosophy that must sooner or later revolutionize the entire moral and religious world. Ideas are, in one sense, the comnerce of the world, and the free reformer cannot deal solely with one or a few ideas, and be a noble representative of the progress of this the nineteenth century. Therefore, to be true and earnest Spiritualists and consistent Reformers, earnest Spiritualists and consistent Reformers, we must not only work for the progress of reli-gious ideas, but we must freely canvass the ground of reform in every direction, and work manfully for the right. Let our watchword ever be "Onward and Upicard" in the scale of human welfare and human attainments; and thus we shall directly God who has so wissing and canadig

shall glorify God, who has so wisely and grandly manifested himself in the human race. May the deliberations of this Convention be celebrated for their earnestness and a deep felt desire to work for the cause of practical Spiritualism; and I hope and trust that while we are carnest, we shall be courteous and kind, and, above all, charitable toward each other in the free discussion of all subjects, and especially when wide differences of ominion are entertained. Let the spirit of brotherly love prevail, not only in our Conventions, but let us treasure it up in good and honest hearts, that it may be seen and felt in our daily lives at home, and when we meet in our march up and Mrs. Messinger, Mrs. D. C. Ripley, James Follet, Miss Bayley, Mrs. James Follet, Jacob Lemly. Maryland: Wash. A. Danskin, Mrs. J. H. Weaver, Isnac Corbett, Mrs. Emma Weaver, John Frist, Mrs. Mary Weaver, James Frist, Miss

of Providence, R. I. Those of you who were pres-ent on that occasion well remember the profound

CHARACTER OF THE SPIRITUAL PHILOSOPHY. Mr. Finney said:

Mr. Chairman-Brothers and Sisters

It has devolved upon me by the Business Com-mittee, and as Chairman of the Committee on mittee, and as Chairman of the Convention, to open Exsays appointed by the last Convention, to open the Convention this evening with a discourse on the Character of the Spiritual Philosophy; and I the Character of the Spiritual Philosophy; and I does by asking first, what is "philosophy"? what does it mean? Second, what is "Spiritual Philos-ophy," as distinguished from the other so-called "systems" of philosophy. And first, what is philosophy in general? What does it mean? At what does it aim? Lewes, the author of "The Biographical History of Philosophy," defines it to be "the explanation of the phenomena of the uni-verse." Cousin says it is "the explanation of all Cousin says it is "the explanation of all verse." " The literal definition is, "love of wis-It arises from that universal energy of things." dom mind which aspires to grasp up the whole reason of the world.

Man is surrounded by one world, whose phenomena arouse this inner world of mind, soul or spirit, to the consideration of cause. Philosophy in its ideal or absolute character is all-embracing It is both scientific and religious. It deals with two worlds at once-the world of phenomena and the world of reason. It arises from the effort of the world of reason. It arises from the effort of reason, as it appears in us, to explain the reason of God as it appears in the universe around and within us; and if it could complete itself, it would end by showing the cause and laws of all phe-nomena, and relating perfectly the reason of man with the reason of God. Hence it is an eternal pursuit. And here it coincides and harmoulzes with both science and true realigned. Science anime with both science and true religion. Science aims to lift us into the perception of the laws and cause of all external phenomena: religion aims to unite the spirit and life of man with the spirit and life of God; while philosophy aims to explain and harmonize science and religion, on the ground that each is only a branch of the great tendencies of the soul; and to show how the life of Nature, the life of the soul, and the spirit of God, are one and identical.

And here it becomes me to defend the utility o philosophy. There is a poor, mean notion of util-ity extant in this self-stylod "practical age," which, with one eye on the meal tub, and the other on bank or railroad stock, wags its head and tongue at all the higher and diviner pursuits of the soul. It forgets that truth is the food of the mind, as bread is of the body; that love is the sus-tenance of the heart, as air is of the blood; and that there are finer cords of relationship between souls than that of debtor and creditor. It is a souls than that of debtor and creditor. It is a blear-eyed utility that stoops far down toward the earth, and does not consider that not square miles of land, but solid miles of truth, of light, of liberty and of love, can be carried in our bosoms up to the immortal life. It grasps with infinite greed at the perishing symbols of eternal value, but loses the substance to eatch at its shadow. Grant a God, and the immortality of the human soul, and philosophy becomes the only eternal pursuit of man. Generation after generation may disappear from earth; their cities and institutions may go down into dust, but they respicer, if immay go down into dust, interior is hear, in inter-mortal, in higher spheres, still pushing on after value-after ejernal wealth. And there is no permanent element of wealth but truth, justice, love, wisdom—the eternal verifies of the soul and of God. The greed for fleeting wealth, and its temporary power conferred but for an instant here, is only the intense inuendo by which the soul lays claim to infinite opulence. And the energy with which men pursue it, when turned into

theme, which, instead of being dashed off in a paragraph, requires a whole discourse to set it fully forth. I turn to the consideration of the Spiritual " Philosophy in particular.

And here I ask: What is "Spiritual Philosophy as distinguished from other systems of philoso-phy? What distinguishes it in particular? And I answer: The great, distinguishing feature of this philosophy is that it begins with the demon-stration of a trancendent spiritual nature within the hold of man called the soul which it defines the body of man, called the soul, which it defines ince body of mail, called the soul, which it dames as an organic, spiritual entity, and which it proves lives on, after the body is dead, in higher spheres, subject to the same laws of intellectual, social and moral being as rule us here, but as having, in those higher spheres, been translated into more refined conditions and relations. And hence it makes a new statement of all spiritual things. Hitherto spiritual things have been regarded as supernatural-out of all reach of our natural faculties—dependent not, like the revolutions of the stars, on the laws of the universe, but only on the whins of a personal God. Demonstrate the naturalness of spiritual forces and laws, and the science. Science may then push its discoveries science. Science may then plush its discoveries up into the immortal world; may-must-link the two worlds logether in the bonds of a scientific as well as sacred fellowship, and so banish all hob-goblins, all ghosts, all superstitions and all sense-less religious fanalising from the world. It demonstrates that all angels are planet-boru men aud women, and so all devits disappear from our creacie. It recover the units of Nature, and so allows that our hells are kindled here by our own bands, in our own breasts. It shows that when every. he all the more untrainmeled—as in trance and lairvoyance-and can soar afar into the deeps of external nature or hold blessed communion with the gods. The wonders of clairvoyance, of trance-mediumship, of inspirational speaking, and of table moving, of impersonation—in fact of all the great classes of mediumship—are the external proofs of the reality of our philosophy, while the vast revelations that constitute the contents of the best communicati ns are the ideal elements of this philosophy. Like Nature, our philosophy is two-sided. It has facts by the million-facts which appeal to every possible condition of mind, from the most sensuous to the most spiritual-minded; while for the deep and intuitive thinker it has the most transcendent and spiritual ideas. Even a brute can be surprised by the movement of a table without contact of visible power; while, under the inspiration of the gifted seer and poet. the great fields of eternal day break on our rapt ision. It opens on the one hand the great quesvision. It opens on the one-hand the great ques-tions of physiological psychology, and on the other, the profound questions of transcendental theology. Hence it promises to reach all the world and every soul thereof. It is the democra-cy of religion and of philosophy combined. It is the Catholicism of Rationalism, with a fact, an idea, a reason and a symbol for every possible moul of man. In bridging over the grave, it connects the poorest barefooted, ragged child of earth-whose-kindred watch him from the homes of the ;ure and the free, weeping when he strays, and reloicand the free, weeping when he strays, and rejoic-ing when he returns to the true path-with the tallest archangel of the Summer-Land.

Spiritualism, in demonstrating the independent entity of the soul, which can, even while in the body, transcend the limits of sonsation and hold converse with immontals, destroys the sensition-alism of English philosophers, the subjective atheism of Spencer, and the materialism of the

French encyclopedists; while on the other hand it renon encyclopenins; while on the other band it corrects the too ideal tendencies of Hegelianism in Germany, and holds it to account on that mid-dle ground of philosophy where sense and soul touch atd units. The idealism of Berkeley, which reduced all the external world to a mere phantasm of sensation; to a mere picture on the nerves the body, whose cause was forever shift away from our reach; and the Panthelsm of Spiudyre, or more especially of his one-slided disciples, here find their grave in common with that subjective Healism of Spencer, Sir William Hamilton and Mr. Mansel, which is of late so much in vogue. Sensa-tionalism has a half truth; Idealism has a half truth. Battalism has onother holf truth, but so truth; Pantheism has another half truth; but so long as each claimed to be the only truth, all were faise in a double sense, and blind. The truth in each of these schools is revived, emancipated and united in the Spiritual Philosophy. Idealism would re-create the external world from the depths of unaided consciousness. Sensationalism would create conconsciousness. Semantionalism would create con-sciousness from the external world as a mere ma-terial force, which went out like any other fire in the ashes of its body. But Spiritualism in demon-strating the dual nature of man in showing that we live in two worlds at once, and are viaily re-lated to each, having powers that lay hold on the forces and verities of both at once, unites in itself the truth of each, unmixed with the errors of either. Does Mr. Spencer tell us that spirit is "utterly in-scrutable "? The Spiritual Philosophy answers, "May is a spirit per se, and can cognize spiritual beings of the immortal life; has done so; has identified the persons of the departed; your theory must be false." Does Mr. Mansel set "limits to thought"? The Spiritual Philosophy pulls them down and opens again the fair fields of spirit-nal naturalism to the contemplation of thinkers, Does Sir William Hanniton call the Idea of God a "revelation"? The Spiritual Philosophy an-swers "Yes"; but a "revelation made through those natural powers and faculties of the soul, which connect us with the soul of the soul, which connect us with the soul of the world and which transcend the physical senses, as the im-mortal transcends the mortal life of man, and not by any means a supernatural revelation, made in

The great contest in philosophy has been and is waged over "method." The sensational philosophy reasons only inductively; from external facts toward their causes. Idealism reasons only deduc-tively from ideas which it finds in the reason, to-ward their effects. But neither method can give any facts or ideas to begin with. Both facts and ideas are assumed in the outset by both methods. Hence it is evident that neither method is alone or often together full and complete. How do wo find the facts and ideas to start with, if alter all the great question we cannot get our facts by duction, for induction begins with facts as given, and cannot proceed one inch, except on the assump-tion of facts from which to reason and infer? Induction cannot set out from zero and reason to entity. It must begin with some previously known and acknowledged facts or principles. It cannot discover by induction the original facts from which induction can alone set out. So with deduction: it sets out with ideas which

it finds in the mind. It cannot descend to effects from zero, any more than induction can rise from zero to chuses. Neither can originate its facts or its principles. Both are dependent for their respective data on some power superior to either method of reasoning. These methods are both second-hand processes; neither is aboriginal-primary. Now, what is that power which gives us the facts on the one side, and the principles on the other from which to set out? Whatever it be, it is self-evidently superior to either induction or deduction; for on its directly given data both methods proceed. Both methods are then secondary; both are the mere mechanics of that power which gives the data to begin with. Hence reasoning is only the "kitchen work" of the mind-that process by which things and principles are accounted for and related, but never authorized.

There is, hence, the necessity for some power that is aboriginal, direct, anthorative and supreme, implied by both methods of reasoning. This power must therefore be in direct contact with both the facts and the ideas with which these two methods begin, and on which they depend. This power can be nothing less than intuition. Intui-tion is the direct and immediate perception of tion is the differ and infimited the perception of facts on the one side, and of principles on the other. No reasoning can begin upon any other ground. The data of all reasoning is given at first hand in intuition alone. Hence, intuition is the only power of discovery. When it reveals the external facts, it acts through the external senses; when it reveals ideas, principles, laws, it are to reach the soul. And here comes to view acts through the soul. And here comes to view intuitive, aboriginal, authorative and supreme. All possible speculation rests at last on its reve-lations. I say "revelations": When we see the external forms of the outward world – a revelaexternal forms of the outward world — a revela-tion is made. When we discover an idea, another revelation is made. "Revelation" is the great aboriginal fact in all mentality. We no more will to see the world, than we will to be. We do not come to know that we are, or that anything else is by induction any more than we will to be, induction. The consciousness of th e existence of the me, and of the not me, is as direct a reve-lation as it is possible to conceive. These are the great aboriginal intuitions of all souls, and form the ground of all possible reasoning. Now, if it the ground of all possible reasoning. Now, if it be possible to get the greater, it is possible to get the lesser facts of existence by such aboriginal in-tuition — direct "revelation," Indeed, all the contents of existence are included in this primal intuition of existence itself. And if the existence itself can be thus given intuitively, directly, and with supreme authority, so can all the contents of existence be so given. Hence the spiritual method of philosophy. All perceptions by the senses, are direct intuitions of all that sensation reveals or perceives. Sensation may be, and doubtless is, limited to the phenomenal alone, but if so, its intuition of phenomena is direct and authoritative. So spiritual intuition perceives di-rectly and at first hand the eternal laws and ideas which rule the whole phenomenal empire of the world. Hence, all reasoning is dependent on intuition as the great revelator of all things and principles. It is the supreme voice of the absolute in the soul of man; or rather it is the world, the Universe, of both phenomena and power arisen duto self cognition. The consciousness of man is the self cognition of the universe. Axioms of mathematics are self cognition of the universe. Axioms of mathematics are self revelations of eternal ideas— "self-evident truths," They are sternal. Axioms are given as eternal—and as absolute. They ad-unit of no contradiction, no limination, and no suspension. They are absolute authority. Other axioms have the same character. Axioms are not inferences, not deductions. They do not depend upon logic; logic depends upon them. All reasoning derives from, not gives authority to them. Hence, these are intuitions of eternal principles. Now if the greater can be given by intuition, so can the less. And hence the spiritual method opens anew the royal road to knowledge. Clair-voyance is a practical proof of the feasibility and utility of the intuitive method. If the uneducated shoemaker's apprentics, blind-folded and par-alized, can, through supersensuous channels, inact the great facts of science, (as has been proved and tested in this country often) then we have a practical and experimental proof and exhibition of the reality and truth of the spiritual method of philosophy. Mere metaphysical argument alone is inadequate to reach the masses. But when to splritual metaphysics we add the experimental illustration of the transcendent nature and reia-tions of the soul, we secure both sides of the required demonstration. And when on the top of all this, we place the wonderful facts of spiritual intercourse, our philosophy becomes irresistibly demonstrative. It recognizes the intuitive method as authority in rerelation, and the inductive and deductive methods as the two wings of demonstration. The first reveals ideas and facts-the original data of all philosophy. The last two show the logic and relations of those data. Hence, the completeness of the Spiritual Philosophy. Does sensationalism ask for "facts," The experimental branch of our philosophy gives them in abund-dance. Does idealism demand ideas and deduc-tions? The ideal side gives them at first hand. Does Pantheism demand recognition of the In-finity Presence and Power? Intuition gives us the direct revelation thereof in the very substance of the soul and its relations. It is in vain for Mr. Spencer. Mr. Mansel, and others, to deny to us any absolute knowledge, or of Spencer, Manuel and others, is nonentity de-

And yet the frintive itself is conceived as dependent ent for its conception on its relations to this " non-relative." If this is not self contradiction with a vengeance, what can be? Mr. Spencer's " non-relative." is nonentity defined as the " absolute" --"the infinite"-a " real reality underlying all appearances." Can the "infinite," " real reality," be destitute of all relations? It is absurd. The very accument for the " relativity of all upon very argument for the "relativity of all knowl-edge" destroys itself; for the very idea "relative," is acknowledged to be dependent on its relation to the "absolute." The characteristics of Mr. S.'s "non-relative" are those of zero. The "infi-8.'s "non-relative" are those of zero. The "infi-nite" of Nature and of the soul, are not identical with this "absolute" of Spencer. He is therefore wrong. An "infinite reality underlying all" things must be the aboriginal esse of the entire universe, the one indivisible substance and power of all forms and all force. Hence it is in contact with the soul--with the mind. Nay, it is the substance of both body and soul. And who shall then at-teunt to set limits to our knowledge? tempt to set limits to our knowledge? No man can do it, until he can comprehend the infinite possibilities of eternal progress; until he can take the latitude and longitude of all possible truth; until he can measure all the possible develop-ments of immortal ages; until he can rise out of his own limitations to a realm where he can em-brace and outline the whole future career of the immortal intellect of man. And this is self-evi-dently impossible. The very ground on which Mr. Spencer plants himself to prove the "rela-tivity of all knowledge," is, by his own claims and in his own words, "the ever-present sense of real existence." He confounds the idea of some knowledge of the "infinite" with infinite knowl-edge. His whole system is that of subjective atheism; or, if you choose, of objective idealism. He plants us in an ontological vacuum between his own limitations to a realm where he can em-He plants us in an ontological vacuum between the objective world and the "absolute" Nature and after granting the clear conception of the one, and the "ever-present sense" of the other, denies us any absolute knowledge of either.

He attempts, it is true, to save religion; but he saves it to us as the pursuit of an "utterly in-scruitable power," of whose nature and charac-ter, whether divine or devilish, we can never have any knowledge whatsoever. And yet he bids us worship this "utterly unknowable power." What is that religion good for that bids us worwhat's we know not what?" It may be deity, it may be devil. And are we to be told that, though religion can never rise to the idea of divinity, can never know there is a God, in other words, can never have a philosophy of religion, we must still push on after both deity and a religions philosophy? Is this the way religion, the grandest pursuit of man, is to be saved to the nineteenth century? What is this but atheism under anoth-er name? What is the difference to me, whether it be proved that I can never know God, or that there is no knowable God. Is it not all one as to worship? Can we be rationally called upon to worship utter inscrutability under pretence that it may be divine for ought we know? To such absurdities has modern sensationalism and induc-tive philosophy driven itself.

But Spiritualism relegates man to the aborigi-nal sources of all inspiration and all revelation. It plants itself on the demonstration of the spirit It plants itself on the demonstration of the spirit-ual entity and supersensuous relations of the soul. It illustrates its philosophy in its experi-ments. It rises inductively from this demonstra-tion to the divine idea—to God; or, starting with this divine idea, reasons deductively down to the idea of the soul and its immortality. Starting with the fact that man is a spirit per ee, it rises to the inference that all aboriginal substance may be shift, per Se. Or starting with the idea of be spirit, per se. Or, starting with the idea of God as infinite spirit, shows that there is no room for "matter" as aboriginal substance in the universe. If one admits the idea of infinite spirit-God-he cannot escape the great spiritual idea that there is but one substance in the universe, viz: Spirit. If one start with the idea of the spiritual entity of the soul, he lands in the same conclusion. Both paths lead to the same great idea. And when we perceive the unity of na-ture; when we regard the mutual transformability of budies and of all forces. when we discover in of bodies, and of all forces; when we discover in the analyzed sunbeam and starbeam the elements which have been precipitated and hardened into rocks, and coal, and iron, and other metals; when we behold everywhere the reign of the same in-visible power, ever changing in form, but ever the same in esse-the soul is carried, as on the the of inspiration, up to the same great idea that spirit "is all, and in all." Our philosophy shows that man is made of the

same stuff as the universe is. Hence his frater-nity with all things. In the words of au Americau poet:

"So, since the universe began, And till it shall be ended, The soul of nature, sont of man, And soul of God are blended."

For how could man receive life, power, substance,

reply: A "non-relative" related to the "relative," | eternal verities. He is a myriad-stringed instrureply: A "non-relative" related to the "relative, is a contradiction in terms, and an impossible conception. Mr. Spencer's "non-relative" is used to mean the "absolute," "the infinite—the real reality underlying all oppearances." And yet it is said to be, out of all relations—"non-relative." And yet the relative "the glory of the reason, of that soul ant for the oppearance is relative and segment-the terms of the glory of that reason, of that soul that can be defined and the glory of that reason, of that soul that can be defined and the glory of that reason, of that soul that can weigh and measure sun and star. It was spiritual inspiration which moved the poet to write:

Among these mighty things, that as I am, J am akin to God; that I am part Of the use universal, and can grasp Kome portion of that reason in the which The whole is ruled and founded: that I have A spirit nobler in its cause and end, Loveller in order, greater in its powers Than all these bright and awift immensities!"

Religion and Philosophy are both possible to man only because he is whatever God and truth is. Light and love could not pour into us, unless we were built of both light and love, and so could draw both from the deeps of the universe by na-tive attraction. As the solid earth is but precipitated sunbeams, so the nature of man is organized spirit. The body is but the secreted shell of the soul. Our proper self is pure spirit-pure as God. To feel and to realize our native divinity, is the only true method of salvation, and the aim of philosophy. A day will come to every soul, when into the

channels of its purified being will pour the love, the truth and the heauty of the world. To be passive to the spirit of nature, is the secret of genius, and the path of salvation. Thus does the piritual Philosophy revive the hopes, and strengthen the soul of man.

NOTE .- This is as nearly what I said in my speech as I can put it after a week's remove from the occasion which called it out. It contains the ideas, the split and the unity of my address before the Convention, though it would necessarily vary somewhat in mere ilteral exactness. S. J. FINNEY.

THE PROCEEDINGS

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

[Reported for the Banner of Light.]

SATURDAY AFTERNOON.

President in the chair. On motion, the rule prohibiting more than one speech, except by the Judge Holbrook: You have sprung up here a

foreign, not to say a new question. It came in with a thundering sound, like the rushing of a mighty wind. You were going to rush it through substantially, without argument. Under the new regime, you were going to have all the argument on one side. Truth comes out of the argument thought. Now, my friends, I am a plain man, and speak right on without any premeditation or cogitation. I do not think it expedient for women to have these rights which the resolution proposes to give them. You said that if you had no rights, to give them. You shin that if you had no rights, you had no duties. That is why I took the posi-tion I did. It was an exercise of gallantry on my part. [Voices: "Ohl oh!"] Woman is materi-ally different in her make up from man. There is a theness of fibre, a delicacy of organization, that unfits her for a legislator, or the duties that must devolve upon her if she should become a network. voter. Governments are based upon force-phy-sical force. The result of the use of force in gov-ernment is frequently the death of the individual. Such force is inconsistent with woman's nature. Woman is not prepared for government that is based upon force. If, you vote, you must go side by side with your brother on the battle field. [At this point the ten minutes allotted expired, when, by vote of the audience, an additional ten min-I hoped to be choked off; for it is a matter of

which one does not like to speak. Do you want the women to learn the machinery of war? Are they fitted to become a police force? I think this matter is jumped at without due consideration. I acknowledge, in initionally, that women have the right of suffrage. Government is the science of policy—what it is best to do, as well as what it of policy—what it is best to do, as well as what it is right to do. The policy of the thing forbids that women should yote. It is not expedient to do all things that are right. It is your right to do all the out-door work; but it is not expedient. In the lower conditions of the race, woman has not much influence. Can you, by entering the cess-pool of politics, of political intrigue, of bribery, make matters any better by your influence? It is man that elevated you, and brought you up to your present condition. Become a politician and your present condition. Become a politician, and your present condition. Become a politician, and you will lose the gallantry that is now shown you; and you will be lost, dragged down to the cess-pool of political degradation. Woman has got more rights in the holding of property than man has. A woman can hold property independ-ent of her husband, while he cannot do so inde-ent of her husband, while he cannot do so independent of his wife. So much for the gallantry of men toward women. Resolved, That the slavery of woman is the worst slavery in

what good will it do you to vote? Will the uty an different iro Will it be differ ent on the money question, the temperance ques-tion? Invariably a woman thinks upon politics as her husband does. The result will be the same on all questions, men and women being about equal. There will be just as many females, who will vote against you on the question of prostita-tion, as males. "Poor women that work hard!" Can you remedy that by voting? You ought to be thankful that you can get the men to do the dirty, coarse work for you. Capt. R. H. Winslow: I am astonished that a man will stand up and not tell two truths in twenty minutes. He said this resolution had no business before this Convention. "Progression and Reform!" Is not this our battle-cry? This is what I understand to be the philosophy of Spiritualism. Everything which goes to elevate man and woman, should come before us, by whatever name it may be known. I was still more sur-prised when he said that we Moguls had brought women up. I was surprised to hear him say that women have not the capacity of men to enduro hardsbip; have not the brain of men. Woman's powers of endurance are even greater than man's and I think if you had a woman in the chair at Washington, that it would be a great deal better for the country. [Laughter and great applause. We ought to have women in our Congress, too. feel to day that we have been tyrants. W. F. Jamieson: This is not a question of ex-pediency, but of duty. Do right, let the consequences he what they may. Woman possesses the same inherent rights that man does. Never have I heard a single argument against the deeds, centred in one century. The greatness of antiquity stands eclipsed before the prowess of this time! The control of steam and of lightning, against the Golden Rule as against this. Brother Holbrook thought this question should not be considered by this Convention. Why not? Is there a question pertaining to human interests that should not be discussed by Spiritualists? Here is one of the greatest of questions, if not the greatest. The National Convention has an nounced to the world this grand, liberal princi-ple: "No question of general human well-being is foreigu to the spirit, idea or genus of the great Spiritual Movement." In the face of that, talk about dragging hobbles into Spiritualism, when it is, in fact, a system of hobbles. It includes all that pertains to life; anything less than this is sectarianism. The Judge says he speaks without any premeditation. From the manner in which he has treated this subject, I am inclined to think this is so. We are informed that it will be de-grading to woman to go down into the cesspool of politics, and that she will be contaminated by the bribery and corruption thereof. This state of things in the political world, is an argument in favor of woman suffrage, instead of against Whatever pure, noble woman touches, is refined improved, not excepting even man himself, as Brother Winslow so clearly proved in his allusion to life in California, in the first years of the gold fever there. Without female society, men became brutal, sinking lower and lower in the scale of manhood The aristocratic young man may sneeringly say, "What! my sister go among that rabble on election day to deposit her vote?" If women voted, there would be no rabble there, and election polls would be as quiet, as orderly as other places where men and women meet together; for instance, as in this house at the present moment. A few years ago a woman was considered out of her "sphere" if she attended a political meeting; ber' or spencer, stands and others, is nonentity de-tined as Being. This is evident from Mr. Spencer's summary of the argument for the "relativity of all knowledge." He says, "We have seen how, from the very necessity of thinking in relations, it follows that the relative itself is inconceivable except as related to a real non-relative." We

men! Barely time enough in this short, closing speech to call attention to some of the most fla-grant. Women have not the right to own their grant. Women have not the right to own their children or earnings. A wife, who has con-tributed as much to the accumulation of property as the husband, dies. Who owns the property-the joint earnings of both? The widower, you say. Reverse it: The man dies. Who owns the property-thas the use of one-third as long as she remains a widow. Why this partiality? Ohi the widow might marry again, by which means the children might be defrauded. Did you ever know of a widower marrying the second time? How thought-ful men are, and how forgetful the women of their own offspring! It is a shander upon the nature of woman to assert that her vote would do nothing woman to assert that her vote would do nothing toward cleansing society of its foul stain, prostitution; or to say that it would make no difference with the temperance reform, or, indeed, any and with the temperance reform, or, indeed, any and every good work. As to women having the "right" to do the coarse, heavy, out-door work— if a woman, from choice, does farm labor, she has a "right" to do it. Our friends are extremely anxious about wornau's "sphere." What is wo-mau's "sphere?" Can they tell? Men pride themselves on following the occupation for which nature has fitted them, if circumstances favor, and do not suffer others to say what business they shall pursue. Why should they seek to dic-tate in regard to women? The sphere of woman is whatever nature has fitted ker for. If she has the tahent that oualifies her to he a physician, that the talent that qualifies her to be a physician, that is her sphere. If she is qualified for the profession of law, that is her sphere. If she has an attraction for the ministry, who will say that she has not a call to preach good news? Out of her place in the pul-pit, is she? So you thought a few years ago if she was seen at a political meeting. Why should women not teach as well as men? Nature has adapted her for the work. It does not follow that she must straightway become a farmer, if she votes; or do any kind of heavy work if she obtains the rights of which men have so long deprived

her. The question then being put to vote by the Presi

dent, was carried without a dissenting voice. Dr. E. C. Dunn kaid he would offer a few re-marks before reading a resolution for the consid-eration and adoption of the Convention. By some it may be considered a little matter whether mediums are sustained or not; but to me it is all im-portant. There is a certain class of Spiritualists who reject, in a measure, the only source from which we draw our information concerning Spiritualism, i. e., mediumship, and try to trample mediums down. I feel that it is the duty of every true Spiritualist to act in this matter.

true Spiritualist to act in this matter. Whereas, Inasmuch as mediams are subject to the severe, and sometimes unjust complaints and criticism of the skep-tical world on account of their vocation in life, therefore, Resolved, That it is the duty of all Spiritualists to give them their ald, support and encouragement. Resolved, That in assume as imposition on the part of pre-tended mediums has sometimes been practiced, it is the duty of all Spiritualists, as of all others, carefully to acrutiniza all claims and acts of mediumship, for the purpose of detecting all imposters. Resolved, That we will resist by every means in our power all attempts to incorporate into the Constitution of the United States, as in any of the States of the Union, any recognition of the peculiar theological tenets of the so-called Evangelical Churches. Dr. H. P. Enterfield, wee clad his for the transfer

Dr. H. P. Fairfield was glad his friend Dunn had brought up this subject. We, as an organiza-tion of Spiritualists, should encourage mediums.

Milton T. Peters thought that mediums who are useful should be encouraged; but he opposed the resolutions, because they propose an indis-criminate support of mediums. Dr. H. P. Fairfield (under influence) said: My

spiritual friends, I feel pained that any individual should labor to underrate the grandest gift to humanity-the possession of mediumship. All the happiness that you have experienced in Spiritual-ism you are indebted to mediums for. Dr. Samuel Underhill said he was a medium, and could the game of himself (Unaphres) Unaphres

could take care of himself. (Laughter.) Every man is a medium. The Doctor went on at length, speaking of the many phases of mediumship, and exhorted Spiritualists to sustain mediums, and to treat them with kindness and consideration.

Mr. Cramer offered the following as a substitute

for Dr. Dunu's resolutions: Resolved, That mediumistic qualities, so-called, are natural functions of the human organization, given for our highest and happiest development; that it is the duty of persons, as well as spiritual Ass ciations, to forter and encourage the best possible development of those functions among all believers in spirit-intercourse, and that our charity and sympathy should be extended toward all genuine mediums.

After discussion by Messrs. Dunn, Fairfield, Peters, Underhill and Raymond, the resolution and substitute were referred to the Business Committee.

On motion, a committee of five was appointed to report names of delegates to National Conven-tion at Cleveland, Ohio; also to nominate officers of the association to act for the ensuing year. The chair appointed as such committee, Dr. E. C. Dunn, Clinton Foster, H. A. Jones, Mrs. H. P.

Fairfield and S. H. Todd. The Secretary read a letter from E. V. Wilson

to the Convention On motion of Milton T. Peters the letter was

laid upon the table. Harvey A. Jones read the following resolution, which he said he would offer to the Convention

On motion of Mr. Peters, the resolution was laid upon the table.

laid upon the table. Ira Porter delivered a lecture on Industrial Ed-ucation. He made integral education, as a lead-ing, life-long pursuit, his subject. He stated that the human race, beginning their

boasted common school system is only a half Americanized institution, inasmuch as it made no provision to train its pupils to those industrious habits without which the man or woman would prove a burden to the world; that, in order to build up a true system, we must acknowledge a set of principles which he enumerated, and that set or principles which he enumerated, and that there could be no high civilization, such as we should strive for, without *industrial* education; and that there could be no system of industrial education put into successful operation, except parents and guardians who had resolved to make integral education a leading, life-long pursuit, and to lend themselves and their business to the work of computing a true system for themselves work of organizing a true system for themselves, their employers, their children and wards.

He dwelt briefly upon how it must be effected. W. F. Jamieson gave an address upon The Phenomena of Spiritualism.

EVENING.

Convention called to order by the President. On motion, the chair was empowered to appoint a committee to recommend names for the Missionarv Bureau.

Ira Porter, S. H. Todd, Milton T. Peters were appointed, and recommended Harvey A. Jones, Chauncey Elwood, Milton T. Peters, Dr. S. J. Avery, Mrs. H. H. Marsh, which recommendation

was adopted. Short addresses wore made by Dr. Dunn, Mr. Seeley, Mr. Holbrook, Dr. Raymond, Dr. Under-hill and Dr. Fairfield. One hundred and fifty-seven dollars were sub-

One hundred and fifty-seven dollars were sub-scribed to the Missionary Bureau. The following resolutions were adopted: Ordered, That the thanks of this Convention be tendered to Bro. S. S. Jones, the President, for the able and impartial manner in which he has presided over its deliberations. Ordered, That the thanks of the members of this Conven-tion are due to the efficiency of Galesburg for the kindness, at-tention and hospitality extended to them during their attend-ance at this Convention.

Thanks were tendered the officers and managers of the C. B. and Q. Railroads.

Ordered, That thanks be tendered to all other officers and speakers of the Convention. Ordered, That the Reporter submit the minutes of this Con-vention to the President and Secretary for their approval before publication, and that all spiritual papers be requested to publish the same.

CLOSING ADDRESS BY PRESIDENT S. S. JONES.

My Brothers and Sisters: It becomes my duty, in some small degree, to vindicate mediums and mediumship, and thus re-deem my pledge made to you this afternoon at the close of Bro. Jamieson's address.

I regret the necessity, but being fully aware of the fact that a certain class, though few in num-bers, assume the office of censors, not only to define the only true meaning of Spiritualism, but to ignore the phenomenal evidence of man's immortality, and ask us to take theory-their theory-as evidence of the fact, unsupported by physical manifestations. They either condemn all physical manifestations as impositions, or assert them to be the a b c of Spiritualism, and un worthy the consideration of men and women of ordinary intelligence.

The design of this small class of our brethren seems to be, rather to narrow the chasm that ex-ists between Spiritualists and other professedly liberal religionists, than to boldly define Spiritual-

ism by philosophical and phenomenal evidence. This is a wonderful age in which we live. Truths to us are now being daily unfolded. Clear thinkers, from all walks of society, seize upon them, and are made better and happier thereby. Occasionally an over zealous brother gets cheated or duped by some impostor, as in the case of Bro. Jamieson, whom it seems by his own statement, was duped by a convicted felon, fresh from the State Prison at Jackson, Michigan. Bro. Jamieson's zeal ran away from his cautiousness, and he found he was dealing with an impostor, and receiving the just fruits of his indiscretion. Had Bro. Jamieson been possessed of that courage which is founded in the immutable principle of truth, and which is developed by evidence he would not have discarded all those wonderful evidences of man's immortality, which are con-stantly being given to us from the spirit-world, and especially by physical manifestations, in and out of dark circles.

It requires the most noble traits of character to withstand the frowns and sneers of an incensed audience, who feel that they have been imposed upon by a professional impostor. Such people cannot discriminate between the impostor and the hut dune ດເກກການໂດກ. that often those who have been the most zealous, under such trying circumstances find themselves incapable of standing by and leaning upon a great truth, which is ever capable of sustaining man even under the nost trying circumstances, Such weak brothers dodge until they openly deny the existence of that truth, and join in the clamor of its most malignant opposers. Spiritualism has marked examples in point like every reformatory movement in past ages. Mr. Jones then went on and gave numerous ex-amples, deta ling the particulars of physical and spiritual manifestations of a marked and extraordinary character-when the evidence of truthfullness on the part of mediums was irresistible, and the power of spirits to do that which is contrary to any known laws in science, was beyond idences of Spiritualism as manifested the ovmediums in its multifarious phases. He called upon Spiritualists to stand by mediums and give them a hearty and cheerful support. He said there was no class of people who were so reviled and persecuted—none who have such claims upon our sympathy and charity. He instanced the Fox family, from whom modern Spiritualism dates, and who stood above reproach as members of a popular church, until the tiny raps gave evidence of man's immortality in their presence. From that time down, every medium, of an celeb-rity, has been the fit subject of slander and reproach; and but too often, would be popular Spiritualists have joined in the clamor. In conclusion, Mr. Jones enjoined strict obedience to ever living principles, and truthfulness to each other, both upon the mortal and immortal planes of life, and craving the guardian care and continued fellowship with our loved ones of the angel world, proclaimed the second session of the Illinois State Association of Spiritualists closed. S. S. JONES, President

wisdom, if he were not composed at bottom of substance, and power, and law, one and identical with these? All substance and power is one, or no universe could arise out of them. Hence man is the autocrat of creation. He carries sheathed within his flesh the potent secrets of all things. And here it will be seen is a religious philoso-

phy, which carries with it all the causes of ultiphy, which carries with it all the causes of ultr-mate success. In its view all creation is trem-bling with the tides of divine life. Hence, its high estimate of true science. Can science dis-cover a truth our philosophy will not consecrate and use? No. For science is only the study of modes and symbols of divine life and action. Spirmodes and symbols of divine life and action. Spir-itualism is the only religion on earth, that can "have science for symbol and illustration." Though "at first, cold and naked, a babe in a man-ger" again, it is, nevertheless the mathematics and ethics of eternal law. It is true it makes religion natural; but then it makes nature spiritual and divine. It does not degrade God to "matter" it. divine. It does not degrade God to "matter" it elevates "matter" to spirit. It does not reduce religion to "material" science; it elevates science to the divine business of justifying, explaining and demonstrating religion.

I said, " An age of sensationalism in philosophy is an age whose average motives are low; in which little pure spiritual enthusiasm can appear On the contrary, an age of Spiritualism in philos-ophy will be an age in which the grandest hero-isms and enthusiams will appear. Look at our own age for proof. Never were there so many great men, great thinkers; great observers, great reformers great orgates great using and great reformers, great orators, great nations and great the laying of the Atlantic Cable, the emancipation of the American Republic, the downfall of Rusin this century. While in religion the advent of in this century. While in religion the advent of the Spiritual Dispensation, emancipating millions in our own land as well as in Europe; the decay of the Papal hierarchy, and revival of the spirit of art, and its consecration to Nature, attest the immense activity and spiritual energy of this century. All these facts are the sure signs of coming day. Man is found to be the divinest thing on the phanet. The idea of man is rising. He is no longer to be controlled by institutions. They are made for him, not he for them. It is the age of apiritual and political liberty, because it is the age of spiritual inspiration-of Spiritual Philoso-

When masses of men and women lay hold on the spiritual world, and awake to the ideas of immortal life and relationship, despotisms in Church and State go under. When souls awake, thrones and oligarchies crumble in ruin; Liberty, Equality and Education become the watchwords of the race. From the rising consciousness of the democracy of souls, comes the demand for " equality of all before the law," and the consequent enfran-chisement of woman, of labor and of the negro. chisement of woman, of labor and of the hegro. Society is being re-moulded, creeds are falling to ruins; principles lead the march of nations. And all this because has dawned the era of spiritual fraternity in society, and of Spiritual Philosophy in religion. The wrecks of old institutions float-ing around us, attest that the currents of Spiritwill, out of their sediment create a fairer world. It is spiritual power alone, that thus renews the world. "The meaning of Spiritual is Real," in

next day, for its adoption ;

Resolved, That we will support no person as a candidate fo the Constitutional Convention who is not pledged to the sup port of impartial suffrage, regardless of sex or race. The resolution was adopted.

SATURDAY EVENING.

Convention called to order by the President Committee on nomination of officers of the As-sociation, and delegates to the National Convenion to be held at Cleveland, reported the follow ing, which report was unanimously adouted.

President-S. S. Jones, of St. Charles. Vice Presidents-Ira Porter, of Chicago; H. P Fairfield, of Galesburg. Secretarics-Milton T. Peters, of Chicago; Thos

E. O. Smith, of Decatur.

Trustees-S. H. Todd, of St. Charles; John Roberts, of New Boston; Dr. E. C. Dunn, of Rock-ford; Susie M. Johnson, of Springfield; A. Williams, of Galesburg

liams, of Galesburg. Delegates—E. C. Dunn, of Rockford; S. S. Jones, of St. Charles; E. V. Wilson, of Babcock's Grove; Ira Porter, of Chicago; Mrs. W. Meyers, of New Boston; H. A. Jones, of Sycamore; H. F. M. Brown, of Chicago; John S. Spettigrue, of Chi-cago; Sarah M. Shaw, of Vermont; Mrs. H. A. Jones, of Sycamore; William Meyers, of New Roston; E. S. Holbrook, of Peru; Dr. J. Boggs, of Havana; Dr. J. Underhill, of Peru; J. O. Bar-rett, of Sycamore; Milton J. Peters, of Chicago; R. H. Winslow, of Batavia. The Committee on Business reported the follow-

The Committee on Business reported the follow ing resolutions:

In cool utions: Resolved, That this Association in Convention assembled, create a Missionary Bureau of five membuars who shall elect their own President, Secretary and Treasurer, whose duty it shall be to solicit and receive voluntary contributions to be approprinted to employ missionaries to visit such localities in this State as have need of their labors, for the purpose of pro-moting the cause of Apiritualism in the best manner possible, by locures, organization of Children's Progressive Lyceums, by logical manifestations organization of scances, &c. 2d, That they be duly authorized to employ such mission-aries, and to pay them from the funds so contributed and to transact all the business hereby confided to the said Bureau, in such manner as they shall deem expedient; and that the said Bureau be required to keep an accurate account of all receipts and disbureenness, and to make a written report of the same; and also a report of the general progress of Spirit-ualism in this State, so far as it appertains to the missionary enterprise.

Adopted. W. F. Jamieson offered the following resolu tion:

Resolved, That Spiritualism is the only system of religior and philosophy in the world that invites a free and open dis cussion of its principles.

Adopted,

Miss Susie M. Johnson gave the regular lecture which was listened to with great attention.

SUNDAY MORNING.

Convention called to order by the President. Milton T. Peters offered the following substitute for the resolution on mediumship and mediums, yesterday referred to the Business Committee.

Resolved. That it is our duty to extend kindness and charity to all, whether they be profeedional mediums or not; and the no partial rule of charity should be applied to any class o person, but that our benevalence should be world wide.

Mr. Cramer offered his substitute for both the original resolution and Mr. Peters's substitute: On motion, both substitutes were laid upon the table.

On motion, the substitute of Mr. Cramer was taken up and adopted. (See the substitute in Saturday's proceedings.)

A resolution against incorporating any change in the Constitution of the United States, establish ing a recognition of theological tenets was adopt ed.

AFTERNOON.

Convention met in conference at 1; o'clock. Mr. Jamieson offered the following resolution: Resolved, That this Convention does recognize the "Bpirit-ual Républic" as a spiritual paper.

Attest, MILTON T. PETERS, Secretary,

Spiritualism in Houlton, Me.

It will gratify the friends of our noble cause to learn that in this, the shire town of the sunise county of Maine, is permanently established a correct and vigorous organization of Spiritualists. About two years ago, some few of our citizens, tired of the teachings of priestcraft and of its fetters and intolerance, and feeling the need of a true religion, determined that the sublime truths of Spiritualism should be promulgated in Houl-ton. They were in earnest, and at_once secured the services of Mrs. Laura De Force Gordon. The work she did, and the words she uttered caused much excitement, and disabused many minds of false and mistaken notions in regard to the object and purposes of Spiritualism. She was succeeded by her talented and worthy co-la-borer, Miss Susie M. Johnson, whose lectures were well received and well attended, and fruit-col with good results.

ful with good results. Mrs. Clara R. De Evere who was engaged with us in August, closed a course of eleven lectures last Sabbath. She has also spoken several times in adjoining towns and in the Provinces of New In adjoining towns and in the Provinces of New Brunswick. Her eloquent words, and grace of nanner has won her many friends, who regret that she is compelled to leave them. We do most cordially commend and recommend this young and talented sister to our friends everywhere as a young lady of purity and character, and an able advocate of the philosophy of Spiritualism. During the next were our Rociate has pure

During the past year, our Bociety has pur-chased a hall in a central part of the town, which cubesed a nell in a central part of the own, when they have enlarged and improved at an expense of over two thousand dollars. Mr. J. Madison Allyn, of Massachusetts, will be present in Oc-tober to dedicate it to free speech, free thought and free réligion. S. S. S. free religion.

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LIGHT. BANNER OF

Children's Department. BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office boz 39 Station D, New York City.

"Wo think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." (LEIGH HUBT.

(Original.) NELA HASTINGS. CHAP. I.-A BAD BEGINNING.

A little, puny, weakly baby opened feebly its eyes one spring morning and uttered a pitiful wail, as much as to say," What a dreadful world that a young mother could wish to be away from this is!" And it continued to cry and pine and her child. look sick and pale, till its mother was quite out of patience with it. She wished to have a baby that would show off well to her fashionable friends; but this one had nothing attractive about it, for it seemed to be in distress all the time, and was entirely unmindful of the elegant linen cambric dresses and thread laces that decked its little suffering body.

Mrs. Hastings had made no preparations for a crying, fretting child, and this little comer dis- the these five years. I am very comfortable here. turbed all her plans. She could dress herself in I will not disturb you;" and she seated herself in her white merino robe de chambre, and the baby in an arm chair, a little way from the company. its fluted and pinked, embroidered robes that fell nearly to the ground, but the moment she tried to receive calls in her elegant boudoir the baby put everything into confusion by pitiful cries and to be introduced to the baby, but as no mention contortions. She tried this for several weeks and then gave it up, and gave up the baby to a nurse who dosed it with paragoric and soothing syrups. This hushed the crying somewhat, but made the little cheeks paler, and the little form more languid.

So little Nela was carried up one story higher. waking need not disturb Mrs. Hastings. Thus the old life of fashionable calls went on again just as of old, and the opera and the theatre made the mistress of the most elegant establishment on Fifth Avenue forget that she ever had a baby. Poor little thing! how sad it was to see her with all her finery about her and yet not a particle of joy, not a bit of the gladness of babyhood. She did not even miss her mother's caresses, for she seemed to be only struggling to live.

Once in awhile, when the day was stormy or the attractions below less, Mrs. Hastings would makes it cry to see any of us, and that crying come up the two flights of stairs to the nursery, and ask how the baby did, and if it had grown any, and perhaps she would stoop and kiss it; but not often, for it seemed as if some chance made the baby more fretful the moment she came near it, and she would turn away with an impatient shrug, saying, "What a trouble babies are!"

There is no knowing what would have become of poor little Nela, left to the mercies of a selfish, unprincipled nurse, but for one of those fortunate events that we can call by no better name than a merciful Providence.

Nela had a grandmother, a dear, good, old lady, with old-fashioned, kindly ways, who lived in a quiet country town and was known and beloved by everybody in the region. The dear old lady knew nothing of the selfishness of the world, because she was all love herself. Her son had marup his yearly visit to her since, but then he always sent her quarterly remittances which were sufficient for all her wants and left her enough to gratify all her generous impulses to aid others.

She sat in her cozy, neat kitchen, her ruffled muslin cap, as white as snow, surrounding her benevolent, happy face, her folded silk shawl giving to her plump form a maternal look, her ample apron speaking of a busy, active life. She evidently had something on her mind; she was resolving on something unusual. One of her neighbors came in.

"Well, Aunt Prue, what's in the wind now? You are in as brown a study as old Parson Cummings when he don't know exactly how to prove his five points."

"Well, Mrs. Jones, I've just been thinking that I'd go to York." Go to New York? Goodness gr

of hers should be possessed of all this. Her own boy, her pet, her Joe-had she not always said he was the best boy in all the world, and did not this prove it? But in a moment she turned to the little cottage so snug and neat, so simple and unpretending, where, in his boyhood, Joe had lived the happiest of lives with her, and a tear glistened in her eve.

But she had no time for reflection, for she found herself in the presence of her daughter-in-law who was entertaining her friends in her parlor and looking as lovely as possible in a lilac silk elegantly trimmed with velvet. Now Aunt Prue had imagined herself ushered into the nursery, and expected to find a mother absorbed in the care of a baby very much after the fashion in her day. It never entered into her head to imagine

"I hope you are all well," said Aunt Prue, bowing quite kindly to the party of callers that seemed to be absorbing Mrs. Hastings' attention.

"You must be mistaken, ma'am; I have no recollection of seeing you. Bridget, show this woman into the dining-room." "Not at all, madam," said Aunt Prue, quite

calmly. "I am not likely to mistake my own son's wife, when I've had her nicture on my man-

Mrs. Hastings blushed crimson, but took no further notice of the new visitor, until the ladies took their leave. Aunt Prue was simply waiting was made of it by Mrs. Hastings, she concluded the little thing was dead, and forebore to speak of it herself.

After a time Mr. Hastings came in. How handsome he looked in the eyes of his mother! He greeted her with warmth, untied the strings of her old-fashioned bonnet, arranged her shawl so that her coming and going, her sleeping and holding her hand as of old. He asked of the old home, of his old acquaintances, and forgot no one. But he made no mention of the baby At last Aunt Prue ventured to say: stuared really destate

"Oh, Joe, I'm so sorry if anything has happened."

"What has happened? Nothing, I'm sure." "Why, Joe, is it-is it dead? The baby I mean? I came all the way to see it." marker is

"Why, bless my heart! I forgot all shout it. Dead, no. But then, you see, Lizzie says it only is n't good for it, so I do n't go often to see it. But I was thinking the other day, I wondered if it would cry if you saw it, and held it as you used to Polly Ames's baby. The fact is, we all lotted on having a baby in the house, and it's a dreadful disappointment to have it always fretting and raising a rumpus. It sets everything out of joint. There's Lizzie, she loves company, and the baby is afraid of everybody, so, of course, she can't stay with it. I don't want she should, you understand. Lizzie is a dear little thing, and everybody says she's the handsomest woman on the street. I'm proud of her, and you must be."

"Hem!" said Aunt Prue. "But let us have a sight of the crying, troublesome baby. It will be a strange child if I can't see what it wants."

In five minutes Aunt Prue had the little Nela on her shoulder, tilting her back and forth in a ried a showy, fashionable lady, and he had given | chair, while her son stood looking on, as surprised as if gold had gone up fifty per cent.

"There, now the blessed darling is asleep. Do n't tell me that 's a cross baby. Who wonders it cries with its feet as cold as ice, and its little arms purple for the want of a good blanket around them. Why, babies need blankets as much as lambs do wool. See how the little thing snuggles up to my great warm arm. I tell you, Joe, this baby belongs by nature to me, and I'm just going to take it home."

"Capitall" said Mr. Hastings. "The doctor was telling Lizzie that we must find a place in the country for her, and now it all comes right. How good in you to come!" and he gave his mother another hug and kiss, that made her face look ten years younger for the joy that spread over it.

"I tell you how it is, Joe, babies and fashions do n't fit well together. Tend a baby in the new-

Pearls.

"-----elegies, And quoted odes, and jewels five words long, That on the stretoued force inger of all time Bparkle forever."

THOUGHT. The time for Night's mysterious gifts Is softly drawing nigh, And silence breathes upon the earth From her pillow in the sky; And on her breath comes floating down The changeful spirit, Thought, With a manute wranned shout her With a mantle wrapped about her By Fancy's fingers wrought; Its folds are genmed with dew-drops, And its borders fringed with light That she borrowed from the moonbeam When it kissed the brow of Night. And Thought is fair in such a robe, The one that suits her best, When Sorrow folds her fluttering wings And, weary, sinks to rest. Ohl then her dreams, her waking dreams, Around the heart entwine, Like that sweet flower whose blossoms droop, Till midnight bids them shine, Whose cup is closed, nor ever gives Its perfumes to the day, But waits till Darkness lifts the lid— Then throws them all away.

INDIAN SUMMER. 'T is Autumn, and the fading leaves Sall slowly down upon the wind, Leaving like Death when he bereaves The living germ of hope behind; Tis Autumn, and the sun is dim, His summer fire is nearly gone; The breeze wails out a mournful hymn. And all the earth is sad and lone.

T is Autumn; over land and main A veil of azure haze is thrown, As if the parent heaven again Had claimed our planet for its own; And the blue vestment of the sky For garniture of glory given, Till scarcely can the straining eye Tell which is earth or which is heaven.

Justice weighs atoms in the same scale that it weighs worlds!

GUARDIAN SPIRITS. Where cool and long the shalows grow, I walk to meet the night that soon Shall shape and shadow overflow; I cannot feel that thou art far. Since near at need the angels are; And when the sunset gates unbar,

And when the sunset gates unoar, Shall I not see thee waiting stand, And, white against the evening star, The welcome of thy beckoning hand? -[Whittier.

Think all you say, rather than say, all you think!

WORLDLY SUCCESS.

Vulgar souls surpass a rare one, in the headlong rush; As the hard and worthless stones a precious pearl will crush.

The verdict of Nature, and not of men, is re-

Original Essay. BY H. A. M.

My attention has been called to an article in the BANNER OF LIGHT of Aug. 24, relating to aided by the coral deposits. The Gingerbread the cause, origin, &c., of the Gulf Stream, and it leads my mind to a line of thought, which may be of interest, and call from others facts, if not cannot so well argue a point of natural law from ideas, which may lead to ultimate truth upon this question of present speculation.

I do not propose to answer that article, but merely to suggest matter for the more active and their growth by deposits, rather tends to keep deeper researches of others. Neither do I adopt them back from its channels. the reasoning of that article on the true cause of This system of building up land is a curious that phenomena known as the Gulf Stream, bestudy, and one of great importance. Thousands was a time when the cause which is there given did not exist; when the magnificent Amazon was | buoys. A vessel disappears in the sand soon own course and laws. The gathering up of these in the breakers. Yet if those having charge would mountain debris in determining and keeping it to safety. By a little aid, rivers now forming and rents of these smaller streams into one. There is could be made straight at trifling expense, whereas that period-millions of years in the past, when of land could be aided and directed so as to form and acting. The same laws are now acting, but and hars at their mouth. of course the change of the land governs the course of water. That bank which your writer side of the mouth of the Amazon, is the subject of extended bank of the mighty river. For thirty the immense flow of matter down this mighty river, and the ocean current of the Gulf Stream, setting westward, confines it, drives it back by its myriads of eddles, sets it out of its forward and forms the bank. This cause was at work supposed to be cold at their fountain head-the stroyed the little shelter that there was at first. river is very deep and snow water constantly pouring down its feet supplies to chill its currents. The temperature of the water at its mouth is not above, if up to that of the ocean with which it commingles. This would be a strong argument against the conclusion that the heated water of the river was the water of the Gulf Stream, because in order to impart a temperature to ocean water so as to produce the marked effect named, the river water at its mouth would require to be very warm, overheated beyond the ocean, or it could not affect a mass of water of such vast expanse and depth, and of much greater density. This latter fact, this greater density, would of itself be a strong argument against the conclusions of your correspondent. Besides, the same sun which now heats the Amazon, would as well give warmth to ocean currents from Africa to the Gulf of Mexico. The made the broader for question. land or sea-board north of the Amazon and up to the Gulf of Mexico has all been formed by the action of the Gulf Stream-the wash of the mountain, the growth of marine plants, and the work of animalculæ. Nayl further than this, there was a period when this Gulf Stream flowed in unimpeded course across the place of these present lands, in a direct line over what is now the Missisippi Valley, and met the highlands of Canada near the great lakes. Here a Northern current,

the formation of banks at a distance from the obstruction, and the current setting up to the extreme Northwest, turned again down over the course of the lakes, kept the spaces open, and hence these inland sens became, as these banks grew, out off from the main tide. The valleys became filled up. The eddles about the base of the eastern ridge of mountains were carried down to meet the great current again, and conveyed its continual tributes to the Gulf States, the Carolinas, and formed Florida. There are at present immense deposits of sea-shells in Georgia and Tennesce and Kentucky, all the produce of this cause, deposited by this ocean-tide, and carried into banks by counter currents of water, winds, &c. The sand, sifted out, leaves the shells, and winds often blow them into windrows near some obstruction or into a sheltered place. For ages these banks have excited the speculation of the wise and learned, and they could never go back in their dreams to the period when this vast valley was an ocean.

There are many curious matters involved in this law of the Gulf Stream, and we must bear in mind, at one period it was the great primal source of change and formation-it was the great embodiment of action. There were no Amazons. Mississippis or Missouris to carry their millions of Live to do something, and it will be something to live! its daily tribute to the land, its offering to the foot of the mountains.

This subject is too wast for an article of this kind; it is matter for lectures upon lectures, and then not exhausted. The ocean is full of currents. The Gulf Stream is the great current. It comes in contact with the current setting from the eastward, all along from Cape Fear northward, and produces eddies which in turn produce banks in mid ocean. But a comparative short period since, Cape Hatteras was not in existence. Her early explorers speak of no belt of shore outside of Roanoke Island.

The Gulf Stream running eastward, where it comes through the Florida passage, is constantly forced to the west by some power unknown, except it be from the motion of the earth, and the currents caused by it north of Hatteras. The eastern current sets down over the Bank of Newfoundland, and turned off by the land and reinforced by the river and bay currents, forces the Gulf Stream over toward Europe, and gives now eddles and forms new banks. Hence, where these currents meet there are shoals. Seventeen miles from Hatteras there is a shoal with but ten feet of water at low tide. This will become in time an island, another Roanoke, A bank is forming outside of Cape Fear, off to this shoal; another will extend from the Chesapeake and near to it from the north; and in time the Sounds of North Carolina will become marshes with rivers through them, and Sounds will form outside of Hatteras some twenty miles. The same current setting down from the east meets a current from the north, there forming St. George's Bank and proceeding on are thrown off by the eddying back current off Long Island. The tides from the Sound, Buzzard's and Narragansett Bays, form Nantucket Shoals. The currents off New York from the bay is forming shoals about three miles off those eastward of that harbor. These would all seem to indicate a current in the ocean from east to west; generally, of course, subject to disturbances by islands, channels, shores, and the counter current incident to known local causes.

Many of the Banks in the West Indies are formed from coral growth. The Bahama Banks if not entirely formed from this cause, have been much ground is entirely coral, and kept clear and white by the current passing over it. Therefore we evidences in that region. The host of Keys which make the point of Florida, have the same origin apparently, and the current so far from aiding

cause it does not begin at the foundation. There of lives are lost upon these shoals, where it is not deemed possible to keep any mark, light-ship or a labyrinth of mountain streams, each with its after striking, and her frame is ground to splinters little streams into the mighty river has been the but study the laws which form these banks, they work of myriads of centuries, and the current could soon build an island where there is now setting westward has been a mighty law to the but a bank, and place above water a beacon of the mountain shore, and concentrating the cur- conforming to every turn and eddy of the current truth in the article, but it is of to-day and not of in time they will become crooked creeks. Points the laws which formed the Amazon were old harbors and cover openings, now useless from the I have often watched these operations upon the shores of North Carolina, and often by a few loose describes as being in the ocean upon the south stones, a little gravel, changed the shape of the beach so as to become marked in a single storm. this law, and in time will be hard land and the There was an iron boiler near Hatteras Inlet which was often tumbled over by the storms; by miles into the ocean the waters are discolored by piling up stones upon its side, &c., it became fixed against the south-east waves, and in one season the beach had formed sixty feet to it; and this would continue until some storm from the east cut away my embankment, and which with one course, if by chance any of it gets too far on its day's labor could have been secured on every northern side, eddles it back again into the main side. My attention was first called to this by the stream, thence again it is whirled about until it Goverment's attempt to build a breakwater near finally finds the southern side where there is no Seaconet Point in Rhode Island. They threw gulf current and where it settles to the bottom \$100,000 worth of stone upon the point, and the next Spring the beach had filled off as much from the first and has formed the immense stretch further as the stone carried the sweep of the curof land from the mountains to the mouth of the rent out, and if the breakwater had been comriver. The mountain streams from the Andes are pleted, the course narrowing out would have de-The formation of land is a beautiful study. I have often watched its progress for years, and marked the elements which entered into the different kinds of soil, and the manner of its accumulation. Yet this is a subject not embraced in the question of the origin of the Gulf Stream, and I have already, perhaps, taken up too much of your space from more useful occupation. These hasty thoughts may call out other minds, and lead to light upon a matter which has scarcely ever been touched save as phenomena for speculative thought as to its cause. Its effect is of much greater moment in the history of the past, and in the hands of those having time and means may lead to results valuable to us all. In my haste I may have mistaken some of my conclusions, but as my purpose is to elicit inquiry, it will not be the less tempting that an opening is PRE-VISION.—A Miss McCall, residing in this city, on Sunday night, 11th inst., dreamed that her sister in law's body arrived here on the Central cars from the West, where her brother has been cars from the weak, which weak in the purpose residing for the past three years, for the purpose of being buried in the family burial ground. Imag-ine the surprise of that girl yesterday morning, on fluding that her dream had been realized, and that the body of her brother's wife was here. On Sunday last her brother and wife were out riding near the great lakes. Here a Northern current, setting down from the Eastward or the backing up of the waters from the shores, caused the cur-rent to eddy back upon itself, which resulted in tion of a dream.—Albany Knickerbocker.

QUESTIONS AND ANSWERS ON WAGES. NUMBER FIVE.

8

QUES .- A free country like ours has wonderfully recuperative power.

ANS.-All nations can recover losses by a similar display of energy; but all nations have found that the repetition of losses brings them finally to destitution. A nation is but an aggregate of individuals, and no individual can stand up sgainst a constant violation of natural law.

Q .- So long then as we have abundant land to fall back upon, our position may look well? A .- And yet that cannot save us from a vast

amount of needless distress. Q .- What more could be done than already

stated, to give more stability to our wealth? A .- Give more solidity and permanency to all the creations of labor. For example: Suppose a man builds a house which costs him ten thousand dollars, and that in a year or two it is burnt down, he will be compelled to withdraw another ten thousand dollars from other investments in order to rebuild his house. But on the other hand, if the house, solidly constructed, stood a contury or more, it would, during all that time, make an enormous return in shelter, comfort, use and profit to numerous families; while the other ten thousand dollars not having been taken from other investments, keeps increasing in usefulness and expanding in profitableness during all that long period. The gain then is double.

Q.-In that case our losses by fire must be enormous?

A .- So enormous that it is not an exaggeration to say that, in spite of our necessary and inevitable increase of wealth by natural means, immigration, &c., a great deal of our poverty is due to that misfortune and improvidence. Our losses by fires alone will average now some fifty millions a year. This sum at six per cent. would yield three millions a year, which would give six thousand families five hundred dollars a year each. And yet to the losses of mere buildings we must add furniture, books, paintings, clothes, workman's tools, family relies, &c., and those resulting from change and loss of employment of a great number of individuals.

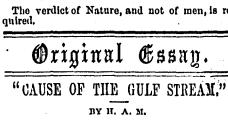
Q.-Our system of insurance will however cover much of this loss?

A .- That is only a deception, so far as the national wealth is concerned. It is but making many other individuals pay for the losses of the unfortunate. It is a part of the art of gambling. Q.-But is there no good feature in an institution that has saved so many from ruin?

A .- Plenty, where properly applied. By our careless system we render the insurance system more extensive in its operations in that particular line than it ought to be. So far as buildings, skips, &c., are concerned we want less of such tax by giving more solidity and workmanlike character to our constructions; but as there are at all times natural causes of disaster in operation, such as inundations, storms, earthquakes, failures of crops through drougth, &c., it would be but right to make property of every kind liable to a small insurance tax, so that the whole population would support, as it should, these incontrolable misfortunes of a few here and there of their fellow-citizens. No one need thus ever be impoverished. Indeed, there is no reason why a national revenue might not be raised in this manuer.

Q .- But if you built private houses and works of public utility more indestructibly many laborers would find nothing to do?

A .- It has already been shown how instability reates poverty. Society does not gain by losses. No man should gain by the ruin or injury of many others. There is always, through the operations of nature, sufficient wear and tear for the healthy purposes of labor, and the misapplication of wealth to reconstruct the thing inopportunely destroyed is an undoubted disadvantage to labor, as already shown. We want all the capital we can to be devoted to new constructions, to new industrial operations and to those renewals which must be made of those things which have given a proper return for the original investment. Nations have too long kept themselves on the verge of misery by wars and other destructive habits and pastimes, by antagonism in business, by the misapplication



cious! and what for? Are you clear demented? You never went beyond the sight of Sumach Mountain that ever I knew of."

"The fact is, I've got a boy there, the best and kindest boy that anybody ever had, if I do say so! To be sure, he do n't come and see me as he used to, but then-"

"But then! You'd excuse the Pope himself, Aunt Prue, I do believe! To tell you the truth. we've all thought queer that your son hasn't been to see you since-'

" Thought strange of my Joe? the kindest, best and handsomest boy that ever went out of Adams? Think strange of him?"

A glow of offended pride passed over Aunt Prue's face, but she soon calmed ker agitated manner and quite mildly said:

"The truth is, they 've got a baby there, and they know no more about babies than your Lucy. I'm sure of it; I keep dreaming of it nights and wondering about it days, and the upshot of it is, I'm going."

"But, Aunt Prue, have you thought that they might not-might not-"

"Might not want to see me? My Joe not want to see his old mother? Never you say that. As sure as I am alive he'll be glad! and as for his wife, if she is n't glad, the baby will be. You know as well as I that the Lord ordained grandmothers to look after the babies. Now I've laid up a lot of catmint and spearmint, for I'll venture to say they have n't a sprig in the house; and I've got a nice roll of blankets that I used about Joe, and I'm going; so do n't say a word against it, for it won't make a bit of difference. I'm going tomorrow morning, and I was just going over to your house to ask if Mr. Jones would carry me over to the depot and just get me on board the cars."

"Ob, certainly, Mrs. Hastings; if you are bent on going we'll all help you. Cau't I do something for you?"

"Well, as to my dresses, they are just such as Joe used to see me wear, and I've orimped two caps extra fine, and I 've got out my. white all the third of herself, as being alighted by any neglect. shawl that Joe sent me when he was married. If in a week's time the baby became as good and think I'm all ready. And if you'll telling, Jines, Jines, it face brightened, its eyes had already to be sure and be in season I'll not keep him .waiting."

The morning was fine, and Mrs. Hastings was off to commence a new and untried path in lifean entrance into fashionable society. She had too much good sense to allow herself to be much disturbed at the thought of what she might en-

who had been one of those so-called fortunate men that make a lucky strike in business and rapidly acquire a fortune. In a rapid glance she beheld the whole splendor of the establishment. At first a feeling of pride came over her that a son

fangled dresses? Impossible! You must have plenty of breathing room and stretching room, if you are going to do justice to the little ones. And I've just opened the little one's dress, and unbound its little body, and just see how warm its little arms are. I calculated on wanting a dose of catnip for certain, but I've got something a deal better in this old frame of mine."

Little Nela had indeed a sweet sleep, and so long a one that Aunt Prue ventured to go down stairs and get a cup of tea, that Joe ordered made for her.

"You see, Lizzie and I are going to have a little select company to dinner, and she thought-ah, I thought-yes, we thought it would be pleasanter for you to have a snug little supper up here. Lizzie is a dear girl, the dearest girl ever was, You 'll be sure to like her."

"Hem!" said Mrs. Hastings senior. "I am well pleased to stay up here. But don't tell me what you thought, Joe. It was n't your way. Tell me what you wish."

"You're a dear, good mother, and I do want you to have the best sort of a time, and I'm so glad you've come;" and he kissed her again.

"Did n't I tell them so?" thought Aunt Prue. He's the best boy ever lived."

Aunt Prue was indeed well content to be left in the care of little Nela. Wrapped in a comfortable blanket, she took her into the fresh air, held her in the sunshine, rubbed her wee limbs, dismissed the nurse from all care, and had her own way in everything. She threw wide open the blinds, drew up the curtains, and let the gladness of the springtime enter the room. She was left entirely to herself, for Mrs. Hastings did not care to be very familiar with her, lest she should intrude herself when she was not wanted. She did not know Annt Prue's good sense. She was too conscious of her own right in her son's house to

feel in the way, and she cared too little for what people should think of her dress to be at all ashemed, or mortified in any position.

She was so proud and happy that the little

in other. Its face brightened, its eyes had already the glow that Joe's used to throw upon her. It lies its old, tred look, and was really getting to be a new baby. Mrsi Hastings was only too glad to accept the Grasdmothers' proposal to take the little one home with her, and she became quite cordial, as she sliked over the journey and the packing up of the baby's wardrobe.

counter, and she whirled away at the rapid rate of the baby warroots. steam, with her heart beating as calmly as if she sat in her own quiet kitchen. She arrived at the elegant mansion of her son

At the end of a fortnight Aunt Prue was back again in her own home, and little Nela was sleep-ing in Joe's cradle, and growing fat on good milk, and happy in the loving care of the dearest of Grandmothers.

[To be continued.]

of wealth, and by the exclusion of the people of laborers from a genuine use of the laud and a fair recompense for their toil.

O -- Should you not be contented with the abundant prosperity which good wages produces?

A .- Certainly not. Although the millions paid in wages per week circulate with rapidity, and every dollar is the medium for a multitude of transactions, as already shown, still every species of property must also circulate in just proportion to the demand, and be perfectly free to exchange the moment the price is paid for it. Some dollars may buy food, which is consumed for the use of life; the food producers may buy with the same dollars clothes for the limited use of comfort; while the manufacturer, with the same dollars again, accumulated, may buy a house or land, and occupy it for shelter as long as he needs it, or he may sell off or sell in regular payments (rents) to another who requires it for like purposes, the natural condition being that when the personal use is over it shall belong to another for use by reason of its durability.

Q.-Then you view the wages system as the grand lever of national prosperity?

A .- Without question. For, take the case of one of the poorest modern nations, where the people are landless, and the aristocracy, both titled and commercial, own everything, control everything, absorb overything, and the average of wages to the whole capable workers will not exceed twenty-five cents a day each. If, in that nation, there are four millions of workers, that would give one million dollars a day of wages, or three hundred and twelve millions a year. If, on the contrary, we find a freer country, the average may he a dollar each, or four millions a day, or twelve. hundred and forty-eight millions a year put into. circulation, and causing business transactions or exchanges amounting to thousands of millions, as already shown. The difference of money put intothe market by the two conditions of society is nine hundred and thirty-six millions! Where a condition of slavery exists in full force, the money actually put into the market by the slaves would not be five cents a head per week. The small number of middle-men or trading class, and the still smaller aristocracy, would have to do all the business, as the slaves would neither be properly fed, clothed nor housed.

Q .- It is strange that the rich should not have foreseen those facts?

A.-We see things only through the medium or training. In old times, the aristocracy was every thing, and their decds, their rights and their wealth, alone occupied the common mind. In modern times, as in several ancient republics, the commercial world - its wondrous power, enterprise and riches-engages the common thought. and admiration. But neither the aristocracy northe mercantile community, could see that their prosperity was only built on a sandy foundation, so long as the true interests of labor were misunderstood. The laborer has always been despised, although labor has been hypocritically praised. The instinct of wrong to the laborer created the contempt for him; but the instinct of common sense pointed out labor to be the foundation of all wealth.

Q .- But by habit and by laws, we are following in the same revolutionary channels?

A .- To some extent. Yet there is hope in the increasing intelligence of the working man. He can save the rich from the consequences of their own incapacity to travel out from the dangerous routine of their training. By cooperation, comhiuation and exchange of ideas, their power and wealth are extended; with that, comes greater movement and circulation, which is the life of husiness. All the great teachers of the world have sought to bring men more in conformity with the laws of the Creator. When they preached of liberty, equality, fraternity, of obedience to God, they merely sought to elevate the laborer, the maker of human wealth, out of the degredation which rulned the nations when the popularity of the teacher could not be extinguished; the rich who could not comprehend his simple, practical truths, cunningly perverted them by accepting his authority as a saint of God, and falling down and worshiping his name!

Q .- Then to have a true, enduring, social state, the laborer must be king?

A .- That is undoubted. To make good laws, unselfish laws, we must have disinterested legislators, and these can only be found in the whole body of the people. In passing through savage life the order of things has been reversed. The wilder and more violent man naturally subjected the weaker and better man, for the gratification of his interests and passions. The civilized state requires a higher order of sentiments, moral control, personal sacrifice to the equal rights of others, is the first condition demanded. We are now engaged in that moral and intellectual struggle to establish JUSTICE, the privotal faculty of the human mind, and without the activity of which, neither the judgment can be good, nor the morals correct.

Q .- But what makes good wages?

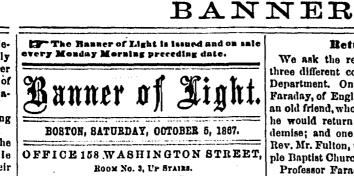
A.-Doing justice to the working man through the agency of fair laws. The moment the law recognizes him, and treats him as the equal of every other man; gives him an equal access to the ownership of land, and secures him a right to the fruits of his labor-wages rise and business increases with his improved capabilities. Indeed, it is almost impossible to pay a man an unfair price for his work who is on an equal footing with ourselves, and it becomes more impossible when he can command his position.

Q .- And what makes bad wages?

A .- Both general and local circumstances influence them-oppression is, however, the principle cause of depression. There is a wide range of countries and those of the Western World. The wealth of the Indies is rather of climate and production, than of reality. Relatively to population the Asiatic nations are miserably poor. Every step which gives freedom, benefits wages, increases the demand, and enriches the rich. Local circumstances have their influences. A new country with a rich soil gives the people a position to demand their own price. With a poor soil their is little reward. In old countries, more or less of freedom, self-government, education, coöperation in labor and enterprize, graduates the amount of wages. Competition is the result of want of cooperation and of restricted business produced by unequal laws.

Q.-Progress, no doubt, must depend much on the acquisition of knowledge and moral training?

A .- Truth, which is light, has continually been represented as a mystery, which is darkness. Pagan teachers, self-mystified, thus cunningly taught of science, or the knowledge of facts or religion. This was natural in the savage ages, when all the powers, prejudices and material interests had become rooted by habit and time on the side of wrong. Heretofore the people have not understood their rights, nor have they known how to defend them. But the growth of the sen-



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LEWIS B. WILSON Assistant EDITOR. TP All letters and communications intended for the Edito-ial Department of this paper should be addressed to Luther

The Real Light.

What men crave and call for in this age of unrest is LIGHT; not dogmatism, nor a hasty jumping at conclusions. Of these they have had quite enough. They discover that headway is not made at all in that direction. The great and impressive truth is rapidly dawning on the human mind, that the humblest is related to the highest, that there is affinity between the grain of sand and the distant star, that he is indeed the child and creature of the Great Creator. Now in order to investigate this engrossing truth with the utmost patience and faith, and to make it a part of the very soul of the one who so contemplates it, it requires that we should not be met with ridicule in place of reason, or by violent assertion and denunciation even, instead of candor and a spirit of inquiry.

The world is getting bravely over its fears of Bugaboo. Masks and bullying words are about through with their power. The demand is growing louder and louder for truth, and for more light to see the truth by. The torch of science shows that much which has been regarded with reverence, really merits no reverence at all from us; and while interested creedists are intent on putting out that light, where it reveals more than makes for their arbitrary theories, or no-theories, the popular request is for still more light from that source, and in fact from any source, which will open to its gaze meanings hitherto hidden and unknown. Truth creates a keener appetite continually. It is not gained except at the cost of a desire to gain still more of it. Men feel that they have passed the age of childhood in these matters, and would be treated by their teachers and expositors as if they had all things to learn which the universe had to reveal, and the teachers have parted with the power they used to hold difference between the working classes of Asiatic over the common mind, just so far as they have declined to look into the inner recesses of truth which the increasing light continually brings to notice.

> The secular press from time to time takes up this subject, and treats it frankly and squarely from its own business plane. We frequently find in the New York Herald, where so many violent attacks are made on Spiritualism, an overhauling of the simple facts to which we have alluded. Not long since, we read an article in the Boston Herald, on this very subject which was as liberal as any one could ask who abhorred bigotry in all its phases. That paper remarked, "We are now in a transition state between Hebraic obedience to authority and Grecian obedience to reason. The life of Christ inspires modern thought and feeling, and by showing us the Fatherhood of God and the Brotherhood of Man, it has given humanity a new dignity. We are now beginning to study the laws of our being." * *

> 'Allow perfect freedom of investigation, and the truth will ultimately be established." * * *

He who advances furthest, sees the most still to be explored. The threads which they have grasped and followed through the brief day of life, stretch to infinity. How charitable we should he, and how cordially we should welcome every thinker's efforts to increase the light by which one or more places at one and the same time." manity advances to its destiny. How alustral it is to receive new discoveries with dogmatic denials, and thus oppose the Almighty's command, 'Let there be light!'"

Returning Spirits.

OF

We ask the reader's attention, this week, to three different communications in the Message Department. One is from the renowned Professor Faraday, of England; one from Jonathan Peirce, an old friend, who had repeatedly pledged us that he would return as soon as he could after his demise; and one from Clara Pope, the sister of Rev. Mr. Fulton, the pastor of the Tremont Temple Baptist Church in this city.

Professor Faraday was one of the most obstinate of skeptics on the subject of Spiritualism, and being likewise a man of wide renown as a scientific man, he had published far and wide what he considered scientific demonstrations of the impossibility of moving tangible objects by spirit force. He was so engrossed in material science, that he could not be made to believe, while in the form, that there was any interior to the external which he studied with so much devotion. The Professor died on the evening of August 27th, in London, and appeared at the first circle held thereafter at the BANNER Rooms, on the 2d of Sentember. His message tells what a remarkable change has come over his views. He was wholly wrong in his opposition to Spiritualism while here on earth, and he frankly confesses it now. His communication is touching in the extreme, coming from such a man.

Our old and tried friend, Jonathan Peirce, promised before he left earth-scenes that he would certainly manifest himself by the first opportunity, after passing to spirit-life; and, true to his word, he communicated through Mrs. Conant, Sent. 2d. the very day our public circles were resumed for the Fall and Winter. The character of his message best shows to the reader what manner of man he was. He comes back to confirm by the strongest possible testimony, the fact that Spiritualism is a reality, on which mortals may rest their faith without fear of disappointment. He expresses it with vivid force-" there seem to be so many thousand windows open between my home and this earth-life, that there ought not to be a single soul left in darkness."

The other message is from Clara Pope. She is the sister of Rev. Mr. Fulton, than whom no man in the pulpit has more studiously slandered Spiritualism and its believers. She tells him he has spoken without knowledge, and properly counsels him to get wisdom before attempting to instruct others. She convicts her brother so clearly of ignorance in this matter, he cannot fail to be impressed with what she tells him. The reader will peruse her communication with more than common interest.

The message, also, from Miss Sarah A. Sonthworth, the authoress, whose stories in the BAN-NER have been so highly appreciated by our readers, is very interesting. It was printed in our issue of August 31st, 1867. All the allusions and remarks therein contained are strictly true. Those who doubt have only to write us, and we will refer them with pleasure to responsible parties in Boston as corroborative testimony. Mrs. Wilson, the lady referred to in the message, can be addressed upon the subject, care of this office.

These evidences of spirit return and control are multiplying everywhere; hence those people who have for the past ten years used every means in their power to prove the Spirit-Message Department of this paper bogus, have signally failed. Yet, they are continually misrepresenting us and our cause. It is indeed singular with what tenacity Old Theology clings to the dead past, and repudiates the mighty truths of the living present! Yet so it is.

The Gift of Ubiquity.

We find in the St. Louis Republican the story of a boy in that city, the eldest of a family of three children, and but ten years of age, who possesses the power, being still in the form, of being elsewhere than where that form visibly is. The Republican says "the boy is very sickly, has scarcely seen a well day since his birth, and, it is said, is empowered with ubiquity. In other words, he possesses a marvelous faculty of appearing in The same journal adds: "It is alleged that the boy has been seen at intervals during two days in Paducah, Ky., and at the same time was helpless on a sick bed in this city. He had been seen bathing in the Mississippi River, when his mother was leaning above and expecting him to expire every moment. And he had been seen at the residence of a cousin in Sangamon Co., Ill., when he was incapable of leaving his couch." The account proceeds: "What is stranger still, we are told that this ubiquity, as it must be called, is involuntary on the part of the boy: that at times, when he is thus ubiquitous he is seized with violent spasms, and seems to be afraid of all who approach him. He is perfectly conscious of all that is transpiring, and relates conversations and describes all that he sees away from where his body really is." The story of his having been seen in Sangamon Co., Ill., while he was still in St. Louis, is confirmed by a Mr. Eulow, of that County, who says that he was seen at his house several times during three days in April last, at which time his parents assert solemnly that he was at home, and expected momentarily to die. In one instance, he was seen walking to the road near the house. A little girl who knew him. thinking he had suddenly come on a visit, ran out to meet him, but returned in a few minutes, saying he had disappeared, and that she had seen a ghost. Mr. Eulow is the boy's uncle, and told the editors of the Republican that on a certain Sunday evening, while sitting in a private chamber conversing with the parents, the boy entered the cliamber as if he were in perfect health, and walked up to the table in presence of them all. The mother almost fainted and, rushing into the next room, found her boy in a violent spasm. He is daily wasting away and cannot long survive. There are peculiarities in the facts of his short ife, which may in a measure increase the interest felt in this history. We undertake no comment here on the manifestations of spirit power in the conduct of this remarkable boy, but are content to point to it as corroborative and assuring proof of the fact of such power being present and active about us. There is no sort of use in pooh-poohing these manifestations down; they only return in a new form to discomfit and overwhelm those who vainly make the attempt.

Movements of Lecturers and Mediums.

LIGHT.

6th and 13th.

Isaac P. Greenleaf gave a course of four lectures before the Society of Spiritualists, in our neighboring city of Charlestown, in September to the general gratification of the audiences which filled the large hall. Last Sunday he spoke in Taunton. Mr. Greenleaf, without question, is one of the very best lecturers in the spiritual ranks, and has been actively engaged in that capacity for some eight or ten years. He is a terse and philosophical reasoner, and never fails to handle his subject with great ability. He is a fluent speaker, and possesses a remarkably clear voice, full, well-toned and agreeable. His pleasant countenance is a fair index of a genial nature. He is a true gentleman-though perhaps a little too modest and retiring. His address is 82 Washington Avenue, Chelsea, Mass. Secure his services

Cephas B. Lynn, of Massachusetts, has been lecturing in Buffalo, N. Y. He was there three weeks and gave very general satisfaction, according to a letter written by our correspondent, J. Swain. He bespeaks for our young friend a glorious future, judging from the ability with which he handled his subjects when speaking there. He advises our friends in the West not to he afraid to engage Mr. Lynn. While stopping in Buffalo, he was the guest of Mr. Litchinstine, who says he is a very pleasant and agreeable friend in the home circle. We have no fears of young Lynn's success as a lecturer. He lectures in Sturgis, Mich., the first two Sundays of this month.

at once. Mr. G. speaks in East Boston, October

J. H. Powell, Esq, late editor of the London Spiritual Times, having taken up his abode in this country, is ready to answer calls to lecture on the great truths of the Spiritual Philosophy. For the present he can be addressed at 200 Spruce street, Philadelphia, Pa.

Dr. H. B. Storer lectures in City Hall, Charlestown, each Sunday during this month.

Mrs. Fannie Davis Smith is engaged to speak n Tremont Hall, Chelses, during October.

Abijah Woodworth is lecturing in Coldwater, Mich., and vicinity, during this month.

Charles A. Hayden goes West again this fall on lecturing tour.

Prof. William Denton has returned to this city after a sojourn of many months in the West. His address is Wellesley, Mass.

Ed. S. Wheeler, of this city, who has been speaking before the Society of Spiritualists of Cleveland, Ohio, during September, is engaged to remain through October.

Mrs. Jennett J. Clark, late of Fair Haven, Conn., an excellent clairvoyant, has removed to Charlestown, Mass. Read her card in another column. Miss Julia J. Hubbard lectured before the First Society of Spiritualists in East Boston, Sept. 22d with marked success.

Mr. M. C. Bent has changed his address to Alnond, Wisconsin.

Festival in Maine.

The Spiritualists of Varona, Bucksport and vicinity met at the former place August 30th, and held a two days' Grove Meeting. From the notes sent us of the proceedings we judge they had a Bible, and combats with marked success the real pentacostal season. Mr. S. C. Vyles presided, and Dr. S. Roe, Jr., of New York, and P. E. Hayford, of Bucksport, acted as Secretaries. proofs of the writer include and involve such a Among the speakers we notice the names of multiplicity of positive proofs, directly from the Wentworth of Knox. Mr. Clark, of Dover. Mr. Barton, of Addison, Mrs. Field, and Mr. White, of meet him on the ground he has so strongly taken. Dover. The meetings was enlivened with songs to demonstrate that the Bible abounds with proof day the weather looked threatening, and the large the images of the early prophets could possibly assemblage adjourned to meet under cover, and reässembled at Bucksport, distant about a quarter of a mile, and soon filled to overflowing Parker's Hall and Lycenm Hall, and the streets were thronged with those 'who could not gain admission. C. A. Hayden delivered an address in one hall and Mrs. M. J. Wilcoxson in the other. The

OCTOBER 5, 1867.

New Publications.

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THE PRINCIPLES OF NATURE, THE DIVINE REVELATIONS, AND A VOICE TO MANKIND is the first of A. J. Davis's books; and he has never put forth a profounder or a better one. Like Emerson's first series of essays, it contains all the hints that have been only developed in the works since produced through his organization. This is an exceedingly handsome edition of a favorite volume, from the press of Bela Marsh of this city; and no better likeness of Mr. Davis is to be seen than that which is prefixed to these fair pages. All who are bound to the author and his writings will welcome this really elegant, though plain, edition with sincere gratitude and pleasure. Of the character of the contents it is not at all necessary for us to speak here; that is universally understood and valued. But the great reading and thinking public will thank Mr. Bela Marsh for presenting them their favorite work on Spiritual Truth in a garb so attractive and enduring.

ADIN BALLOU, of Hopedale, Mass., one of the most vigorous and well-balanced minds of the age, presents the public with two recent Discourses in one neat pamphlet, whose titles are as follows: On the tendency of the age to dispense with specialities and personal responsibilities of religion, and On the ultimate convincement of progressive minds in favor of the pure Christian religion and church. The course of his argument is stirring and impressive, while acceptable to reason; and his conclusion is distinctly, that we are all of us to personally put on the Christ part of humility, of self-forgetfuluess, of love, truth and righteousness, before we can find the way to holiness or anything related to permanent happiness. We have read these discourses with profit, and know that others would receive benefit from a like perusal. Adin Ballou is a professed Spiritualist, which fact he properly insists should make him all the more truly a religionist. He is one of the most consistent reformers and humanitarians of the time.

THE NUSERY FOR OCTOBER.-Now is the time to subscribe for the best little monthly magazine for children under nine years of age, namely, The Nursery, edited by Fanny P. Seaverns, and published by John L. Shorey, 13 Washington street, Boston. The price is only one dollar and fifty cents a year, and it can be had still cheaper where clubs are formed. Send to Mr. Shorey for a specimen. Every number is liberally embellished with some fifteen or twenty admirably drawn pictures. The drawings of Oscar Pietsch are alone worth the price of the magazine. We know of no artist who can compare with him in sketches of children. They are at once full of humor and of trnth. Pletsch is engaged to furnish drawings to the Nursery for the year 1868. Volumes begin with January and July. Parents should acquaint themselves with the work and judge for themselves.

We have received a pregnant little monogram on the "SPIRITUALISM OF CHRIST. APOSTLES AND PROPHETS; to which is added a Full Explanation of the Three Unclean Spiritslike Frogs: Seducing Spirits, and Doctrines of Devils, and: Antichrist." By William Bole. Published in London, Ontario. It is a compact, vigorous and searching exposition of the Spiritualism of the many imputations which prejudiced enemies of Spiritualism are so ready to hurl at it. The dis-Charles A. Hayden, Dr. Colby, Dr. Lewis, of Ban-| Scriptures, too, that it will give the reader solid gor, Dr. S. Roe, Jr., Mrs. Moore, of Ellworth, Mrs. satisfaction to peruse a little treatise which is M. J. Wilcoxson, D. H. Hamilton, Mr. and Mrs. composed with so much clearness, force and conclusiveness. It would require no mean mind to by a glee club. On the afternoon of the second of the doctrine of Spiritualism, and that none of be interpreted against our blessed faith.

THE TREE OF LIFE. By Isnac Jennings, M. D., New York: Miller, Wood & Co.

This volume is divided into two parts, and treats of both the spiritual and physical degeneracy of man, its causes and remedy. In its very fair and readable discussion of the related topics,

ent of justice increases the number of their friends, and brings their cause into the light.

And, finally, this brings me to remark, that the true social state is that which is in exact accordance with all true religious doctrine. The inspiration of the savage is not suited to the capabilities of the more civilized man. And here lies the secret of the contradictions which shock the susceptibilities of those whose faith is a conceit of training and class, rather than of practical, religious work. Nevertheless humanity marches on to the accomplishment of her great destinies. God's laws cannot be violated with impunity. All must conform to the will of the Great Architect of the universe or continue to pay the penalty in poverty, antagonism and suffering. А.

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 whiter season, are completed, and the cnost distinguished exponents of the Spiritual Thilosophy in America have been secured, as follows

Opening lecture, October 6th, 1867, hy JUDGE J. W. EDMONDS, of New York, (on which occasion the Great Organ will be played). Oct. 15, 20 and 27, THOS. GALES FORSTER, of Washington, D. C.

Nov. 3 and 10, MRS. AUGUSTA A. CUBRIER, of Massachusetts.

Nov. 17, WM. LLOYD GABRISON, of Massachusetts.

Nor. 24, MRS. NELLIE J. T. BRIGHAM, of Massachusetts.

Bachusetta. Dec. 1, PHOF. WM. DENTON, of Massachusetta. Dec. 8 and 15, MRS. EMMA F. JAY BULLENE, and Dr. R. T. HALLOCK, of New York. Dec. 22, and Jan. 12, To be announced. Jan. 19. PHOF. S. B. BRITTAN, of New York. Jan. 26, Dr. F. L. H. WILLIS, of New York. Feb. 2, 9, 16 and '23, MRS. ALCINDA WILHELM, W. D. of Philadelphia.

M. D., of Philadelphia. March 2, J. M. Peebles, of Michigan. March 9, ANDREW JACKSON DAVIS, of New

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 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.

Tickets for the season, (28 Sundays, from Octoher to May.) St each. For sale at the office of the BANNER OF LIGHT, 158 Washington street, Room No. 3, up stairs, at BELA MARSH'S, 14 Brom-field street, at HORACE B. FULLER'S, (Successor to Walker, Fuller & Co.) bookseller, 245 Wash-ington street, and at DR. E. R. YOUNG'S, 56 Pleasant street. Let overy one desiring a seat apply early and secure their ticket. Services will commence at 21 o'clock P. M.

All letters concerning the management of the Music Hall meetings should be directed to LYSAN-DER S. LICHARDS, 67 Purchase street, Boston.

John Stuart Mill has lately received the highest honors at the disposal of the law faculty of the University at Halle, which faculty refused a like honor to Count Bismark.

The Social Evil.

All things considered-population, employment, public morals, and so forth - it is not thought by those who are quite competent to form a judgment on the case, that the evil of prostitution is really increasing in society. We have read sundry excellent articles on this matter in the journals of late, in almost all of which it is treated with a candor and calmness that are the best guarantees of a final bettermeut of public opinion respecting the whole subject. In the Chicago Tribune we find a careful comparison instituted between the extent of the practice in ancient times and our own, which is very instructive in the perusal. The Tribune claims, on a wide review of the facts historically, that society is far nurer to day than it was two hundred, or even two thousand years ago. History and early literature are stuck full of images and allusions that betray a condition of things truly shocking to contemplate. Mythology is held to be only a system of free-love. Montaigne avers that Zeno, the Stoic, allowed his chastity to be compromised in order not to annear rude and boorish in a society that emulated the examples recorded in mythology.

Bible history, which is much purer than any record of ancient times, shows that there were not five virtuous men in Sodom; and the iniquities of the cities of the plain are supposed to be beyond anything we know about Sodom. The kings of Israel set examples of impurity to their people which would not be tolerated in any court or capital of Christendom at the present time. The writer of the article referred to says with true point, "when vice takes refuge in darkness we know that society is growing better." As we proceed down through the decline of the Roman and Byzantine empires, and along through what are known as the Dark Ages, we are surrounded with scenes of debauchery, except in the far-apart places which are relieved and kept pure by the influence of the Christian Religion. Gibbon's story on this head is full of satisfactory evidence. Boccaccio wrote his smutty Decameron for the aristocratic dames of Florence. Such a book the police would not now permit to exist. The history and literature of Europe clearly shows a steady improvement of the public morals. And it is true that as woman has risen in the social scale, so she has exerted her influence for purity. But there is much to do yet, and we doubt not it must continue to be done through her.

The Peace Convention. By the call in another column, it will be seen

that there is to be a general meeting of the Branch Societies and friends of radical peace principles, at the Melonaon, on Wednesday and Thursday, October 9th and 10th, commencing at 10:30 o'clock. N. Frank White is lecturing in Worcester,

An Agreeable Entertainment.

Mr. Henry Nicholls, for a long time reader to the Cyrstal Palace, proposes making a professional tour in the United States. We had the pleasure of attending an entertainment given by this gentleman in Chickering's Hall, on Tuesday evening, Sept 24th. His programme embraced selections from Shakspeare, Tennyson, Dickens and others. The most noticeable feature of the entertainment was the inimitable rendering of Poe's poem of "The Belis." The recitations from Shakspeare were given with remarkable precision. We vouch for Mr. Nicholls's great success in his tour.

whole affair was under the direction of a committee of arrangements, consisting of S. C. Vyles, D. B. Hall and N. Bassett, and passed off agreeably. Many good things were said, and it proved to be truly a spiritual feast.

Music Hall Spiritual Meetings.

Next Sunday afternoon, Oct. 6th, Judge Edmonds, of New York, will deliver the first of the course of lectures on the Spiritual Philosophy, to be given in this city during the next seven months, in Music Hall. Many of the ablest men and women in the spiritual ranks have been engaged as lecturers, which gives assurance that this will be the best series on this subject ever offered 'to the Boston public.

The season tickets are offered at the very moderate price of four dollars, and they should all be taken up at once, las we trust they will. They can be procured at the BANNER OF LIGHT Office. 158 Washington street, at Bela Marsh's, 14 Bromfield street, and at Horace Fuller's bookstore, 245 Washington street. Securing tickets beforehand will save much delay in procuring them at the hall.

To IIcedless Patrons.

We have repeatedly notified this class of our patrons of the importance of forwarding the names of the town, county and State where they reside, when they send us their subscription money; but many still neglect to give us any information whatever in this respect. We have dozens of such cases on the docket now. Here is a specimen:

"Mr. Editor-Enclosed you will find one dollar and fifty cents for the BANNEE for six months. Yours with respect, DUTY MOWRY."

The above was received in August last. Now comes another note to this effect:

"Mr. Editor-My paper is not at hand. Please write the reason why. Yours with respect, DUTY MOWRY."

If you will inform us where to write, we will gladly comply with your request, and also forward the paper. Can anybody tell us where Duty Mowry lives? 17 432

cal Class, or Adult Group, which meets at by and of Prince Albert," with two illustrations, one of M., is largely attended, and the subject? there is the Prince at twenty and the other of him at four, / presented are highly interesting. The troum besides the always readable editorial melange now numbers, one handred and two interesting and miscellany, including the Record of events Duplicate groups will be commenced immediately, and the philosophical discussions of current Henry Q. Wright will speak on Sunday interesting. Henry C. Wright will speak on Sunday pert, at-themes. ternoon and evening. Service commenced immediately, and the above magazines are for sale by A. Wil-and 71 o'clock. Dervice of the day by the ternoon and evening the ternoon and evening. Berson AL.-Our theory and the ternoon of the ternoon and ternoon and the ternoon and ternoon and

sumed his avocation at his office No. 50 School the 47th Annual Report of that prosperous literary street. The doctor has been absent six months in | body. The reader will find the report, interest Vermont, at work on his farm. He is looking ing, from its very evidence of effort to entertain, robust, and it would seem that the life of a the public and profit the Association socially and farmer agrees with him.

it bases the remedy for the disease of Degeneracy on the elevating principle of Orthopathy, or the right pathy. The discussion of the subject will be found to be extremely clear and intelligent, and will interest all who have the least thought about the laws of health, both of mind and body. The author's observation must have been extended, and his reflections show themselves just and profound. The public would get great good from giving a careful perusal to such a book. Medicine is to be placed on a basis where ideas from all quarters may be allowed to come in as allies in its service.

A very excellent list of excerpts is the "SCRAP BOOK," published at Reading, Pa., and composed of terse and thoughtful selections from the writings of such men as Pascal, Temple, Parker, Beecher, Frances Cobbe, George Combe, A. J. Davis, Gerrit Smith, Colenso, Dr. Hedge, Buckle, Robertson, Gothe, W. R. Alger and Martineau.

ELSIE'S MARRIED LILE, by Mrs. Mackensie Daniel, from the press of T. B. Peterson & Brothers, Philadelphia, is for sale by Lee & Shepard, Boston. It is a popular and attractive story from the pen of a practised and gifted writer of fiction.

PETERSON'S LADIES' NATIONAL MAGAZINE for October shows a pretty picture for a frontispiece, entitled "Love's Young Dream," and proceeds with the usual quantity of fashion-plates, patterns and letter-press. It is a truly brilliant number.

THE LADY'S FRIEND for October comes to us with a very attractive plate of fashions, and its variety of illustrations of the styles, embroidery and pattern-work is marked in this number. Its original tales and verses challenge, for merit, the competition of magazines professing to be wholly literary.

HARPER'S MONTHLY for October opens with an illustrated article, "Bobinette Berlops," concludes the racy illustrated series of "The Dodge Club in Italy," gives some stirring pictures and descriptions of "Bides through Mantana," and

intellectually, a inde

OCTOBER 5, 1867.

ALL SORTS OF PARAGRAPHS.

We call especial attention to S. J. Finney's speech, delivered at the Fourth National Convention of Spiritualists, which is embodied in the official proceedings given on another page of this paper. It is sound to the core, and will open a sealed book" to the theologian, as well as to the superficial student in Nature's labratory-the scientist.

We shall publish in our next issue an interesting letter from St. Louis, written by Mr. Chas. A. Fenn, giving an account of the progress of Spiritualism there.

The fling at the BANNER OF LIGHT by the BOSTON INVESTIGATOR is beneath our notice. We have invariably treated that journal with respect; and now, at this late day, it seems to us inexplicable that the editor should so far forget himself as to allow any correspondent to disgrace its columns by insulting us.

We cordially thank the many friends in the West and elsewhere for their emphatically expressed declaration that they are determined to sustain the BANNER OF LIGHT at all hazards, against internal as well as external foes.

The Spiritual Republic, we are sorry to say, has been suspended; but we learn that S. S. Jones, Esq., who formerly controlled the Religio-Philosophical Journal, will resume the publication of the latter paper instead.

The list of suicides in Great Britain for the last year comprises about thirteen hundred victims, the usual percentage for the last ten years. It still stands second to that of F ance in this parular, and considerably above that of other European States.

The Universalists in convention at Baltimore recently relifirmed a belief in " the divine authority of the Holy Scriptures and the Lordship of States in which there are no State organizations,

A Children's Lyceum has been established at Corry, Pa., Charles Holt conductor.

BOSTON.-The annexation of Roxbury to Boston makes the latter city the fourth in size and population in the United States. The citizens of Dorchester are also taking the preliminary steps toward annexation. It will not be many years before Boston will rank third among the large cities of the Union.

We recommend all to read the article on uncharitableness in the October number of the Atlantic Monthly.

Alexander Dumas is coming to this country.

A prominent citizen of San Francisco has offered, upon certain conditions, to give \$50,000 for the foundation of a "Labor Exchange"-an institution for the protection of labor, and the advancement of industry; a place where every one who seeks employment can find it without fee or reward, and where the minutest information and statistics respecting every branch of industry shall be collected and imparted gratuitously. Such an institution is needed in every large city.

A Jerseyman gathering mushrooms was told they were poisonous. "Thank you," he replied, "I am not going to eat them myself-I sell them at the hotel."

The Paris papers have much to say about a Zouave belonging to the French army, who is said to have a wonderful power for healing the sick and infirm. He cures in an instant cases of par- to the young from Jewish script and Christian alysis that have existed for years. Hundreds of pulpits; and with power, also, to do something men and women are continually visiting him, and toward raising our social system from that unjust the papers say he never fails to cure.

Women may vote under the Reform bill which has lately become the law of England. The act of 1850, for shortening the language used in acts of Parliament, provides that in all acts words importing the masculine gender shall be deemed and taken to include females, &c., unless the contrary is expressly provided.

A certain church of no little pretensions in this city, has been trying a year and a half to get a gee had its rise, both in phenomena and in lit-pustor. Either the church or the clergy must be erature. hard to please.—Boston Post. It is time New York had two or three missionof this city be

BANNER OF LIGHT. New York Department.

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

WARREN CHASELOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTE PAGE.

Our Book Trade Our Book Trade. Complete works of A. J. Davis, comprising twenty vol-umes, seventeen cloth, three in paper. Nature's Divine Rev-clations, 39th edition, just out. 5 vols... Great Harmonia, each complete-Physician, Yeacher, Seer, Reformer and Thinker, Magic Manf, an Autobiography of the author. Penetralia; Harbinger of fleath, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses, 1 listory and Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Re light, Present Age and Inner Life, Approaching Crisis, Iseath and After Life, Children's Progressive Lyceum Manual-full set, \$24. et, #24. Four books by Warren Chase-Life Line; Fugitive Wife; Imerican Crisis, and Gist of Spiritualism. Sent by mail for

American Crisis, and Uist of Spiritualism, Sourt of Maria of \$2 00. Complete works of Thomas Paine, in three volumes, price \$6: postage 90 cts. Belf-Contradictions of the Bible, 25 cts. Peep Into Sacred Tradition, 50 cts. London Spiritual Mag-azine, and Human Nature, each 30 cts, monthly. Psalms of Life, and Minstrel, and any music our friends wish for to be found in the city will be sent to order by mail, care-fully wrapped and prepaid. Send for the new music by Ditson. We have it. Man and His Relations. The great book by S. B. Brittan. Price \$3.50; postage 40 cts. Price 93.05 postage of etc. Persons sending us 810 in one order can order the full amount, and we will pay the postage where it does not ex ceed book rates. Send post-office orders when convenient. (hey are always safe, as are registered letters under the new

A Woman's Secret. New and rich. Price \$1.75; postage 4 cts.

24 cts. Hierophant, 81; postage 12 cts. Joan of Arc, 81; postage 12 cts. Queen Mah, 75 cts.; postage 9 cts. Seventy-five varieties of covered pamphlets._____

Popular Medicines.

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

Practical Work.

One of the important steps taken at the Cleveland National Convention, was to authorize, by resolution, the Vice Presidents for the several to call conventions, and if practicable, secure a future representation in the National Conventions. Each State being entitled to the same number of delegates that it has representatives and Senators in Congress, will, when most of the States are organized and represented, give a sufficient number for all practical purposes, and the local delegates can be left out for State Conventions. A more thorough and systematic plan would be for local societies to be represented in State Conventions, and State organizations only in National. This plan would enable each State Convention to select from the whole State its delegates, whether in local organizations or not; but delegates should be required to reside in and be citizens of the State they represent.

Arrangements were made at Cleveland for State Conventions in Ohio and New York, so that these two States can 'be' fully represented in the next National Convention; and perhaps a sufficient number of States may be there represented to make the necessary change for a more efficient and practical organization, which could only be effected by the steps already taken, which thus far have been successful and fully satisfactory to most of those who took part in effecting the present organization, with a design to make it ultimately a Spiritual Congress-or Congress of Spiritualists. Not, of course, with power to make aws, but with power to make truth popular and error unpopular, even though found in Orthodox

creeds or Christian Bibles; and with power to do something toward freeing our system of education from the false and foolish ideas of God, as taught and corruping condition in which woman holds

an inferior and degraded position to man. As Vice President for New York, we shall soon issue a call for a State Convention, at one of the localities selected by the delegates and others in attendance at Cleveland, and trust the State will be fully represented, and hereafter take and hold its place in the National organization to which it is entitled, as not only the first in population, but

the State in which this greatest movement of the It is time New York had two or three mission-

those who, after climbing the ladder, stood at the said Convention is to effect a State Organization top clubbing down others who were trying to get to coöperate with and be represented in the Naup the same way, we dare not guess. We only tional Organization of Spiritualists, and also to ask earnestly for ourself that in every contest we inaugurate missionary and other measures as be registered on the side of the spirits, whenever, deemed expedient for the furtherance of the phewherever, however and through whatever channel they choose to come. We will not break, or bruise, nor abuse the vessel which bears them or their messages to us, however leaky or imperfect it may be. But while we forgive all the short-

comings of mediums, and bid them God-speed in their glorious and heavenly work, we will heartily and cordially support and encourage every good and practical movement, from whatever source, that offers to be a blessing to mankind, and with the angels overhead, the blessed earth under our feet, and a whole race of human brothers and sisters about us, labor and wait for the good time coming.

Spiritual Phenomena-Charles II. Foster.

"The test medium," do you meau? Verily, the same, Mr. Churchman; the same medium whose name is in all the land, just as was the name of Paul in all the churches, in his time. Let me commend to your careful and prayerful, if that word suits you better, consideration, a word or so of Paul's scripture. This great apostle of Spiritualism was born of a breed of philosophers which in after centuries culminated in a stock that produced the celebrated Lord Verulam, whose system of inductive philosophy revolutionized the dominion of ideas. He thought that was a base less pretence of plilosophy which did not rest on a substratum of facts. He taught this method-facts first, thence the theory-never theory first, then the search for facts in support." But Bacon was not original in this, and should not have received a substratum of facts. He taught this methodthe great credit awarded to him.' Did not Paul adopt this method in his teachings of the Spiritunl Philosophy? He wrote thus, " concerning spiritual phenomena, brethren, I would not have you ignorant." (1 Cor. chap. 12, v. 1.) Here he insists on a knowledge of facts as fundamental to belief. No man can believe without evidence; with ovidence, unbelief is impossible; and this accords with the constitution of man.

But your church fraternity say to us, cut bono? What good? Let our spiritual philosopher, your apostolic guide in religious matters, answer your question. "The manifestation of the spirit is given to every one for his profiting." (1 Cor. chap. 12, v. 7.) These manifestations-these exhibitions of spirit presence and spirit power-these angel visits not "few and far between," in these blessed days of "communion of saints," realized in thousands of instances, are, according to your great and accredited author, matters of mighty moment-are given for man's profit, benefit, advantage.

Why do you profess and say every Sunday like Poll Parrot, mouthing it after a hireling priest, I believe in the communion of saints, and in practice and conduct of life, make your solemn profession a patent hypocrisy and transparent falsehood? Why say you believe-whatevidence have you for belief? We say to you that in this you are not practical as in other matters of human interest; be wise and remain no longer ignorant concerning spiritual phenomena-taking Paul at his word and wish. Be as bold and honest as he was after his enlightenment. Hear himimmediately I conferred not with flesh and blood."

Now, Mr. Churchman, whoever you are, dwellinghere, or visiting New York on busifiess, let me advise you to call on Mr. Foster, at his rooms, No. 29, 4th street, and there take a lesson in Spiritual Philosophy which you will never forget and which shall profit you withal in this life and also in that which is to come, so shortly.

Mr. Foster combines in his mediumship more of those gifts inventoried by Paul in the chapter above referred to, perhaps, than most persons of his profession. Let not the priestly clamor of works of the deril, deter you from an ever-to-beremembered meeting there, with the loved ones now dwellers in the glory-land. Go and be made glad-glad tidings await you-the gospel of the Nazarene is there illustrated. Methinks I hear a host of happy throngs joined with me in this ad-

both, we cannot say, or what will be the fate of appointed delegates. The object and purpose of nomena, philosophy and religion of Spiritualism. WARREN CHASE.

Vice President for State of New York.

Mass. Spiritualist Association.

We print the following important Circular, just issued by the above-named Society, and hereby call the attention of every Spiritualist throughout the State to give it that consideration which its importance eminently demands.

Notwithstanding the Association has maintained some of the best lecturing talent in New England, for many months in the field, that was wholly engaged in this State missionary labor. still there are those who do not as yet know the primary object of the Massachusetts Spiritualist Association. To such we will say, it is to furnish speakers gratuitously to every town where there is no organization, and of course where they have no spiritual meetings. This necessarily requires considerable funds, which the friends should see are not lacking. The purpose of this Circular is to replenish the treasury. See to it, friends, that this worthy object is abundantly secured.

AN APPEAL TO THE SPIRITUALISTS OF MASSA-

CHUSETTS.

Friends :- Six months of successful effort has oliginated the plan of associative inhor. Much has been done worthy of record in the past, but that which is accomplished is chiefly valuable as lay. Remembering this, we are convinced of hav-ing made great advancement in the right direc-tion. The one thing needed now, is to have it

(ion. The one thing needed now, is to have it continuously and increasingly followed up. Spiritualism, when fully appreciated, recom-mends itself as a system of universal education and development. Being at once a fact, a science, a philosophy, a religion; it concerns alike the most practical man, the student, the thinker and the spiritually minded. While keen research and careful analysis, have been encouraged in every other department of human attainment, all that relates to the domain of subjects. pored as a matter of scientific demonstration, and left to the selfish speculations of theological quacks. As individual character, social organization, the forms of government, and the concep-tions of Deity, all have their origin and derive their nature from the ideas which possess the nonular mind, none can fall to see in this connection, the necessity of substituting knowledge for assumption, intelligence for ignorance, trath for error, religious liberty in place of religious intol-

erance, Spiritualism for superstition. To furnish something of this progressive educa-tion—an education not confined alone to books, but which including the ministry of the Beautiful, must pertain to Nature in her simplest and most complex forms—In every mood and tense; to con-tribute toward such an education is an imperative duty, bluding upon all who have spiritual powers and sympathies, or material means to aid the cause. For our own safety, as well as for the benefit of the whole, the work imposed upon us, by the fact of our having received the light and life and love which have come through Spiritual-ism, must be performed. Means must be had to ends. Association, order and system are already at hand. Funds are needed to carry forward the work now waiting for this very help. Our best mediums and lecturers should be sent to the people that we may be understood; that those now

ple that we may be understood; that those how ignorantly opposed to us may become our friends, and share with us the happiness of Liberty and the blessings of Truth. Inaugurated here, our example will become con-tagious, and the Massachusetts Spiritualist Associ-ation become the forerunner of similar organiza-tions all over the country, whose influence shall be world-wide. A power shall be evoked among the people, institutions shall be renodeled, societies reformed, and individual phases of character re-cast in "the light of that new near day which shall be builded out of heaven to God."

137 To this end, the Executive Committee of the Massachusetts Spiritualist Association spe-cially request every meeting or gathering of Spiritualists throughout the State, however small or large it may be, to make a general and concerted effort on the second Sunday in October, to consider the claims of the State Missionary Cause, and to take up a collection in its behalf. Will the presiding officer of each meeting personally attend to this important matter? Let the respective speakDr. J. R. Newton

Is in Rochester, N. Y., healing the sick. He has rooms at the Empire House.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

If our good friend who writes from Richland Centre, Wisconsin, enclosing \$3, for one copy each, of " Joan of Arc," and "Reichenbach's Dynamics," and also for Photograph of Thomas Paine, will give us his name, we will send the books and photograph he orders.

G. M. G., LANCASTER, OHIO.-Yes.

Business Matters.

STRENGTHEN the nervous fluid by partaking of DR. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL, and you will be free from NEURALOIA, Nerve-ache, and all other painful nervous discasses. It also imparts now life to an onervised system. Another played by role. Painsi enervated system. Apothecaries have it. Princi-pal depot, 120 TREMONT STREET, BOSTON, MASS, PRICE SI per package; by mail two postage stamps extra.

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 cir-cular, S.c., 462 6th Avenue, between 28th and 29th strate. New York streets, New York.

MRS. L. F. HYDE, Test and Business Medium, 462 dth Ave., between 28th and 29th sts., New York. 8286w*

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 reported in another column.

THE LONDON SPHEITUAL MAGAZINE is re-ceived regularly at this office, and sent to any ad-dress upon the receipt of 30 cts.

COUSIN BENJA'S POEMS, for sale at this office. Price \$1,50,

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

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

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

Special Notices.

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

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS,

No one can read the letter of Mrs. Lavinia L. Ingalis, in an othercolumn, without being strick with the incalculable value of MCS. Sponco's Positive and Nega-11vo Powders as a FARLY MEDICISE, ready for any emergency of sickness or discase, even of the severest kind. A Cow Boxes of the Positive and Negative Powders, in Mrs. Ingall's hands, entred in damagements and distressing Cough at once, a case of Erysipelas in a short-time, a terrible and prolonged attack of Neuralgia in 36 hours, a violent attack of Lung Fe-ver in a few days, and another case of Lamy Fover in a day and a half. Read the letter. I fearlessly challenge the entire medical protession of all schools of medicine, to produce a record of such successful practice, or even anything approximating to it.

A THER 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 fiery serpent. Every tragedy has a comic side. Bridget tossed the haby on the bed, and ran for water; Aunt Mary select the spread to extinguish the flames, and pulled baby down on the floor; Jane came up from the kitchen and put out every light then burning, "be cause the house was after," and Bridget, returning with a tub of water, 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 burned.

Then how quickly Davis' Pain Killer soothed the pain, and to-day, with a hand and arm unmarred by any sear, we write the praises of Pain Killer, valuable for many an ill and ache. -Worcester Every Month. 2w-Sept. 28.

In the treatment of Chills and Fever and all miasuratic diseases, the GREAT SPIRITUR, RUNDY, Mrs. Appende's Positive and Negative Powders, are sweeping corr-thing before them. The People sny they never fails the Physicians says they are an equaled. The exist curve reported in another column, challenge competition.

ADVERTIBEMENTS.

Our terms are, for each line in Agate type, wenty cents for the first, and fif

he congrei stow more thought upon their clothes than on their creeds, -- Boston Post. It is no part of the duty of a choir to observe

the religious portion of a service; and it is evident that they never go beyond their duty.-Boston Post.

Port wine is manufactured from the common blackberry. There is an advantage in this, since it can be made at home-a cheap and healthy drink-while most of that imported-ninety-nine casks in a hundred-are not real port, and is far less healthy than that made from the blackberry.

The population of San Francisco is now 130,000 an increase of 74,000 in seven years.

A few families increase for a few generations very rapidly, and rise in influence, because they forin'a superior stock, until some habit, or vice, or peculiarity of employment or disposition, injures the race and renders them inferior, and then they decline.

was a Buddhist machine for saying prayers. It speakers and writers and believers for sheiter, as effectually as it is done by many human praying machines, in which the heart is not found.

The Wisconsin State Medical Association resolved neither to admit nor return as members those who are in any way concerned in producing abortions.

A farmer in Taunton, England, went to law to toleration with a vengeance!

The London Art Journal pays a high compliment to the bronzed iron works of the Tucker Manufacturing Company which are in the Paris Exhibition. The articles so highly commended were made by the convicts at the Charlestown State Prison.

On the occasion of the visit of the Emperor Napoleon to Amiens, the bishop gave permission to make use of animal food though it was Friday. position of purity and true religion, to stone It is quite convenient to have a creed that can be the whole of us to death, unless some of us ran suspended at will.

A MYSTERY IN NEW HAMPSHIRE.—The town of Merrimack, N. H. has the novelty of a sensa-tion as well as some other places, in the shape of a haunted house. It is located at a place called Robbins's Mills, and has remained untenated for some time. Recently strange sounds have been heard upon the premises, and strange lights, not borne by human hands, have flashed by the windows, and illuminated the old deserted dwelling. When human feet approach or a human voice is heard, these sounds and sights cease. The strange phenomena have attracted many of the town's people to witness them. - Haverhill Publisher.

aries in the field, after the plan of Massachusetts and Connecticut, and carrying out the enterprise so nobly started in our sister States. The missionary work is no doubt to be a great work, and

should take up the establishment of Lyceums. lectures and libraries. The speakers should take with them books and papers, and make it an especial business to get subscribers for our papers, distribute tracts and other literature. We like much the earnestness and spirit with which Bro. Foss enters upon his mission in Connecticut, as well as the perseverance and success of Bro. Wheeler in Massachusetts, and hope our friends in New York will come to the Convention, prepared to start at least one such worker in the State of New York.

Mediums.

No class of persons in our country have received more abuse or borne it better than the mediums for spirit manifestations. Attacked and abused in every way by the enemies of the whole subject

Among the curiosities of the Paris Exhibition, of Spiritualism in all its phases, they fice to the was a small square box with a handle to turn at protection, sympathy and encouragement, and one side, attached to a barrel, on which were fas- too often meet here the same or worse treatment tened twenty prayers. When a prayer was to be from those of whom they had reason to expect at offered, the crank was turned, and the work was least kindness and sympathy. That any one or done; and done, we will venture to suggest, just more defenders of the new religion are pure and honest enough to sift, sort, single out and stone to death the defective ones, we have yet to learn-

In the aggregate we believe the mediums are as honest as the writers and speakers, and certainly do as much good as either. If the honest believers could to-day relate their experiences, more than

four-fifths of them would attribute their belief or knowledge of Spiritualism to physical manifestaresist paying a four dollar church rate. He got tions, and very many to those received through off in the end by paying the original, and seven the very mediums most violently denounced by hundred and thirty-hine dollars costs. Religious some of the leading and influential Spiritualists of the day. There are few mediums perfect, and

few of any class that we know of: but if the good works of mediums, as parties or instruments, were offset against the charges, we are of opinion they would have a larger balance on the side of good than any class of writers or speakers, including clergymen and spiritual lecturers. The New

York Herald, whose popularity renders its morals and religion unquestionable, is of course an exception, as it has a right, from its high under its protecting batteries and throw stones

and clubs at others of the general household. In its lack of news and want of other subjects of general interest of late, it has devoted large space to Spiritualism, and given the fullest proof of its truly Christian standing by its scandal and slander of our glorious but still unpopular philosophy. The public will know when we are popular, for the Herald, true to its policy, will wheel about all' its forces and defend us; but what will become of that class of persons, mediums and others, who, like the bat in the fable, fought first on one side and then on the other until they were traitors to | application others who may be present and not | olic will be tolerated in that country.

vice and direction to you, and that voices all around me are chanting the angel anthem:

As well may the butterfly hope to be known By the worms of the earth from which it had flown. As the angel of beauty, from heaven's bright sphere, Be known by the friends that are mourning him here; So I came in the way you said it was done To prove to you, father, that I was your son !"

DR. HORACE DRESSER.

New York, Sept. 1867.

Lyceum Banner.

This winged messenger has at last reached us. Numbers 1 and 2 are on the counter, and full of gems from the pen of a ready writer, for such is Mrs. H. F. M. Brown. We are glad this little sheet has gone into her and her sister's hands exclusively, and gladly add our testimony in its recommendation to every househould. Save one dollar and send it for the Lyceum Banner; better go without tobacco, tea, coffee, meat, almost anything to save enough to get the paper for the children, if you have any; if not, you can afford to take it and give it to some poor family that has more children than money.

From Australia.

A letter from Australia, acknowledging the receipt of books and papers sent by us, says, Spiritualism is spreading steadily in that far-away country. The missionary D. D.'s and snappingtoe M. D.'s ought to attend to the explanation and shut it in, or it will get all over the world before the nine days of its natural life are out. How our country is blessed with prophets and scientific explainers of curious phenomena. Adding the devil-scers, no country can beat ours for wise and self-righteous teachers.

New York State Convention.

In pursuance of a resolution of the Fourth Na tional Convention, requesting the Vice Presidents for the several States, to call State Conventions, &c; and in accordance with the expressed wishes of the delegates, and others from the State Convention of Delegates, and others, holden in the city of Rochester, N. Y./ at such place as shall he annonnced in the daily papers of said city, on THURSDAY and FRIDAY, November 7th and 8th, 1867, commencing at 10 o'clock A. M., on Thursday. and to be continued longer than the two days above named, if the business requires it. The Convention proper, will be composed of delegates from such local organizations in the State as are entitled to representation in the National Convention of Spiritualists; and in the same ratio of representation, and all local organizations, are hereby requested to elect delegates to said Convention accordingly. The Convention, when organized, will be competent, if requested, to admit on

ribution as possible. The present continuance of our Association as an active cooperator in the cause of Spiritual Progress depends upon the result. The amount may be forwarded to the Corresponding Secretary. We remain, very fraternally yours

LYSANDER S. RICHARDS, President. 67 Purchase Street, Boston. GEORGE A. BACON, Cor. Secretary, Boylston Market, Boston.

EXECUTIVE COMMITTEE. John H. W. Toohey, Vice President; John Weth-erbee, Treasurer; Cephas B. Lynn, Rec. Screttary; Isaiah C. Ray, New Bedford; Mrs. Susie A. Wil-lis, Lawrence; John Puffer, South Hanover; Mrs. Ins, Lawrence; John Fuller, South Halovel, Jak. L. B. Wilson, Boston; Thatcher Hinckley, Hyan-nis; Mrs. M. J. Mayo, Charlestown; Harvey Ly-man, Springfield; Mrs. Martha P. Jacobs, Wor-cester; Amasa Smith, Provincetown; C. Fannie Allyn, North Middlehoro'; Samuel Story, Essex; Mrs. E. J. Sherman, Newburyport.

Verification of a Spirit Message.

The cause of Spiritualism is surely advancing in this part of the State of Wisconsin. I have been speaking to excellent audiences in Portage and Wanpaca Counties, and there are many seeking for the evidences of spirit communion.

I wish here to state that the communication, in the Message Department of the BANNER, of Sept. 14th, from Daniel B. Frost, of Almond, Wis., is recognized as correct by his family, not only in regard to the time of his departure and requests made by him before he passed away, but also the style of expression is in the main characteristic of M. C. BENT. the man.

Meetings in Manchester, N. H.

The Spiritualists of Manchester, N. H., have engaged the Police Court Room, and hold free meetings every Sunday, at 10 A. M. and 2 P. M. This is as it should be, and we hope our friends will be able to sustain the meetings free. If all will help it can be done.

Another Pienic.

By reason of the min on the morning of Sept. 18th, and the consequent disappointment of hundreds who wished to visit Walden Pond Grove, of New York, in attendance at said Convention, arrangements have been made for another Picnic, I do hereby announce to the Spiritualists of the to be held at that beautiful spot, on WEDNESDAY, State of New York that there will be a State Octonen 9th, provided the weather will permit. Particulars next week as to time of leaving Boston, price of tickets, &c., &c.

H. F. GARDNER, Manager.

Garibaldi.

Gen. Garibaldi was arrested by order of King Victor Emmanuel, September 24. The General was about to make an invasion of the Pontifical territory, with the intent of marching immediately on Rome. France and Austria objected to Garibaldis's project, hence the action of the King of Italy.

RELIGIOUS INTOLERANCE .- By the new Constitution of Peru, no other religion but the Cath-

line for every subsequent insertion. Payment Invariably in advance.

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

THE EDDY MEDIUMS'

WESTERN TOUR will be delayed about ten days, at the cornest request of fitebils in western Massachusetts. They will hold sences at SPENGFIELD, MASS. Oct. 1st and 2d, perhaps the 3d; at HUSTINGTON, Oct. 1the CHESTER, 5db; SOCTH ADARS, 7db; LEE, 8db; WEST STOCKRUDGE, 3db; per-haps PITTSFIELD, 10tb; thence through New York State to PITTSFILLD, lefth; thence through New York State t prairies of the West. J. W. CADWELL, let, 5. Agent for Eday Brothers. Oct. 5.

DR. J. R. NEWTON Will Real the Nick at EMPIRE HOUSE,

ROCHESTER, N. Y.,

Until about November 10th, Oct. 5.

Consumption can be Cured.

CONSUMPTION CALL DISCOVERED. UPHAN'S THE TRUE REMEDY AT LAST DISCOVERED. UPHAN'S FRIEN MEAT CHER.—Prepared from the formula of Piol. Transseau, of Paris, cures Consumption, Long Diseases, Bron-chilts, Dysnepsin, Maramus, General Debilly, and all mobild conditions of the system dependent on deficiency of vital force. It's pleasant to task, and a single bottle will convince the most skeptical of its virtue as the great healing remedy of the age. 81 a bottle, or six bottles for \$5. Sent by express. Sold by N. C. UPHAM, No. 25 South Eighth street, Philadelphia, and principal Druggists. Circulars sont free. Gioneae C Goonwirk & Co., Agents, 38 Hanoverstreet, Boston. Oct.5.—12w

VALUABLE USES OF MAGNETISM I

Due, J. WILHUE'S MAGNETIC HEALNG DEATHTTE, locat-Ded 378 and 380 Van Buren street, MILWAUKEE, WIS, where the sick will find a pleasant home. Patients at a dis-tance are cured by magnetized paper. All that is required is a superscribed envelope, and filteen cents. Oct 5.

PERSONS

WISHING to engage me to lecture on Geology or other topics, can direct to Wellesley, Mass. Oct. 5.-38* WILLIAM DENTON.

A TREATISE ON DEAFNESS, CATARRH, A TREATISE ON DEFAUNESS, UATARRH, Consumption and Cancers their causes, means of speedy relief and ultimate cure, by a pupil of the Academy of Med-leine, Paris, Sent free for 10 cents, Scrutilous diseases suc-cessfully treated. Du. T. II. STILLWELL, SI East Washing-ton Place, N. Y. <u>w</u>-Oct. 5.

DEAFNESS CURED.-DR. STILLWELL'S D Organic Vibrator. It fits into the ear and is not percep-lible, removes singing in the head, and enables deaf persons to hear distinctly at church and public assemblies.

Oct. 5.-4w 31 East Washington Place, N. Y.

DR. J. C. HOWES, Medical Clairvoyant and licaling Medium is eminently successful in treating all chronic complaints. He can be addressed at VOLNEY, IOWA. Oct. 5.

MARGARET CONNIT will accept calls to Include the sick, attend functule and lecture wherever here sympathy and services are desired. Ad. ress, Birmingham Oakland Co., Mich. Oct. 5. LAURA HASTINGS HATCH, Inspirational 1.4 Medium, will give Musical Scances every Monday, Tucs-day, Thursday and Friday evenings, at is to 8 o'clock public to 15, at her residence, a Kittredge place, opposite 69 Friend st., Buston, Admission 25 cents. Oct. 5. MRS. J. J. CLARK, Medical Clairvovant, 395 Ma'u street, Charlestown, Mass. 4w-Oct. 5.

WANTED-Rooms Buitable for a Olalrvoyant address, MEDIUM, in a good guito part of the efty, Firmes address, MEDIUM, care of this office Iw-Oct. 5.

JULIETT M. GURNEY, Medical Clairvoyant and Itealing Medium. Address, Rockville, Conden, Maine. Jw*-Oct. 5.

TACTS for Reasoning Minuts-Emily B. Dick, Natural Charvoyant and Healtr, No. 711 Southethastreet, Philadelphia, Pa. Terms \$1. 2w-Uct 4.

Message Department.

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

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth sphero in an undeveloped state,

eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs.) on MONDAY, **G**ircle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-for which time no one will be admitted. Dona-tions 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.

"And God said let there be light." And there was light. Our Father, and our Mother, too, we thank thee that we are able to add, and God says let there be light, and there is light. We thank thee that no Church or State, no caste or creed has been able to obscure thy light. We thank thee that in the midst of all kinds of darkness, still thy light shines on, though the darkness comprehendeth it not. We thank thee that though clerical lips cry out against thy light, still thy light shines with a steady brightness, and no soul can dim its rays. And we thank thee, also, that thou art drawing all souls out of darkness that have been so long kept from the light. We thank thee that thy voice is heard in the churches; that thy voice is heard in national halls; that thy voice is heard in the cottage; that in the highways and byways souls are turning to listen to thy voice.

Oh our Father and our Mother, what can this mean? If it meaneth not the New Dispensation, that the souls of thy children are ready, what can it mean? Even as these fair blossoms, (referring to a bouquet on the table,) in obedience to a command from the centre of thy Solar System, come forth to bless the heart of humanity, so these radiant blossoms of Truth, in obedience to thy command are coming forth everywhere. Thy children are beginning to learn that there is no death, but all is life; that thou art a God all perfect, all full of wisdom and love; that thy mercy reaches out unto all thy children; that the gates of thy heaven are closed upon none.

Oh our Father, and our Mother, too, we thank thee, oh how earnestly thou must know, for the light that is flooding this age. We thank thee that we in our spirit homes live to see thy children coming unto the altar of Truth, reverently bowing down and worshiping thee. We thank thee that thy children are no longer exclusively worshiping in gilded churches and cushioned pews; but in the cottage of the poor man thou art found, in the hearts of little children also, and in the hearts of these fair blossoms. Though they are children of Nature, they are also children, aye, yes, children that belong to thee. They are of our family. We recognize them.

Oh our Father, and our Mother, too, grant that our mission to earth may never end, until those souls who seek so fervently for light from that better land, shall be satisfied with an abundance. For thine is the Kingdom and the Power and the Glory, to-day and forever. Amen. July 2.

Questions and Answers.

CONTROLLING SPIRIT .- If you have proposi-

worlds. A very brief relation of facts pertaining valleys, and it illuminates all grades of minds. to myself will doubtless be sufficient to identify He does not cover it up. It enters the heart of me to my friends. the little child, it enters the heart of the laborer, it

I was born in Stockbridge, Vermont. I was enters the heart of the king. This liberal, this appointed as a Cadet at West Point in 1853, and glorious catholic truth, to me is shining everygraduated, of course, in the class of '57. Shortly where. after, I was ordered to a post at Selma, Alabama. It is true I did not so understand it when here,

Still further on, I occupied a post in the Ordibecause I was hedged about by circumstances nance Department at Watervliet. And when the that forced me in one groove, although I had voice of rebellion grew hoarse in the land, and there was need that the army should come into active service, I desired to be put in the field. And my desire was gratified.

I was a personal friend of General Butler, appointed to the army from civil life; and was engaged at the storming of Fort Wagner, where I was wounded, on the 18th day of July in the hip, that he is doing the will of God by speaking I was carried from the parapet to the hospital in the rear, and on the following day conveyed to delusion. He says it is one of the devil's traps, New York, where I continued to sink until the into which he entices foolish minded men and 29th day of July, when the lockjaw set in, and on the 30th I died.

In coming here I experience the same sensation that I did before I was unable to speak. There minds by mediums and by persons who profess was a sort of paralysis, and a tendency to closing to believe in this great delusion; all new comers of the jaw, on the day before it was a settled fact into this field of delusion are suddenly enfolded that I was the victim of lockjaw. I presume there about by psychological influence, which correis a fixed law governing these manifestations. I presume, also, the law is in the hands of the Giver; in its power you cannot withdraw from it. therefore it is legitimate that I am visited again with similar physical experiences to those which I have passed through.

The name I bore here was George C. Strong, and the commission I held was that of Brigadier General. I am aware that my friends-and I presume

good share of my comrades in arms-do not know that I can return. I did not know it myself, but is untrue concerning it, and takes no pains to I know it now. And as God has been kind

enough to open the way, and kind enough to assist me to walk therein, I earnestly hope that my friends, my military acquaintances, will be wise enough to avail themselves of one of the greatest blessings that God ever vouchsafed to man; namely, the return of the spirit after death. July 2.

Ephraim Harris. The General, you see, has left a pretty strong dose behind him, and I've got to swallow it whether I want to or not. [You don't like the the scorching sun of this new truth will shed its feeling the lockjaw produces, probably.] No, not so well when you want to talk. But I'm good They will never take root; rest assured, they for overcoming all difficulties, and I rather think never will. He has sown in ignorance. If he I shall master this. had sown in wisdom, in all probability they

My name was Harris, Ephraim Harris, and I occupied the honorable position of private in the army.

I'm from the 2nd Indiana Cavalry, and I'm a deadhead in one sense, in another sense I'm afraid to promulgate it. I was ever ready to give pretty well alive. As far as I'm able to look it to others.

back-and that is about thirty-three or thirtyfour years-I was nearly all the time in a very happy frame of mind. It would take something pretty steep to give me a lit of the blues. So you see when the time come for me to change from this country to the other, I kind of made up my mind that it was about the best thing that could happen, seeing as there was no help for it. "No use of crying for spilt milk," the old woman said, knows it is a delusion? By-and-by they will, 'cause it could n't be helped." And there's no use in my folks crying for me, because that won't able to prove what he says.

bring me back again, only in this way-that is, I can come and stay a little while and go again. Now, you see, stranger, I am here for several I don't see any meeting-houses where I live. I law. do n't think there's one in a day's ride, now. You

stranger: Some of our folks was pretty well inclined to religious meetings, and I used to say to them, " I wish there want a meeting-house within seven days ride, because you do n't get any good in going, do n't get any better. I can stay at home and take care of the truck, and get as much good

before I died, which was n't the case. But it's

friends want to know about me, tell them how I

sort to sell. But I'm here, at anyrate. I'm just

us comfortably off and happy if I didn't go to

meeting. That's all the religion I had, and if it

do n't suit, why, I can't help it' It's all God gave

Now, good-by to you, sir, if I get a chance to

come again I will. [Did you mention the town

you were from?] Did I mention the town? No

Oh, bless you, I tell you my folks are kind of

in the dark. [Who do you want this to go to?]

It's an Infidel paper, is 'nt it? [Yes, to some re-

ligions.] Then I'd better take care of it myself.

Might as well send them "Tom Paine's" paper,

The Investigator;" that's published in Boston,

is 'nt it? [Yes.] It would get burnt up as quick

as it got in the house. No, it's got to go in a

round about way, else they won't swallow it. It's

Clara Pope.

Spiritualism; and from various pulpits you may

It is true that many of the clergy tolerate it, be-

canse they do not deem it advisable to endeavor

to go down from the pulpit out among the masses

There are some who are not afraid of God, or

seem to be afraid that God will vouchsafe some

new manifestation to his children on earth, that

exactly friendly to modern Spiritualism.

and gather whatever truth exists there,

July 2.

I did n't. I'm from Princeton, Indiana.

too big a pill. Good-day, sir.

me.

much freedom of thought, and to a certain extent, clear perception of spiritual things. Whatever was shown me I was able to see, and was "ever satisfied concerning any new truth, until I knew where it came from, and whither it was going. Now I hear, aye more, I know that my good brother, who is a clergyman in your city, thinks

against modern Spiritualism. He says it is all a women; and when he has enticed them into this trap, then he springs it upon them by the psycho-

logical influence that is exerted upon impressible sponds to the charm of a serpent, and when once

Well, my dear brother thinks he is right in this matter. However, he has determined very unwisely, for I know that he has never thoroughly investigated modern Spiritualism. He has never made it a study; he has only heard that this wild thing and that wild thing is done in certain places, by persons calling themselves Spiritualists; and being naturally opposed to it, he believes all that seek out that that is true.

He says it is of the devil. Well, allowing it is, if he expects to successfully cope with this devilish influence, he must understand it. If he attempts to overthrow an influence he has no knowledge of, he will be constantly kicking against the pricks. They will pierce his feet at

every step, and he will do no good to either him-

self, or his hearers. He thinks he is dropping seeds that will do good to all who come under his religious influence. He is greatly mistaken, for the seeds have been dropped upon rocky soil, and rays upon them, and they will wither and die.

> would have germinated and borne fruit. Now he knows very well, if he will reflect a moment, that whenever I believed in whatever

was presented to me, I was not ashamed or

And when I heard that my good brother was preaching against modern Spiritualism, I said, I'm going back to earth, and I shall do all I may be able not to oppose him in his position, but to convince him there is a better way for him to walk in than the one he now treads, ere he has a right to say that there is none. When he says it is a delusion, the people should ask him how he and certain minds will not be satisfied until he is

No judge is fit to sit upon the bench until he has passed through all the spheres of Coke and Blackstone. He must come up step by step, so he reasons. One of them is, to inform my folks that will know all the little minutic pertaining to

I would advise my brother to come down see, they 'll understand that, because it 's like this, | among the people, and learn whether or no he has spoken the truth. If he finds he has; if he is still satisfied after a long and earnest investigation that modern Spiritualism is a delusion, surely he will have a right to preach against it. Do not think I am severe in speaking thus, I should tell him the same were I here in the body as you get at meeting." Now, I aint where there's talking face to face to him, instead of communiany meeting houses. So tell them so, I'm cating in this way. He is my good brother, child pretty well off in the spirit-world. Now the of the same father and mother, and I love him

general was brought up in a meeting house nearly most dearly. And I shall be only greatly reall the days of his life, and that's why there's so joiced, when I see him lifted out of that clerical much go about him. That makes me think so. darkness in which he is enshroude But I was n't because I did n't want to be. I'm light of truth. just as well off as if I had been. It is'nt those

be satisfied, then. If the folks on our side fur- friends that Jonathan Peirce is all right. All nish the doorkeeper, I suppose you'll do the rest? right I am! blessed be the power that takes care [Yes.] All right. God bless you! (Turning to his wife, who was on the platform, | carry every one of you over; yes, if there is a pack he said:) Good-by, dear, and not good-by either, July 2.

This seance was opened and conducted by Theodore Parker, and adjourned by him until the first Monday in September, when, he remarked, the dwellers in the spirit-land hope to meet you again. Letters answered by Clara Pope.

Invocation.

Thou Sacred Presence, whom neither men nor angels can divine; thou who art formless, and yet who hath all forms; thou who art nameless, and yet hath all names, thy children who are gathered here to-day would worship thee as becometh their heirship to the beaven of heavens, the holy of holies. They bring their doubts and these are very great; they bring thee also their fears, and these are still greater; but they bring thee also their loves, and these, like the divinity of children, shall find entrance into the kingdom children cannot understand them, and thy power is so vast that thy children cannot comprehend it. When the shadow falls upon them, they fail to see thee; when darkness comes in the shape of crime, then they do not behold thee. But thou Infinite Presence, we thank thee that it is our mission to point out thy dwelling-place as being everywhere: to show to thy children in mortal that thou hast reared thy altars wherever there is life. We purpose, by thy blessing, to unfold to thy children these realities, which come so near unto mortal life, even though they are of the spirit and seem to belong to immortality. Oh Spirit, thou life, thou presence, who abideth in the flower, in the mountain, in the valley, in the ocean and on the dry land, our prayers thou hast, our praises are thine; do with us as seemeth good unto thee. Sept 2.

Questions and Answers.

QUES .- Shall we have a righteous government here during this century?

ANS.-Righteousness is a term which is very imperfectly understood, and it possesses as many different phases as there are different minds to consider upon it. The righteousness of one man or woman is not the righteousness of another man or woman. He who bows down before an image of wood or stone worshiping thereunto as God, is altogether righteous in his own estimation, but altogether unrighteous in the estimation of those who bow down before other kinds of idols and worship at other shrines. But believing, as we do, in the omnipotence of God, we believe that this eternal presence determines concorning the so-called affairs of earth as concerning the affairs of the so called spirit-world. Therefore if our standard be the correct one, all governments are to a certain extent righteous; righteous unto those who believe them to be righteous, and unrighteous unto those who believe them to be unrighteous. But to pass to the extreme point of the subject, we will say for ourselves, and it may be for many others, that we believe that the present confusion that exists on this American continent; the present seeming desolation that exists at its head will finally be wrought out into a more perfect form of government and those persons who have appeared to cause our confusion are used in the hands of the great All Powerful to bring about a more perfect government-a government that shall better answer the demands of this age. You have been told many times that parchments do not grow; but the people's heads and the people's hearts do grow, therefore they outgrow parchments and from time to time have need of new ones.

Q .- What is the disease of mind called catalepsy? Is it induced by the influence of spirits, or is it a diseased condition?

A .- There are certain physical conditions into which the spirit may enter or by which we who years old now. And I want to hear from my are spirit may influence and pass beyond the realm external sense and enter the realm of internal

OOTOBER 5, 1867.

of all our souls. The bridge is strong enough to on your back as large as Bunker Hill Monument. It seems to me new that I thave the greatest work before me that I ever had, and the way is the most clear and the most perfectly defined. I seem to know just what there is for me to do, and it is not greenbacks that are wanted to open the way. Not at all. It is only the earnest desire of the soul to do what is before it to do, that clears the way. [Do you find things as you expected?] Almost just what I expected. And although I left as good a family as God ever blessed a man with, yet I would not return to earth again if I could be blessed with their unbroken society throughout eternity. No! I would not return again. I know how they are coming to me and what I am going to do for them; and I know, blessed be God, that Spiritualism is true, and that is better than all the rest. I doubted it sometimes when they used to tell me such "large stories." bat now I know it is true. Why, there seems to be so many thousand windows open between my home-blessed be God, it is mine now; I have the of heaven. Thy ways are so mysterious that thy right to call it so-and this earth-life, that there ought not to be a single soul left in darkness; the light should shine on every living soul; that there is a life after death, and the spirit can return when conditions are suited to its return, after it is liberated from the body. I told my family that I should come back as soon as I could-and here I am. God has helped me to keep my promise. I will do all I can to help every one of you. Goodby. God bless you! My love to all those who loved me and to all God's children. Spiritualism is a glorious fact. Persevere, and if you sometimes falter, gather yourselves up again just as quick as possible. Good-by. Good-by.

Professor Faraday.

Sept. 2.

In the midst of the confusion that exists at the period called death, the passing soul is sometimes wont to think very swiftly and determine very correctly.

I had supposed by my investigations, so far as had been able to investigate the phenomena called death, that when the soul was passing through the change, it was neither cognizant of the things here nor of the things that were beyond; but my own experience has proved that I was mistaken. I found myself surrounded by a company of those I knew were dead when I was passing through the change, and all my forces in the realm of thought were roused, and I said," Spiritualism is true." Oh what a mistake I have made! And immediately, feeling the remorse that temporarily grew out of the mistakes made in the earthlife, I thought of the promise I had made to certain friends. It was this: " When I shall die, if Spiritualism is a fact I will return."

I have returned, and I will acknowledge that I have been wrong in my estimation of Spiritualism and of Spiritualists.

Like my brother with the great earnest soul, who preceded me, I could scarcely wait for the time to come when I might be enabled to say even one word in favor of what I once deemed a delusion. Say to my friends in England I am living, and also that my presence here proves the power of a return. And to those who believed in a return of the spirit after death, I beg that you will forgive me for any word I may have uttered or any line I may have written against your most glorious philosophy. Though it has its dark side, t has also its sunshiny side, and there grow flowers that the angels may pluck to deck their prows and not demean themselves. I am Prof. Faraday, late of London. Sept. 2.

Susie Hammond.

My name is Susie Hammond, and I have got a mother in Cincinnati, and I want to go there. [Have you ever seen her since you have been in the spirit-land?] No, I have not. I am nine mother. I died last winter. I had the fever, and Eddie had it, too; but he staid here-he got well. Uncle Edward is here. He was killed in the war; and he brought me here so I could go to my mother, and he wants me to tell her that he shall come just as soon as he can, and that he sent her his watch and his papers; but the man he sent them by was afterwards shot, and the rebels took all there was in his pockets, so my mother did not get the watch, and the naners nobody has got. I am nice here. I don't want to go back to live. My mother's name is Esther, and she does n't know how I can come; but I know somebody that is going to take my letter to her when it is printed. He said he would. I don't want her to die, but I wish she was here. Next time Uncle Edward will come. He says he will. Sept. 2.

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tions, Mr. Chairman, we are ready to consider them.

CHAIRMAN.-- I have a question to ask respecting the star Halevon.

ANS .- Your speaker is unable to give such information as might be given by those who have made that question a subject of study. If you will propound that question at another time, it will doubtless be answered to your satisfaction.

Q .- By H. Scott, of Lancaster, O.: I am a subject of incubus, (nightmare.) Some of its phases are marvelous. When the attack is on me, I have a duality of consciousness. First, I know I have nightmare, and cannot move a muscle or utter a sound. Secondly, I leap from my bed and perform superhuman feats; demolish glasses, clocks and windows; strike my sleeping family furious blows in the face; throw furniture upon them to crush them, and utter loud screams. During all this I am as consciously awake, and know myself as well as while I now write, and even feel amused at the scene. The room to me is as light as day, and every door, window and article of furniture in place, and natural. I say to myself, this is not real. I am in bed and motionless all this time, and then open my eyes in profound darkness, and know that nothing has occurred. These scenes seem as real to me, and are as well and as long remembered as the occurrences of real life. How am I to understand this double action of my mind?

A .- It is a well known fact-to medical men, at least-that whatever tends to obstruct the free and natural flow of the fluids of the system, tends to produce a corresponding disturbance in the brain. And if the person afflicted be at all sensitive, or, in other words, mediumistic, at such times the spirit will partially retire from the animal life of the individual, and be able to take cognizance of the inharmony or disturbed pictures that are represented upon the brain. For, be it known, that all things, all circumstances in thought that pass over the brain, are registered there, fixed there, and the spirit in its clairvoyant state is able to perceive these pictures. Sometimes they are exceedingly fair, sometimes they are the reverse. Now it would seem, in the case of your corresponent, that there is some physical obstruction in the fluids, magnetic and electric, which is the cause of all these wild conditions. The very best remedy which we know of may be found in magnetism. We believe it might be used upon him with most excellent results: might be used in restoring that which is in a measure lost, and removing those obstacles which exist in the circulatory system. Medical men will tell you that case is not a rare one-by no means an isolated one. July 2.

Brigadier General George C. Strong.

I feel a most profound sense of gratitude to God the giver of all good gifts, and to yourselves as his angels on earth, that I am able to return manifesting in this way to the friends I have left. I had no expectation that I would be able to re-"

I am the sister of Rev. Mr. Fulton. I bewho go to meeting most who are the best, you | lieve you have such an one here. My name was know. No. it is n't. It's those folks who do about Clara, I passed through a series of unfortunate right, no matter where they be. I do'nt know circumstances when here, and no doubt they dehow much of your toes I 'm treading on, stranger, veloped me to what I am. They were no doubt but you see I can't come back here and preach aids in making me rely upon myself, in making religion when I have n't got it. It would be deme step out beyond the fear of what the world ceiving my folks to do so. Why, they'd think would say, when I knew I was right. I joined the church here, experienced religion

I would have my brother know that I have not come from that lowly grave in the West, by no all right. And if any of my liberal minded means: but I come to him from my glorious spirithome. I want him to know something concerning come. I haven't got anything to sell. I have n't that spirit-land, ere he shall join me and the got even a tract to peddle; no, I 've nothing of the loved ones that have preceded me.

Clara Pope was the name I bore last when here. Farewell. July 2.

Lowell Wood.

I've come back to assure my friends, in particular my wife, son and mother, that they are not deceived in regard to this spiritual truth. Although I do not find everything as I thought I might, still in the main it's all what we have been taught by returning spirits.

I want to thank good brother Peebles for the words of consolation that he spoke at my funeral. They were all true. When he said, "There is no death!" my spirit responded almost audibly, for I felt that I was alive-that I had only changed tenements-that I was still alive!

I hope I shall be in the way of doing a great deal of good in the spirit-world, and I mean to do all the good I can, anyway. And it gives me most unspeakable pleasure to know that my friends know where I am, that I'm not obliged It seems that the church has arrayed itself to feel that they don't know what place I've against the light that is shining through modern | gravitated to, and that they would be startled if I returned. Oh no; they know I can come, but hear, if you listen earnestly, words that are not still I thought it would be a satisfaction to me at

any rate to come. I shall do better next time. I died by accident, not by any lingering disease, so you see I'm able to come back very to kill it with blows. And there are some very quick. My name, Lowell Wood. [Do you want noble exceptions, where the clergy do not hesitate | to speak to your wife?] I can do it. Thank you, however. [She is here.] I know it, and that's what brought me. [Were you at your funeral?] I was chief attendant upon that occasion. [I'm his manifestations; while there are others who happy to meet you.] I'm happy to come, I assure you. I'm happy to be free from all those ills that physical life are more or less heir to.

will not be in keeping with the old. But because I'm free from that life, separated It seems to me, that if your moral teachers, your from it, I don't mean to forget to do all the good spiritual advisers, did indeed possess that love for I can to my friends, assisting them through all God and that trust in God they profess to, they their trials, for I surely will. And when they would hardly fear any light which might be given, cross the river, I shall be there to meet them; and however different it might be from their own. it's only a step across. You shut your eyes here, There are stars in the West as well as in the East. and you 'ré over. It's something like drawing a There are other spiritual lights than those that tooth.

shone upon the plains of Bethlehem, and it is not Good-day to you. I thank you for the way wise to determine that God would be small mindthat you've opened to us. God grant that you ed enough to allow the light of his wisdom to may never close it, while there's a single soul shine upon any chosen few, or cover it up under that wants to come; that you may always keep the bushel of any church. No, God to me sets his it open just as long as you can, and that will be turn in this way when I was called to exchange | light upon the bills. It shines down into the as long as there is a doorkeeper. All right. We'll | wait the proper time. But I wanted to tell my (To the Chairman.) Massa, don't forget my

sense. Catalepsy is one of them. It is dependent sometimes upon the action of friendly spirits, but oftener upon physical conditions, physical disturbances; and generally the disturbance begins at the heart and ends at the brain.

Q.-It is known that physical disease is transmitted from parent to child; we believe equally that moral diseases are transmitted. I wish to know whether in both cases alike it is not possible to reach the child through the parent, who may be in the other world? Having such a case in mind, I would like to be satisfied on this point. A.-All disease, which is a disturbance either of physical or spiritual forces, may be transmitted from generation to generation, because all bodies and all souls are inseparably connected; therefore those little globules called disease may pass from one condition of being to another very readily, and wherever there is soil, either physical or mental, that is adapted to their growth, there they will germinate and come forth, perhaps bearing more terrible fruits than they ever have borne before. And as you can reach all kinds of disease through the mental more readily than through the physical, and disease is in existence in the spirit-world as it is here, if a child remains on earth who has been diseased by the parent who is in the land of souls, the cure can be effected by the magnetic play of the forces between the parent and the child. Ignorance has persuaded you that there is a great gulf lying between the two states of being; while the truth is, they are so closely interwoven that no angel could draw the line between the two.

Q .- There appears to be a conflict between Congress and President Johnson. Which will succeed? A.-Neither. But the power that plays between President Johnson and Congress will succeed. There may be a seeming victory upon the part of Congress and a seeming defeat upon the part of President Johnson; but the real truth will be that the Great Congress of Spirits that are acting between the two will win the victory. Johnson is but acting his part, and acting it well. Congress is but acting her part, and acting it well. The great power between the two shall bring out of the confusion a fairer state of things, a more acceptable form of government.

Q .- Are the business affairs of men ever influenced and controlled by the spirits?

A .- They are. There are many spirits in the land, unseen to mortals, who find their heaven oftentimes in mercantile pursuits on earth, in all the various branches of human life, and for such their work is not done upon earth. The body may have performed its mission and have been cast off by the spirit, but the spirit's work may not have been done in regard to earth. Sept. 2.

Jonathan Peirce.

I knew I should come here. Blessed be the power that gives us victory over death. I was so | can. No matter if I am black, if I was a slave-it anxious to add my mite to the testimony of those who have already returned, that I could scarcely here as if I were the mistress.

Victoria Perkins.

I have got four sisters and a brother in Alabama. I have been dead myself only about four months, but I knew all about this thing. I was a medium myself, and I got all the information about this thing myself. My name was Perkins -Victoria Perkins. I had that name from my master. But since we've all got freed my folks are comfortable. They gets the paper, and I said I should come, and I was told I could go straight to them from here and they get the communication. [That is true.]

The old grandfather Perkins was with us some. He believed in these things. He first told me about it. He said I was a medium, and then he died and came back to me many times himself. He has helped me to come here. He is very glad my people are all free, and I want to go straight to them so I can talk to them just as the spirits talked to me. They told me I was n't going to live a great while on the earth; and I want to go to them and tell them what things I have seen, and what a blessed, good place it is, and everything is just like what I was told it would be. It is a heap better than anything on the earth, and I would n't go back, not if I could be mistress myself I would n't go back. And I wish you would say, too, that I met Miss Harriet-she that was married and went to Georgia and had so much trouble. She is a heap better off than she was on the earth, and has got her baby here, too. She was about the first one I seen when I got here, and she said to me, "Oh, Vicky, is that you? I am so glad you have come!" She matried some noor white trash from the North, and he took her down to Georgia. She thought he had a heap of money, and, you see, he thought she had a heap, and that made the trouble. He did n't have, nor she didn't neither; and they had to sell off the slaves, and they had a heap of trouble; and when the baby came, she took the baby and came here,

Oh bless the Lord for this good time, this blessed time, when all the children of the great Father-Spirit can be just what he designed they should bel Every one can perfect themselves as they is no matter; I am just as good. It is all the same

BANNER OF LIGHT.

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name-Victoria Perkins. I know you ask here what is the age of a person. I'll not be able to tell you just the age I was. I was somewheres like thirty, I think; I don't know, massa, I couldn't tell. Sept. 2.

Scance conducted by Emanuel Swedenborg. Letters answered by Daniel Rhodes. Sept. 2.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Tweedaw, Sept. 3. - Invocation: Questions and Answers; Edward Revere, Assistant Surgeon in 20th Mass. Regt; Ezra Hunter, Waldon, Enst Tennessee, to his wife and children; Johnny Garland, from Garland's Ranch, California, to his mother; Lucius M. Sargent, of Lexington, Mass. Thursday, Sept. 5.-Invocation; Questions and Answers; Major Henry Howe, 18th Mess. Regiment; Col. Jessee Gove, 21d Mass., to his friend, Col. Titton; Saliy Risdon, to her son John; Ramuel J. Hilton, to his mother; James Quinn, High street. Boston, to his brother Hugh. Monday, Sept. 8.-Invocation; Questions and Answers; Magilton, a medium, murdered in Philadelphila; John Holling-ford, 8t. Mark's street, Liverpool, England; Harvey L. Simp son, of Brooklyn, N. Y., to his mother in Allabama; Hish Geary, from Missouri; Tom Atherton, who died in New Or-lean, Nephi Wikinson. Thursday, Sept. 12.-Invocation: Questions and Answers; Farah Aun Nearle, of Townsend; William Hudnot, Hudnot's Plantation, 11 miles from Atherton, who died in New Gr-lean, Nephi Wikinson. Thursday, Sept. 12.-Invocation; Questions and Answers; Gard, Athu Nearle, of Townsend; William Hudnot, Hudnot's Plantation, 17 miles from Atherton, the Solo. Monday, Sept. 18.-Invocation; Questions and Answers; Gard, Jacob Birma, of New Befford, to his son Hullian; May Rtory, of Rockford, Illinois, to his son Hullian; May Rtory, of Rockford, Illinois, to his son Hullian; Sister Eliza, May Rtory, of Rockford, Illinois, to his son Hullian; Answers; Danled Stretc, of Boston. Tateeday, Sept. 17.-Invocation; Questions and Answers; Farah Ann Karte, of Boston. Tateeday, Sept. 17.-Invocation; Questions and Answers; Danled Stretcer, of Boston. Tateeday, Sept. 17.-Invocation; Guestions and Answers; Danled Bart, of the 21 Indiana Cavaly, to his sister Eliza, Hackregor, of Socatiand, to his daughter Eather, and Answers; Denth; Suan Murray, to her mother in St. Johns; Dr. James Hackregor, of Socatiand, to his daughter Eather, near London; in the light of the cell 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 Powlitve and Nogative Powders, and at the same time their mastery over diseases of so many different types and de arecs. There is no curable disease, that is, no disease which is within the reach of medicine, but what the Positive and and Negative Powders will cure, so rapidly and so com-letely, that it would seen as if they were designed and special-in Dyspeepsin. Neuralgin, Rheumatism, Pains and Achew of all kinds, Bronchilts. Coughts and Achew of all kinds. Bronchilts. Coughts and Achew of a base allows and all patients, which have, from time to time, published in the BANKER of LIGHT. It also in the bighest degree true of the Positive and Negative Powders in contised and asses, with a host stage and a cold a sing, we are most beautifully linestrated the principle of Positive and Negative of the and the com-plete adaptation of a Positive of Hoster, we would at once any that they were specially designed by some superior inte-ligence of protourd insignt and deep perivation, for Chills and Fovor and their kindred diseases, and for them alone. In addition to the abundant testimony already published in the Baye

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Received from

Universal Peace Society.

A general meeting of the Branch Societies and all friends of radical peace principles, will be held in Boston, at the Meionaon, (Tremont Temple,) October 9th and 10th, (Wednesday and Thursday,) 1867, commencing at 101 o'clock, A. M.

alone. In addition to the abundant testimony already published in the BANNER, as to the efficacy of Mus. SPENCE'S POSITIVE AND NEGATIVE POWDERS IN Chillis and Povor, Dumb Ague, Congestive Chills, Fever and Ague, &c., I make the following extracts from letters from both Physicians and Patients bearing upon the same noist Animated by the purest patriotism and a worldwide philanthropy, we would remove the causes and the conditions of war. It is high time to re-nounce legalized and premeditated man-killing, and " free." " break every yoke and let the oppressed go

same point.

War is slavery, poverty and death. The work-ing-man does the fighting, suffers and pays the debt. Christianize our civilization! Disarm and arbitrate! Abolish the office of Secretary of War Dattic Creek, Mich., Aug 7th, 1867.) "The old lady, Mrs. E. Hamlin, whom I mentioned in my hast leiter, told me on Tresday, that she had broken up her Dumb Ague with your Positive and Nega-tive Powders." (Mus. Satant E. Boxb, Salem, Marion Co. Illinois, Aug. 10th, 1867.)

arbitrate! Abolish the office of Secretary of War everywhere; give us Peace-which means Free-dom, Justice, Prosperity and Life; that will suffer rather than cause suffering, and die rather than kill, and extend its unselfish love to "every ma-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 Deeply interested speakers from abroad have

promised to be present. ALFRED H. LOVE, Philadelphia, President. LEVI K. JOSLIN, Providence, R. I., HON, GEORGE THOMPSON, England,

LUCHETIA MOTT, Philadelphin, Vice Presidents. E. H. HEYWOOD, Worcester, Mass.,

HENRY C. WRIGHT, Boston, ELIZABETH B. CHASE, Valley Falls, R. I.,

LYSANDER S. RICHARDS, Boston, and others, Executive Committee. LAURA BLIVIN, Providence, R. I., M. S. TOWNSEND, Bridgewater, VL, Scoretarios

Secretaries. ROBERT. F. WALLCUT, Boston, Treasurer.

The Yearly Meeting of Friends of Pro-

gress for Indiana

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

All friends of humanity are cordially invited to attend. Ample arrangements will be made to accommodate all friends at reasonable rates. E. Accommodate all friends at reasonable rates. E. V. Wilson and other good speakers will be pres-ent to give us words of love and wisdom, and put us in connection with the truths of the inner life. On Saturday evening the Children's Progress-ive Lycecum will give an exhibition, which will be quite a feature of the occasion. Mrs. H. EVANS, Sec. S. MAXWELL, Pres.

Quarterly Meeting.

The Quarterly Meeting of the Spiritual Pro-gressive Association, of Summit County, Ohio, will be held at West Richfield, commencing Sat-urday, October 26, at 10j A. M., and continue on Sunday, 27th. Friends in the adjoining counties

UTTER ANNIHILATION OF CHILLS AND FEVER, DR. P. B. and JENNIE RANDOLPH, CLAIRVOYANTS, cure Fits, Epilepsy, Nervous disorders, Insanity, and sulcidal despondency from vital exhaustion, from all causes. No Failure. Teach and develop Clairvoy-ance, Mediamship, the Will-power, and Indicate where one's real power Hes. Terms \$2,000; new circulars ten cents. Ad-dress BOX \$352, Bostow, Mass. 4w*Acpt. 14. DUMB AGUE, CONGESTIVE CHILLS. FEVER AND AGUE,

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POWDERS.

PEOPLE wonder that Mrs. Spenco's Positivo and Negativo Powdors cure so many difer-ent kinds of diseases. So do I. It is wonderful when viewed in the light of the old systems of medicine, or in any other light. But Apiritualism is full of wonders over branch of its active operations; sud not the least of

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON. AT NO. 230 IMARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close SLW, a lock of liair, a return postage stamp, and the address, and state sex and age. IBW-Uct. 5. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM 232 Washington atrect, Roston. Mrs. Latham is emhent-ly successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneya, and all Billous Complaints. Parties at a di-tance examined by a lock of hafr. Fride \$1,00. Ibw-Uct. 5.

CLAIRVOYANT Physician and Tost Meldum, No 85 Bed-of lost arcet, cures disease by laying on of handas also tells of lost morey, disease, love, marriage and death. Terms 42 00 Circle Sunday evening.

MRS. R. COLLINS STILL continees to heal the sick, at No. 18 Pine street Boston, Mass. 13w-Oct. 5. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Oct. 5. MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1605 Washington street, Boston. Sept. 14.-13w

MRS. S. J. YOUNG, Medical Clairvoyant and Bushness Medium, 56 Pleasant street, Boston, Mass. Sept. 14.-13w*

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

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Miscellancous.

NEW MUSIC. Songs and Choruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's"

Spirit Song (with Chorus), Poetry compared in spirit-life by Auna Cora Wilson, (dedi-cated to Mr. and Mrs. L. Wilson), and rendered by Miss Lizzle Doten. Music by John P. Orivay, M. D.

Music by John F. Oriway, M. 1
 With rosebuds in my hand, Fresh from the Nummer-Land, Father, I come and stand Close by your side.
 You cannot see me here, Or feel my presence near, And yet your "Birdle" dear Never has died.

Price \$5 cents ; postage free. For sale at this office.

Come, Darling, come to the Spirit-Land.

ong and chorus. Poetry and music by John P. Ordway, M. D. "1" in the spirit-fand, my child, Happy in thinking of you;
 I'm with you now in spirit, darling, Angels are with you too;
 Angels are with you too;
 Angels watching, angels singing, Come, darling, come to the spirit-fand;
 Flowers of gold we now are wreathing, Come, darling, come to the spirit-fand;

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-hark! the angels ray: '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.

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MINES; tracing the metallicrois velue, indicating the direction in which mines can be worked to the best advantage, and what **Metale**. Off or Coal any hand may contain. *RE QUISTES:*—A spectmen of nock weighing at least two ounces as far from the surface as practicable, wrapped with hisdo sheet of while paper, kept from all unnecessary contact, and promptly multed. Where boring for OtL has been com-menced, a stude-pump specimen similarly prepared. **Character** delineated from hand-writing, etc., wrapped as above, and carefully kept from contact with other writing or persons. Sometimes glimpses of the **Future** are thus ob-tained. TELMS.—For character, 82.00: for all works at a from the

TERNS.-For character, \$200; for oil, metals, etc., \$500. Ad-dress, Annie Denton Cridge, Washington, D. C. Aug. 17.

THE **IRRESISTIBLE ARMY** WITNESSES TO THE SUPREMACY OF THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S **POSITIVE AND NECATIVE** 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 as I know them. I desire no exaggeration of their merits, being fully convinced that the simple truth and facts, as I know them to be, are more than sufficient, not only to convince the people, but also to overwhelm and break down the skepticism and opposition of the eatire 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 themselve), whom the Powders have cured of all manner of diseases, almost miraculously at times; or the statements of houest and liberal physicians, who have used them in their practice, with the same marvelous and unexpected results. Being still actuated by the same single, carnest desire that the public shall know the truth, the whole truth, and nothing but the truth, as fally 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, Chirago Co., Minn., June 29th, 1867. PROF. SPENCE-My dear Sir: The following is our experience with the Powders.

My husband was alck for more than two months. He was extremely debilitated and had a most encking 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 Erysipetas, his face being terribly swotien. You sent the Positive Powders for both, with general directions. The Powders came in the evening, and I gave iny husband one on going to bed. It immediately quieted his Cough, and he slept 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 Erysinelas, nd they acted like a charm on his swollen face. The next case was that of my heighbor, Mas. FURMAN-a very severe attack of Neuralgin. She had been a terrible ufferer for nearly three weeks, night and day. From my little store of Positive Powders 1 administered to her. They cured her in a day and a half.

The next case was that of Mn. 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 Sunrise 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 been fully justified. Yours respectfully.

LAVINIA L. INGALLS,

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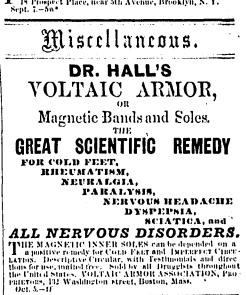
DR. H. SPENCER SPARKS,

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

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THE LYCEUM BANNER"

ders," MARTS. CAPTRAY, South Charlestown, Clark Co., Ohio, Aug. 5th, 1867. "Ilot 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 Chilis and **Fever** since last Easter, had but one slight Chili after using the Powders. Two or flires Powders cured another member of his family of the Neuralgia." (JAMES WITHENSPON, Neuport, Kentucky, May 22d, 1866. "I wrote you that I had the Chills. You sent me a box of **Positive and Negative Powders**. I proceeded sc-cording to directions; and before I had taken half a box, the Chills were gone, and with them the pain in my side." (MBS. ANNIE TINKHAK, Eafort, Pennsyltonia, May 8th, 1865.) The day after your Powders came, I went twenty miles to see a sick cousin, Mrs. Louisa Drakely, in Madison, this State. The doctors had given her up to dle She had the Chills, and the **Positive Powders** cure broke the Chills, and the **Positive Powders** cure broke the Chills, were quintne would not, break the Chills, It could not be done. But the Negative **Powders** broke the Chills, and the **Positive Powders** cured her cough. When I ware out there she coughed all the time. They are the best Cough Medicine I ever did see." (MBS. MANA INGRAUAN, Deerfield, Dase Co., Wicconsin, Feb. 22d, 1863.) As both the Positive Powders and the Netative Powders are recoulded in Chills and Fever and khored diseases, we put

"A nice of mine at Little Falls was having the Chille-every day. I have her the Negative Powders, and she had no more Chills while I was there." (LEANDER ETHRIDGE, Battle Creek, Mich., Aug 7th, 1867.)

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"My little sister was completely cured of the Ague by the last hox of your **Positive and Negative Pow-**ders," MARTS, CAFFRAY, South Charlestown, Clark Co., Unio, Aug. 5th, 1857.

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PAYTON SPENCE. Sept. 28-1f

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LTILETSI, UITITS A SURE CURE for this distressing complaint is now A made known in a Treatise (of 45 octavo pages.) on For-eign and Native Herbal preparations, published by DR. O. PHELPS BROWN. The prescription was discovered by birn 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 failed in a single case. The ingredients may be obtained from any druggist. Sent free to all on receipt of their name and address, by DR. O. PHELPS BROWN, No. 19 Grand street, Jersey City, N. J. 2w-Sept. 28.

are cordially invited to attend and participate. Speakers and mediums will be present to occupy a free platform. DR. A. UNDERHILL, Committee to call the medium Committee to call the meeting.

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or persons. Sometimes gamples of the Future are fully out of the system o

IT 18 AN OCTAVO, printed on good paper and embellished with fine electrotype illustrations. Some of our best writers are engaged as regular contributors. We teach no human creeds; Nature is our Lawsilver-to deat justiv, our religion. The children want Annueement, History, Remance, Music; they want Moral, Mental, and Physical culture. We hope to ald them in their search for these treasures. THESE OF CONSTRUCTORS

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Thee. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will piease and us a brief descrip-tion of their disease when they send for the Powders.

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WESTERN DEPARTMENT:

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J. M. PEEBLES......EDITOR We receive subscriptions, forward advertisements, and We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BASNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERERS. Locat matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to tho BASNER effice, Boston. Those who particularly desire their contributionsinserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Battle Creek, Mich.

Confirmation.-Played Out.

It is a remarkable fact that, when the deeds of great minds are memoralized in ceremonials, their virtue is lost. Such admiration, like sponge, absorbs and nullifies all past goodness. The tradition we nurse becomes our tyranny. The paps are barren, so we draw blood, which makes us crucifiers of the Christ we profess to worship.

Eighteen hundred years ago the beautiful Nazarene and his unlearned disciples, guided and inispired by the spirit, laid hands on the sick and mentally darkened, and restored body and soul to health and harmony. This was the true " Balm of Gilead," the "River of Life," the "Glory of God," Lest it might be corrupted or lost to the world, the Church instituted it in imposing ceremonial as a saving ordinance. At that moment it began to decline in potency, until to-day it is, in the Church, but a mere senseless rite, dead and dry as an Egyptian mummy. When the candidates have duly served a probational apprenticeship, the Episcopal Bishop-whose magnetism is starved and smothered by associations of thought and love, with decaying dogmas-puts his "lily white hands" so gracefully on the heads of the demure disciples, scaling them as heirs of God in the immaculate Church. Any new light or life received? Let aristocracy, sectarian pride and bigoted vanity give answer. None but a bishop? None! If some unlettered laborer, with rough hands accustomed to carn a living, and charged with electric spirituality, guided perhaps by an Indian spirit, should lay on hands ungracefully, jerking and snapping, singing and dancing, and pounding the whole body into a healthy glow, how shocked would be the "immaculates" of the holy Church! It makes a great difference, you see, how you do it.

Ye healing mediums, how irreverent you are! You do not even read a prayer! You do not always wear a white gown! You do not spread your hands according to established style! you do not assume Bishopric dignity! What right have you to lay on hands so roughly, so ungenteelly, without ecclesiastic commissions from "the powers that he" of King Henry's Church!

Consecration to a Purpose.

The royal road to any great result is a fixedness of purpose. It is the chief element in the characters of all successful men; the surest prophecy of final victory. Not bigotry, not a flery fanaticism, not hobbying with one idea to the exclusion of millions that well up within or hang over us like stars at night, but the grasping of brond principles, the enlargement of all the soul's faculties, the critical investigation of all theories, the practical living of all divine precepts, and the improvement of the whole physical, mental and spiritual structure; these combined in one grand aim, should constitute the life-purpose of each.

All that have done anything worthy of lasting remembrance; that have moved the world by word or deed, leaving their impress upon the ages, were men of this stamp; men who aimed at the accomplishment of some noble object, the solution of some great humanitarian problem. 5John Huss, often sad and weary, treading with bleeding feet the vales and mountains of Switz-

erland, branded for his one-idea, was writing the life of a successful man upon the historic page; while Columbus, living for a single purpose-a new continent-though struggling and dying at last in poverty, left the world a legacy that cannot be too highly appreciated. It is energy, de-

gible communication with returning spirits known to us in the associations of this life, a new love is born in the mental forces, a latent spring gushes up, higher thoughts are generated, and we begin to take on the form of an angel. Frequent association with spirits transfigures all our powers to be to us the very organism, or character, we once aspired for when mere children. Here is one of the moral virtues of Spiritualism. It is the fountain of the soul, cutting a new channel for the river of our hopes.

Marriage-Starting Right.

In that fine city of Richmond, Ind., noted among other good things, for its many Quakers, progressive thinkers, and an organization of Spiritualists with a flourishing Progressive Lyceum, there resides Bro. E. F. Brown, Conductor of this Children's Lyceum, and dealer, if we mistake not, in books, periodicals and stationery. There also resided Miss Lucretia M. Cook, a very estimable young lady, teacher of music, and worker in the reform movements of the age. Upon the principle that soul knows soul and spirit seeks its kindred spirit, they awoke to the consciousness of what we'll permit the poet to express:

Are we not one? Are we not joined by Heaven? Each interwoven with the other's fate?

Ay, happy they, the happlest of their kind I on gentle stars unite, and in one fate Their hearts, their fortunes, and their beings blend."

But there must be an outward, a public, expression of this union. How shall we manage? said they. Inspired by that manly and womanly spirit that more and more characterizes this century, they could not consent to have a sectarist perform the ceremony-noble decision ! There was no Spiritualist'speaker in the vicinity. They wrote to us. It was a great distance, and we were engaged at the time appointed. What was to be done? Why, they set apart (in law equivalent to ordination.) Samuel Maxwell, a member of their Society, and a man universally esteemed in the city who officiated upon the interesting occasion. This we term starting right. Is the East as sensible upon such matters as the West? Which way the "star of empire"? The city papers contained the following notice:

"By the form of the religious Society of the Friends of Progress, on Tuesday evening, the 34 inst., at the residence of Agnes Cook, ELI F. BROWN to LUCRETIA MOTT COOK, all of Richmond. Indiana."

Beautiful-divine even-are marriages where there's such soul mating. May heaven's choicest blessing descend and rest upon them.

Skeptics Astonished-N. B. Starr.

The spirit influences controlling this artist, had promised that he should take the likenesses of immortals in public audiences. Accordingly, a few Sunday evenings since, (in Detroit, Mich., in a hall literally crowded with people,) after Bro. Starr had spoken nearly half an hour in a semiconscious trance state, he took three portraits: one in nine minutes, one in two and a-half, and the other in two minutes, each representing 'a different condition of spirit life.

The first taken was that of a bright, beautiful spirit, whose name he gave as Caroline Mason. This was instantly recognized by a person in the audience, as a dear friend of hers that had passed four years since to spirit life. The sensation was tremendous! Believers and skeptics alike, were clamoring for the pictures of their loved in heaven. Blessed be these mediums who withdraw the veil, demonstrate immortality, and introduce us to the dwellers of the Summer-Laud.

Mrs. Lydia Ann Pearsall.

Desire for excitement, and a gratification of merest curiosity, too prominent among us, often conduces to a non-appreciation of home talent. Many Spiritualists will run to hear new speakers, especially if they are of the "spread-engle style." much as troops of boys rush to the first circus of the season. This hint, however, has little appli-cation to Spiritualists in the more northern por-tions of Michigan. They seem substantial. We invited. Scatsfree, D.J. Ricker, Sup't. had the pleasure of meeting in Almond, Mrs. L. | CAMBRIDGEPORT, MASS.-Meetings are held in Washington A. Pearsall, of Disco, Mich., a plain, earnest,

A New Lecturer-Miss Sparks.

We are informed by a well-known and prominent Spiritualist of Brooklyn, N. Y., that Miss F. Sparks, of Brooklyn, has decided to enter the lecture-field as an advocate of the Spiritual Philosophy. She has fine abilities, and has already proven herself quite a star in Henry Ward Beecher's conference meetings. She prefers to work in Central and Southern Michigan. Will Col. D. M. Fox, of Lyons, and others, aid her to a series of appointments? ...

Spiritualists of Michigan!

Remember our State Association that meets in Adrian, on Wednesday, Oct. 2d. Speakers from a distance in other States have promised to be in attendance. Let there be full delegations, and a general rally from each and every locality containing believers in the ministry of spirits. There are officers to be elected, work to be planned, and work to be accomplished. Then the victory!

Michigan State Association.

The second annual meeting of the Michigan 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 entitled to two delegates, and one additional del-egate for each fraction of fifty, over the first fifty 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 done—

councils of this body. There is work to be doma-the 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 attendance. EXECUTIVE COMMITTEE,

The Convention of the Michigan State Association of Spiritualists, which is to meet in the city of Adrian, in October, will convene in Odd Fellow's Hall, Maumee street. The following committee of our local organization will be in waiting to receive and assign to places of entertainment the speakers and delegates: Lemuel Martin, J. N. Chandler, and Wm. C. Hunt.

DR. JAMES K. BAILEY, President of the Free and Scientific Religious Society of Spiritualists, of Adrian, Mich. Adrian, Sept. 23d, 1867.

SPIBITUALIST MEETINGS.

BOSTOK.-Spiritual meetings are held at Mercantile Hall, Summer street, every Sunday afternoon and evening at 2% and 7% o'clock. Samuel F. Towie, President: Daniel N. Ford, Vice President and Treasurer. The Children's Pro-gressive Lyceum meets at 10 Å. x. John W. McGuire, Con-ductor; Miss Mary A. Sanborn, Guardian. Speakers en-gaged: lienry C. Wright, Oct. 6 and 13; Rev. Edward C. Towne, Oct. 20 and 27; Mrs. M. S. Townsend during Novem-ber, Mrs. Mary J. Wilcosson during December.

The Progressivo Societies in caro of Miss Phelps meet in No. 12 Howard street, up two dights, in hall. Sunday services, 103 A. M., 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverlok square, every Sunday, at 3 and 74 P. M. L. P. Free-man, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guandian. Speakers engaged: --Mr, 1. P. Greenienf, October, 6th and 13th; Mrs. Fannie B. Felton, October20th and 27th.

CHARLESTOWN.—The First Spiritualist Association of Charles-town hold regular meetings at City Hall every Sunday at 22 and 73 p. M. Children's Lyceum meets at 103 A. M. A. II. Richardson, Conductor: Mrs. M. J. Mayo, Guardian. Speak-ers engaged:—II. B. Storer during October; Mrs. Sarah A. Byrnes, during December.

ers engaged :-H. B. Norer during October; Mrs. Sarah A. Byrnes, during December. The Children's Progressive Lyceum meets every Sunday at 104 A. M., in the Machinists' and Blacksmiths' lish, corner of City Squares and Chelsca street, Charlestown, Dr. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levce every Wednesday evening for the benefit of the Lycaum. Boirtual meetings are held every Sunday in Machinists' and Blacksmiths' hall, corner of City Square and Chelsea street, Charlestown. Lectures at 3 and 7% r. M. A free dis cussion after each lecture. Scats free to all. Cuntus...- The Associated Spiritualists of Chelsea hold regular meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7% r. M. Admission-Ladles, 5 cents; gentlemen, 10 cents. The Children's Progressive Ly-ceum assembles at 10M A. M. Leander Dustin, Conductor; J. H. Crandon, Assistant Conductor: Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged :-M.S. Yannie Davis Bmith during October; Mrs. M. J. Wilcoxson during Novem-ber; Mrs. C. The Bible Curistian Spiritualists hold meetings every

LOWELL, MASS .- The Children's Progressive Lyceum hold

TOLEDO, O. — Meetings are held and regular speaking in Old Masonic Hall, Bummut street, at 11M A. M. and 73 p. M. All Are invited free-no admission foe. Children's Progressive Lyccum in same place every Bunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian. CRUVELAND, O.—Spiritualists meet in Temperance Hall ev-ery Sunday, at 104. M. and 74 P. M. Children's Progressive Lyceum regular Bunday session at 10'clock P. M. Mr. J. A. Sewett Conductor; Mrs. D. A. Eddy, Ouardian. Speaker engaged: E. B. Wheeler, for Octobor. Brainoving, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Ohldren's Progressive Lyceum every Sunday in the hall. Ohldren's Progressive Lyceum every Sunday foremoon at 10 0'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. CRIGAGO, ILL.—Regular morning and evening meetings are held by the First Noclety of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10% A. M. and 7% P. M. BIOIMOND, IND.—The Friends of Progress hold regular meet-Ing every Sunday, morning in Henry Hall, at 10% A. M. The Children's Progressive Lyceum meets in the same hall at 2 o'clock P. M.

ST. LOUIS, MO .- The "Society of Spiritualists and Prosr. LOUIS, MO.-The "Boclety of Spiritualists and Pro-gressive Lycenm" of Ht. Louis hold three acasions each Sun-day, in the Polytechnic Institute, corner of Soventh and Chest-nut streets. Loctures at 10 A. M. and 8 P. M.; Lyceum 3 P. M. Charles A. Penn, Freskieni; Henry Stagg, Vice Fresident; Tiomas Allen, Secretary and Trasaurer; Sidney B. Fair-child, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged for balance of 1861;--October, Hudson Tut-tle; November, J. M. Peebles; December, Mr. and Mrs. An-drew Jackson Davis.

ADBIAM. MICH.-Regular Sunday meetings at 10% A. M. and 78 P. M. Hall in Wells's Block, Maumee street, Just below Masonic Temple. Dr. J. K. Balley, President; Mirs. B. H. R. Longshore, M. D., Secretary.

Louisville, M. J., Sceletaly. Louisville, K.Y., The Brititualists of Louisville commence their meetings the first Sunday in November, at II A. M. and M P. M., in Temperance Hall, Market street, between 4th and 5th. Speaker engaged: Miss Busie M. Johnson, for October.

5th. Speaker engaged : Miss Susie M. Johnson, for Octoper. SAM FRANCISCO, CAL.—Mrs. Laura Cuppy will lecture every Sunday at the new hall. In Mechanics' Institute, Post street, between Montgomery and Kenrney. Admission free. SACRAMENTO, CAL.—The Npiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-sure at 7% P. M. Children's Lyceum meets at 2P. M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore be. hill. Mass. ooves 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 laintended for Lecturers only.]

J. MADISON ALLYN, Cliffondale, Mass., will lecture in Houlton, Mc., during October. C. FANNIE ALLYN will speak in Masonic Hall, New York, during October: in Worcester, Mass., during November: in Chelsea during December: in Providence, R. I., during January: in Putnam, Conn., during February: in Mercantile Hall, Boston, during April. Address as above, or North Middleboro', Mass.

J. G. ALLBE, Chicopee, Mass.

MRS. M. K. ANDERSON, tranco speaker, Taunton, Mass., P. O. box 48.

MES. N. K. ANDROSS, trance speaker, Delton, Wis. woc, Juncau Co., W18. DR. W. H. C. MARTIN will receive calls to lecture. Address 173 Windsor street, Hartford, Conn. A. L. E. NASH, lecturet, Rochester, N. Y. DE.J. T. ANOS will answer calls to lecture upon Physiclo gy and Spiritualism. Address, box 2001, Rochester, N.Y. OFARLES A. ANDRUS. Flushing, Mich., will attend funeral and lecture upon reforms. C. Nonwood, Ottawa, 111., impressional and inspirational apeaker.

REV. J. O. BARRETT, of Sycamore, Ill., will speak in Prov-idence, R. I., Oct. 13th, 20th and 27th. Other Nocieties East wishing his services, can address him immediately at Syca-more, Ill, or as above.

Mas. Sakah A. BERNES will speak in Salem during Octo-ber: in Providence, R. I., during November. In City Hall, Charlestown, Muss., during December. Would like to make further engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass. MRS. A. P. BROWN. Address, St. Johnsbury Centre, Vt.

MRS. ABBY N. BURNHAM, inspirational speaker. Address, ortland, Me., for the present. Will answer calls to lecture in that vicinity.

Mas. M. A. C. BROWN will speak in West Fairlee, Vt., the first Sunday in October, and the second Suday in Chelsea Would like to make other engagements to speak. Address, West Randolph, Vt.

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

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

M. C. BENT, Inspirational speaker. Address, Almond, Wis. Sundays engaged for the present. J. H. BICKFORD, inspirational speaker, Charlestown, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. DR. J. K. and SADA BAILEY will answer calls to speak in Southern Michigan and Northern Indiana. Address, Adrian,

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

Mus. NELLE J. T. BIRGHAM, EIM Grove, Colerain, Mass., speaks in October in Milford, N. H.; in Springfield, Mass., speaks in October in Milford, N. H.; in Springfield, Mass., November 3d, 10th and 17th; in Boston, November 24th; Great Barrington, December 1st, 8th and 15th; in Philfadelphia, Pa., in January; in Washington, D. C., in February. WARENE CHAES, 644 Broadway, New York. DEAN CLAER will speak in Braintree, Vt., during October. Societies wanting his services for the winter months will please apply as soon as possible, addressing him as per ap-pointments.

MRS. AUGUSTA A. CURRER will answercalls to speak in New England through the summer and fall. Address, box \$15, Lowell, Mass.

ALRER E. CARPENTER will answer calls to lecture and establish Lyceums. Would like to make engagements for the fail and winter as carly as practicable. Permanent address, Putnam, Conn.

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

DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass. MRS. S. I., CHAPPELL, inspirational speaker, 11 South street, Boston, Mass., will receive calls to lecture.

MES. LAURA CUPPY is lecturing in San Francisco, Cal.

MOSES HULL, Hobart, Lake Co., Ind. Miss Statz M. Jonksok will sprak in Louisville, Ky., during October, and Genesco, lil., in November. Permanens address, Millord, Mass.

S. S. JONES, ESQ., 'S address is 12 Methodist Church Block, South Clark street, Ohicago, Ill. HARVEY A. JONES, ESQ., can occasionally speak on fundays for the friends in the vicinity of Sycamore, 11., on the Spirit-ual Philosophy and reform movements of the day.

ABRAHAM JANKS can be addressed at Pleasantville, Ve-nango Co., l'a., box 34.

nango Co., ra., tox st. Mxs. S. A. Horrow will speak in Mercantile Hall, Boston, during September: in Washington, D. C., during October, Adires, No. 12 Albion street, Hoston, Mass., until further voltage. WM. H. JOHNSTON, Corry, Pa.

WR. II. JOHNSTON, COTTY, Fa. DB. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMISSON, Inspirational speaker, care of the Spir-Itual Republic, P. O. drawer 6520, Chicago, Jil. O. P. KELLOGO, lecturer, East Trumbull, Ashtabuls Co., O., will speak in Monroe Centre the first Sunday, in A.d., ver the second Sunday, and in Thompson the third Bunday of every month.

GEOEGE F. KITTEIDGE, Buffalo, N. Y.

CEPHAS B. LTNN, semi-conscious trance speaker, will lec-ture in Sturgis, Mich., Oct. 6 and 13; in Adrian, Oct. 20 and 21. Would like to make further engagements in the Yest. Permanent address, 567 Main street, Charlestown,

J. 8. LOVELAND will spend the ensning season in the West, and is now ready to make engagements for the winter and spring. Address during September and October, Monmouth, 111. MRS. E. K. LADD, trance lecturer, 179 Court street, Boston MBS. F. A. LOGAR 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. B. M. LAWRENDE, M. D., will answer calls to lecture. Ad-dress, Hammonton, N. J.

MARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

John A. Lowe will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. Miss M.art M. Lrores, inspirational speaker-present ad-dress, BE East Jefferson street, Syracuse, N. Y.-will answer

bits and dress, 98 East Jefferson street, by active, calls to lecture. MRS. MARY A. MITCHILL, inspirational speaker, will an-swercalls to lecture npon Apiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri. Will at-tend Conventions when desired. Address, care of box 221, Chicago, Ill.

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Hundays within a reasonable distance of that city. Address P. O. box 2326, Chicago, Ill.

MRS. ANNA M. MIDDLEBROOK, box 778, Blidgeport, Conn. MBS. SARAH HELEN MATTHEWS, East Westmoreland, N.H. DB. JOHN MATHEW, Washington, D. C., P. O. box 607. DR. G. W. MOBRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

B. T. MUXH will lecture on Spiritualism within a reason-able distance. Address, Skaneateles, N. Y. Prof. R. M. M'CORD, Centralia, 11).

MR. & MRS. H. M. MILLER, Elmira, N. T., care W. B. Hatch.

EMMA M. MARTIN, inspirational speaker, Birmingham. Mich CHARLES S MARSH, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis.

J. WM. VAN NANKE, Monroe, Alica. Gronos A. Pxince, inspirational trance speaker, box 87, Auburn, Me., will answer calls to lecture. Ac., At. Please ad-dress him immediately, stating particulars, pecualary encour-agement, Ac., for he wishes to make his atrangements early, for fall and winter aervices. Ile does not wish to be wailing, or to remain idle in the field so needy of workmen.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. J. L. POTTER, trance speaker, West Salem, Wis.

MRG. J. PUFFER, trance speaker, South lianover, Mass. MR. J. H. Powell, (of England.) will answer calls to lec-ture. Address, 200 Spruice street, Philadelphia, I'a.

LYDIA ANN PRABBALL, inspirational speaker, Disco, Mich.

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an swer calls to lecture.

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

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich

H. B. STORER, inspirational lecturer, will speak in Ma-sonic Hall, New York, during September. Will accept en-gagements for the New England States. Address, 56 Pleas-ant street, Boston, Mass.

MRS. E. W. SIDWEY, trance speaker, will answer calls to lecture. Address, Flichburg, Mass.

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

MIBS MARTHA S. STUBTEVANT, trance speaker. Boston. Ms

MRs. L. A. F. Swain, inspirational speaker, Union Lakes, Rice Co., Minn.

Idice Co., Minn.
 MES. C. M. STOWE will answer callstolecture in the Pacif c States and Territories. Address, San José, Cal.
 MISS. H. T. STRAENS will lecture in Brooklyn, N. Y., till further notice. Permanent address, Vineland, N. J.
 E. SPRACUZ, M. D., inspirational speaker. Permanent ad-dress, Schenectady, N. Y.

ABRAM SMITH, ESQ., Inspirational speaker and musical me-dium, Sturgis, Mich.

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

DR. WM. H. SALISBUBY, box 1313, Portsmouth, N. H.

J. T. ROUSE, normal speaker, box 281, Beaver Dam, Wis.

DE. WN. ROSE, inspirational speaker, Springfield, M ass.

MISS NETTIE M. PEASE, trance speaker Detroit, Mich.

A. A. POND, inspirational speaker, North West, Ohio.

DE. W. K. RIPLET, box 95, Foxboro', Mass.

AUSTEN E.SIMMONS, Woodstock, Vt.

MES. FANNIE DAVIS SMITH, Milford, Mass.

SELAH VAR SICKLE, Greenbush, Mich.

MRS. M. E. B. SAWYEB, Baldwinsville, Mass.

DR. JAMES MORRISON, lecturer, McHenry, 11).

LOBING MOODY, Malden, Mass.

J. WH. VAN NAMER, Monroe, Mich.

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

L. JUDD PARDER, Philadelphia, Pa.

termination and consecration to a given purpose that conquers. Seeming impossibilities melt like wax before these men of great firmness and willpower, They are earth's true chieftains, and when engaged in humanitary efforts, God's noblest heroes.

Indian Sougs.

At last public attention is awakening in behalf of the poor Indians. It is now proposed to give them a perpetual home. In the name of God and humanity let it be so done. For centuries the whites have trampled upon their rights. We have oppressed them, cheated them, debased them, and sought their extermination. Our civilization has been their curse. Our annuity system in payment for their hunting-grounds, has bred nothing but idleness and imbecility. In many instances our Indian agents, having a salary of \$1500, amass during a term of four years a fortune varying from \$40,000 to \$100,000 each. Added to all this cheat and perfidy, is outrage upon the virtue of the Indian maidens, is governmental indifference in protecting Indian rights, is treaty broken, promise without fulfillment, and at last, war for the utter extinction of the race!

We owe the Indians for the lands of a confinent. We owe them education in all the arts for which they have a genius. We owe them the elective franchise. Among the cardinal means for their redemption, we recommend Indian songs. They are a musical race. They love the wild voices of wind and tempest; of birds, beasts and waterfalls-and these they imitate in the weird war-whoop. Nothing enchants them like song, iuspires them for the chase and the battle, or tames their savage spirits to love and forgive white man's trespasses. Negro songs inaugurated the emancipation of the sable race; Indian songs may do the same for the copper-colored. We appeal to the writers and musicians. As they love justice and an oppressed people, let them thus stir the souls of the whites to defend and love our forlorn brothers and sisters, who, catching the heavenly gospel of music, will be eventually transformed into its harmonizing life,

Transfigurations.

If a man's ruling love is lust of appetite, it takes form in a putrid face, bleared eyes, calloused brain, gutteral voice, licentious manners, and a benatly organism generally. If it is lust for wealth, his every faculty and sense-his mouth, eye, ear, nose, lip, beard, step, gesture are so many "stocks in trade"; his is a cash home, a cash carriage, a cash family, a cash worship, a cash everything. If it is for literature, he has an intellectual head, intellectual manners, intellectual coat, intellectual boots, intellectual starch in his very collar. By this law of love we are molded. as the potter molds the clay. Mind is an inspirational engraver, making us forms of what it loves -the exact counterparts of its every spiritual essence. If, then, the mind is awakened to the consciousness of immortality, to a positive and tan- of Munice, Ind.

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noble woman, and withal, sound, practical and eloquent as a speaker. She has spoken in Disco, and the "regions round about," for several years, organizing societies, distributing papers, and doing the work of an evangelist, generally. She was formerly a Universalist, always a worker. Spiritualism may well rejoice in such accessions. We will not ask, for we know the angels attend

her. The Indiana State Association of Spir-

ffmallata.

It gratifies us to announce that our sister State. Indiana, has wheeled into line and perfected au organization. The officers elect are substantial men and women-a certain promise of success. Among other efficient officers chosen were Byron Reid, of Kokomo, President, and E. F. Brown, of Richmond. Secretary.

We copy the following from the Address put forth, of which Warren Smith was Chairman of the Committee to prepare it:

"As Spiritualists, we boast of a reformatory system superior to all others, and it now becomes our unflinching duty to make an application thereof to the wants of humanity, that it may bear its golden fruits. A longing world have heard and heeded our professions, and look to us with hope and cheer. Our enemies stand ready to hope and cheer. Our enemies stand ready to judge, condemn, and, if necessary, execute us, if we fail to demonstrate the practical efficiency of our beautiful philosophy; but such demonstra-tion can alone be effected by liberal expenditure of effort and means; and in the name of humani-ty we ask you to send in your names, step into our ranks and assist us in accomplishing the glo-rious undertaking we have in view. Behold the levotees of a loathesome superstition lavishing millions in erecting gorgeous temples of worship and in propagating doctrines unnatural and devoid of harmony! Can we not, will we not make like sacrifices to dissiminate a knowledge of our philosophy that chines in unison with the highest melody of the soul?"

Hand in your Checks.

All persons knowing themselves to be signers of the subscription list, circulated at the Indiana State Convention of Spiritualists, held at Muncle, Ind., June 1st, 1867, for the purpose of raising funds to defray the expenses of missionary labor for the State of Indiana, are hereby notified that the first and second quarterly payments are now due; and that they are requested to pay the same

to our Treasurer, William Lynn, of Muncie, Ind., forthwith.

No exhorting should be necessary in raising funds for such a cause as ours. It is contrary to our idea of doing business to employ a missionary before the funds are in the treasury.

Good speakers can and will be obtained as soon as we have the positive assurance of being able to remunerate them for their labor.

The two thousand copies of the Constitution and Address adopted by the State Association, are nearly all printed, and will soon be put in circulation.

Persons desiring to contribute to this fund can do so by sending in their names to William Lynn, BYBON REED, President,

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o'clock. Lyceum session at 10] A. M. E. B Carter, Conduc-tor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

PLYMOUTH, MABS.-(Meetings discontinued for the pres-ent.) Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock, in Lyceum Hall.

forenoon at 11 o'clock, in Lyceum Hall. Workstrsm, MASS.-Meetings are held in Horticultural Hall every Sunday atternoon and evening. Children's l'rogressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs, Cor. Sec. Speakers engaged:--N. Frank White dur-ing October; Mrs. C. Fannie Allyn during November; Mrs. M. S. Townsend during December.

BreinowitzLo, MASS...The Fraternal Society of Spiritual-ists hold meetings every Sunday at Failon's Hall. Progress-ive Lyceum meets at 104 A. L.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r. M.

Sunday afternoon and evening in Belding & Dickinson's Hall, Frochung, MASS.-The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall, Foxboreo', MASS.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Quixer, MASS.-Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

LTRN, MASS.—The Spiritualists of Lynn hold meetings ov-ery Sunday, afternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.-Meetingsare beldin Pratt's Hall, Wey bosset street, Sundays, afternoous at 3 and evenings at 7% o'clock. Progressive Lyccum meetsst 12% o'clock. Lyccum Conductor, J. W. Jewis; Guandian, Mrs. Abble H. Potter, Speakers engaged:-Rev. Charles Burleigh, Oct. 6; Mrs. Marah A. Byrnes during November; Rev. Adin Ballou, Dec.

PUTNAN, CONN.-Meetings are held at Central Hall every Junday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

n the forenoon. HARTFORD, CONN.-Spiritual meetings are held every Sun-tay evening for conference or lecture at 7% o'clock. Chil-iren's Progressive Lyceum meets at 3 r. M. J. S. Dow, Conluctor.

MANGRESTER, N. H.-The Spiritualists hold regular meetings very Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. R. A. Scaver, President, S. Pushce, Sco-retery. retary.

retary. PORTLAND, MR.—Meetings are held every Sunday in Tem-perance liall, at 10⁴ and 3 ° clock. BARGOR. MR.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressivo Lycerum meets in the same placest 3 P. M. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian.

nan, Conductor; Anis A. S. Curtes, Guardian. Dovra AND FoxCoory, Ma.-The Children's Progressive Lycoum holds its Sunday session in Mervick Hall, in Dover, it Jop A. N. E. B. Averill, Conductor; Mis. A. K. P. Gray, Juhrdian, A conference is held at 14 P. M.

Guntrian. A conference is held at 13 p. M. NEW YORK Citr.—The Society of Progressive Spiritualisis, having leased Masonic Iiall, No. 114 East lith street, between 3d and 4th avenues. Will hold meetings every Sunday at 11 A. M. and 73 p. M. The Children's Progressive Lyceum will meet in the same place at 19 A. M. P. E. Farnsworth, Conductor; Mrs. II. W. Farnsworth, Guardian.

Mrs. H. W. Farnsworth, Guardian.
 The Spiritualists hold meetings every Sunday at Lamartine Itali. corner of 8th avenue and West 29th street. Lectures at 103 o' clock A. M. and Tå P. M. Conference at 3 P. M.
 BROOKLTN, N. Y.-The Spiritualists hold meetings at Com-beriand-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 73 P. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.
 WILLIAMSBURG, N. Y.-The Spiritualist Boclety hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

PHILADELFHIA, PA.-Meetingsare held in the new hall in Phoniz street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Reim, Conductor.

The meetings formerly hold at Bansom-street Hall, are now held at Washington Hall, corner of 6th 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 locture commencing at 11 A. M. Evening lecture at 73.

the locture commencing at 113 A.M. Evening tecture at 73. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 Routh Second street, at 103 A.M. and 73 P. N., and ou Wedneeday evening at 8 o clock. CORRT, PA... The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 10 A.M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups. Lecture commences at 11 A.M. Speaker, for the present, Uharles Holt.

Pirrsbuso, PA.—The society of Abiritualists hold regular meetings every Sunday in Ashland Hall, Wylle street. WARENETOR, D. C.-Meetings are held and addresses de-liveredin Union League Hall, every Sunday, at 11 A. M. and

BALTINORN, Mp.-The"First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Baratoga Hall, southeast corner of Calvert and Baratoga streets, at the nucal hours of worship. Mrs. F.O. Hyser will speak till fur-ther notics.

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attend evening meetings and funerals. Address, Cinci MRS. HERTIE CLARE, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

DR. JAMES COOPER, Bellefontaine, O., will take subscrip-tions for the Banner of Light.

MRS. MARISTTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. IBA II. CUBTISspeaks upon questions of government. Ad-dress, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y. MRS. D. CHADWICK, trance speaker. Address, box 272 Vincland, N. J.

THOS. COOK. Berlin Heights, O., lecturer on organization. JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER. inspirationalspeaker, Fredonia, N.Y.

MES. AMELIA H. COLBY, trance speaker, Milford, Ill. J. P. COWLES, M. D., will answer calls to lecture. Address 22 Court street, Brooklyn, N. Y., care of J. Andrews.

MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont street, Boston, Mass.

GEOBGE 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. AGNES M. DAVIS, Rock Bottom, Mass.

MRS. CLABA R. DEEVERE, trance speaker, Newport, Mo.

AIRS, ULABA IL DELVERE, ITANCE SPEAKER, Newport, Mo. DR. H. E. EMEET 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 N. H.

S. J. FINNET, Troy. N. Y.

Miss' ELIZA HOWE FULLER, Inspirational Speaker. Address, No. 15 Boylston Place, Boston, Mass.

DR. II. P. FAIRFIELD will speak during September for the First Spiritualist Society in Galesburg, 11. Address at that place, care box 1003.

J. G. FISH Will speak in Springfield, Mass., Oct. 6; in Ham monton, N. J., Oct. 13; in Somerset, Ky., Oct. 21; in Cincle-nati, O., during November and December. Would like to make further engagements in the West. Aldress, Ham-monton. N. J.

MRS. FANNIE B. FELTON, South Malden, Mass.

TRAAC P. GBERKLEAT will speak in Taunton, Sept. 29. Wonid like to make engagements for the fail and winter, Address for the present, 82 Washington avenue, Chelsea, Mass. Mass.

DB. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifostations of the Spiritual Philosophy. Address, Phila-deinhis, Pa.

REV. J. FRANCIS may be addressed by those wishing his services in Bouthern Jowa and Missouri, at Nevada, Iowa, till further notice.

MES. CLABA A. FIELD will answer calls to lecture. Ad-dress, Newport, Me.

dress, Newport, no. MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter. D. II. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonics, N. J.

DR. L. P. GRIGGS, Inspirational speaker, will answer calls to lecture. Address, Princeville, III., during August and Sep-tember.

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

MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York,

N. S. GREENLEAF, Lowell, Mass.

MRS. ANNA E. HILL, inspirational speaker and psychometri-cal reader, Whitesboro', Oneida Co., N. Y. W. A. D. HUMU, Pittsburgh, Pa. Address, care Dumont C. Dake, 253 Penn street.

LYNAR C. HOWE, Inspirational speaker, New Albion, N. Y.

CHARLES A. HATDEN, Livermore Falls, Me. Dn. J. N. HODORS, trance speaker, will answer sails to lec-ure. Address, 121 Maverick street, East Boston, Mass.

DR. M. HENRY HOUGHTON WIll lecture in Pittsburg, Pa., Oct. 6 and 13; in Sturgis, Mich., Oct. 20 and 37; in Battio Crock during Novembor. Address as above. Mas. Ewas Harbings can be addressed, care of Mrs. Wil-kinson, 136 Euston Boad, N. W., London, England. Mas. F. O. HYER, 50 Bouth Green street, Baltimore, Md.

Mins JULIA J. HUEBARD will speak in Acton, Bept. 29. ddress, S Cumston street, Boston.

Augress, 5 Cumston street, Boston. MISS NELLIE HAYDR will receive calls to lecture in Massa-ohustik. Address, No. 29 Wilmoj street, Worcester, Mass. DE.Z. B. HOLDER, inspirational speaker, No. Clarendob; Vt. CHARLES HOLT, Columbus, Watren Co., Pa. J. D. HASOALL, M. D., will answersalls to lecture in Wis-conain. Address, Waterioo, Wis.

J. W. SEAVER, Inspirational speaker, Byron, N. Y., will an-wercalls to lecture or attend functals at accessible places. MES, M. S. TownsEND will speak in Mercanille Hall, Sum-mer street, Boston, during November; in Worcester during December. Address, Bridgewater, Vt.

J. H. W. TOOBEY, 42 Cambridge street, No. Mas. Charlottr F. TABER, trance speaker, New Bedford, Mass., P. O. box 392.

JAMES TRASK IS ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San Francisco, Cal.

MRS. SARAH M. THOMPSON, Inspirational speaker, 36 Bank treet. Cleveland, O.

DR. J. VOLLAND, Ann Arbor, Mich.

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

MRS. M. MACOMBER WOOD will lecture in Woonsocket, R. I., Sept. 22 and 29; in Stoneham, Mass., Oct. 20 and 27. Address, 11 Dewey street, Worcester, Mass.

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

MRS. B. E. WARDER will answer calls to lectre week-evenings in vicinity of Sunday appointments. Address as above, or box 14, Berlin, Wis. E. V. WILSON will speak in Evansville, Ind., during Sep-tember; in Richmond during Octoher. Will lecture or hold scances within fifty miles of the above places, if required. Permanent address, Babcock's Grove, Bu Page Co., Ill.

ALCINDA WILHELM, M. D., inspirational speaker, can be addressed during September and October, care of A. W. Pugh, P. O. box 2185, Cincinnati, O. Speaks in Music Hall, Boston, during February.

Boston, during reprinting. E. S. WILERLER, inspirational speaker, will lecture in Cleveland, Ohio through Octoher, and intends to be at the Ohio State Convention, at Clyde, the lat of November. Let-ters may be sent to 33 Prospect street, Cleveland, Ohio. Permanent address cure of Bauner of Light, Boston, Mass. Mas. N. J. WILLIS, 3 Tremont Row, Room 16, Boston, Mass.

MBS.N.J. WILLIS, JTEMORT NOW, 1000m 10, BOSTON, MASS. F. L. WADSWORTH, permanent address, 399 South Morgan street, Chicago, 111. HENEYC. WRIGHT will answer calls to lecture Address care of Bela Marsh. Boston. MRS. E. M. WOLCOTT, will speak at Williamstown, during Sept. and Oct.; At Williston, Nov. 3d.; at Essex, Nov. 10th; at Winoski, Nov. 16th; at Bockingham, Dec. 1st. Will make engagements for Sundays and week day ovenings. Address, Danby, Vt. Mas. Mary J. Withorson will speak in Bangor. Me., dur-

MRS. MARY J. WILCONSON will speak in Bangor, Me., dur-

ing Neptember; in Taunton, Mass. during October; in Chel-sea during November; in Mercantile Hall, Boston, during De-cember; in Washington, D. C., during March. Address, Bau-gor, Me., during September.

GILMAN R. WASHBURN, Woodstock, Vt., inspirational speak-er, will answer calls to locture.

DE. R. G. WELLS, Rochester, N. Y., tranco speaker, will lec-ture Sundays and attend funerals, within a few hours' ride

MRS. HATTIE E. WILSON, (colored) tranco speaker. Address Esst Cambridge, Mass., for the present.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

A. B. WHITIKG may be addressed during September at 183 East Walnut street, Louisville, Ky. Will attend calls to lec-ture week evenings.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich , will speak in Coldwater, and vicinity, during October and

MISS ELVIRA WHERLOOK, normal speaker "Janesville, Wis.

WAREN WOOLSON, Trance speaker, Hastings, N. T. Miss L. T. WHITTIN, organizer of Progressive Lyceums, can be addressed at 402 Sycamore, corner of Fourth atrect, Milwaukee, Wis.

ZERAN WHIPPLE will answer calls to lecture. Address, Mystic, Conn.

A. C. WOODRUFF, Battle Creck, Mich. Miss H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

B. H. WORTMAN, Conductor of the Banfalo Lyceum, will ac-cept calls to lecture in the trance state, also to organize Chil-dren's Lyceums. Address, Buffalo, N. Y., box 1454.

uten styteums. Adaress, Buffaio, N. Y., box 1654. 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, Bolse City, Idaho Territory. MRS. S. J. TOUNG, trance locturer, 56 Picasant street, Bos ton, Mass.

MRS. FANNIE T. YOUNG, address care of Capt. W. A. Whiting, Hampshire, Ill.

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Mas. S. A. Willis, Lawrence, Mass., P. O. box 473. .MRS. MARY E. WITHER, trance speaker, 182 Elm street, Newark, N. J.

A. A. WHEELOOK, Toledo, O.