VOL. XXIII.

corner and 7% mident; didrents or; Mrs.

ery Sun-od, near neets at uardian. s in Har . M. and Finney,

heldin

Barah Cretary H. H. Hosea Julia

ition of a Hall, e usual notice, hall in . Chil-ibon at itretch,

re now Garden ded by clock. ardian.

eets in Lang-

ry Sun ock, 318 streets, . Con-

ion and

e in Old invited every s. A. A.

them-of Pro d Hall, regular

Lyceum Hall ev-um ses-peaker. L. Cur-

s every m meets Yhipple,

ıys at 10 dian.

tings
id even
Lyceum
C. Hay
iardian

m meets
w Hall.
uardian.
day at 3
d to ten
lociety;
Sec'y.
lings are
o, every
n State

meet in

regular ent; A.

ikelee's ietween

 \mathbf{T} :

MA68.

RK.

BY,

HE.

4CE

33,00

ents.

rocured,

the time

scription ge. ibers to name of

changed to of the

es of the

e for the sertion.
or in any d be adintended,
nvelope.

t Co.

gton st.,

et, New

on. Mice, 544

o, N. T.

?hesinu

Thestau

he Post

in, Eng

ree times torially,

ne yeaf. e paper s

¥e. , ¥e.

{\$8,00 PER TEAB,}

BOSTON, SATURDAY, JULY 18, 1868.

NO. 18.

Original Essays.

Romanism, Protestantism, and the Mission of American "Spiritualists,"

[The following, from a sealous member of our confraternity, is an important document. The author suggests a novel step for the advancement of the cause, which may seem to some premature, or as too bold a measure for them to entertain. It will no doubt, however, meet with the approbation of a great number of others. It is a question which deserves to be dis-cussed among all parties, and which will likely attract the attention of our European brethren, whom it concerns .- EDS.]

All religious systems-feeble, pure and poor in their infancy, cradled in caverns, barns, or in the wilderness-have invariably shown a serene, angelic countenance during that first stage; pain, suffering alone could distort their features, and even that expression bore the looks of refined and transcendental beauty. Martyrs carried it to the stake to defy death and its horrors. These systems, or metaphysical embodiments, however, like the individual, by the process of growth are altered in looks and constitutional structure. The light and hazy state of their infancy becomes more tangible and defined as time and circumstances roll over them and roll them over in the substance of matter-of-fact. Persecuted and scoffed by the many at first, they eventually become persecutors and scoffers in their turn.

Moral corruption in a system or in individual man, happens during the adolescent age, or second stage, when show and fancy, more or less extravagant, are called into play. It follows, therefore, that the religious system locally situated almost everywhere and centered at Rome, would have still another stage of existence to traverse. Its material or temporal inheritance spent, wisdom and reform will follow to guide its future steps, and folly-dogmatic and disciplinary-will pass away.

Some soured minds may look upon that organization as a matronly being, divested of all charms, beauty and powers of fascination. What shortsightedness! Collective beings, or governments, see and judge differently, and well they may. Disease lays her now somewhat prostrate on the Roman couch which has witnessed so many festivities of a sentimental and tragic kind; but her looks and elegant form—although wan and wasted to some degree-throw off still that subtle influence which made her the "mistress of the world." The couch is now old, but the tenant is still gifted with power and spirit, despite presiding and menacing appearances.

The religious system of Rome is endowed with a theoretical power and fervidness of spirituality which sectarian denominations are found wanting in. As a spiritual fountain, from a small jet in Rome, it forms over the world, dashing torrents which displace many obstacles in its way. Every never been able to sever altogether; brought to a drop of that stream runs and boils with the same | kind of artificial birth, so far as unity of purpose uniformity of purpose and action, while rival streams of its origin, scientifically made seas, lakes. &c., are devoid of those conditions. To displace the fountain from Rome will in no wise interfere with the flow.

Artistic and scientific spirituality, as above represented, are cause and effect. The first is inspiration, the other is matter-of-fact. Negative minds, as lovers of art and beauty, will espouse the cause of the former, while positive minds, logically or materially inclined, will become the defenders of

Thought, spiritually transformed, is both artistically and scientifically modulated. It comes to the brain under the form of fluidic expansion, as a speech flowered with beauty and eloquence, or as a more or less material contraction, as a cypher, as a defined value.

The spirit and body of moral sentiment, of religious principles, represented by these different systems-one affirming infallibility for the meantime, the other protesting against it—are, however and nevertheless, the same as spirit and body in an individual, where each exercises different atis the most spiritual in a religious system is always sure to gain ascendency and to rule over that which is less so.

As spirit and body, these somewhat divided portions of one same system, as to fundamental points, will ultimately find it necessary to come to terms and to be less aggressive in tone, form and substance. From the same inspiration they hold their existence; from it they still draw their sustenance, and from it they expect progressive life in the future. At the outstart, when the common system took life and form, all the difficulties or viciousness which have since affected it were foreseen and more or less distinctly defined in the existing record common to both organizations.

When a spirit becomes either man or system it ignores not the phases of the future it must traverse before full unfoldment is attained. An inkling of that prophetic vision, we hold, is to be found in that record.

That the moral form of thought, centered in that religious system, should have had an immoral phase, is not more unnatural or astonishing than that which happens to man and woman individu-

ally. Could it have been otherwise? Wonder not that the Mother Church should have been and should still be, to some extent, wedded to extravagance; that her sectarian offsprings should despise her and deny her the power of reform does not in any way prove that Justice is superior to Love, and that the door of new life, or reform, will be closed against her.

Redeemed from a life of infamy, an individual aspires to do good and to efface thus the harm he has done to others and to himself. The most attractive and the best calculated feature in Christinnity to move the heart and mind of all men, is that of-Magdalen! It is the fundamental prin-

ciple of the system. The state of reaction in the system gave birth to sectarianism, and made conscience an outside tells less still of that which redeems those horrors witness and feeble adviser. As that state pro- and encircles them with bright aspects.

gressed, the vitality or moral value of the system became more and more the appendage of the external members of it. At this day it is so evidently the case that none can gainsay it. At previous epochs the core of it was in a still worse state than it is now. The system requires and will undoubtedly have a state of maturity, an age of reason. Experience teaches wisdom. Wisdom is a head over a body of corruption.

The show and fancy rage of a system during its middle age, consists in extravagant ideas, apart from other more tangible corruption. The system of Rome during that age has given birth to many ideas of that sort. Dogmas have taken the room of the only dogma it was founded on that of love." Discipline, plain and simple at the outstart, has been replaced by fastidiousness and show; acolytes many, servile or arrogant, according to circumstances, defile their sacred charac-

Uplifted from that state by the grasping and guiding hand of events, the system will feel sore by the action of serious measures, as every motion of natural resistance on its part will tighten the hold until the pain becomes almost intolerablewhen, alas! the guiding hand will become acceptable. This illustrated view of near events, as a sequel to what has already taken place, is not penciled out with the point of irony. To lighter minds belongs that task. We feel and weigh the importance of the new birth of the system, or change within it, as affecting the future economy of the world, of society at large. By material means the new-born is ushered into the world; by material and painful means his phases of life are prompted into existence and action. A crowd of anxious and sympathizing relatives and friends, even strangers, gather near the couch of suffering, and form around the new comer an atmosphere of love—which adolescence alone will scatter—as if it were then to that being a noxious mist. He breaks loose, and wounds himself and others with occasional or lasting immoral leanings and practices, of one kind or another, and dissipates in a short or long run, of a more or less wild ca: reer, a good portion of the large income he has received from his birth. Few will believe in his practical reform until it has actually taken place; few will remember their own past life, and admit that they also have suffered changes. The life of an individual is also that of a system.

Sectarianism looks upon the loose career of the system to which it owes its birth, and to which it is still and always will be linked by close or distant ties of affinity, as if it were an unnatural process. Surely the sects are blessed with short memories; their past history is not appealed to when they thus allow themselves to be influenced more by sentiment than by reason. As outgrowths, still adhering to the parental idea or system, to a degree that protests of all kinds have means, and even dogma are concerned; living in a sphere that is constantly troubled with divisions, growing greater and greater all the time-these sects who forget to exercise filial obligations, or otherwise to take into consideration the abiding conditions which are necessary for the unfoldment of "love," look still at the parental idea and form as if it were doomed to destruction, and they alone to salvation.

With all its faults and vices, from its regal and reeling throne at Rome, the system has constantly held up the Banner of Union. The sects have all had likewise their regal days, and all are not yet out of them; and besides, none of them are yet normally situated so as to defy change; and furthermore, Union is unto them a thing they have scarcely ever dreamed of.

Division is creation incomplete; Union is the aspiration of mankind and the ultimate it will reach. By the union of molecules, of different kinds, this physical world has been made one, and the continual process of the law of attraction is making it all the time better and better as a tenement for man. Union of any kind never results tributes, although linked together. That which in confounding action and reaction, in obliterating the efforts and effects of one to the absolute benefit of the other.

The first signs of disunion, either on a small or large scale, in man or in a system, occur when the second age ushers the individual or the system in speculative ideas, not yet matured by them in the hard crucible of age and experience. The lifetime of an individual are but moments in the life of a system. The wildest fancies, carelessly or sincerely entertained, self indulged in or scattered near and far, in meek or violent strains, by the sweet or insidious means of eloquence, or by the gross, passionate and powerful means that seek to overthrow, to destroy, are the kind of production that adolescent age will develop in man and system.

True and faithful to the law of being, when the

system attained the first and subsequent days of its second age, it created disunion by more or less violent bursts of enthusiasm that took the shape of ideas or plans, running like wildfire through social and political economy, unsettling everything and bringing a sort of confusion where settled or stagnant order before prevailed. History, even that which is unfavorable to the system, contains a true record of those first and subsequent days, up to the present. Under the form of a scourge, the system, during its wildest bursts of enthusiasm, did indeed run over men and institutions, and wreck over them their dearest and most valued forms of thought and principles of economy, and shed blood and worked devastation whenever it went. But bistory after all is but a poor and limited reflex of past and even present events. As a physical kind of form of narration it lays more stress on angular events, which cast deep shades around and beneath them-thus does it happen that it fails to tell many things which form the valleys of events. In the first instance. it signals but few of the horrors of past life, but it

That display of vitality and power on the part | learn to reason; learn to leap back, to work at of the system in its past history cannot be taken as signs portending evil to it for the future. Had the main seat of the system experienced alone that ardor and arduous process, history would experience from the sweats and sacrificed blood present a blank surface, and scatarianism would still be waiting in the womb of time for favorable (or evil) conditions to take birth and existence. The enthusiasm of reformed Rome was uttered with violent and blasting peals, that took effect on surrounding points at first. It confounded and held in rein the wild barbarians who swarmed over the finest parts of Europe, eager for despoil, for the vent of their own coarser enthusiasm. It transformed them and made them spiritually inclined, and bent them in the ways of civilizing pursuits. That work could not have been performed by sectarianism, because it had not then an existence, and because, as an expended vitality of the system, it would have been unfit to achieve such herculean exploits. As children are added to the world, they come with less and less powerhence the existence of machinery.

As time rolled on, these reformed portions of humanity and part and parcel of the system, became aware that the system itself was susceptible of being reformed, and henceforth they styled themselves the "Reformers." As the world grows and progresses by individual unfoldment, in a measure that is almost imperceptible at any given time, so it happens with a system.

Love incarnated in classes and individuals of many kind, takes different aspects or polarities, so that action and reaction may form the result. Long before the advent of Reformation, the system of "love" had endured other changes and established other ganglions of that sort within its economy to work out the objects of its mission. Sectarianism of any kind born since, either out of the main organ or other portions, although an tagonistic to the system, are its helpmates, whether religiously or philosophically inclined. That general aspect is witnessed from elevated and unprejudiced grounds of observation.

Those who repel the religious sense of the system out of their convictions, may look upon the above assertion as a meaningless charge against them. Attracted by no religious centres of any kind, and condemning them all with their doctrines, they may think themselves independent of common humanity, not bound to it by conscience or other laws, and free toxicok to and work for their own development and welfare only. Egotism is a shade of the mind well-termed self-love. Let it be scientific, religious or philosophic, it is none the less unwise. No philosopher can look on love as an unnatural and unworthy attribute of the universal or incarnated mind, nor desire that it should not experience phases of growth, and become a matter-of-fact fully demonstrated on a large as well as on a small or individual scale. That love should have been incorporated within one single system or organ, at first that even in its first stages of purity it should have been wanting in many qualities; that afterwards, up to these times, it should have become expanded into many sects, social during the first age and religious during the second-it does not follow that it will not take a higher development that of Philosophy. No reasoner will contend that individual action can always be isolated in its efforts and effects; that groups representing both will not grow, and that general systematic action is not to be looked to and worked for.

Reasoners will treat religious ideas with contempt as a rule, just as if thought had been born unto them whole, or withoutany phases of growth and development. Adverse to mysteries, they would thus advocate one which reasoning cannot uphold. Self-complacency makes them believe that mankind is a myth, and that the individual alone is a being. They do not realize that mankind is the product of man, and that both live the same life; the first an expanded one, the other a contracted one. Just as a reasoner will embody his ideas and enframe them within a system, having several parts and points, just so will mankind do. If it is wrong on a large scale, it must equally be so in the first instance. The parts and points, doctrinal and disciplinary, in the system, which are condemned by reasoners, will on close search be found to exist or to have existed in their individual systems. The individual grows and collapses in a very short space of time; he attains maturity in all his departments of selfhood, when a system begins to be. Made up of individual parts and points of transferred opinions and convictions, the System has gradually expanded. That the reasoning faculties of the individual should not yet be transferred on the system-that it should not yet see through that light-it proves simply that individual unfoldment is not a general thing yet. That reasoners will not find in it any tangible reflex of their high plane of thought, in any part or sectarian portion of it, we admit. It would, however, be wrong to pelt it with abuse, or wish to destroy it because that function does not yet exist there,

Reasoners will admit that the system has had in their estimation a good point, in its primitive age, when social reform stood as its foremost doctrine. That it should have since advocated and brought on that continued result, in an inconsistent manner, and that the main point of its doctrine and action should have been altogether religious or fanciful, it follows that negative effects are the logical product of a negative age, both in a system as in man. The order of Nature cannot be controverted.

Individual reason which can and will leap over social and religious systems, and assert itself above and superior to them, is, however, constantly called to leap back and to contribute to their erection. Giant power condescends to rear small fabrics and to dot universal space with them. It builds social and religious systems and works them out through all imaginable degrees, shapes, shades, colors and hues, before it asserts

small things, so as to increase their value. That the principle of love should now beget a

moral philosophy, framed and formed out of past and labors of earnest and bold reasoners, from a hecatomb of less conscious but more numerous class of co-workers, it follows not that special laws and enactments have anything to do with and preside over that revolutionary state of things.

As an organization, moral philosophy has a mission to perform, and that consists in coordinating and assimilating the two general set of ideas that have made and marked the two elapsed ages of love.

The birth of moral philosophy is being characterized with a miraculous or physical aspect among the larger and less developed number of its dis ciples and adherents. It is the logical effect of all incipient stages. It was so at the dawn of Christianity, or of the moral era. The exhibition of spiritual power is an elementary process which always precedes great movements. The transitory abnormal state of individuals, or communities, during which the ordinary course of life's events are propelled into great activity and assume vivid and external displays, proves not deception, fraud, imbecility, on one part, nor miracles, or the existence of special laws, on the other. No distinction exists between the birth of moral philosophy and that of moral infancy in the way of abnormal proofs. Modern times see the same wonders that were witnessed at the commencement of this era, with the difference, however. that now they are not presented under the patronage of ignorance. Investigation endorses their existence, and knowledge classes them as effects of abnormal conditions.

Introduced to the world under those auspices, moral philosophy appeals not only to the senses of man, but to his higher faculties also. It leads him to investigate various evidences that all have weight, charms and open features as positive

When the human mind radiates into abnormal onditions, it acts with great power on supermundane life, and causes that invisible copartner to become then a taugible actor. The concrete becomes fluidic-like at times, and vice versa. These exhibitions, seldom witnessed on a large scale. happen, however, daily and at every moment among individuals. Revolution and rotation are two movements that exhibit life under different aspects, or degrees of manifestation; the first shows power, the other order.

As a final development of the era of love, moral philosophy is fully adequate to solve the mysterious problems that religious inexperience has amassed and preserved in their primitive, uncouth state. Knowledge is a sequence of faith. Knowledge comes now arrayed with power, with a well defined purpose, and not as heretofore, when as a culprit, its feeble state was its condemnation. Burned at the stake, or otherwise disposed of, its individual ashes now form a high mound, that ignorance and superstition could not assail with any chance of success. On that mound now appear millions and millions of freed minds, towering over all steeples, and the mysteries they represent.

The new age has dawned in the New World under the official title of "Harmonial Philosophy." Men, women and children, to the number of many millions, are there its propounders. That nucleus, formed in the short space of twenty years, bids fair—according to reports from Europe -to become there also a power of regeneration too strong to be immolated upon any altar.

The moral, or harmonial philosophy, in the United States, has until now progressed only by the means of private and public circles, by local and State Conventions. No central organization has yet been established. That practical and unavoidable culmination of individual and collective action, is looked upon by many with disfavor, as if that measure would entail more evil than good to the cause. Executive action is a necessity, and in this case every effort of the mind to discountenance it can only put it off for awhile. Cohesion is a natural law and process which organizes parts and functions in all things; therefore it must be expected that the present movements which establish everywhere in the Republic a somewhat uniform plan for the education of the young, and divers other measures for facilitating ommon action and direction, must necessarily ultimate in forming an official tangible body, whose life, spirit and intellect the members of the whole family will be.

It must also be contemplated that the European members of the Harmonial Philosophy will soon wish to establish with their American brothers intimate and official rupports, to promote the local and general interests of the cause. It evidently falls to the lot of Americans to take the first step in that direction. Until a Central Organization is founded to carry out systematically and permanently these views, and others of equal importance, nothing would hinder State Conventions from sending delegates to Europe, at a given time, with preliminary and necessary conditions fulfilled, to do what is needed under the circumstances.

We would half that event with joy, as the most conducive measure to help on the march of the cause and give it a great development. American enterprise can be exercised with profit in the mental field of Europe. Enlightment of this kind, diffused by cooperative means, would beget powerful and practical effects.

A single glance at the future shows the last as the first at the helm; and so we find the rational believers occupying there the helm of social government. Religious ideas have moved the world: but it belongs to free thought to make men free. virtuous and wise. Active means, however, are the necessary conditions to bring that about, and the most ardent apostles must find out those means and set them in motion, in operation, not

opportunity offers. Leaders are always expected to be somewhat omnipresent, to inflame, to counsel, to direct those who look to them for protection and with other views. Attracted Eastward by expectant cooperators, American moverslooked upon as leaders by Eastern cooperatorsmust also among them operate in an active and permanent manner, as if they were part and parcel of themselves, which relation none can ignore nor put in doubt.

American genius here spiritual philosophy and the system it lives in and acts by. That manifestation of nower seen across the Atlantic appears in its right aspects, delineated in proportion and form. Those who, at that distance, look at it simply, and those who are inspired by it, can appreclate the effect it would create among them by a delegation, coming there in a practical and official capacity. Gigantic Conventions among European nations are practicable and practical dens, which American spiritual power need not be afraid to undertake, to propose to itself and to those who would derive the first benefits from that undertaking.

The excitement that such a movement would produce would be highly propitious to attract great numbers of wavering minds who seek for convictions that love and reason can sanction and uphold. The heralding of the moral or spiritual philosophy, under such auspices-by the inspired and practical genius of the New Worldwould assuredly move the old Mother Land, and set her spirit an example that many out of every class would find good and proper to receive and to follow.

Public demonstrations in favor of a cause, which the conservative spirit will try to frustrate, must necessarily be made in accordance with the importance of the subject and the opposition offered. Therefore, in viewing the above proposition, it seems to us that no pains should be spared to render that movement a grand spectacle, both as to the number of envoys, as to their mental attainments. Each State should be represented, and a certain number of the general delegation should be of various origins, so as to nct efficiently among the different nationalities in Europe. No difficulties would arise on that score, as the cause in the New World counts members of all origins. As a son of Michigan, we would volunteer our services as a delegate from that State to France. A central organization exists there, in Paris, under the able presidency of Mr. Alian Kardec, with whom we are in correspondence. The cause there has made such rapid strides, among all classes, that many papers and reviews have been founded in different parts to propound the doctrine and answer its assailants.

Americans in an European Congress of this sort would appear in a prominent position, according to the rules of usages and etiquette, and their words and acts would naturally attract greater attention than if they simply proceeded from home prophets. This point of view is not a fanciful one, and deserves to form one of the principal objects of the argumentation on the subject.

The distinguished men who have written, snoken and worked in other ways for the progress of the cause, and who exert a wide and well-deserved influence as counsels and movers. will, we hope, see fit to bring this matter before the State Conventions and elsewhere, so that it may receive a thorough and mature consideration. As an earnest believer and lover of all good and great enterprises, we have much faith in this proposed plan, and ardently wish it were adopted and carried out.

It will be found upon a close inspection of the state of things in Europe, that a real reform movement is everywhere perceptible, and that revolution in the domain of ideas from which all those reforms spring, means not only political transformation, but moral and mental revisions and changes also. The new age comes over the world, and its spirit invelghs even those who would not be expected to be influenced by it. A clearer atmosphere now settles over the heads of humanity, and although that substance is not chemically analyzed and shown to be different from what it used to be, still we would maintain that the great visible changes on earth are due to atmospherical. or spiritual, changes of a radical kind. Were science to apply its investigating powers to the study of atmospherical components, less gross skepticism and ignorance would obscure the external and internal face of many men.

As the "Declaration of Independence" preceded the "Rights of Man"; as the United States took the lead in former times, and that Europe was inspired by them to act its part in the same sense—that active power has since been for Europe a point of ATTRACTION and of direction-in a great measure-at the same time, and that too plainly demonstrated to be denied; as renewed flesh adds to the vigor and efficiency of a body, and gives to its spirit fresh conceptions and progressive ideas—so has this New World Power grown to be. Thanks to Europe, in a great measure, it is what it is. But, thanks to it, Europe is becoming renovated, and her emigrated sons are unto it as spirit is unto flesh.

Uninterrupted and active exchanges are causative sources, whose flow grow greater and greater with time. Good-will comes from exchanges, and that also grows and grows until it forms peace or right understanding,

There is in reality nothing foreign in the action of the New World in the old one of Europe, nor even in other quarters of the globe, where its action is less felt. It is nothing else but component parts returning to refresh and enliven the original organs which exuded them during their hard laboring, sweating process.

The grand spectacle of the Eastern Excelus-of all nationalities, Western bound—is a subject of thought that fills the mind with the brightest aspects. It bears not only a political view, but it embraces all views imaginable. The virgin Westorn soil, with its bright and bracing sky and simitself as the architect. Impatient reasoners, do only among themselves, but everywhere where | ple institutions of liberty, attracts great numbers from the Eastern hemisphere. They come and expect to see the realization of the wakeful dreams which humanity for ever so long has indulged in, and by their labors that realization is there constantly and vividly taking form, a theoretical and practical form.

The Western hemisphere is not an enemy to the Eastern; its prosperity of every kind flows outward and inspires all humanity with new hopes and new means to realize them.

The representative States of America are conscious mediums of progress; therefore, they resort not to violence or gross means, in their endeavors to better the various conditions of mankind. An open policy of good-will to all attracts everywhere to their shores all those who have faith in that good and wise policy.

"Activity of the mind" is a produce of the Republic, which needs to be exported to all parts of the world, just as well as the material merchandises that represent it in a gross form. It falls not to our lot at this moment to give a detailed view of that vast and important question. We can but barely broach it and show the principle on which it stands. The good and normal conditions of power exist solely in influence! Whatmeans influence, but external expansion and action? That is the principle alluded to, and it is the principle face of the question which we present to every "active" and earnest mind to dwell

The "Spiritualists" in the republic represent not only the moral and religious form of "active" thought; they not only represent the "last importation" from the great depot and furnishing sphere which keeps the globe in expanse and progressive life, but they also represent the future and its destinles. Their rapid growth, unparalleled in the past history of this world, points out to a practical purpose. The heavenly award has singled out in the republic a mediumistic power to work out not only that country's progress, but also that of others who are in less happy conditions. The "chosen millions" in the republic stand not only in the relation of ornaments, but as citizens to it. They embody and represent something else of greater importance; they are the light which will work out the world's regener-

It belongs to the ploneers of the new work to be "exporters" as well as "importers," to become an influence external as well as internal. Summing up within their substantiated faith all the revealments of the past, in a form made more perfect, none need apprehend that an outside missionary work would not redound to their credit, and operate great practical results.

The hidden, unseen athliation of minds, which circumstances and the existence of creeds would seem to (externally) denounce as untrue, and which is none the less a patent and potent fact, enables the most positive to become a guiding power unto others, and to lead the way to far happier positions for all. Expectations that would go to the extent of surmising "absorption" on a general scale, as an effect of action in that case, is a view that none would look at seriously, and which we do not present as a stimulant to urge any onward. The modern development of moral ideas, which the spiritual sphere has extended to earth in a spiritual form, tangibly demonstrated for those who need and call for sensuous proofs, is a law-abiding process that will produce a change within all, but overturn no faith or creeds of any kind. Change, a happy change, which time will show to prejudice or external mind, under its true and beautiful colors, is the only kind of revolution that will take place under the new order of things. It is the only ultimate which wisdom calls for and which action will bring. It is necessary that moral ideas should be grouped into separate and distinct organizations, and that each one should represent a platform, a body and a spirit of its own, however much they may agree on general points, and form one com-

The work of pioneers involves duties and obligations which have to be attended to. It is a cause and course which cannot be transferred by a mediumistic power to another that is not as much so-by the chosen to the unchosen-by the strong to the weak, &c. We arrive at and present these practical conclusions as a straightforward statement, becoming those to whom it is ad-

dressed.

Individual missionaries, acting in an officious capacity, have already opened the way throughout all parts of Europe, and have foretold there, by their more or less powerful action, what may be expected from those who will follow in their footsteps. The prestige of the Pioneers is already established and acknowledged in the Old World; but official action will make it a much more startling and striking fact, and establish there powerful means to millionize the thousands who await for those means, that help, and that increase of number and power. Gifted with "developing" faculties and capacities, those who are so called to act, will find glory as well as tribulations in their way.

The philosophy that belongs to moral development and to the age that has now dawned on the higher portions of humanity, is included within the substantiated faith we speake of. It is the easy lesson and simple expression of past experiences of the moral era. In no other light can it be viewed, and as such it is susceptible of being understood by all those who occupy a moral plane, by all those who possess a spiritual unfoldment of any sort.

Those who profess that kind of philosophy, which acts its part within and over the moral sense of the world, ignore not, however, that far future destinies will have a new law, and bring on another understanding. In the meantime the course of action must have a moral bearing, a moral development and a moral understanding; and as such, the new faith, so hopeful in all its external and internal parts, must appeal to the best and highest faculties of all those who have faith of a moral kind.

The new class of workers within the moral field, although springing mainly from Protestant denominations, are, however, closely linked to the parental form of idea, or Organization, which first inaugurated this era. Extremes meet. None can ignore the fact that the parental organization of moral ideas still exists, and that a large portion of the population of Europe and America belong to that compact and undivided group. The other portion forms classes where the theoretical and perspective views of love wear more a material than spiritual aspect. The moral law first begamits existence on earth as an "inspiration," as a theory, and it continues to exist under that form, and will continue to exist for a long time to come.

The Protestant representatives of the moral law, in juxtaposition and contradistinction to the cider group, have hewed materials to form a basis for it to rest on. They have in reality erected no basis; none of the blocks or works prepared by them, and lying here and there, have yet been brought together in any spot, to be joined together, to be comented. That is a view well borne out by facts, to whomsoever can embrace

the past and present history and contract it within a small and clear focus.

Masons can well imagine that there should be many mansions," or divisions, in the basement love" properly in material aspects, but not in spiritual ones. Hence it comes to pass that Protestants, as a rule, are practical in spiritual questions affecting the material welfare of mankindthat they systematize love, so as to exclude poverty and ignorance out of their ranks, much more when they undertake to transfer their practical qualities into a different drift, when their unwinged minds try to fly, to ascend, they fail to do either to any extent. Looking to and working them as unrealities, as vain fancies, at best. Love construed by them into a sense is positively made to mean happiness or unhappiness, heaven or hell-nothing else, nothing between. Heat and cold are two distinct principles that act on one physical plane that is understood by them, but not so on a spiritual one. Contraction of love produces material results; thus it is found that since the Protestant representatives of "love' have had an existence, that social prosperity, in its material aspects, has become a fact-a printing, steaming, railroading and telegraphic fact-a result which expansion could not have produced Love, during the course of this era, it is noticed, has undergone two general phases of existence: of expansion and of contraction. The first phase, or age, agglomerated a promiscuous mass, that divided during the second, a part devoting itself to practical purposes, the other acting as a check over the first. Up to these late times that has been the general history of love, and of those who were its representatives. The contraction of love has so far expanded the number of its adherents, that a THIRD DIVISION has happened as a new

and last result, and inaugurated a NEW AGE. The new group is being formed out of the two who represent and work for expansion and contraction, and therefore it is a fac simile of bothartistic and scientific, theoretical and practical. The new group, as a friend to the two others, takes from one its spirit, and from the other its body. Coming from both, a true and sincere friend to both, it is fit to work for and among

It cannot be for one moment supposed or imagined seriously that the inspirational and practical works of the two former groups have been of no avail, and that the quality and amount of thought which both represent, are in any way worthless, and that it can be so considered by those who now come, as offsprings of both, to love and respect both. As new generations are called to represent more thoroughly former ones, and to continue their plans and labors, so it falls to the lot of the New Group to develop the ideas and works of those from whom they spring.

SPIRITUAL GIFTS.

Paul mentions nine of these gifts, of which he lesires that his brethren should not be ignorant. The "Penetralia" speaks of some twenty-four or five. It is not my good fortune to possess any of these gifts; therefore all thoughts come to me by hard, dry thinking, having none of that easy, graceful flow, peculiar to inspirational persons. Through the pens, or lips of these highly favored ones of the Father. I have gathered about all the mental store I have that seems worth possessing: therefore, however humble the windows may appear that let in the light, still I regard them with grateful and serious interest. Many of them may possess failings common to human nature. The mediumistic David had some shortcomings and oversteppings, not all told in his ungrateful lies to his friend and benefactor, King Achish. The exalted" Isaiah, allowing him credit for his own account of his visit to the prophetess, must have been a man who sometimes yielded to the captivating impulses of nature, with less reluctance than virtue is supposed to demand. Saul was not very graceful in the giving out of some spirit manifestations, especially in his nudity. According to the record, "While the spirit of God was upon him, he stripped off his clothes also. and prophesied before Samuel in like manner, and lay down naked all that day and all that night." This would seem to exceed almost anything complained of in the latter-day manifestations. The zealous Peter was cowardly, in the presence of personal danger, and a little profane

Now if our respected brethren of the churches can be so charitable as to overlook errors and decidedly unique peculiarities of character incident to the instrumentalities through which streamed their ancient spiritual sunshine, then we of to-day can well afford to step lightly and deal tenderly, teuching the faults of those who now bring us inspirations, both ready and profound. It is certainly well calculated to produce a smile when any one of the normal expounders of our faith finds it necessary to step backward. with averted face, from the presence of a "shuteyed medium." Some of these gentlemen I esteem highly; but can they afford to look scornfully upon the rounds of the ladder upon which they step in reaching public consideration, or despise the intellectual gardens from which they have culled their richest thoughts? The man or woman who too lightly esteems these gifts, which in their "differences of administration are of the same Lord," might perhaps, with lantern in hand, find some weeds growing in a garden not far from home. The normal collator of spiritual facts has a wide and useful field before him, and I would not speak disparagingly of his duties. Still I am inclined to think conviction comes to the skeptic mainly through inspirational phenomena and teachers.

Some years since I resided in a town where a spiritual lecture had never been delivered. I sent for a young lady to deliver four or five lectures. I obtained a Presbyterian church for her to lecture in. The house had not, I presume, previously been crowded to its entire capacity. While the lady was speaking, the building settled upon its foundation. The first sound was like the firing of a pistol, or about as loud. The crowd surged for the door; but I being near the speaker, and the greatest distance from the door, saw no immediate chance of exit. The alarm being past, it was judged the building could settle no further, and the audience again took their seats. But lady spoke straight on, following out her arguof anything that was passing around her. Afterwards she assured me that she heard nothing.

In the evening, I invited, without distinction,

while in a trance state. All that could get into the house did so; and it being warm, we took out the windows, that the anxious crowd upon the outside might hear. The Catholics were foremost of the construction they work at or prepare; but with their church dogmas for explanation or conthey cannot, as a rule, fancy and define, nor take | firmation. One after another, as the pet ideas of any interest in the question of upper divisions; the old Mother Church came forward, she demoiand so it happens that Protestant workers of the ished them with such matchless grace, yet so ef-MORAL BUILDING are very well able to hew and feetually, that the Catholic brethren became enprepare materials for its lower parts, to define raged, and fell into vociferous argument, becoming so excited as to repeat their questions over and over again. The Protestants thought that, as moderator, I ought to restrain these Catholics; but I thought not, for it must be very trying to the feelings of the devout sectarian to hear his darling ideas so terribly slaughtered. The disso than those whom preliminary inspiration has cussion lasted for about two hours, and planted given an existence to. But as a contrast to these, seed never to be destroyed. If these neighbors were all skeptics when they came in, they did not all leave in that state of mind, for some of them declared there was not a man to be found who could have stood the angry provocations of for a basis only, all superstructures appear to those two hours and exhibited no trace of excitement-so calm, so kind, yet withering in force of argument. My wife led the medium out of the room, and when aroused from the trance, questioned her as to remembering anything that had been transpiring. She said, "Nothing in particuanother and produce, or engender, a result. On a lar," though she had a kind of impression of something unpleasant. In this medium I saw carried out my beau ideal of intellectual power. I have labored for many years to reach that which this young girl so triumphantly illustrated; that is, to meet the most excited disputant, coolly, logically and kindly, without the slightest excitement on my own part, but I am sorry to say I do not always succeed.

A few evenings since I received the following communication from a brother, who passed to spirit-life some years since;

"BROTHER—When we parted we little thought that you and I would traverse the paths of life side by side, in the years to come; yet so it is.

There is a Destiny that shapes our ends, Rough hew them as we may, and the law of spirit works out for us a destiny little dreamed of in our plannings. Like a caged bird, my spirit fluttered and pined when in the form; like the eagle, it soared aloft in ecstacy when liberated from the bonds of mortality; like the swallow that makes it also used and when liberated from the bonds of mortanty; like the swallow, that makes its circuit and returns to its home under the caves, so my spirit circled the prison-house of matter it was leaving behind, swept out into the bright realms of spirit-life to gather treasure, and then returns the bearer of and things upto all men—the tidings of spirit glad tidings unto all men—the tidings of spirit continuity of existence and of spirit communion. As much of this as has been brought to your conscious perception is the work of a present but unseen brother. So hath been tasted the bliss of blessing and being blessed by spirit intercourse. The unfledged spirit, like the unfledged bird, is fed by the gleanings of others, and he who consumes least remains the weakest, and least able to act and provide for himself. Like the oak of many winters, that sends out its roots, demanding of the soil nourishment equal to the necessities of As much of this as has been brought to your conmany winters, that sends out its roots, demanding of the soil nourishment equal to the necessities of its larger growth, so doth the spirit send up the invocation of desire, and bring down nourishing inspirations of truth, philosophy and morals, to concentrate and embody them in its own being. Thing is the sphere of earth, and mine of spirit. Thine is the sphere of earth, and mine of spirit; and yet the two blend most harmoniously together. Thus let it be till life is swallowed up in death, and death in immortality—till on the shores of the immortal life we stand revealed each to the other's gaza." each to the other's gaze,'

I received this under circumstances that leave no more room with me for doubt, touching its spiritual origin, than I should have if the Angel Gabriel had presented it to me in person. I have received communications from this brother through different mediums in widely different sections of the country, and however divergent the mental qualifications of the mediums, still the communications always bear the characteristic stamp of an aspiring, patient, but earnest investigator of the laws of Nature.

I am quite well satisfied that the reason why many investigators fail, is because they possess so little knowledge of the laws ruling in these matters. At a time when I was residing in one of the Atlantic cities, a gentleman from Canada having business to transact with me, remarked that I had got ahead of him, because I believed in the immortality of the soul, and he did not, and asked what evidence could I give him of its truth? I replied " None at all to him, or any one else; I obtained mine by patient investigation, paying as I went, and it is not transferable; each man must search for himself. If you are willing to pay out your money as freely to ascertain the truth of the soul's immortality as you have been to pay it out in this business transaction with me, you need not remain long in the dark on the subject." Then he inquired, "What would you have me do?" "Go to a first-class test medium; go in a pleasant day; go when you are in good spirits yourself; lay aside grim, pugnacious prejudices on the subject, that you may not fill the room with invisible antagonistic spears, thrusting them through and through a sensitive medium. Do n't tell your name, where you come from, or where you are going to, nor ask to hear from any particular spirit. Bear in mind that when the maiden lady went out to pray in the woods to the Lord for a husband, she did not stipulate any particular one. The solemn forest chanter of mass asked 'Who?' And she reverently replied, Anybody, good Lord.' This is the right frame of mind to go in: Simply say you wish to hear from the spirit-world, from any one who may be pleased to come." Having followed out my directions, two or three mornings after this conversation with me he came to my room, his bold. manly face, bathed in tears. I inquired the trouble, and the reply was, "I did as you told me, and I must say that, like Agrippa, I am almost persuaded. My deceased daughter took possession of the medium, and held control for an hour, and told me of every prominent circumstance in my life that had occurred to me on sea or land; that which I had forgotten was brought to mind, as well as that I had not forgotten. I loved that daughter as perfectly as ever daughter was loved, and that love was fully returned; but I had thought her lost to me forever. Last night I laid myself down to sleep, more composed in mind than at any time for the past five years." He continued his investigations until he expressed himself satisfied; but whenever he returned to the city he failed not to come in and thank me for frankly acknowledging to him my belief.

If men desire a favor here, they do not approach the subject in a fighting spirit; and if any individual wishes a favor from the spirit realms, he or she will not be likely to obtain it by any uncivil procedure. Spirits seem ever pleased with cheerfulness on our part, but never with contumacious insolence.

One of the reasons why our Orthodox clergy seldom receive satisfaction in their investigations comes from their eager search for and revolting twaddle about the devil. A Catholic priest, some months since, was telling me about a Catholic amid all the excitement, noise and confusion, the lady in the West, who was controlled by an unseen power. The priest was sent for, and a ment without the slightest apparent knowledge lengthy and learned essay upon the Scriptures was written through her hand for the priest; but he at once discovered, from its failure to correspond with Catholic doctrines, that the devil was Catholic and Protestant neighbors to come to my present, and commenced exercising the old fel-

turn over our stove, but very likely upset our tiful." physical tabernacle. Though this priest had been a resident of Philadelphia, yet he claimed never to have seen or heard a trance speaker, and did not know that there was any speaking of the kind in Philadelphia. I informed him of the hall where he could go and hear for himself. He thought it could be nothing short of the devil, and he could stop any one of those speakers by sudden turn and went into a dull looking street, making the sign of the cross before them. I offered him one hundred dollars for a successful experiment of the kind. He thought the congreter's night and rush from flower and sunshine to gation would turn him out of the hall. I assured him they would not, and that the only possible | sad winds, for you know the winds always make danger I could conceive of in the matter would be that some of the audience might laugh themselves to death at the absurdity of the thing.

From conversations which I have had with It is seldom I go to hear them preach now. The last one I heard preach said he was an ambassahis declarations were important, and if the gencooler than Irish linen will be necessary for the coolest day of the season.

It may be all right that there should be in the religious world a freshman, junior and senior see any necessity of always remaining in the freshman class. W. C. W.

Bordentown, N. J.

Children's Department.

BY MRS. LOVE M. WILLIS. Address, No. 16 West 24th street, New York City.

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

[Original.] MINNIE'S CORRESPONDENCE.

DEAR AUNTIE-I was so glad to get your let-You must know that I felt as if I could not read it in the house, and so I ran out under the tree where I could breathe just as fast as I wanted to, for in the house here I don't give real deep breaths; I can't tell why. It was a lovely morning; the sky looked just like Miss McIvor's turquois ring, and the clouds like her wedding veil that I saw the other day. They seem to think that I am only a country girl and do n't mind anythat I am only a country girl and don't mind anything, and so take me in anywhere; but is n't it lucky? for in that way I learn lots of things; for instance, I learned the other day how they made such elegant braids of hair. I thought, every body had so much hair, that it must be because of some of the wonderful Restorers I see advertised on the curb-stones and every vacant fence; but I discovered that they braid in great rolls of fuzzy stuff and cover it up with their own hair. I thought it was a great piece of good luck, and the first time I went out I thought I would buy some of the rolls, and I took a quarter of a dollar with me to rolls, and I took a quarter of a dollar with me to get them and some hair pins, and they asked me a dollar and a quarter for a set; so you see there was no luck at all, as I thought. But a nice little shop girl told me, on the sly, that brown yarn would do very well, and I think I will try it, though I do n't feel just right about it. It seems a shammy thing to do. I wish I knew whether it street one bitter cold night. Nobody ever knew is just right to pretend to have what we really

of your letter. I got on very well until you told me how lonesome you were without me, and that her and loves her. Tabby hunted the house all over for me, and that my rose-bush seemed to miss me, then I had a real cry, and I wished I had never come to New York. I cried until I cried all the tears out, and then I wiped my eyes and remembered that I could take the boat that very day and go to you. It was such a comfort to think that that I grew glad in a minute.

You are the dearest auntie in all the world to praise my letters, and to tell me how much cheer they bring to your quiet life. I have ever so many more things to tell you.

The first of all is about a little excursion Mr. Ames and I took on Saturday. He asked me if I would go to the Park or to Five Points. I said to Five Points, for Mrs. Van had driven me all over the Park. He seemed very much pleased with my choice.

Oh, how splendid Broadway was! It seemed to me all the world was out walking. I had as much as I could do to find my path through the crowds, and I was always expecting to see some one I knew. I did not think it possible that I could meet so many faces and not see one familiar

Oh, auntie, if you could have seen some of the young ladies' dresses! and the old ladies', too! How would you look in frizzly curls and roses in your hat, and delicate kid gloves? I believe you would look lovely, but, oh, some of the frights that I saw all rigged up like a walking figure such as you see in the shop windows to show off their goods on! I said to myself out loud, never thinking anybody would hear: "It do n't all make you one bit handsomer!" and Mr. Ames heard, and he

"That is so. All the laces and furbelows in the world don't make one wrinkle less, or brighten the eyes, or add charms to the mouth. All that has to come from within."

I said, "I don't know what you mean," though I knew I was stupid, but the truth was I was thinking about the trimming on a dress just before me. It made me think of Aunt Prim's flower garden, all cut up in squares and diamonds and triangles. But I was glad afterwards that I At last I could bear it no longer and I began to garden at the misery, and he didn't say a word, and we walked along to the didn't say a word, and we walked along to the didn't say a word, and we walked along to the didn't say a word, and we walked along to the didn't say a word, and we walked along to the didn't say a word, and we walked along to the didn't say a word, and we walked along to the didn't say a word, and we walked along to the didn't say a word, and we walked along to the unbending. I didn't like it because I wasn't rich. I didn't feel happy about anything, and I guess I said to myself, "Well, after all, it's more God's business than it is mine."

At last I could bear it no longer and I began to grand them Mr Ames seemed to understand seemed stupid, for Mr. Ames explained it so beautifully to me. He said:

"If you put on a lovely hat you shade your face a little and thus hide a very little of its peculiarity, but the face is just the same. If it is a cross, ugly face, it is a cross, ugly face still. But if that person feels a thrill of goodness from within, it breaks right out all over the face. It shines in the eyes, and beams on the mouth, and glows in the cheeks, and that is beauty, and the only finery worth anything is just that."

Do you know, auntie, that I thought of all Agnes's silk dresses, and wondered if it was possible that he did not care in the least for them, especially that white silk with flowers in bunches all over it, like those we used to gather in the meadow.

He went on:

"It is all right to love beautiful things, but a beautiful dress on a selfish, low or mean person residence, and propound questions to the lady, low out of the house; but before he could get him is just like a flowering bean on a dead pole; the thing,

out, he (the devil) turned over the stove and broke | bean is beautiful, but the pole is unchanged; it it. It is quite certain that we need not go far to find serves to show the bean off. So these women persons still dwelling in the outer form, who, if serve to show off the exquisite designs of the workcharged with being the very devil, might not only men who labored to express their ideas of the beau-

So, you see, perhaps he likes the dresses if Agnes is only good as she is pretty.

Well, I shall never get to the part of the story I want to tell about. We went way down Broadway, and all the time kept meeting just as great crowds, till I thought there surely must be something the matter somewhere, when we made a and in three minutes I felt as I do when I wake from a beautiful dream of summer, on a cold winrattling window panes, driving snow and the sad. me homesick when they moan, just as if there was some trouble somewhere.

It was only a little walk from Broadway, until we came to sights I do n't think I can describe. I Orthodox clergy of various sects, I am forced to never imagined such miserable-looking places as the conclusion that in reference to spiritual phe- I saw. There were women only half clothed, and nomena they possess next to no knowledge at all. little children so dirty that I could n't tell whether they had noses or mouths, really, auntie. There were so many black smoothes that I wondered if dor of God, and stood before the people in the they were really like me, and I thought of what place of Christ. If he was correct in that, then the Rev. Mr. Thorpe said last Sunday-that we were all made in the image of God; but then he eral run of his statements prove ultimately true, was preaching to those elegant women, all dressed then probably nine tenths of mankind will mi- like a flower-garden, and no wonder he thought grate to a country so tropical that something that everybody was related to God; but what would be have said if he had preached to these people—I do n't know, but I know what I should have preached: "Go, wash and be clean."

Do you know, auntie, I felt as if I was n't doing class, with various interblendings, but I do not right at all to walk down there all dressed up so right at all to walk down there all dressed up so nice and comfortable before those half-naked neople. I am so glad I went, though, for I had begun to think my brown dress and sack looked so plain—now I think they are elegant. But if I go to church again what shall I think then?

Well, right in this worst place—in the midst of all the tumble down houses and horrid shops, arms good men, thought to build a great clean.

all the tumble-down houses and horrid shops, some good men thought to build a great, clean, nice house, where all these poor people could go and be washed and have clean clothes and be taught at any time when they would. When I went into that house and smelled the sweet, fresh air and saw the clean, just washed floors, what do you think I thought of? of the time I got into the mire down in that great mud-hole, and jumped up on to a bunch of fresh, soft, sweet moss, all dotted with little white flowers. with little white flowers.

We went into the chapel, the school-room, the parlor, and they told us how they took poor little dirty children in here, and washed them and put dirty children in here, and washed them and put on clean aprons, and then took them into the school-room or the Sunday school, and taught them to sing and to read, and told them good and beautiful stories, and put pretty pictures in their hands, and made them happy first and then made them better. It was so like a fairy story that I read of once that I felt like jumping up and down and laughing because, after all, fairy stories were

But when they told us how they had to work to do all this, and to bear with the ill conduct and ill behavior of the children, and often receive no gratitude, but only harsh words, then I thought of the great angels that are so good that they care for nothing so much as blessing the sorrowful and

lars—I just wished for a million for it was all the same, I had only a dollar, unless I gave up having a new cloak. Do you think, auntie, I ought to have given up the cloak? do write and tell

s just right to pretend to have what we really have not.

Well, I was going to tell you about the reading waked her up just as if she had been asleep, and

And then there was another found in a cellar furniture only a wooden bench and a pile of straw, and the little girl was all covered with sores, because she had lived in the dark and had n't had anything to eat, and now she is just as fat as Bubby Short, and looks a good deal like

I thought what if I had been brought up in such place, and had such a mother, and then I began to wonder why I wasn't just as well as that girl, and I almost fell to crying thinking of you, and all you had done for me. Mr. Ames asked me what was the matter, and I told him. He said that none of us could tell why an all-loving Father that cared for all his children should ever

permit a little child to suffer.

"But," said he, "do you not understand better how the Heavenly Father does all the work he

how the Heavenly Father does all the work he has to do in this world?"

I said I didn't know.

"Why, he has to work through human hearts. Everybody who helps in any way one of these little ones, is doing the Father's work."

I said, "Mr. Thorpe preached that God could do anything he liked."

He said, "It is very easy to preach so, because then we don't have anything to do ourselves. We put it all off on to God, and that leaves us guite at ease. That is the way Mr. Thorpe's peo-

quite at ease. That is the way Mr. Thorpe's peo-ple like to be left. But look here, Minnie, (we were standing close by an upper window,) there are within the reach of your eye a thousand miserable, wretched creatures that God is doing all he can for, until he can get some good, kind, resolute people to do what he wants done. He wants angels on earth like those in heaven, who care more for one human soul, to see it made good and pure, than for all the finery that floats off the shoulders of all the beauties of Broadway."

I thought of my new ribbon that I bought that very day from the money you sent me, and how much pains I took to tie it nicely to fall off my shoulders, and I wished I had the half dollar it ost, to put in the hands of the superintendent

Well, auntie, I believe at last I got a little discouraged as I saw so much to be done, and I could do nothing, and I said rather crossly I wanted to go home, I was tired. Mr. Ames thought I didn't care for all the misery, and he

cry, and then Mr. Ames seemed to understand

me, I guess, for he said:
"We are not expected to do great things, Minnie; it is many little things that amount to the great ones. If we all do a little, a great deal will be done. We must not be discouraged because so much is to be accomplished in this, world, and so do nothing."
And then he began talking about the grass that

grows so slowly, and yet covers all the barren places after a time, and then he talked about the grand forests that in the spring were all bare, and little by little were covered with beautiful

suppose he was thinking about doing good I suppose he was thinking about thinking little by little, until everything got good, and so we came home; but I keep thinking and thinking how beautiful it seemed to see those little children there in that safe place, and I dreamed about those little lambs we saw out in the fold,

and that good Mr. Thompson took in and warmed and fed by his kitchen fire.

My dear auntie, I write such long letters I am half tired to death, but I love to tell you everything.

Your own MINNIE.

Meeting of Indiana State Convention of Spiritualists.

[Reported for the Banner of Light.]

The Indiana State Spiritual Association met at Eden's Hall, in the city of Indianapolis, Ind., June 11, 1869, at half-past

seven in the evening.

The President, Byron Reed, of Kokomo, called the Convention to order. A Committee on Credentials was appointed by the Chair, and the delegates from various portions of the State handed in their certificates. The committee recommended that all persons from parts of the State where no organized Scalating with all persons from parts of the State where no organized. that all persons from parts of the State where no organized Societies exist, be invited to seats in the Convention, with all the rights and privileges of regularly appointed delegates, which the Convention ratified by unanimous vote.

Gommittees on Business and Resolutions were appointed and the Business Committee directed to report to the Convention the next marging the names of unitable narrow.

tion the next morning the names of suitable persons for offi-cers of the Convention for the ensuing year. This concluding the business of the evening, the President delivered the following address to the Convention:

the business of the evening, the President delivered the following address to the Convention:

ADDRESS OF BYRON REED.

BROTHES AND RISTERS—The fact of our being in Convention assembled I deem a sufficient reason for the following thoughts—which I have transferred to paper in fleu of a better method of communicating them.

There are wrongs to be righted, errors to be corrected, and false theories, which amount to superstitions, to be torm down and replaced by more rational and demonstrable hypotheses. The moral teaching and worshiping of the past centuries have been mainly allowed to remain in tife hands of a paid clergy, calling themselves. 'Christians,' the "Light of the World,' the "Pioneers of Civilization," the "Guardians of Morals," and many such high sounding encomiums.

The trading and laboring classes have been too much engaged with their money-getting processes to think or care much concerning their spiritual welfare. They labor hard with mind or body all the week, then all exhausted they repair to the house of God, to listen to or sleep through a stupid discourse which a stupid clergy man has copied from somestapid ancestor, who perchance had exhumed it from faded, decaying theology which had been extracted from antiquated, wormeaten mythology. Such discurses are always interlarded and spiced with plenty of sectarianism. Those of the congregation who remain awake had better perchance be asleep and dreaming of the bright, flowery pathway to the Summer-Land. Their children also are sent to Sabbath Schools, and their beads crammed full of vicious and supernatural twaddle, which so effectually bars the doors of rational or scientific investigation; and its really surprising that any of our spiritualistic brethren will send their children to such stufffying schools of athelaite heathenism, and thus give ald and encouragement to a system of theology they know to be false and pernicious in its influence.

We have little union and organization: our forces are scattered, our means wasted, our mediums and appea

We have little union and organization; our forces are scattered, our means wasted, our mediums and speakers travel too much, only stopping long enough in a place to stir up the hornets' nests of the different churches, simply throwing in a fire-brand without staying long enough to extinguish any of the fiames. Hence our religion or philosophy is regarded as entirely aggressive and destructive, and not harmonious and constructive. We are not having circles enough; they are not only a lever of social union, but the fountain from which aprings our best mediums, and nearly the only one we have. Let us resolve to have more circles and keep open the communication with the spirit-world in every conceivable and reliable way.

springs our best mediums, and nearly the only one we have. Let us resolve to have more circles and keep open the communication with the spirit-world in every conceivable and reliable way.

The world is not above the plane of saking and demanding tests, and they can be given in no way so well as by holding harmonious and well divided circles. Do not stand back and wait for the Davenports, the Fosters, the Slades or the Homes, for they are no more than human. We are all made out of the same kind of material, and better mediums are yet to arise and astonish and convert the world, and put superstition and materialism to shame. Look to the aggregate of our physical phenomens; heavy bodies are carried through the air, musical instruments are played upon, intelligent communications are written out upon slates and paper, also upon the arms of mediums—speaking with audible voices—all this and much more has been repeatedly done, both in the dark and in the light, and without human contact. Thousands upon thousands of such phenomena have occurred and are still occurring, and the truth of this statement is as well authenticated as any facts in history or science. We also have healing by the laying out of hand, and speaking in tongues—the identical signs which Christ said should follow the true believers. Then to the above add Psychometry, Psychology, Mesmerism, Clairwoyance, Clairaudience, and the beautifulfulminated minds of many of our uneducated trance mediums, who often successfully contend against the Professors of Colleges and the bigoter grandees of old Theology, putting them to flight and shame. The phenomenal phase of Spiritualism is regarded by many as totally unworthy of their serious attention; at the same time they must acknowledge their indebtedness to its varied manifestations for the very base of our philosophy, and a demonstration of not only immortality but the intercommented manifestations for the very base of our philosophy, and a scientific world; then give a planty of facts and we will convince a fact

Our philosophy is bread and catholic, embracing both the physical and the spiritual universe. The phenomena of spiritualism could never have occurred without a physical or external universal philosophy, and having occurred they could never have been interpreted aright without it. We are often asked what are the glet and uses of our philosophy. We answer, the glet of it is an understanding of our relations to the external or objective world, and its uses are to drive out supersition and unfold the intellectual and spiritual understanding, that the fatherhood and motherhood of God, and the fraiernal brotherhood of man may be understood, that our lives may be squared in accordance with the divine worth manifested one moment, and a compromising and precarious love the next.

"But," anys the Christian, "where are your evidences of love or wisdom outside of Bible revelation?" We answer, You are more stupid than the Bible characters were themselves, for David says that "The heavens declare the glory of God, and the firmament showth his handlowrk." They had not dee of condining the evidences of the love and wisdom of God to a book, any more than they had of condining the sunlight or the mighty ocean. Then again, to revelation. Then if the heavens declare the glory of God, and not the Bible, letter the glory of God, and the firmament showeth his handlowrk." They had not dee of condining the evidences of the love and wisdom of God to a book, any more than they had of condining the sunlight or the mighty ocean. Then again, to revelation. Then if the heavens declare the glory of God, and not the Bible, letter the glory of God, and the firmament showeth his handlowrk." They had not deep condining the evidences of the love and wisdom of God to a book, any more than they had of condining the sunlitations of mighty worlds all awinging silently, like well-the decrease the glory of God, and the firmament showeth his handlown. Then if the heavens declare the glory of God, and the firmament showeth his handlowns, and itsen to the noise made by the grand carreering of the terrains area in you can hear in five minutes at a camp-meeting where priests are laboring to convert one poor sin-sick soul to the love of

and insten to the music of the spheres. I on near it not, unless your interior like becomes chiraudient. There is not as much noise made by the grand careering of the eternal heavens, as you can hear in five minutes at a campemeting where priests are laboring to convert one poor sin-sick soul to the love of The question naturally occurs to one's mind, if the love of God was truly preached, would it require such vehement demonstrations? Leaving the stars to swing around each other in musical accord, and casting their scintiliating glances at us so many millions of miles away, some of them at such a distance that, their light traveling at the rate of one hundred and ninety-two thousand miles in one second, would not reach this planet in thirty thousand years, let us descend to this mote, this speck in creation, anneaed any revelation of the second which the policy of the second to the second which the second to the second which the second to the second the second which the second to the second to the second the second to the second the second to the second to the second to the second the second to the seco

new gospis. Let us open our hearts, and endeavor to appreciate the golden opportunity of being ploneers in the spread of our glorious philosophy, so philanthropic and so practical are its teachings.

What a grand speciacle it is to witness the spread of a philosophy that accepts and weaves into its golden vestments every revelation of science, blessing and cherishing the goologist as he delves down deep into heaver of the great stone book of Nature and reads aright the cleaves of time great stone book of Nature and reads aright the diary which, the God of Nature keeps with unerring hand. There are no faits translations or interpetations there, nor can any leaves be torn out from that holy book of God's word. The astronomer, the philosopher and the chemist are slike blessed by the all-embracing, harmonizing interpretation and the significance which Spiritualism puts upon their newly discovered facts. Seleculate have waited long and anxiously for a true, rational and moral interpretation: In vain did materialism easy to answer their questions and give adepate interpretations to facts until those little thy raps, sourcyling inteligence in their vibraions, startied the world from its lethargy. The self-sufficient clergy oried out in a voice, "It is the devil assuming the shape of an angel of light to drag God's children

down to eternal perdition," The Materialist talked learnedly about the odylic force of electricity and animal magnetism but their explanations were all inadequate for the facts. The world at large, feeling itself called upon to account for the new phebomenon, cried out, "Humbugi" But that recreent how is fading away before the advancing columns of accumulating evidences and spiritual unfoldment as rapidly as fog fades before the approach of the royal God of Day.

And now having put the enemy to flight on many a well contested field, we have something to do besides folding our hands supinely and waiting for the sangles to do all the work. Those significant raps have battered down our prison doors, and allowed the light for immortality to enter our dark abode. Doth has been stripped of its awful terrors, and the Orthodoth and the continuous of our imagination to all parts of God's domains without fear of singeing our wing-features.

But taking away the fear of death and hell has had, with many persons, not a very salutary influence. They being relieved from the stimulus of fear, now sit down quietly, expecting the car of progress to roll them on into everlating bils. But never was a greater misapprehension entertained; for we must work out our own salvation. Bursting our prison doors down does not admit the broad blaze of day, unless we walk not into the light ourselves. There is an inexorable law in corporated into every organic structure, which is, "Dee it, or lose it." What avails it to test down the old worlhess super structure of supernaturalism without building in its place the castle of justice, liberty and fraternity? What avails it to talk about fraternal love and the beautles of Spiritualism, and or raise your hand or give a dolar for its promulzation and advancement? I know of soarcely a town or city in the vince of the continuous of the continuous continuous continuous continuous continuous cont

thrued sermon, and when they preach they speak with divine authority.

Friends, let us work for such a glorious consummation: it is the only triumply of life. All other victories are defeats. Built up in our weakness, all huguarded and unprotected, to be dashed down by the first sallent wave of adverse passion; let us not only endeavor to conquer ignorance and superstition by the superiority of our logic and philosophy, but by the purity and earn'estness and charitableness of our lives. Our cause is no ordinary one; the genius of the heroes and poets of all ages now stalks over the land, and the light of their celestial imaginations is being translated into organized efforts for the relief and enfranchisement of a long-suffering, priest ridden humanity.

when it soars alon anusports with the continuous heaven.

Before closing these remarks and retiring from the chair, allow mo to tender you my sincero thanks for the confidence you have manifested in conferring the Chairmanship upon a hitherto inexperienced individual; and if I have failed in ablity to serve you, I trust it will not be attributed to a lack of earnest zeal for the general welfare and the highest regard for the course of justice and truth.

of the gospel to solemilze marriages according to law.

A Committee was also appointed to devise a plan by which funds may be raised and applied to carry out missionary work in the State for the ensuing year.

The Secretary was directed to open a regular set of books, and keep an accurate record of the proceedings, and also to keep a list of all the names of Spiritualists throughout the State in a separate book; and all persons were requested to furnish the names of persons who favored the principles of this Association to the Secretary to be recorded.

In the evening addresses were made by Warren Smith and Professor Whipple, followed by music and notice that Mrs. Colby would deliver an address Saturday evening, after which there would be a general social time.

Third Ray — Convention assembled at half-nast plan.

there would be a general social time.

Third Day.—Convention assembled at half past nine.
The Business Committee submitted the following recommendations: That local Societies throughout the State be recommended to hold quarterly meetings of two or three days' duration, giving due notice of the same.

Likewise of Societies holding picnics during the summer, under their own control, where may be introduced a culture of practical sociability, interspersed with instrumental and vocal music, toasts, essays and addresses, gems of thought, and dancing.

dancing.

Likewise this Convention consult and agree when and where its next annual meeting will be held.

Likewise to elect delegates to the next United States Convention of Spiritualists.

The Committee on Resolutions reported the following:

Whereas, Human destiny in this life is limited by material circumstances, the control of which necessitates the intiligent exercise of human faculities; and, whereas, this exercise requires the largest individual freedom consistent with the equal freedom of all-the functions of government being the protection of this right against the encroachments of organized despoties. Therefore, despotism: therefore,
Resolved, That the elective franchise be given to all citizens
irrespective of sex or color.
Whereas, Obedience to natural law brings happiness, and
disobedience suffering; and as the existing condition of sectety declares that the popular theory of social life is yet an open

disobedience suffering: and as the existing condition of sective declares that the popular theory of social life is yet an open question; therefore.

Resolved, That while we respect existing social usages and advise conformity with them, we seek a more intimate ac quaintance with the divine law written in the social constitution of man, and favor both public and private discussion of social problems, to the end that love and unity may, rule in the place of hate and discord.

Resolved, That inasmuch as modern criticisms discover both truth and error in all ancient systems of religion, we, as Spiritualists, accept none of them as absolute criterious of truth, nor discard them as inventions of priests, but regard them as interpretations which the human mind has given to the universe during the transition phases of its development, sublect to revision by succeeding generations.

Resolved, That wille we attach great importance to the physical manifestations, as evidence of a future life, we do not limit our sims to the phenomenal phases of modern Spiritualism, but with knowledge of continued existence we also alm at the widest culture and ripest knowledge of which the age admits, to secure which we will as a body avail curselves of all lawful instrumentalities for the establishment of schools and dissemination of history, science and philosophy and all measures which have a tendency to destroy supersition and facilitate the conquest of mind over matter.

Resolved, That every human being endowed by Nature with the gift of reason, should be equal before the laws of the land.

Resolved, That twenty thousand Spiritualists of Indiana invite manly and fair criticism from the pulpit and the press in discussing the Harmonial Philosophy and our claims to spiritual intercourse with those who have gone before us to the spirit-iand.

intercourse with those who have gone before us to the spiritland.

Resolved, That journals or men who, without stint of feeling
or regard for our principles, resort to slang, abuse and misrepresentations, we hold their conduct as an exhibition of their
lack of manhood, and of their low impulses instead of reason,
and feel to pity them in our condemnation.

Resolved, That religous ideas, as doctrines and views, are
secular to all men and people, and have a legitimate place in
the organic structure of society, but that we, as spiritualists,
protest against the Church proscribing or meddling with or
dictating to the people what they shall believe or disbelieve in
a free government, and all attempts at legislation which dictates what one must believe in regard to God or man, we protost against as dangerous to the spirit of a free people and a
democratic form of government.

Moses Huil and Mrs. Colby were nominated as delegates to

democratic form of government.

Moses Hull and Mrs. Colby were nominated as delegates to the Mational Convention, and the Secretary directed to full out serifficates to that effect and send to them.

About six hundred dollars was subscribed to carry forward missionary work in the State, and the committee authorized to appoint persons, granting them local power to organize Societies in Townships and Counties throughout the State, and the missionary fund to pay the necessary expenses.

and the missionary fund to pay the necessary expenses,

Fourth Day.—In the morning lecture by Mrs. Colby, followed by Mrs. Kingsbury, of Chicago, At 2 F. M. locure by
Warren Smith, followed by remarks by J. N. Nixon, of New
Albany, Ind. In the evening, iccture by Edward Whipple.

After the lecture the thanks of the Convention were returned to the good people of Indianapolis who had procured
accommodation for the delegates before their arrival, and, for
their kind attentions during the Convention.

The thanks of the Convention were also voted to the Railroad companies who favored the delegates with free return
tickets.

The President announced that the business of the Convention had closed; that its deliberations and exercises had been
beneficial to all. We had demonstrated to the people of Indianapolis and the State that the Spiritualists of Indiana,

guardian care which the spirits had manifested for him during his recent severe illness, and of the nearness of the angel-world to this. Mr. Brown is a matter-of-fact speaker, and is unquestionably one of the best seers in the country.

Milton Clark, of Langdon, N. H., then favored the audience with one of his soul-stirring songs. Mr. Clark never fails to inspire the listeners.

Dr. S. D. Pace, of Port Huron, Mich., was then introduced by the President, and delivered a logical, pithy and eloquent lecture. Subject, "Religion—its Growth and Development." Dr. Pace is a man of talent and pleasing deportment, affa-ble, cordial, social and mirth-loving, maintaining

ble, cordial, social and mirth-loving, maintaining true dignity of character, which render him both interesting and genial.

Dr. I. W. Russell, of Winchester, N. II., then came forward and read a note written by our sister and co-worker, Miss Barbara Allen, in which she expressed regret that she could not be present; also giving a beautiful sentiment, and an offering of good wishes, &c., which was very appropriate. The Doctor then spoke for about an hour in a clear, forcible and eloquent manner. Dr. Russell carries with him a beautiful influence, and the very cut of his features stamps him as a gentleman of noble, generous feelings, with more than ordinary force of character.

A few remarks were then made by your hum-

A few remarks were then made by your humble servant, the writer.

The next speaker was Deacon Barber, of Warwick. He gave a very interesting account of the physical manifestations which had occurred in

his presence at his own house.

A medley was then sung by Milton Clark, and Dr. Pace delivered another lecture, from the text, "Love ye one another." The lecture was replete

"Love ye one another." The lecture was replete with truth and beauty.

There was a large audience in attendance, and the best of harmony prevailed. The ladies had furnished a generous supply of eatables. Flowers were woven in beautiful garlands by artistic hands, which lent a charm to the grove. All Nature smiled. I can assure you, Messrs. Editors, we all felt as though it was good for us to be there.

we all left as though it was good for us to be there.

The thanks of the meeting are due to Miss Susie and Amy Clark (daughters of the President), and others who assisted in discoursing sweet music.

Those who have the idea that Spiritualism is

not popular among the most intelligent minds should have been present at the Spiritualist picnic of Cheshire county. They would have seen their mistake,
8. Helen Matthews, Secretary.

Westmoreland, N. H., June 30, 1868.

How to Obtain Cheap Bread and a Higher Condition in Life. In the winter of 1867-68 thousands of people in

this rich and proud State of old Massachusetts were brought to the brink of starvation, Public soup-houses were established in the large places throughout the State, and a large number of working men and women had to suffer the degradation of resorting to them or starve. How long shall this thing be repeated in Massachusetts? This is the question for every philanthropist, every lover of human kind, and every Christian that dares to repeat that portion of our Lord's prayer ("Give us this day our daily bread") without making some effort toward its practical results. Idleness is a sin against God and a crime against humanity. Praying without working for what you pray for is hypocrisy. Teach the people how to live and how to get their bread without stealing or cheating it from others, is the problem to be worked out. New institutions should speedily be brought into being, to save the race of mankind from such horrible crimes as now so frequently occur in our land. A system of cooperative labor and capital is the way to create industrial, financial and Christian harmony, the groundwork of which is already laid out in Massachusetts by legislative action. It only remains for the people to take advantage of this act. Several cooperative companies have been formed in this State, but mostly for trading nurposes, and only one for farming; this one dates at North Easton, April, 1868, and has several acres of land planted to corn and vegetables, and will sow several more to winter grain this fall. The shares in this company are only one dollar, so that those of very moderate means can be accommodated. The crops are to be divided among the stockholders at harvest. This is the most simple method of getting produce at the cost of raising it. The middle man gets no rich profits out of it: therefore he himself must become a producer, or take his turn at the public soup-houses. No persons, high or low, are losers in this institution. Through it the hours of labor will be wonderfully reduced. From seven in the morning to twelve at noon should be the longest time required for manual labor, and the remainder of the day for mental and social improvement. North Easton, June, 1868. L. S.

Excellent Test Medium.

I take great pleasure in bringing, through the Banner of Light, to the notice of the public, and especially our friends, Miss Jennie Reed, of Saratoga Springs, as an excellent test medium. She is now here, and is giving very great satisfaction. She describes departed ones with the greatest accuracy, gives much of individual history, often the names of the spirits, and sometimes much of the future of those who consult her. I am authorized to make arrangements for the visiting of ized to make arrangements for the visiting of places, and where courses of lectures are desired I could speak two or more Sabbaths and the week evenings, and aid in forwarding her interests. If desired she would go West. E. SPRAGUE. Schenectady, N. Y., 1868.

Oblinaries.

Lewis Burtis, who died in Rochester, June 16th, was born in Hinadale, Columbia Co., N. Y., in 1792. Ills parents were originally Methodists, but when Lewis was quite young they united with the Roclety of Friends, and the subject of this notice, at the age of 21, also united with the Friends, and was a regular attendant upon their meetings for over 30 years.

In early 16th M. Burtis engaged in business in Lansinghurgh, N. Y., but very soon removed to Troy, where he resided 18 years. About 1871 he with others commenced a system of public improvements, the carrying out of which has done much for Troy and its immediate vicinity. He was the originator of the idea of bridging the Hudson river at Troy, and by his persistent efforts a clarter was obtained. In 1833 the plan was suggested of building a maceadamized read from Troy to Hennington in Vermont, a distance of some thirty miles. By Mr. Burtis's efforts the stock was taken, ands a President of the company he conducted the work until its complotion. He was also prominently identified with other enterplace for the advancement of the city and vicinity where he so long resided In 1839 he removed to Rochester, and for the last twenty years of his life devoted his time to the nursory business.

At a very early day Mr. Burtis enlisted in the Anti-Slavery movement. He engaged in the cause of the oppressed slave with all the energy and zeal he manifested in the Proceeding of the more than the reason of his brethren—the Friends—thought him over-zealous and persistent, and carnestly remonstrated with him in regard to his course. Feeling he must be free to act up to his convictions of right. In 1847 he withindow from the Friends, and devoted humself heart and sout to labors of reform.

In 1848, when modern Spiritualism made its advent, circum-

draw from the Friends, and devoted limaself lieart and soul to labors of reform.

In 1868, when modern Spiritualiam made its advent, circumstances led the subject of this notice early to investigate the phenomena. He thought ho saw that a great truth was about to be developed. He investigated patiently, thoroughly, and when fully convinced of the great facts of Spiritualism, developed in its earliest outbreak in Euchester and violnity, he became at oue on open, earnest and consistent advecate of its principles. Few men anywhere have devoted more time, or more freedy given of their means to the promulgation of what they deemed the truth. His house was always the home of all mediums, when they were persecuted and despised. No man perhaps was more faithful to attend all reform and progressive Conventions, and but ten days previous to his death he attended the State Spiritual Convention at Buffalo, and entered into all its work and labor with the geal and efficiency of

though called "crasy heads." could meet in Convention, transact their business in harmony, and return to their homes in peace.

On motion, it was ordered that the proceedings of this Convention he published in the Banner of Light, Boston, and the Religio-Philosophical Journal, Chicago.

Convention adjourned size die.

L. D. Wilson, Sec'y.

New Hampshire.

The picule at Chesterfield Pond, N. H., came off on the 24th of June, as per announcement in the Banner of Light. The meeting was called to order by the President, S. D. Clark, Esq.

After a song by the choir, D. M. Brown, of Drewsville, N. H., was introduced and made a brief but very telling speech. He alluded to the guardian care which the spirits had manifested

The function of seeing a progressive spiritual society he was an active member, yet in his advanced speakers than did Mr. Burtis. Two years and neather before the did more to keep up meetings of Apritualists and provide appears in an analysis of the convention of the spiritualists and provide appears in an analysis of the first in the convention of the Mr. Burtis and in Roches ter did more to keep up meetings of Apritualists and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis and progressive spiritualists and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis. Two years and provide appears in an did Mr. Burtis

labor continually; in example and the form.

The functal of Mr. Burtis was attended by Lyman C. Howe, an inspirational speaker; and the remarks made and the entire ceremonies were in accordance with the views of Spiritualists generally.

In Lynn, Mass., on Monday morning, June 22d, Jonathan

In Lynn, Mass., on Monday morning, June 22d, Jonathan Buffum, aged 74 years 8 months and 13 days.

In the removal of Mr. Buffum, not only his family and immediate friends but the city and community have sustained no common loss. For more than half a century he was closely identified with every important public interest of the town. He filled many resnonsible official positions, discharging every trust with scuppilous fidelity. With him love of Justice, of firsth and right was not a sentiment or a passion, but a minciple wrought into his very nature and being; so that his integrity and uprightness as a man and a clitzen were ever above repracel, securing to him the respect and confidence of all who knew him.

In every enterprise of social, moral or religious reform and progress, Mr. Buffum was always with the foremost. Intuitively he discerned between the false and the frue, and all sham and pretence stood revealed and rebuked in his presence Auti-Slavery, Auti-Jasanny, Temperance, Rights of Woman, the cause of Peace and of Spiritualism found in him an early, earnest and consecrated advocate. Once well assured of the importance of any truth to the promotion of human well-being, no matter how proscribed and deapsied, he counted no cost, no repreach, no persecution, no peril too great in its holastif, indeed, before any of these enterprises were inaugurated, he had already won, in a storm of oblony, reproach and imprisonment, a religious liberty, in which myriada now rejoice, and under whose broad banner the liberal and enlightened of all the Christian sects will yet be found.

In the more private relations of husband, faither, friend and neighbor, all who knew him can witness how eminently faithful to make it was a nevery requirement. He apared no expense or exertion to secure to all to whom he stood related the highest present and prospective good. His home was ever the abode of most extensive hospitality, as cordial as it was bountiful, and from which the poor and the outcast, the fugitive slave and the dischar

Bellef, wife of Joseph Brown, Esq., of West Compton, N. H., passed on to the brilliant shores of the Summer-Land on the 30th of May, in the 66th year of her age.

the 30th of May, in the 66th year of her age.

Mrs. Brown suffered long and severely by a gradual wasting of the vital force, which terminated in hydrothorax. The love which a Mrs. B. entertained for husband, children and friends caused her to cling with great tenacity to the mortal life, and the only means by which she could be reconciled to leave was the assurance that her three sons who had passed on to the higher life but a little while ago were waiting to escort her to the higher life but a little while ago were waiting to escort her to the higher cannot and devoted Solritualist, and has had a rich experience in its phenomenal department. He mouras the external loss of his good wife, but is cheered with the consclousness of her spirit presence.

The Rev. B. M. Tillotson (Universalist), of Manchester N. H., gave an appropriate discourse in the morning to a large assembly. He observed that death had not touched Mrs. Brown; that she still livel and was by the side of her husband, and was no doubt aware of all that was passing. Mr. Tillotson's remarks bore evidence of a highly progressive mind.

Services were conducted in the cemetery by Dr. T. C. Con-

nind Bervices were conducted in the cometery by Dr. T. C. Con-Services were conducted in the cometery by Dr. T. C. Constantine, of Thornton, (tate of Lowell.) who spoke of the change which had taken place in the minds of the masses of the people in relation to what we call death, which was in reality the beginning of life to the soul; that the darances in which the subject of immortality had been shrouded from time immemorial was being dissipated by the glorious light which modern spiritualism was bringing to bear upon the subject; that the time was not far distant when death so-called) would be halled by suffering humanity as a messenger of mercy, as a deliverer from mortal bondage, etc., etc.

From Richmond, Ill., Elizabeth Boutel Howling departed this life, Priday, May 22d, aged 49 years and 3 months, lacking

It days.

She has gone before us to the bright spirit home, to meet and greet her loved ones who had preceded her. She suffered intensely before she left the mortal casket, and often expressed a wish to go. She longed to see her new and beautiful home, and those loved ones gone before. She told me but a short time before she died that she was a firm belever in Spiritualism, and that she had seen her (spirit) futher and husband, Her funeral was truly solemn. It was a trunded at the Methodist Chapel in Richmond by a Universalist minister.

ISABEL WARD.

From East Boston, June 30th, passed on to the spirit home,

Lyman Leeds, aged 30 years.

After a few weeks of suffering he has gone to his rest. May his wife and the parents, brothers and sisters at be strengthened by that comforting promise, "If I go I will come again," till they are called to meet him in heaven. During his earthly life he was a kind and affectionate husband, a dearly loved son and brother, and an exemplary Christian and friend.

Somerville, Mass.

Gone home to the angels, from Westbrook, Me., May 25th, after a brief struggle with the body, Herbert Melanethon Rodney, only child of Samuel N. and Lucie E. Hutchins.

The funeral services were performed by Miss Amanda Estes, and were listened to with deep attention by all. The parents are confirsted as only those can be who, realizing the truth of immortality, know that the dear departed "still live."

LIST OF LEGIURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they cour. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.

C. PANNIR ALLIN Will speak in Stafford Springs, Conn., July 19 and 26; in Putnam during August; in Salem. Mass., during September; in New York during October; in Campridgeport, Mass., during November. Address as above, or 6 Gloncester

September; in New 1 ofk Guring October; in Cambridgeport, Mass, Garing November. Address as above, of 6 Gloucester place, Boston, Mass.

Miss. Anna E. Allen (Inte Hill), inspirational speaker, 129 South Clark street, Chicago, Ill.

J. G. Allen, Chicoper, Mass.

Miss. N. K. Andross, trance speaker, Delton, Wis.

Dit. J. T. Antos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

Many A. Ampilkett, 38 Rich street, Columbus, O.

Rev. J. O. Barrett, Sycamore, Ill.

Miss. Sarah A. Bybres will speak in Cambridgeport, Mass., during July: in Somers, Com., during September; in Staffort the fall. Address, 87 Spring street, East Cambridge, Nass., Mrs. A. P. Brown will speak at East Calsis, Vt., July 19.

Address, St. Johnsbury Centre, Vt.

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

Mass. Ashy N. Burnhad, Inspirational speaker, Weston, Ms. Miss. Emma F. Jay Bit Lieret, Toledo, O.

Mass. M. A. C. Brown, West Bandolph, Vt.

Z. J. Brown, M. D., will answer calls to lecture on Sundays, and also attend funerals. Address, Cacheville, Yolo Co., Cal.

Dr. J. Mrs. K. Balley, Adrian, Mich.

ADDIG L. Balloy, inspirational speaker, Mankato, Minn., J. H. Riokforde, Inspirational speaker, Charlestown, Mass.

A. P. Bowman, Inspirational speaker, Charlestown, Mass.

M. B. Berra Mills answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.

M. B. Berra M. Charless, Mass Rev. De. Bankard, Mass.

A. P. Bowman, Inspirational speaker, Almond, Wis. Sundays creases of the present.

M. Berra M. C. Bart, Berra M. Charless, Mass Rev. De. Bankard, A. Charless, Mass Rev. De. Bankard, Ganden P. O., Mich.

M. C. Berr, Berra M. Charless, Boy St. Almond,

Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.

M. C. Bent, inspirational speaker, Almond, Wis. Sundays engaged for the present.

Warren Chare, 544 Broadway, New York

Mes. Augusta A. Currier, box 815, Lowell, Mass.

Albert E. Carrenter will answer ealls to lecture and establish Lyceums. Is engaged for the present by the Massachusetts Rpiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light. Boston, Mass.

H. L. Clark speaks in Thompson, O., the first, in Leroy the second, and in Wiloughly the third Sunday of each month. Address, Palnaville, Lake Co., O.

Dr. J. H. Currier, Lorner of Broadway and Windsor street, Cambridgeport, Mass.

J. P. Cowlers, M. D., will answer calls to lecture. Address, Ottawa, Ill., bux 1374

P. Clark, M. D. will answer calls to lecture. Address, Ottawa, Ill., bux 1374

P. Clark, M. D. will answer calls to lecture. Address, Dr. H. H. Crandall, will answer calls to lecture. Address, Dr. H. H. Crandall, will answer calls to lecture. Address, P. O. box 778, Bridgeport, Conn.

Mas. Amelia H. Coliby, trance speaker, Lowell, Ind Thomas Cook, Berlin Heights, O., lecturer on organization. Ira H. Currie, Hartford, Conn.

Dr. T. Homas C. Constanting, lecturer. Thornton, N. H.

Miss. Eliza C. Chark, inspirational speaker, Sturgis, Mich., care J. W. Elliot, drawer 38.

Mrs. M. J. Colleyn will answer calls to lecture. Address Champlin, Henner in Co., Minn.

Miss. Ema Citalwick, inspirational speaker, Vineland, N. J., box 272.

Mrs. Laura Cuppy, San France speaker, Tabi Broadway, New York, Miss. J. Chark, trance speaker, Tabi Broadway, New York, Miss. J. Chark, trance speaker, Tabi Broadway, New York, Miss. J. Chark, trance speaker, Callond, N. J., box 273.

Mrs. Laura Cuppy, San France speaker, Will answer calls to lecture. Address, Hanginational speaker, Fredonja, N. J., box 273.

Mrs. Laura Cuppy, San France, Sepaker, Will answer calls to lecture. Address, Hanginational speaker, Fredonja, N.

MES. CORA L. V. DANIELS WIN speak in Dangor, Me., during August.

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

DE. E. C. DEEN, lecturer, Rockford, 11.

MES. ACHES M. DAVIS, 317 Main street, Cambridgeport, Ms. HENIT VAN HOEN, trance speaker, 48 and 50 Wabash avenue, Chirago, III

MES. CLARA R. DEEVERE, trance speaker, Newport, Me. A. C. Emburos, lecturer, Newton, lows.

DE. H. E. EERRT, lecturer, Nouth Coventry, Conn. A. T. Foss, Marchester, N. II.

M. J. FINNEY, Troy. N. Y.

MES. FAMMIE B. FELTON, Routh Malden, Mass.

MISS ELIZA HOWE FLILEE, Inspirational speaker, San Francisco, Cal.

cisco, Cal.
DR 11. P. Fairvield. Blue Auchor, Camden Co., N. J.
REY, J. Francis, Ugdensburg, N. Y.

J. G. Fish will speak in Battle Creek, Mich., during Rep-tember, and thence "Westward ho!" for the next six months. Address, Hammonton, N. J. Miss. M. L. Fuxnett, inspirational speaker, will receive calls-to lecture. Address, Ellery street, Washington Village, South Boston, Mad.

J. O. Fish will speak in Battle Creek, Mich., during September, and thence "Westward ho!" for the next alx months. Address, Hammonton, N.;

MRS. M. L. Furkucti, Inspirational speaker, will receive callsto lecture. Address, Electry street, Washington Village, South Interest of the Committee of t

Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Nyracuse, N. Y.

H. T. Leonard, trance speaker, New Ipswich, N. H.
Mra. Mary A. Mitchell, chairvojant inspirational speaker, will answer calls to lecture upon spiritualism, Sundays and week-day evenings, in New York State. Address soon, Apulla, Onondaga Co., N. Y.
CHARLES N. MARSH, scini-trance speaker. Address, Wonowoc, Juneau Co., Wis.
Prof. R. M. M'Cord, Centralia, Ill.
Mr. & Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.
Emma M. Martin, inspirational speaker, Birmingham, Mich.
JAMES B. Morrison, inspirational speaker, box 378, Haveiinii, Mass.
B. Morrison, inspirational speaker, Oswego, Ill.
DR. Leo Miller, Appleton, Wis.
DR. JAMES B. MORRISON, lecturer, McHenry, Ill.
Mus. H. M. W. Minard, trance speaker, Oswego, Ill.
DR. Leo Miller, Appleton, Wis.
DR. JOHN MATHEW, Washington, D. C., P. O. box 697.
DR. O. W. Mohriel, Jr., trance and impirational speaker,
will iccture and attend funerals. Address, Hoston, Mass.
Mrs. Hannah Morr, trance speaker, Joliet, Will Co., Ill.
Miss. Anna M. Middlering, Miss. Morrison, Mass.
Mrs. Hannah Morr, trance speaker, Joliet, Will Co., Ill.
Miss. Anna M. Middlering, and S. Address, box
TR, Birldgeport, Conn.
Mrs. Sarah Helen Mattings will receive calls to lecture and attend funerals. Address, care by Roundy, Quincy, Mars.
Miss. Emma L. Morr, trance speaker, Alstead, N. H., will answer calls to lecture Sundays or week-evenings.
Dil. W. H. C. Martin, 173 Windsor street, Hartford, Conn.
O. W. Marte, trunce speaker, 35 Ruiland Square, Boston.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, Ottawa, Ill., inspirational speaker,
J. Wa. Van Narker, Inspirational trance speaker, P. O. box
87, Auburn, Me. In addition to his practice, healing sick and intim people in places he may visit, will be pleased to answer calls to lecture. His themes pertain exclusively to the gospa and philosophy of Spiritualism.
Miss. Pirk lectures before Spiritualism and Scientia Associations on the following subjects: "Christ;" "T

., N. Y.
MISS NETTIE M. PRASE, trance speaker, New Albony Ind.
A. A. POND, Inspirational speaker, North West, Ohio,
MISS J. PUFFER, trance speaker, South Hanover, Mass.
A. POTTER, trance speaker, La Crossel Wis, care of E. A.

Miss J. Putpur, trance speaker, South Hanover, Mass.

J. P. POTERI, trance speaker, La Crosse? Wis., care of E. A. Wilson.

Miss. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Lidd Ann Peabsall, impirational speaker, Disco, Mich.

Dr. W. K. Rudet, Foxboro, Mass.

A. C. Robinson, Ili Fulton street, Broklyn, N. Y.

Dr. P. B. Handelpi will speak in Rochester, N. Y., during July. Address, care box 3324, Boston, Mass.

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

Mrs. Jernies R. Findd will speak in Putnam, Conn., during July. Address, 46 Randall street, Providence, R. I.

W. Rose, M. D., inspirational speaker, Springfield, O.

Muss. E. B. Rose will answer calls to lecture and attend fonerals. Address, Providence, R. I. (Indian Bridge.)

C. H. Ribes, Inspirational speaker, Boston, Mass.

J. H. Randall, Inspirational speaker, Upper Lisie, N. Y.

Rey. A. B. Handall, Appletion, Wis.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Auster E. Simmons, Woodstock, V.

Dr. H. B. Storer, 56 Pleasant street, Roston, Mass.,

Mis. H. T. Steakers may be addressed at Springfield, Mass.,

till further notice.

J. W. Reaven, Inspirational speaker, Burron, N. Y., will answer calls to lecture or attend funerals at accessible places.

Mrs. Nelle Shirt, impressional speaker, Sturgis, Mich.

Miss. L. B. Aswer, Baldwinsville, Mass.

Miss. Carrie A. Ncott, trance speaker, Fimira, N. Y., will answer calls to lecture.

Annam Shith, Esq. Inspirational speaker, Sturgis, Mich.

Miss. Mar Louis Smith, trance speaker, Elmira, N. Y., will answer calls to lecture.

Annam Shith, Esq. Inspirational speaker, Sturgis, Mich.

Miss. L. A. F. Swair, Inspirational speaker, Sturgis, Mich.

Miss. L. A. F. Swair, Inspirational speaker, Chichurg, Mass.

Miss. E. W. Bidney, trance speaker, Elchburg, Mass.

Miss. E. W. Bidney, trance speaker, Elchburg, Mass.

Miss. E. W. Bidney, trance speaker, Elchburg, Mass.

Miss. E. W. Bidney, trance speaker, Filtchburg, Mass.

Miss. E. W. Bidney, trance speaker, Filtchburg, Mass.

Miss. E. W. Bidney

MIRS, E. W. SIDNEY, trance speaker, Fitchburg, Mass. Mirs. ALMINA W. SMITH, 36 Salem street, Fortland, Me., will answer calls to lecture.

MIRS. G. M. STOWE, San José, Cal.

E. B. SWACKHAMER, 128 50, 3d street, Brooklyn, N. Y., E. D. Mirs. S. J. SWASKY, normal speaker, Nonnk, Com. JAMES THASK, lecturer on Spiritualism, Kenduskeag, Mc. Hudson Tuttle, Berlin Heights, O. Hendamin Todd, San Francisco, Cal. Birs. Arran M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O. J. H. W. Toomer, Providence, R. I. Mirs. Charlotte, F. Taber, trance speaker, New Bedford, Mass., P. O. 50x 392.

Mirs. Estier N. Talmader, trance speaker, Westville, Ind. Dr. J. Volland, Ann Arior, Mich. N. Frank White can be addressed during July, Seymour, Conn.; during August, care Banner of Light. Applications for week-ovenings promptly responded to. Address as above. E. V. Wilson is ongaged by the Misson's flate Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Babcock's Grove, Du Page Co., Ill.

of Spiritualists. Persons wishing lectures under the direction of the State Organization will address are N. O. Archer, Essg., Hannibsi, Mo.; permanent address, Babcock's Grove, Iba Page Co., Ill.

Mrs. A. Wilhelm, M. D., inspirational speaker, can be addressed during July and August, care I. Searies, box 292, Providence, R. I.; during September, Portland, Mo.; during October, Salen, Mass.; during December, Dox 5578, New York.

E. S. Wilfeld, Inspirational speaker, Cleveland, O. Miss. M. Macomer Wood. Il Dewey st., Worcester, Mass. F. L. II. Willis, M. D., 18 West 24th street, near Flith avenue Hotel, New York.

Mrs. S. E. Warren will lecture in St. Louis, Mo., Curing September. Will make engagements to lecture in the vicinity on week evenings. Address, box 232, Davenport, lova Mrs. F. L. Warenworth, 299 South Morgan street, Chicago, Ill. Higher C. Wright, care Hela Marsh, Boston, Mass. F. L. Warenworth, 299 South Morgan street, Chicago, Ill. Higher C. Wright, care Hela Marsh, Boston, Mass. Mrs. E. M. Wolcort will speak in Bridgewater, Vt. July 19 and 28 and Aug. 2; in Sandy Hill, N. Y., Aug. 9, 18, 23 and 30. Will lecture week-evenings. Address as above, or Danby, Vt.

Mrs. Mars J. Wilcoxson will receive calls to lecture on the route from Chicago to Rochester, N. Y., through the summer months. Apply immediately, care John Spettigae, 12 South Clark street, Chicago, Ill.

Mrs. Hattie E. Wilson (colored), trance speaker, 70 Tremort street, Boston, Mass.

Lois Warshrookker can be addressed at St. Louis, Mo., care of Henry Street, Toston, Mass.

Lois Warshrookker can be addressed at St. Louis, Mo., care of Henry Street, Toston, Mass.

Lois Warshrookker can be addressed at St. Louis, Mo., care of Henry Street, Toston, Mass.

Lois Warshrookker, Toston, O., box 613.

Mrs. A. Willis, Lawrence, Mass., P. O. box 473.

Mrs. Mark E. Willis, Lawrence, Mass., P. O. box 474.

New J. Willis, Lawrence, Mass., P. O., box 614.

A. C. Woodher, Island, O., Loy, Children & Progressive Lyceums. Address, Burlington, Island, N. Y., tra

dren's Lyceums. Address, Bunno, R. R., Box Laws.
J. G. Whitter, Inspirational speaker, Rock Grove City
Floyd Co., Iowa.
ELIJAH Woodworth, inspirational speaker, Lealic, Mich.
GILMAN R. WASIBUEN, Woodstock, Vt., inspirational speaker.
PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual
Philosophy, Clyde, O.
Mass. JULIETTE YEAW will speak in Hingham, Aug. 2; inWarren, R. L., Aug. 9; in Lynn during Heptember; in Cambridgeport during October. Address, Korthboro', Mass.
MR. & Mus. WA. J. YOURO will snawer calls to lecture in
the vicinity of their home, Bolse City, Idaho Territory.
Mus. Farkie T. YOURO, Bosten, Mass., care Banner of Light.

OTO and

le at be ht id ir le I

rn re

to ad ao ht re ad

be se od ey ad

no of ith ad as ike

(ch

me

ing er

ter

uld

ere iis-all

are od the

hat

ent

hat are, iful

Spiritualist Camp Meeting at Harwich.

The attention of the friends is called to the notice in another part of this paper of the Spiritualist Camp Meeting which is to be held at Harwich, on Cape Cod, commencing July 29th. It will be seen that the individuals who have this matter in charge are, with one or two exceptions, citizens of the various towns on the Cape. Having become personally acquainted with each one of these persons in my late tour among them, I know them to be men and women of sterling integrity, earnest Spiritualists, who are influenced in this movement only by the best of motives.

I mention this on account of the disposition which, I am sorry to say, too often manifests itself whenever an effort of this kind is attempted, to accuse the parties who make it of doing so for speculativo purpôses. I am sure that in this case nothing of the kind is thought of. It is the spontaneous effort of these large-hearted and liberal minded people, knowing that pecuniarily it will he a loss instead of gain. They have already been to much trouble and expense in obtaining and fitting up the grove where the meeting is to be held. They generously propose to entertain all speakers free of expense, and even others so far as their means will permit. They declare themselves determined to leave nothing undone that will in any way contribute to the success of the undertaking. In view of these facts, it seems to me that we who are included in their broad invitation, "Spiritualists and all Friends of Progress," should make a corresponding effort to respond to it, and render all the aid we can "to make the meeting worthy of the good cause."

A trip down to the Cape in the heated season, to spend three or four days, would certainly be a most pleasant recreation for the people of Boston and other neighboring cities and towns, to say nothing of the social enjoyment derived in thus coming together. The place selected is a very romantic and beautiful one, but a trifle over a mile from the shores of the Atlantic; only a short walk to a convenient eminence, and its widespread waters lie before you, flecked with its white-winged messengers, now on their errands of peace between the North and South of our country. Come, friends, let us go down to the Cape together, and while our bodies are invigorated by the respiration of old ocean's air, our spirits shall drink in and be made strong by the inspirations from the waters of life that lave the shores of the Immortal World.

A. E. CARPENTER.

A La Planchette.

Some years ago a description of a contrivance to aid the invisibles and mediums in scances for spirit communion was published in the Herald of Progress, New York. Soon after, an improvement on this was attempted, and a simple machine was constructed, which any intelligent person can readily make, and which will facilitate our intercourse with the departed ten-fold. It has been used by me for a long period, and given much satisfaction (to both parties) in the many conversations we have enjoyed by its use. I will try to give the reader a description of it.

Provide a piece of thin board of about twenty inches in length and ten inches wide; near one end draw a circle of the diameter of the board; then, at equal distances, and near this line, print or otherwise form the letters of the alphabet, which will give the appearance of a face of a clock having letters on its disk instead of figures. A small wheel of thin wood, four inches diameter, having an index or finger attached to it, is placed on the centre of this lettered disk and fastened close thereon by a screw, which allows it to revolve freely and cause the index to point to any letter. A twine or cord of one and a half yards is to be procured, to one end of which is tied a small plummet of lead; at the other end, is fastened a piece of wire, sharp pointed, and with an eye to tie the cord thereto; a screw is also attached toward the lower end of the dial board. These implements (apart from the table) compose all the apparatus needed.

This dial (as I now term it) is, when used, to be fastened by the two screws to the wall of a room, or any convenient place, (ours was screwed to the inside of a cupboard door.) When it is wanted for use, a small table is moved up to the dial; the pointed wire at one end of the string aforesaid is inserted into a hole made to receive it at one of the corners of the table near the dial; the cord. passing along under the lower screw, is carried up and over the small wheel on the dial, and which has a grooved edge to hold it, and its weighted end hangs down nearly to the floor. In short, we have now a table, placed near a partition or side of a room, on which is fastened a lettered dial, with a small wheel in the centre and flat against it. A cord passes from the corner of the table around this small wheel, which, with the weight, causes it to revolve, when the table is tipped and the index is pointed to any desired letter.

A medium at one end of the table has merely to place her fingers on the same, and a message is given without delay or noise; an assistant may note down the spiritual telegram. "INDEX." Rozbury, 1868.

Another Hull Converted.

EDITORS BANNER OF LIGHT-Permit me, in as laconic a manner as possible, to let the readers of the Banner of Light know that my oldest brother, Elder D. W. Hull, has laid aside his Advent clothes, having outgrown them, and is now an infidel to the superhuman origin and plenary inspiration of the Bible, and a full-fledged Spiritualist. In a private letter to me, he intimates that his devil went with his belief in the authenticity of the Bible, but as he has ever believed that the spiritual phenomena do occur, he has nothing left but to admit that they are what they claim to be.

Bro. Daniel has for years been an Advent min& ister of acknowledged ability, but now he is compelled to back out and take a new start. He is willing to enter the lecturing field and preach the truth as he understands it, but having neither .purse or scrip, he is compelled to await calls that will a little more than pay his expenses.

His address is D. W. Hull, Marion, Iowa. As ever, your brother, Moses Hull.

Cambridgeport.

Mrs. M. M. Wood lectured for us the last two -Sundays in June; her subjects were "Heaven' and "Hell," selected by one of the audience, and were handled by the controlling influence with a power of reasoning that was unquestionably beyoud her ability in her own normal condition, and gave satisfaction. These influences are of that particular class that may be called philosophical and scientific, and meet the demands of the thinking world. D. L. G.

The Paris Imperial Library has just procured a series of twenty-eight volumes of manuscripts called "Tripitika," written on palm leaves in the old Pall language. This acquisition supplements and makes perfect a valuable collection of Buddhese works.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, BATURDAY, JULY 18, 1868.

OFFICE 158 WASHINGTON STREET,

ROOM NO. 3. UP STAIRS. WILLIAM WHITE & CO.,

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

The All business connected with the editorial department of this paper is under the exclusive control of Lunner Colby, o whom letters and communications should be addressed. Prof. Pepper on Spiritual Manifesta-

tions. " Eureka! Eureka!" has been the periodical cry of the opponents of Spiritualism from the days of the Buffalo M. D.s, with their wonderful knee and toe joint theory, down to the last sensation which comes to us from the London Polytechnic Institute in the form of an announcement of the wonderful things Prof. Pepper has been doing for the delectation of his audiences.

Besides explaining the latest discoveries in electro-magnetism, light, and so forth, we are told that he discoursed on spiritual manifestations, pointing out the extensive impostures that have been practiced on the public in the name of mesmerism and Spiritualism. It is asserted that he illustrates his lectures with startling illusions, such as floating in the air of hats, tables, and even stout ladies; and that he does not only everything that Spiritualists have ever claimed to do, but a great deal more. "With this difference, however," says the journal before us, "that he explains how it is done by well known natural and material means, whereas Spiritualists pretend that they do it by unknown, supernatural and spiritual powers."

Certainly, since the world begun, there was never anything so many times explained, exposed and exploded as Spiritualism; but the peaky thing won't stay put. The Buffalo doctors strangled it in its cradle and left it for dead, as they supposed. But ere they had ceased chuckling over its death it stood before them a burly youth. Then came Giant Mahan and dealt it what he thought was a tremendous blow. There was no doubt at all but that this time the stripling was dead as a door nail. But, ere the dust which the great giant of the West kicked up in preparing and dealing his blow had subsided, it was found that the youth was uninjured by it; not a limb was broken, not even a bruise inflicted. Then came Rogers and Dodds, and a host of others this side the Atlantic, and Faraday and Browster the other, and finally venerable old Harvard joined in the conflict and decided that, with the prestige of her doctors of divinity and of science, it would be a very easy matter to put the finishing touch upon this interloper, now grown so vigorous and strong as to be threatening seriously to revolutionize theology and spiritualize science. So their batteries were brought to bear against Spiritualism, and their big guns discharged with a great deal of wind and noise and smoke, and when the atmosphere cleared again, it was found that not even a hair of the head of the foe had been injured, but that, erect and vigorous, he stood more invulnerable than fabled Achilles.

This last fulmination of Prof. Pepper's will undoubtedly accomplish just as much-and no more -as the efforts of his illustrious predecessors have. Any juggler can perform feats of sleight-ofhand, and illusions that are really startling to behold. But the secret of his tricks can be bought for money. But there is not money enough in the country to buy of a half-starved medium the

secret of one genuine spirit manifestation, for it occurs by means of a power that cannot be sold or delegated.

For Prof. Pepper, or any other scientific man, to claim to do all that is done by Spiritualist mematerial means that are well known, is an arroimpostures of false mediums; for the latter can plead ignorance and poverty oftentimes, in extenuation of their folly.

Take that one simple manifestation—the rappings; the combined wisdom of the schools has never yet been able to account for it on any other hypothesis than the Spiritualist's. Prof. Agassiz, at the time of the famous Harvard Investigation, asserted that in the fullness of time he would demonstrate how the raps were made, so that it would flash upon the mind with the clearness of the noonday sun. But ten years have passed away and that demonstration has not yet been given to the world. It will make its appearance about the time that wonderful report, which the savans of Harvard have been incubating upon so

many years, shall be ushered into existence. We trust that, for the honor of science in the future, Prof. Pepper's friends, in their zeal against Spiritualism, claim more for him than he claims for himself. For the day is surely coming when all the wise men who now are hostile to Spiritualism will stand before the world in the same position as that occupied now by those learned Professors of Padua who opposed the brilliant discoveries of Galileo. If Spiritualism had not at its centre a grand truth, infinite and eternal as is all truth, it never could have withstood one-half the amount of opposition, ridicule and contempt that has been heaped upon it.

Place a diamond in the fifth of the street and it is a gem still; its lustre is undimmed, its value

not one whit lessened. Just so is it with Spiritualism. Throw upon it all the ridicule and contempt possible; cover its pure garments with the defilement that vulgar minds know so well how to bestow, and still it is uninjured, unspotted thereby; it is a radiant angel still to countless human hearts—the Angel of

The Spiritual Harp.

This grand volume, when ready for delivery, will fill a void in our public meetings and lyceums, long needed. Bros. Peebles, Barrett and Bailey are hard at work getting it ready for the press. We have examined many of the original pieces, which have been set to music by Mr. Bailey, and pronounce them both beautiful and appropriate. The undertaking is a more arduous one than was anticipated, and will occupy a longer time in preparation for the press than at first expected. The book will not be ready, probably, prior to the first of September next.

The Lyceum Pienic.

Remember that the union picuic of ten Lyceums is to take place at Stanley's Grove, Beverly, on Wednesday, July 221. See official notice in another column.

Wisdom and her Children.

The saying is, that Wisdom is justified of her children; and perhaps she is. But there appears to be some mistake about it up in New Hampshire, or else it is because all signs fail in dry times. It seems that Prof. Gunning, who is a popular lecturer on scientific subjects, delivered a series of discourses under the auspices or patronage of the "Christian Association," a Society, having a local habitation and name in the enterprising town of Keene. In the course of these lectures he brought forward the ordinary scientific statements and theorems respecting the nebulosity of matter, the age of the world, the birth of man, the characteristics of plants, and much more of the same sort. Upon which, immediately after the completion of the course, the young men of the Association met in very solemn conclave and resolved-what? Why, that they would not hold themselves as a Society "responsible" for the facts and theories advanced by the lecturer! That is a very loud declaration indeed. Who ever asked them to become "responsible" for what they positively know nothing about? And furthermore, what difference would it make whether they shirked such responsibility or adopted it? It is not they, nor anybody like them, who are responsible for the truths which science discovers. Not even the explorers and discoverers themselves have any measure of responsibility. It is the facts that support the theories, and if they fail fully and conclusively to do that, then the belief falls flat to the ground. That is the simple law of logic.

Mr. Gunning hits off these intrepid young men of science without knowledge in a very terse and pointed commentary in the columns of the Keene Sentinel. He reminds them that greater minds than theirs have been compelled to accept theories which they religiously discard, but that such minds are not the "atheistical" ones which they allege his to be in their complacent resolutions. He tells them that their attempt to choke him off as a lecturer on account of their ignorant inability to agree with him, by sending out despatches to ecclesiastical papers denouncing his religious soundness, smacks very strongly of the work of the "Holy Inquisition," which it certainly does, And he winds up with the suggestion that they meet as a body before they forget it, and pass two additional resolutions: 1st, that they will not as an Association be held "responsible" for the rhombohedrons in the blood of a muskrat: and 2d, that they will not be held "responsible" for Saturn's rings or Jupiter's moons. After that, they ought to have a bowl of milk and go to bed.

In Other Worlds.

By referring to our Message Department for he current week, the readers of the Banner will observe, under the head of "Questions and Answers," explanations of two phenomenal truths which are speculated upon with more or less earnestness by almost every enterprising mind. The first relates to vegetation in the moon, and the second to the consciousness of the soul in any existence prior to that of its incarnation. A German professor asserts that he has discovered unmistakable signs of vegetation on our satellite. A number of astronomers have conceded that the moon has an atmosphere which would sustain vegetation, and the dark lines that are to be seen on its surface, long considered to be the beds of dried up streams or channels left by the torrents of lava, as belts of vegetation. He reaches that conclusion from observing that for a few months these belts, or marks, assume a green color, and afterwards lose it altogether. Should his observations be confirmed by those of others, he holds that it will prove that the moon has air, water and vegetation, and hence is capable of supporting animal life. The spirit's answer to the question is that the German professor's theory is correct, and that the moon is fast preparing for a population.

On the other subject the information given by the spirits is of profound interest to us all. It is asserted in reply by the spirits themselves, that they are conscious of an existence in other spheres prior to their existence as individuals in this. And the statement is advanced that it will not be a great many years before other spirits will come into the same view, and thus make a majority for diums, and a great deal more, by natural and a belief in what is now hardly the theme of serious speculation. The statement of facts which gant pretension that throws into the shade the are given in illustration of the subject is one of a most striking character. The Indian's destiny on earth was no more than what had been foretold to him before he came to the planet. The admission of Jesus, in his fervent prayer to the Father, is cited as of great appositeness, which it undeniably is. Jesus says distinctly, in speaking to the Father of" the glory which he had before the world was," that he had a conscious life prior to this life, and that he was perfectly cognizant of it while here among mortals. The elucidation of this profoundly interesting subject by the spirits will be found worthy of a thoughtful perusal. It is a vast question, to whose answer all are at liberty to entrust their best attempts. Both passages from this week's Message Department will provoke thought on all sides.

Boston Dental College.

This institution was incorporated at the last session of the Legislature. The Harvard College influence did all it could to defeat the bill, as an innovation, but it passed notwithstanding, and the college will be in good working order early in the fall. It will be the means of reforming the abuses which now exist among the profession. At a meeting of the Trustees of the College, the following named professors and teachers were elected, many of whom we are personally acquainted with, and know to be gentlemen of scientific attainments: Wm. II. Atkinson, M. D., Professor of Dental Jurisprudence; A. Lawrence, D. D. S., Professor of Institutes of Dentistry; W. 8. Miller, D. D. S., Adjunct do.; J. J. Wetherbee, D. D. S., Professor of Dental Science and Operative Dentistry; C. G. Davis, D. D. S., Adjunct do.; S. J. McDougal, M. D., Professor of Dental Art and Mechanism; H. F. Bishop, D. D. S., Adjunct do.; Rufus King Brown, M. D., Professor of Anatomy and Physiology; John P. Ordway, M. D., Adjunct do.; L. R. Sheldon, M. D., Professor of Pathology and Therapeutics; J. A. Foliet, M. D., Professor of Surgery; F. W. Clark, S. B., Pro fessor of Chemistry and Metallurgy; Ammi Brown, Demonstrator of Operative Dentistry; J. B. Coolidge, Demonstrator of Mechanical Dentistry; J. M. Daly, President of Board of Chemical Lecturers.

East Boston Society.

The Society of Spiritualists of East Boston held their annual meeting June 28th, and elected a new board of officers for the ensuing year, commencing the first of September. Those having business with the Society can address Benjamin Odiorne, Corresponding Secretary, 91 Lexington

We had a pleasant call from Hon. M. F. Shuey, of Elkhart, Ind., last week. He is on a brief tour through portions of New England.

Discussion in Stafford, Conn.

Moses Hull and Dr. Moran have just closed a what a correspondent writes, we decide that could before its opponents in such a light that opposition would die.

When Mr. Hull got off the cars in Stafford, ere he reached his boarding place, he was met by more than a dozen who told him he was whipped, and that Dr. Moran had been giving a course of lectures on Spiritualism, and had so thoroughly put it down already that all Orthodoxy were crowing in advance. Mr. H.'s laconic reply was: "Let not him that buckleth the armor on boast as he that taketh it off." "Spiritualism is like Banquo's ghost: it won't down."

The proposition for discussion was: "Do the spirits of departed human beings hold tangible and mental intercourse with persons now

living on the earth?" Mr. H. commenced his argument by showing from history that every nation under heaven had had evidence of spirit intercourse. To prove this, copious extracts were read from Dr. Johnson, Washington Irving, Lord Byron, Addison, Oberlin Adam Ciarke, Coleridge, John Wesley, Bishop D. W. Clarke, Bishop Simpson and others; then to show that Jews and Christians believed the same, he read from the Old and New Testaments, and Church History. He showed that the law of Moses positively forbids seeking to the dead for knowledge; then to prove that the Bible did not legislate against an ignis fatuus, he referred to the various cases of spiritual phenomena alluded to in the Bible.

It would have done one's soul good to have heard that Presbyterian minister eulogise the Bible and denounce all the Spiritualists as unbelievers, and then for twenty consecutive minutes beg of Mr. Hull not to go to the Bible or history for evidence. But the "man Moses" was impervious to all of his entreaties. He had proved ancient Spiritualism by both sacred and profane history, now the onus probandi was on the doctor to show that God had taken back the law, or admit that the dead can yet return.

Finally, Mr. H. came to modern manifestations, and gave such a flood of facts from such a variety of sources, quoting at length from numerous witbe no call for anything more in that direction.

It is not thought possible for an individual who attended that discussion to name an argument used by the doctor, for he did not in the whole discussion use one.

Mr. H.'s arguments were met by clownish buffoonery, low, vulgar, antiquated, blackguard, bar-room stories and obscene criticism, calculated to excite a "horse laugh" from the vulgar rabble. All, of every party, say that Mr. H. acquitted himself in a gentlemanly and scholarly manner. He proved not only that he understood what he was talking about, but that the cause lies near his

Dr. Moran treated Mr. H. respectfully; his vulgar and to fill his time, as well as to gratify the deprayed appetite of his friends for a monkey show rather than intellectual food.

the people of Stafford are thinking as never

A Society for the Indians.

The red man has rights, and it becomes the white man to at least respect them. We are sincerely glad to see the movements that are making to arouse attention to the abuses and frauds by which the Indian has been wronged for such a long course of years. The Indian chiefs themselves and their influential white friends not long ago held a public meeting in Cooper Institute, New York, at which Mr. Beecher made an excellent address. He said that the first time he ever wrote it was about the oppressions of the Indian people. They are to-day the most despised body of people on the face of the earth, and have nobody to plead their cause. They are, in fact, said he, lower than the African. Having lived in the believed that if ever the name of Satan might be given to any one, it should be applied to the class known as Indian traders, who defraud the Indians in nearly all their transactions with them. He said the Indian Department itself was rotten to the core. Its operations consisted in dividing the spoils obtained from the Indians.

It is to organize in effective form the public sentiment of the country on this whole subject, that the United States Indian Commission has been recently organized in New York. As yet it has adopted no specific policy or course of action, but its nurnose is to begin at once and do something for the Indians. First it will collect the facts connected with the various "atrocities" which are regularly charged upon the Indians and as regularly proved upon the vagabond rascals of white men. Next, it will undertake to enlighten the public with the results of its own investigations, and afterwards work such influential machinery as shall insure a ready hearing for its statements and protests on the Indian's behalf in Congress. Its work is wholly philanthropic and humanitarian in its scope, and is a most timely interference with the course which politicians have been taking. A recent letter from Col. Tappan, one of the Indian Commission, assures us that Gen. Sherman is now in full accord with his own and the Commission's views relative to the management of the Indians, and that henceforward the red men will find no better or stancher friend among the pale faces than the Lieutenant-General.

Restellism-Fotleide.

This fearful crime against nature and humanity attracts the attention here and there which it deserves, and the Revolution has taken it up in its own original and vigorous way. What comments we made some months since in these columns on the report of a body of medical men in a certain county in Maine, provoked still further remark, and a great deal of profound astonishment, among the papers that are really alive to the welfare of the social state. But the press need not think that a single impulsive assault on such a crime is going to eradicate it. If the pulpit still has influence socially, it will prove craven and treacherous to all Christian and civilized instincts, unless it preaches down this practice with all its energy. It is more than a vice, it is a crime, and an unpardonable one at that. Mothers, too, should teach their daughters how helnous it is in the sight of God and Nature. It is so wholly evil, so radically indefensible, so thoroughly inhuman and devilish, that we can conceive of the continuance of no form of society for any length of time that tolerates such a foul spot of corruption within its being.

Cephas B. Lynn can be addressed at 9 Kingston street, Charlestown, Mass.

A Catholic Miracle.

The Revue Spiritualists for April contains an acfive evenings' debate in Stafford, Conn., and from count of what would be called a "Catholic Miracle," which seems well authenticated, from the one such debate be held in every village on the Memoirs of Count Beugnot, who was sent in the continent, the cause of Spiritualism would be set | commencement of the nineteenth century on important business into the Grand Duchy of Berg. His co-administrator in the same dukedom was the transcendental philosopher, M. Boederer, who had during the Reign of Terror assisted in publishing the Journal de Paris, denouncing religion and its priests. He was also knowing to this strange phenomenon. The Count writes thus:

"The Minister of the Interior communicated to me one day a letter he had received from the Prefect of Munster, which contained this detail of a miracle: There lived at Dalmar a young girl who had been brought up at a convent of the Carmel-ites, who had returned to her family after having passed through her novitiate, because her health passed through her noviliate, because her health would not permit her taking the vows. She had been educated in the most exalted mysticism. She had hardly taken any nourishment, deprived herself of sleep, and passed the time that the rules left her free at the foot of the cross, where she continually and with great fervor asked of God to grant her the same favor that had been ac-corded Saint Francis of Assise; and apparently she had been found worthy of having the petition granted. On her return to her father's house, she had not strength to stand, and lay stretched upon the bed, where she presented this most extraordinary spectacle: Around her brow was a circle which distinctly represented a crown of thorns; on her hands and feet were the impress of wounds on her hands and test were the impress of wounds occasioned by the forcing in of nails, and her left side showed the piercing of a lance! Blood escaped from these wounds, especially from the brow. The condition of the poor girl was frightful. She made feeble sounds that resembled gronns. A small quantity of broth was given her at intervals. The only token of life she exhibited was an effort to make the sign of the cross, when her hands would immediately fall back. Her eyes were mostly closed, and when opened looked extinct of life.

The Prefect of Munster had been informed of this by the Vicar of Dalmar. I wrote to him that he must investigate further, and he would find trickery or Westphalian credulity. It was replied that he should also believe so, had not the Curé or Vicar been an old friend and fellow-student of his, who disbelieved in all modern miracles.

A report was then demanded of two physicians

upon the physical condition of the girl. The first confirmed the details that had been communicated by the Prefect and Curé. The second had made especial inquiries into the family, and upon the disposition and manners of the child since infancy. They both terminated their reports by nesses who had entered the arena of investigation this observation: that this phenomenon was but on purpose to put Spiritualism down, but had themselves been "downed" by it, that there could no step had been discovered as to its cause. They advised the transporting of the girl to a hospital at Munster, partly to stop the agitation that her presence occasioned in the village. On receiving the report, both the Minister of the Interior and myself felt our curiosity so increase that we went ourselves to Dalmar. We were accompanied by the Bishop of Munster, a man of rare piety, and a mind eminently proper to insure the prudent measures we wished to take. My own account of measures we wished to take. My own account or what I witnessed is this: I saw extended upon a bed a poor dying girl, and earnestly observed the brands or wounds that had been announced to us. The blood flowed constantly, though in small quantities, from the wounds on the hands and feet and around the brow. The band by its form and the little points figured a crown of thorns, and the assistants and physicians deposed to a singular wound in the side. The unfortunate creature could neither speak nor move. The pheanecdotes were at the expense of Spiritualism, nomenon or miracle seemed to be exhausting her poor humanity. The civil magistrates expressed themselves ignorant of the cause. The Bishop of Drost and the other ecclesiastics expressed no opinion, yet the Bishop was of those who easily The results of the discussion cannot now be told; explain such experiences 'as the especial interthe people of Stafford are thinking as never before.

opinion, yet the Bisnop was of those who examy explain such experiences 'as the especial intervention of Delty,' but he was prudently quiet, calmed the minds of the people, and caused the girl to be transported to a hospital, where she died of exhaustion three months afterwards."

The phenomenon interested the Count, and he wished to have the attested documents of the case placed before the Institute for their investigation, but was unable to call their attention to them.

There is also in this number an interesting account of a haunted ship, translated from the London Spiritual Magazine.

The Belvidere Seminary.

The exercises of the Young Ladies' Seminary, at the close of the summer term, took place at Belvidere, N. J., the last week in June. This school, under the proprietorship and personal superintendence of Miss Belle Bush and sisters, has West for a number of years himself, he had en- | a wide and most favorable reputation, and this joyed opportunities of learning much of the un- event created quite an interest. It has aimed at fortunate people in whose behalf he spoke. He an elevated standard in the education and development of the moral, intellectual and physical character of the pupils, seeking to lay a firm foundation for a life of worthiest use, and secure symmetry, entirety and a positive individuality to each. Public opinion, sustained by the critical judgment of eminent teachers, has accorded to it a position in agreement with this claim, and this opinion is fully corroborated by its own results, which have heartily enlisted the praise of its patrons, and won the enthusiastic admiration, attachment and love of all who have observed its influence and have been permitted to share its benefits. It must command, as it properly should, the profound appreciation of the wider public, and especially does it commend itself to the consideration of all classes in the community where it is located, as an essential element and exceedingly valuable auxiliary to its moral, liberal, social and civil appliances and institutions. It should be generously sustained with patronage, and cherished with commendable pride, not only by citizens of Belvidere, but by all who have the true interest of their children at heart.

We have not room for a detailed account of the exercises. It is well, however, to remark that the scholars acquitted themselves with great credit both to teachers and pupils. At the close of the exercises, the accomplished scholar and teacher, Theodore D. Weld, of this city, addressed the audience on the theme of "Shakspeare in the school-room." His address was replete with the clearest insight, discriminating analysis and purest criticism, illustrated and enforced in his peculiarly terse, crisp and masterly style.

The lesson of his address was the imperative necessity and importance of cultivating and developing the dramatic elements of the human mind, as an essential basis and necessary help in the prosecution and the study of any and all the branches of human attainment, and their practical, efficient application; urging the use of Shakspeare, not as a reading book, but as a text book, as the most perfect and pure standard and assistant in the study and appreciation of art, science and literature. It was elucidated with appropriate illustrations and example, forcible logic, fresh,

fervid, rich and most impressive elecution. Mr. Weld conferred the Diplomas upon the graduating class, accompanied with remarks breathing the sweetest, wisest counsel, and the most touching interest, full of encouraging sympathy, and enforced with a deep sentiment and pathos that won the admiration of all who heard

The fall term of this excellent school will commence in September.

The effect of cheap travel was well demonstrated on Friday night, 3d inst., when the steamer Bristol brought over 2,800 passengers from New York. A floating village!

the

the

im-

who ub-

ion this

d to Pre-who nel-int and smid smid she lot lon sho left-the the the ted er-ted

of hat indied or of next ni-ad oce by tall next to a tell of nit to a tell of only its tell

ti-

at

e-al

m re li-ti-

to

ld, io,

;e, ly be

10 10 it

10 :r,

New Publications. THREE VOICES. By Warren S. Barlow. Boston: Wm. White

This is one of the most trenchant yet sensible satires on the notions, superstitions, dogmas, and inconsistent practices of ecclesiasticism extant. Being the latest in its peculiar field, ecclesiasticism extant. Being the latest in its peculiar field, it has the advantage of all other analyses of the system of bigotry which so tortures and ties in hard knots the free faculties of man, and pays on with power and a remorseless weight of blow upon the accepted dogmas and fractional truths that are forced upon human credulity. In this trilogy of verse there is philosophy, argument, narrative, satire, wit, humor, and scorching tests of the truth as professed and as proven The author divides his poem into three parts, and entities them respectively—The Voice of Nature, the Voice of Superstition, and the Voice of a Pebble. We had marked extracts from each on purpose to furnish them to our readers, but find that we are forbidden by our limits. We can only say of the "Three Voices" that it is a unique, original, and really living Poem, which will arrest general attention by its own lare characteristics, and make an impression on the popular mind power. Among these are spirit paintings and characteristics, and make an impression on the popular mind and heart not easily removed. It is bound in elegant style, making an attractive book of one hundred and eighty-four

Pages.

FROM THE OAR TO THE OLIVE. A Piain Record of a Pleasant Journey. By Mrs. Julia Ward Howe. Boston: Lee & Shepard.

Mrs. Howe has the talent for seeing, and the skill for communicating; and in this very handsome volume she has made an attractive and racy record of what passed before her eyes an attractive and tacy record of what passed before her eyes and through the alembic of her reflections, on her journey from New England to Greece. All this part of the world, if not all the rest of it, knows that her husband, Dr. Samuel G. Howe, interested himself above other men in the affairs of the oppressed Cretaus, and succeeded by the most laborious per-severance in raising some twenty thousand dollars for them through the aid of a Fair held in this city, besides clothing, provisions, and material comforts of every sort. With this cargo of relief he set sail for his wretched beneficiaries, among whom he proceeded to distribute in due proportion the bounty of our people. His gifted wife accompanied him on his errand of mercy, and this is the result of her visit. She has presented the peculiar features of the Greeks to us in a strikingly fresh with the prose of modern life, with abject poverty and general wretchedness superadded, that her narrative is really as reliable, if not exhaustive, as it is fascinating. She has made a most attractive book on a theme of which the cultured world will never tire. Her own literary training and accomplishments admirably qualified her for the task she has performed so worthly. And her enterprising publishers have seconded her efforts most handsomely.

HENRY POWERS (Banker), How he achieved a Fortune and Married, is the title of a very pleasant novel from the pen of medium and a gentleman who can be relied upon that favorite author, Richard B. Kimball, who wrote "St. Leger," "Undercurrents," "Romance of Student Life," and to perform all he agrees to in his advertisement other rather fascinating books. In this tale he tells how a country bred youth sought the city, and why; his course in affairs; the incident that led him to find a wife; and other matters which go with such tales and heighten their interest. It is a taking story, and will find a great many readers. Mr. Kimball holds a fascinating pen, and keeps his friends fast. Published by Carleton, and for sale by Williams.

Carleton, of New York, publishes, and A. Williams & Co., of this city, have for sale the last collection of the humors of this city, have for sale the last collection of the humors of this city, have for sale the last collection of the humors of this city, have for sale in this city. Who a few Josh Billings, entitled "Josh Billings on Ice, and Other Things." The "other things" are altogether too numerous to mention even in an auctioneer's list. Josh is an author to be read, not criticised. As he makes his own fame as he goes along, so nobody has any right to meddle with it. The inimitable drolleries of this philosopher and wag are not to be re-sisted by any man who has a hears, an eye, or a diaphragm. The book is cutely set forth with illustrations, as laughable as

Another edition of Andrew Jackson Davis's "DIVINE REV-ELATIONS" has just been published by Bela Marsh, which is fresh testimony to the steady popularity of this great work, and the permanency of its reputation. This book is read in all parts of the civilized world. It is the companion of the scholar and the solace of the man who might, but for its illumination, deem life a series of unending disappointments. We need not apply to it at this late day any phrases of commendation. The volume commends itself evermore. Its inspired utterances breathe the spirit of the true religion for the human soul.

THE CRUISE OF THE DASHAWAY, or, Katy Putnam's Voyage, is the name of an exciting nautical story for the young folks, by May Mannering, whose "Climbing the Rope" and other volumes of the same character have been welcomed with so much youthful enthusiasm, and still hold their place in juvenile favor. To get at the points of the story, the reader will much prefer to read the book than to have us dole it out in nomeopathic doses. It is a dashing tale, and a good one. Lee & Shepard are the publishers.

MERRY'S MUSEUM for July continues its attractive variety of contributions to the pleasure and improvement of the young folks, and is a truly elegant juvenile monthly. H. B. Fuller, the publisher, is taking great pains with it, and will win over a very large share of the boys and girls to his side in his con scientious efforts to please them.

DOTTY DIMPLE AT HOME is another of Sophie May's pretty children's books, its predecessor bearing the name of "Dotty Dimple at her Grandmother's." Nast furnishes the illustrations for these pleasant juvenile pages, and Lee & Shepard are the publishers, as they are of the rest of the popular " Dotty

THE RADICAL for July offers a marked variety of articles, light and labored, to its regular readers, on an equal variety of topics. Wasson and Weiss are contributors of a paper

Urside Down, or, Will and Work, forms still another of the attractive "Rosa Abbott Series" of popular juveniles, which Thomas Nast illustrates with his skillful pencil and Lee & Shepard publish. It will go like het cakes on a winter morning.

From the Age office, Hopedale, we get THE LITTLE ANGEL, a temperance story, from the pen of Mrs. Greene, who wrote the popular "Pine Cottage Series."

California.

Miss Eliza Howe Fuller, who recently left this and the military power of the nation. He decity for San Francisco, arrived there in safety, clared that in 1867, France would have been and on Sunday, June 14th, lectured before the "Association of Spiritualists," in Central Hall, where she is engaged to speak for the present. The Banner of Progress speaks of her as follows:

"Miss Fuller has a round, full, deep voice, not unmusical, and a thoroughly earnest manner, not without grace and pleasing elecution. Her subject-matter, on the two occasions referred to, was more theoretical and devotional than practical and philosophical. She has not, however, shown herselfincapable, as yet, of giving us an abundant supply of mental food of the latter sort, and we hope she will prove to her hearers that her powers as an impressional speaker extend to the illustration of Spiritualism in such a way that the most skeptical minds will be satisfied. Her pleasmost skeptical minds will be satisfied. Her pleasing manners have already secured her hosts of personal friends; and, with so much prestige in her favor, she must be encouraged to allow the highest spiritual influences to control her mind when speaking to the people, with the best results for herself and her hearers. The lectures already given were mostly upon the changes in religious opinion, and the development of scientific facts having an influence in producing those changes. during the past twenty years. Her changes, during the past twenty years. Her references to facts in the listory of Christianity were very pertinent, and invested the subject with great interest. There was some diffidence manifested on the part of the lecturer, which will give way on further acquaintance with her au-dience, and as she becomes more passive to the spirit influences which control her utterances So far, she has made a good impression, and will be listened to with pleasure on each succeeding Sunday morning and evening, so long as there shall be a desire to hear her discourse."

We learn from the same source, that Mrs. for the society of Spiritualists. Laura Cuppy delivered a lecture on Spiritualism and its phenomena, the same evening, at Maguire's Opera House. The house was well filled, and the audience very attentive and much interested. Spiritualism does not appear to have died out in San Francisco.

A New Paper.

We are informed by Dr. A. B. Child that a weekly paper, entitled "ALL is WELL," and advocating the doctrine whatever is, is right, will be issued in about four weeks, from Elmira, N. Y. The price will be one dollar and fifty cents a year, or seventy five cents for six months.

"History of the Supernatural."

We have received a new supply of William Howitt's exceedingly interesting and popular An editor says that a friend of his carries his sense of bonor so far as to spend all his time in perfect idleness, because he does not like even to take advantage of time. "History of the Supernatural," and shall at once fill the orders which have been waiting, and also promptly supply all new demands,

The spirit-world, anxious to demonstrate immortality and the Mentity of individualized existences, makes use of all the methods in its

Another Spirit-Artist.

Recently, Mr. H. Ward Williams, a young man

from Galesburg, Ill., who has just commenced

taking spirit pictures, called upon us, exhibiting

photographic copies of his work. He has had no

lessons from mortals. His control is entirely me-

chanical, and rapidly improving in the line of

developing him for the work that lies before him.

Mrs. Jeannie Waterman Danforth.

A good clairvoyant medium is a blessing to hu-

manity. We know Mrs. Danforth to be such.

While practicing in this city she established a good reputation. She is now located at 313 East

33d street, New York. One of her controlling

spirit-guides, (Dr. William Clark, well known in

this city as a most excellent physician,) has pre-

scribed through her several good remedies for those

afflicted, the particulars of which will be found in

New Songs.

rus; poetry by H. Clay Preuss, music by Alonzo

Bond. This beautiful gem, (published originally

in our paper, a few months ago,) has been clothed

with a garment it richly deserves, by Prof. Bond.

Bernard Covert has set to music C. C. Leland's

song, "The Farmer he must feed them all." It is

a very clever song. Mr. Covert is the author of

Holmes's Alphabetic Planchette.

This new instrument, advertised in our columns.

is attracting considerable attention. It is no hum-

bug. We are acquainted with Mr. Daniel Holmes.

the inventor, and know him to be an excellent

ALL SORTS OF PARAGRAPHS.

The spirit message of Mr. Gillett, on our

sixth page, is characteristic of him, and no doubt

prominent cigar dealer in this city, who a few

days ago informed us that the points treated upon

We are getting in a lot of nice new nonpa-

reil type, expressly for the accommodation of our

friends who desire full reports of public meetings,

By reference to Dr. Gardner's card in

another column, it will be seen that his picnic ex-

cursion to Island Grove, Abington, has been post-

poned to the 28th inst., so as not to interfere with

the Children's Lyceum Picnic which comes off on

the 22d, at Beverly. This concession will be ad-

vantageous, for by that time the city-bound thousands will be eager for a day's recreation in the

By a notice in another column it will be

seen that Mrs. Laura Hatch has changed the

L. A. Groenlund publishes a card in the Mil-

wankee News denying the truth of a statement

made in that paper that "every other woman in

Norway, Denmark and Sweden, is unchaste." He

says it is a "monstrous assertion, which no one

that has moved beyond the very dregs of society

in those countries can have the slightest excuse

Can't go on that excursion. Would like to

Will the sister of Geo. A. Redman, when her

The eight hour law, recently passed by Congress,

went into practical operation in the Brooklyn

Navy Yard, on Monday. The wages remain the

Horatio Seymour, of New York, was nominated

In the French Corps Legislatif, July 7, Mar-

shal Neil made an eloquent defence of the army

unable to cope with her neighbors, but now her

power was such that none of them could compete

Why is i the happiest of the vowels?" The an-

swer is: "Because i is in the midst of bliss; e is

Rev. David A. Wasson has been appointed to

Lieutenant Stanton is reported to have cantured

a party of sixty-one Indians in Idaho. It does

not appear why they were captured, as they have

been peaceable and were not engaged in hostili-

Our city is to have a skating rink on rather an

extensive scale. The company have a capital of

one hundred thousand dollars, and have begun to

build a brick building in an ornamental style to

accommodate fifteen hundred skaters and seat five

thousand spectators. They mean to finish it by

September 1, floor it, and make it of use in the

political campaign for mass meetings. The spot

selected is on Tremont street, just above Lenox

The Grove Meeting at Sumner, Me., came too

Rev. Dr. Barnard, now permanently located at

Prayer is explained by one of the invisibles on

Brussels is about to make trial of the American

Portland boasts that it has the best hotel in New

000. It is a six-story edifice of Nova Scotia sand-

street railway system, with good prospects of suc-

Lansing, Mich., is engaged to speak every Sunday

late for insertion this week. It will appear in our

in hell, and all the others are in purgatory."

an office in the Boston Custom House.

ties at the time of their arrest.

street and Chickering's factory.

Springs during the season.

July 19th to August 9th,

our sixth page.

last week, by the Democratic National Conven-

convenience permits, have the kindness to call

much. Editors are obliged to toil when those of

time for holding her musical circles.

for making."

other professions recreate.

same as for ten hours.

with her.

tion, as candidate for President.

Conventions, etc., etc., in the Banner of Light.

in it have been literally fulfilled.

"Isle of the Blest," solo or quartette and cho-

He has our best wishes for success.

pencilings.

another column.

several popular songs.

in regard to the planchette.

BANNER OL LIGHT BRANCH OFFICE, 544 SHOADWAY.

WARREN CHARE......LOCAL EDITORAND AGENT. FOR MEW TORK ADVERTISINGERTS SEE SEVINTH PAGE.

Very Large Assortment of Spirituilist Books. Complete works of A. J. Davis, comprising wenty-two volomes, nineteen cloth, three only paper: Natur's Divine Revelations, 39th edition, just out. 5 vols., Great larmonia, each complete—Physician, Teacher, Seer, Reforme and Thinker, Magie Blaff, an Autolography of the autie. Penetralia, Harbinger of Health, Answers 'to Ever-Recuring Questions, Moroling Lectures (20 discourses), Illistory and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Apeclal Providences, Harmonial Man, Free Thoughts loncerning Rollgion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lycen Janual, Arabula, or Divino Guest, and Stellar Ker to the Summer-Land—last two Just issued, and most highly intresting and instructive. Whole set (twenty-two volume) \$20; a most valuable present for a library, public or privae.
Four books by Warren Chase—Life Line: 'ugitive Wife; American Crisis, and Gist of Spiritualism. Sat by mail for \$200.
Complete works of Thomas Paine, in threevolumes, price Very Large Assortment of Spirituilist Hooks.

42 00.

Complete works of Thomas Paine, in three volumes, price
\$6: pestage 90 cts.

Persons sending us \$10 in one order can order the full
amount, and we will pay the postage where t does not ex
ceed book rates. Nend post-office orders when convenient.
They are always safe, as are registered letter under the new
law.

They are always safe, as are registered letters ander the new we can now supply a few complete volume of twelve numbers of the new London monthly, Human Murc, edited by J. Burns, London: price \$3.00, postage 20 cetts. "Ideal Attained" is being republished in this magazin as a story but is not concluded yet. Human Nature is a micent and well conducted monthly, and devoted to zolstic and other sciences as well as Spiritualism.

Send us five dollars, and we will send it mail Arabula. Stellar Key, Memoranda, and the large and cegant lithograph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount youmnet send soon.

"Young England" is sold, but we have sucher rare and remarkable English book, CALBRIENICA, on Pestalozzian principles, by Herry de Lasper, showing very position of the human body, in two thousand figures(only one copy, price \$5.00). Teachers of gymnastics, if not in possession of a copy of tila book, would find it of greatvalue; but as a library book it is not valuable for reading, as is lei large pages are mostly taken up with the engravings.

A Brief Temperance Licture.

When the great German Picnic and targetshooting, announced as the ten days' celebration of the Schutzenfest, had caused the death of four persons, one a child shot in its nother's arms while walking the street, the Chief of Police final-

ly put a stop to the dangerous sport How many persons were killed the year in celedollars and usually several lives. When all these causes of sudden death are summed up, and those caused by liquor sorted out and added to the enormous list of murders, suicides, freezing, drowning, burning, &c., caused by intoxicating all that are produced by all other causes comsober persons do not unite in one grand effort, backed by all religions, and permanently secure the cause of temperance.

Picuic.

grounds, on Tuesday, June 30th, and enjoyed one of his make, were good and great; and what man added to the ground made up for dancers and speakers and eaters all that was required. A large number were present, and all seemed to enjoy the occasion. Speaking, singing, and Oliver Johnson's Quaker and Hard-Shell sermons made variety and mirth for old and young. We all came away with a desire to go again and have another, and trust Brother and Sister Farnsworth, wile are the most successful and popular leaders in these movements, will find it agreeable to look up several other as good times for the children and adults.

A Crowd.

One hundred thousand visitors were said to be in New York city and suburbs on the 4th and 5th tity of tobacco in quids and solution on the side- | morning of the excursion. walks, and the extra number of "damns" he would hear in the conversation. It was mostly politics, not religion, that brought them, and a more independent set of men, or one more capable of defending itself, has seldom if ever assembled in a great city. We have heard of several cases where pickpockets found more than their those they thought green enough to have pockets to defend themselves and punish their enemies.

Mrs. S. A. Byrnes.

This able and eloquent speaker has won for herself many compliments during her stay in New York, and would be furnished with all the recommendations the society could give her as an able and instructive lecturer. Few speakers have had as many words spoken in their praise by visitors in our office as Mrs. Byrnes, and our own endorsement goes heartly with them in recommending her to other societies. She is strong and full of the Gospel; keep her pouring it on the heads of audiences.

Our friends in Brooklyn are building up two societies, each stronger than when there was but one, and yet there is room for more. We bid every movement "God-speed." It shall have our hand and help, for our heart is in the cause. All around us the cause is looming up and brightening for a glorious future, and Sarah A. Byrnes is one of the builders.

Recklessness.

The frightful accidents on railroads and steamroads do not seem to decrease with all the efforts of the press and the people to show that most of them are by carelessness, and many the direct effects of intoxication. Somehow there seems to be a recklessness of human life increasing in our country, and threatening to set aside the better principles of civil and religious government.

We think the better course to be to stop the cause of intemperance at the still.

Books.

We have renewed our hold on two valuable books of our literature, which have been out of pfint, and can now send them by mail at 80 cents England, in the new Falmouth, which cost \$400,each, both in paper covers. One is "The Pilgrimage of Thomas Paine in the Spirit-World." stone, with 180 guest rooms, and the furniture cost and the other, "Life in the Spheres," by Hudson Tuttle. They are both such works as have too A. S. Hayward will heal the sick at Saratoga much merit to be allowed to go out of print; and we are glad Mr. Partridge has reprinted them. The price at the office is 75 cents. They should The time for holding the annual grove meeting in West Winfield, N. Y., has been changed from be in every Spiritualist's library, where skeptics and doubters can reach them.

vice for many years to come. Drop in and see fail to find it.

our large assortment of books; you will easily Hew work Department. our large assortment of books; you will easily find our new sign, over our windows at 544 Broadway, "BANNER OF LIGHT BOOKSTORE.".

> A writer on capital punishment thinks imprisonment for life is too cruel, since the records show that not more than twelve out of every one hundred survive it. This reminds us of the man who declared that red cedar posts would last one hundred years, for his father tried it out and out.

We have just received a large supply of Pope's " Essay on Man," in a cheap, substantial binding, and will send copies by mail on receipt of fifteen cents. Everybody should have it.

The Genesco Association.

In accordance with a request made at the last meeting of the Genesce Association of Spiritualists, holden at Buffalo, N. Y., on the 5th day of June, 1868, at which time the Association was merged into the New York State Association of Spiritualists, then in session at Buffalo, I herewith submit the following report, as Treasurer of the Genesee Association of Spiritualists:

Balance due Treasurer...... 11,23

Believing that much good has been the result of our feeble efforts as an Association organized for the purpose of opening the windows of light unto the darkened and creed-bound souls of earth, and that seeds have been sown in soil that will be productive, we patiently wait the coming harvest. A. C. ENGLISH, Treasurer.

Batavia, N. Y., June 30, 1868.

Complimentary Extract.

Every man who labors for the rights, the elevation, and more particularly for the emancipation f the opposite sex from the cruel bondage which ignorance, law and custom so often imposes, is brating the Fourth of July we do not know; but our Nation makes an annual sacrifice to this day of excitement, passion and unrest, of millions of dollars and usually several lives. When all these labors, the future will.

Intolate, inw and that the determine entitled to the name of philanthropist in the full sense of the word. And no one is more deserving of that name than the author of "The Fugitive."

And if the present age does not appreciate his labors, the future will.

A. L.

Postponement of Piculc.

EDITORS OF THE BANNER OF LIGHT-At the picnic held in Abington Grove, on the 18th ult., drink, we believe this will swell the number over announcement was made that the next Grand Pienic would be held at the same grove on bined. It seems to us strange that all candid and Wednesday, July 22d. In your next issue you gave the same notice, and have repeated it in every issue of your paper since. After your last number went to press, I learned, with great surprise, that the managers of the Children's Lyceum Union Picnic had, with a full knowledge of the Without much noise, stir or notice, the Chil- above arrangements, appointed their annual picdren's Progressive Lyceum of New York, and | nic for the same day, July 22d, at a grove in Bevmany of its friends, including its founders, Mr. erly. Not wishing, even in appearance, to be in and Mrs. Davis, repaired to Elm Grove Picnic opposition to the Lyceum movement, I have succeeded, after much trouble and loss of time, in of those soul and body recuperating treats, so securing Island Grove and special trains for pleasant for those who live on the rocks and in | Tuesday, July 28th, and on that day all who wish the noise and bustle of city life. The day was to enjoy a good time, in an orderly manner, are the best that God could make, and the trees, too, invited to attend. Further notice next week. 'All persons interested will take due notice and govern themselves accordingly."

Train yours. H. F. GARDNER.

Pavilion, 57 Tremont street, July 8, 1868.

A Pienic.

The first grand picnic of the G. A. R. will take place at Island Grove, Abington, on Tuesday, July 14th. Excursionists from all way stations will take the regular trains to and from the grove for one fare. Good music for dancing will be in attendance. In the afternoon there will be short addresses by prominent speakers. The object of this picnic is to increase the Charity Fund of Post No. 7. It is hoped the members of all the different Posts, and their friends in Boston and vicinity, will be present on this occasion. Special trains of July, two of the hottest days of summer, and leave the Old Colony Depot, Boston, for the grove, yet there was no extra sickness. A citizen could at 8:30 A.M., and 12 o'clock. Fare for the round give something of a guess of who and what a large trip, \$1.00. Tickets may be obtained at Room number of them were, by the extra size and quan- No. 6, 57 Tremont street, or at the depot, on the

G. H. GARDNER, Manager.

The Lyceum Picnic.

The Grand Union Picnic of the Children's Lyceums of Massachusetts, will take place on Wednesday, July 22, at Stanley's Grove, Beverly. Cars will leave the Eastern Railroad Depot at match, and on Sunday several of these gentry got | nine and half past ten o'clock A. M. Tickets for terribly hurt, on the Long Island excursions, by the excursion-children fifty-five cents, adults seventy-five cents-to be obtained of Conductors of picked. It seems to have been a rule with them the several Lyceums. Ten Lyceums at least are expected to be present. Parents, friends and public speakers are cordially invited to attend. Per order of the Committee.

DR. A. H. RICHARDSON, Sec.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

L. E. B., LANONT, MICH.-Much obliged for your good, long, cosy private letter. We haven't time to write, and so take this method of returning thanks.

Married.

At the residence of Mr. J. Hardy, 93 Poplar street, Boston,

cents per copy-is for sale at this office

Mass., July 8th, by Alfred E. Giles, Esq., Mr. Charles Cleaves to Miss Lucette Burgham, both of this city.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. THE HERALD OF HEALTH for July-price 20

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

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

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

DR.L.K.COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J. THE LONDON SPIRITUAL MAGAZINE (price 30

cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy.

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. C. D. & I. H. PRESHO, Proprietors.

nuch merit to be allowed to go out of print; and we are glad Mr. Partridge has reprinted them.
The price at the office is 75 cents. They should be in every Spiritualist's library, where skeptics and doubters can reach them.

We have also a new supply of the "Secress of Prevorst." a book that has done a great work Prevorst," a book that has done a great work the thousands of names upon our subscription among skeptics, and will continue to do good ser- books for the one to be changed, and perhaps then

Special Notice.

Spiritual and Reform Books. MRS. H. P. M. BROWN, AND MRS. LOU. H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.,

Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices.

ADVERTISHMENTS.

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

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Hontana, Nevada, Utah.

A RARE BOOK! JUST PUBLISHED BY WILLIAM WHITE & CO.

of the Banner of Light Publishing House, THREE VOICES.

By Warren S. Burlow.
A POEM IN THIREE PARTS.

Part I-The Voice of Nature: Part II-The Voice of Superstition; Part III-The Voice of a Pebble. IT is one of the keenest satirical expositions of the superstition, bigotry and false teachings of the age, which has appeared for a long time.

Elegantly printed on heavy, fine paper; bound in heyeled boards, in good style; nearly 200 pages. Price \$1.25; postage 16 cents. Liberal discount to the trade.

For sale at the BANNER OF LIGHT BOOKSTORES, 128 Washington street, Boston, and 544 Broadway, New York.

NEW EDITION," Issued Monday, July 18th.

WHATEVER IS, IS RIGHT.

BY A. B. CHILD. PRICE \$1,00; POSTAGE 16 CENTS.

FOR ande at the BANNER OF LIGHT BOOKSTORES, 138 Washington street, Boston, and 544 Broadway, New York.

NEW EDITION,

Issued Monday, July 18th.

A B C OF LIFE. BY A. B. CHILD.

PRICE 25 CENTS; POSTAGE 2 CENTS. FOR sale at the BANNER OF LIGHT BOOKSTORES, 128 Washington street, Boston, and 544 Broadway, New York,

THE IMPROVED PLANCHETTE, With Battery. 'T is a Mysterious Writer!

COMPOSED of a combination of Wood and Metals. Writes intelligently. Answers mental questions. Rewell be a great assistance to mediums. Sent by express. Free \$3.00. For sale by July 18.—3w H Broundeld street, Boston, Mass.

SOUL READING,

Or Paychometrical Delinention of Character.

M. R. AND MRS, A.-B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit them in person, or said their antegraph or lock of this; they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and meetal adaptation of these intending marriage; and blats to the inharmoniously married. Full delineation, 62,60; Brief delineation, 61,60 and two 3 cent stamps.

MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwaud.ce, Wis BELA MARSH'S

OLD ESTABLISHED SPIRITUALIST AND REPORM BOOKSTORE,

14 Bromfield street, Boston, Mass. LISTS OF BOOKS SENT ON APPLICATION. July 18.—3w

BOOKS FOR THINKERS.

WE have just published a Catalogue of Radical. Progressive and Spiritual Books, comprising between two and three hundred of the most valuable and rare works of this class in the English language. Copies of this Catalogue will be malled free to any one on application.

ADAMS & CO., Publishers,

July 18.—1w 25 Broutleld street, Boston.

DR. AMMI BROWN

CONTINUES the practice of Dentistry at his office and residence, No. 31 Boylston street, Boston. Special attention given to preserving the natural teeth. If—Joly 18.

TREE LECTURES! New! Unrivaled! Start-ling demonstrations! "They attract the skeptie-touch bim to the quick, and hold bim spell bound for life!" Societies! Lycoums! Everybody! send 36 cts. for my programme and 35 years spiritual experience, worth militons of dollors to you as a guide to health, spiritual intercourse and happiness, free of cost! WM. H. LAMBDIN, Chyton, Kent Co., Del. July 18.

DR. N. BENEDICT, Medical Chairvoyant and Healing Medium. All diseases cured by him. Office hours for treatment from 9 A. M. to 3 P. M. Office No. 134 Hest 12th street, between 3d and 4th avenues, New York.

July 18.—8w

AT SARATOGA SPRINGS, during the senson, A. S. HAYWARD will use his VITAL NAGED IN GIFT to heal the sick. Office at D. Allen's, Congress street.

July 18—tf

THE CELEBRATED

VOLTAIC CURE! DR. HALL'S VOLTAIC ARMOR BANDS AND SOLES!

A SCIENTIFIC and RATIONAL method of curing all dis-cases originating in a disturbed condition of the Elec-trical Forces of the body; such as Cold Feet, Nervous Headache, Rheumatism.

Neuralgia, Dyspepsia, Paralysis, St. Vitus' Dance, Fits, Cramps, Weak Joints, Sciatica, Contracted Sinews,

AND ALL NERVOUS DISORDERS.

They are used and recommended by noted Ciairvoyant Physicians and Mediums, and are of INESTIMABLE VALUE to those the are defected in MAGNETIC SUSCEPTIBILITY, and require development.

Dr. Mills, of Bristol, Ct., \$858:—They have proved extremely useful in supplying magnetism where I must required it. FOR RESTORING EXHAUSTED VITAL ENERGY, and in all diseases originating in the Loss of VITAL FOWER, through EXCESSES, SEDENTARY HABITS, or the use of Persictor's DRUGS, the VOLTAIC ARMOR may be used with the fullest assurance of success.

It will save thousands from compileating their addictions, and impairing their health beyond reparation with Secret Quack Compounds.

For particulars send for Circular.

Head Bands, \$2.00 cach. Knar Bands, \$2.25 cach.
Arm 2.00 "Thigh " 2.50 "
Wrist " 1,00 "Wafst " 5,00 "
Soles "\$1,00 per pair.

Sent by mail on receipt of price. In ordering state size of boot or shoe worn, or, if bands, the part of the body they are intended for

Bold by all Druggists, and by the Proprietors.

* VOLTAIC ARMOR ASSOCIATION,
July 4.-4w 130 Tremont street, Boston, Mass.

C. P. L. Children's Progressive Lyceum Manual.

SEVENTH EDITION 80 cents per copy-8 cents postage; \$65,00 per hundred. Extra binding, \$1,00; \$75,00 per hundred.

MIXTH ABBIDGED EDITION, 45 cents per copy; 4 cents postage; \$35,00 per hundred. Address,
BELA MARSH, Publisher,
July 4.—cowtf H Broinfield street, Boston.

By Andrew Jackson Davis,

DR. J. T. GILMAN PIKE, Pavilion, 57 Trement street, Room No. 5, BOSTON, MASS.

OFFICE HOURS, 9 to 12 m.; 2 to 5 p. m. All other hours devoted to outside patients.
N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself. by binnelf.

From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

DR. WILLIAM F. PADELFORD, SPECIALIST, Office, 48 1-2 Howard street, Boston.

June 27.—13 w

ASTROLOGY! ASTROLOGY!

SEND \$2 and stamp, with lock of hair and color of eyes, also the date of birth, (as nearly as possible) and you will receive past and foture, with vall-sube Medical Advice. Direct to Lock Box 30, Vineland, N. J.

4 w*—June 27.

MRS. M. SMITH, Clairvoyant and Magnetic Physician, will prescribe and give advice by mail. Fee 91.00. Address, Box 1165, Aurora, Ill. 4w*-June 27. THOSE wishing to know the facts concerning the climate, cheapness of lands and pleasant houses in East Tennessee, can do so by enclosing a stamp and addressing E. B. CULES, Sulphur Springs, Rhea Co., E. Tennessee.

SPIRITUALISTS' HOME.—Board by the Day or Week, at M Hudson street. 4w*—July 4.

BLOSSOMS OF OUR SPRING, BY HUDSON AND EMMA TUTTLE,

Price, in cloth, \$1; nosinge, 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORES, 158
Washington street, Boston, and 544 Broadway, New York.

Message Bepartment.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it hears, through the instrumentality of Mrs. J. H. Connut,

Mrs. J. H. Commt,
while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.
The questions propusuhed at these circles by mortals, are answered by spirits who do not announce their names.
We sake the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Our Free Circles-Vacation. The free circles held at this office will be discontinued during olv and August, but will be resumed again the first Monday

Invocation.

Our Father, and our Mother, too, standing in Our Father, and our Mother, too, standing in the sacred vestibule of human life we do again send out our petitions unto thee; we do again renew our song of praise in honor of thee. Thou hast ever held us sacredly in thy keeping, and we are sure that thou wilt never forsake us; though the shadows fall darkly around us, and our way seems obscured, still thy smile will illumine the shadow and turn night into day. Thou art writing with the finger of wisdom upon the walls of time everywhere, and thou art saying unto avery soul, "Come and learn of me, and ye shall find rest for your souls. Come and march up the highway that leadeth from time unto eterup the highway that leadeth from time unto eter-nity, and know that I am the Lord thy God, yes-terday, to-day and forever." Oh thou Eternal Spirit, we thank thee for all the manifestations of time, for the great variety with which thou hast decked the earth, for the resplendent beauty of the heavens, for all those things which point outward and upward, telling the soul that thou art ever working in thy great laboratory of time and eternity. We need not tell thee that there is mourning upon the earth, for thou knowest it well, and thy guardian spirits, like angels of mercy and love, are going here and there at thy bidding, calling the mourners to a knowledge of thee and of their relationship to thee. Thou art everywhere, through thine angels speaking unto

the soul words of comfort and peace.
We need not remind thee, on our Father, that there is political darkness hanging like a great shroud over this nation; but though the darkness be dense, and the muttering thunder be heard by every soul, still thy voice we hear beyond all dis-turbing influences, saying unto the loyal soul— souls loyal to truth—"I am thy Father and thy Strength, and out of darkness I will bring thee into all light and all wisdom." Oh we thank thee for the darkness, for when the morning shall come, its rays, we know, oh Lord, will bring peace and joy. And the soul that mourns because of this darkness will lift up its head in thanksgiving for all the night. For there is no night so dark

ant there are no stars.

We thank thee for all kinds of sorrow, for sorrow is but the bud of joy. It holds within its inner life that which will blossom into future joy, Our Father, for sorrow we thank thee; and oh, most of all we thank thee for our privilege to return to earth, for that great trust which thou hast committed to our keeping. Oh we will bind it upon our hearts, write it upon the tablet of our never dishonor its beauty. Oh we thank thee that thou hast reared many Calvaries that we must climb, that thou hast made many crosses that we must bear, for each one tests our strength and brings us higher, still higher, nearer, still nearer to thee. We know more of ourselves and of God when we are tempted than ever before, and as we are sure that thou wilt never leave us and as we are sure that thou who have that when in temptation, so we are equally sure that when the shade passes away we shall behold thy face and hear thy voice saying unto our souls, "Well done, good and faithful servant, thou hast been faithful over a few things that I have entrusted to thy keeping, henceforth I will make thee ruler over many." May thy children here learn somewhat of thee by communion with their own inner lives; may they talk with thee in the closet of their own being face to face, and may each one successfully answer the question, "Is there a life after death?" So thy kingdom shall come unto them, and thy will shall be done this day and on all other days, we pray. Amen. March 23.

Questions and Answers.

all other days, we pray. Amen.

CONTROLLING SPIRIT.-We are now ready for

your queries, Mr. Chairman.

Ques.—Has a good clairvoyant equal powers
with a disembodied spirit to penetrate space and
locate the Summer-Land and the different spheres,

zones, scenery, &c.?

Ans.—Under certain conditions clairvoyants are clearly, spiritually free; but under certain other conditions, they are hampered, bound about by the circumstances of the body and the condi-

Q.—Please explain the following paragraph: "VEGETATION IN THE MOON.-It was for a long time the "VEGETATION IN THE MOOK.—It was for a long time the common conclusion among astronomers that the moon was without any atmosphere, and dest tute of water; and that, consequently, neither animal nor vegetable life could be supported on its surface. But several enthem medern astronomers have maintained the moon has an atmosphere, though of a very limited extent. And quite recently, Mr. Schawle, a German astronomical professor, thinks he has discovered signs of vegetation on the surface of our satedite. It is well known that there are certain dark lines or scratches, as they appear, extending across the slopes of the highest mountains in the moon. These have been variously explained, some regarding them as the beds of dried-up streams; others as they appear, extending a the beds of dried-up streams; others as the channels left by torrents of lava; others as having some other origin. Profs.or Schawbe claimed to have discovered in these lines a greenish color, which appears at certain seasons, lasts a few months and then disappears. He therefore regards those lines as belts of vegetation. If his observations should be deems'eyl confirmed by those of other astronomers, it will settle the question that the moon has both air and water, and will therefore remove any presumption against the existence of animal, life on its surface.—English Paper."

A.—Prof. Schawbe is correct in his astronomical

A -Prof. Schawhe is correct in his astronomical A.—I'rol. Schawbe is correct in his astronomical conclusions with regard to the moon. It has an atmosphere. There are land and water upon its surface, and vegetation exists, although, it is believed, in a very primal form. Astronomers are very fast becoming acquainted with many points of their science which they have hitherto overlooked for the world grows and so do astronomers. looked, for the world grows, and so do astronomers. The great influx of light which is being shed from the spirit-world in this age, at this time, cannot fall to reach, more or less, all classes of mind, and it reaches with particular force that class of mind which is in itself scientific—those minds that desire to solve the great problems of life. It is to them that this spiritual influx descends with great power, and although they do not recognize it or understand its bearing, it is with them, impressing them with the great truth that is in the atmosphere, that is in the earth, that belongs to the stars, and to them also. The geologist is quickened by the spirit to know concerning what is entombed in the earth; the astronomer is quickened to know what is to be revealed from the starry heavens; and so on through all de-partments of science. Each one does not fail to particular technical process for the first of the pour particular process of the process of t

A.-I myself have no recollection of an existence prior to the one which I passed through dur ing the earthly life; but I have conversed with very many spirits who tell me that they have a distinct remembrance of having lived and acted through human life prior to their existence on the earth. These minds are at present the exceptions but how long they will remain so, we cannot tell.
Judging from the great progress that has been
made in this direction during the last fifty years,
I should myself determine that in the course of the next two hundred years these minds, with their seemingly mystic theories, will be the rule. Other minds will add their testimony, till the majority is with them, not with us. Perhaps you and I long ere that time will have been awakened to a consciousness of a prior existence to the one

we enjoyed on earth.

A. E. G.-I will present a statement of facts bearing on the same subject:

boaring on the same subject:

Rev. David Brainard, who labored among the Indians of New Jersey in 1745, in a diary of his experiences which he published at that time, mentions some of the wonders or marvelous deeds wrought by or through certain of the Indian diviners, conjurors or powows, as they were called. He says they are supposed to have a power of forteilling future events, recovering the sick by making passes upon them, charming persons to death, and that their spirit, in its various operations, seems to be a fanatical initiation of the spirit of prophecy that the Church in early ages was favored with. He became particularly acquainted with one of these diviners, whom he represents to have been sincere, honest and conneclentions, and some of whose sentiments Mr. Brainard said seemed to him to be very just.

Take Indian, in describing to Brainard the way in which he obtained this power that he had of foretelling future events, knowing the secret thoughts of men; restoring the sick to health, act, said "that before he was born he was admitted into the presence of a great man, in a world above and at a year distance from this world, who informed the Indian that

he loved, pitied and desired to do him good. This great man was clothed with the brightest day he ever saw, yes, a day of many years, of everlasting continuance. This whole world was drawn upon him, so that in him the earth and all things in it might be seen. By the side of this great man stood his shade, shadow or spirit, which filled all places, and was most agreeable and wonderful to him. * * This great man told him he must come down to earth, be born of such a woman, meet with such and such things, and that once in his life he should be guilty of murder. At this the Indian was displeased, and told the great man told the never would murder. But he replied, 'I HAYK SAID IT, AND IT BEALL RESO.' All of this afterwards happened to the Indian: (i.e., he afterwards came upon garth, was born of that particular woman, met with such and such incidents, as had been predicted, and had also, on one occasion, committed murder, wholly unconacious at the time that he was fourilling a prediction made in reference to him prior to his birth.)

The great man asked him what he would choose in life. He replied, to be a hunter, and afterwards to be a powow, or diviner; whereupon the great man told him ho should hate what he desired, and that his shade, or shadow, should go along with him down to earth, and be with him forever. There were no words at this time spoken between them. The conference was not carried on by any human language, but they had a kind of mental intelligence of each other's thoughts. After this the Indian says he saw the great man no more, but supposes he came down to earth to be born. The splirt, or shade, of the great man atill attended him, and ever after continued to appear to him in dreams, and in other ways. * * There were times when this spirit came upon him in a special manner, and then he says he was all light and not only himself, but it was light all around him, so that he could see through men and know the thoughts of their hearts. '

Who or what was this great man that the Indian conversed with in

Who or what was this great man that the Indian conversed with in his precision and in some respects unpleasant work for the Indian to perform on earth? Does he resemble the Grand

Man of Swedenborg?
A.—I should say that this great man was none other than some guardian spirit, whose mission was to watch over this Indian, and perhaps to watch over many others.

water over many others.

Q.—Jesus, a day or two before his death, said,

"Father, I have finished the work which thou
gavest me to do, and now glorify thou me, Father,
with thyself, with the glory which I had with
thee before the world was, and now I come to
thee." I would inquire whether these and other
words of Jesus connected therewith do not involve words of Jesus connected therewith do not imply that he had the idea of his preëxistence? A.—Jesus tells us that he clearly and distinctly

remembered a long existence prior to the one that was crossed by so much sorrow. He tells us that he knew it when here, but that he was not permitted to speak in the fullness of wisdom, because of the ignorance of his followers. He was permitted to give them just such mental food as their condition demanded, and none other. He says he knew that he had existed through all the past as a distinct individuality, moving through different spheres and acting under different conditions, but never once losing his own particular individuality. He tells us this in our spirit spheres, and it is upon his testimony that thousands of spirits are seeking to know if they too are not in this sense immortal. Immortality, to the spirit, does not simply mean the future, but it implies that the soul has come through all the past, that its immortality rests upon the past as well as upon the future. It embraces all of eternity. If the soul was not a conscious spirit in the of the ignorance of his followers. He was per-If the soul was not a conscious spirit in the past, then it was not a conscious spirit in the past, then it was not a soul. It did not possess that birthright to immortality which we suppose it to possess. Although I myself have no consciousness of a prior existence, yet I have the utmost faith in the testimony of those who have.

Q.—A. J. Davis, in his last book, entitled "Memoranda of Persons, Places and Events," on page 312 explains this idea of preëxistence by asserting that "the mind is a company of eternal

serting that "the mind is a compound of eternal principles, each of which is self-intelligent; that the most profoundly spiritual intellect is blessed with the most profound intuitions, and thus the past is, in certain moments, imaged to the consciousness like the feelings and scenes of the present." If this be so, did not all of present life precisist in the past? And if this be so, what becomes of the doctrine of progression, of which he is so able an advocate?

is so able an advocate?
A.—I do believe that all things, in essence, have ever existed, because I believe in the immortality of things. The life, that which is the real, I believe to be immortal. For instance, I believe that the immortal part of this table before me holds it is its account. the immortal part of this table before me holds it in its present form. I do not believe, however, that when this form has decayed, when the particles are separated from each other, that its immortality will be lost, or that it will be swallowed up in the great whole. No, I believe that all things, all thoughts, and all souls, are immortal. Mr. Davis receives some very clear and pointed truths from his spiritual guides, but he does not always, so we are told, rightly understand them, and therefore in applying them sometimes makes mistakes.

O.—Brainard further represents the Indian as of lonesome like. But I suppose I must use it.

Q.—You say that all spirits, that everything, is

that we could use under the circumstances, and the that we could use under the circumstances, and the thirty said to convey helf the transmitted conveys the yet they fail to convey half that we wish to conyet they fall to convey nant that we wish to convey to you. In our prayers to the great God, the Father and Mother of us all, we do but pray to that intelligence which is superior to our own, to that good which is beyond us in goodness, to that something which we feel that we must rely upon in our own individual weakness. It is like the atom praying to the mountain: It is like one drop of the great ocean praying to all the other drops. Prayer lifts us in the moral scale of being. It never fails to, for we never give birth to an honest prayer without leaving some of our dark ness below us, without rising somewhat spiritually. From the very fact that we have desired to pray we know that we are ascending, that the darkness is passing away. When we pray we draw to ourselves a higher class of intelligences, and because they are higher they are disposed to aid us, for the better always lends of its aid to that which is below it. It is the order of life. We pray simply because we feel that there is a necessity for our praying. We cannot tell from whence the necessity comes. We cannot tell where the prayer will find its stopping place, but we pray, and the answer comes by our own moral March 23.

Ernest Walter Buffington.

How do you do, Mr. White? [You have the advantage of me.] Yes, sir, I suppose I have; but you see I knew about these things before death, and I made my way back very quick. Last Tuesday I passed from this to the spirit-Last Tuesday I passed from this to the spirit-world, and as soon as I got fairly over I told father I was going to try the way of coming back. He suggested the propriety of waiting till I was stronger and better fitted to come. But I thought if I waited, perhaps I should not be so ready to come. Perhaps as soon as I got thoroughly ac-quainted here, I should turn the cold shoulder on he earth, and should n't want to come back; but 'ye not done so yet. I want to tell all our folks it is true that the spirit can come back, and tell them, moreover, that father has been made unhappy a great many times because some of his friends made the distance so immense between his dwelling-place and his old earthly bome as to preclude, to their own satisfaction at least, the possibility of his coming back. He died in the full faith that he could return, and he feels that he was blessed, that his guardian spirits watched over him, nourishing so tenderly the little frail buds of belief and hope that sprung up in his being before the hour of change came.

I want to say that I was present at the ceremony, and was pleased and satisfied; that I have

returned at home, and manifested there before coming here.

I was in my fourteenth year. My name, Ernest Walter Buffington. Do you know me? [I know your mother, and am glad to meet you.] She will be glad to know I come in this way. I find it rather hard, but I am not disposed to back down for trifles. I've passed through one death, and I can pass through a dozen more if it is necessary.

body seven years ago. I am skifled to know that my too holds me in sch sacred remembrance, and still more gratified to know that he has faith in my power to sturn. But I am distressed, mide unhappy in my spirit-home, by the course which he takes oward his wife and children. He hinks he cannot help it, but I assure him he can. And if he would remove the dark shadow thit clusters around the portrait of himself which have in my spirit-home, he must do differently toward his wife and children. He it hinks tha I would approbate his course, but I do not. Add I know that when he awakes from the terribil delusion which seems to have possessed his spirit, he will be as unhappy as there is any necesity for his being. And for the sake of his wif and children, and for his own sake, too, I wanthim to set at once to work to remove the wrong hid establish the right. He thinks the course he takes toward his family, is for their good. He s mistaken. And I beseech of him, as his motherstill, to remain no longer situated as he is tow rd them. Give them what they so justly clair, and receive from them what they are ready to give, which is, their love. I cannot approbate his course. I love him most dearly, but the carse he has taken toward them I do not love. I is a wrong one, and no wrong can ever be right.

From Ms. Sarah Smith, to her son, Lewis Smith. Frewell. I was sixty-three years old; died seven years ago.

Michael Haley.

Michael Haley.

Well, sir, 'm so turned upside down by all that I've ben permitted to see since I come to this world, that now I come back again I hardly know mysdf. [You seem to be all right now.] Yet, there ha great many things seem to be what

Yet, there 'a great many things seem to be what they are not Now, sir, suppose I must say what brings me here. It is 't to chastise anybody at all, or to tell them I am not satisfied with the way they are going of, though there's plenty of folks all round you that need it most badly—I do n't know, though. But you see it's like this: I have a brother here that I thought all the world of, and he thought justas much of me, and since I've been dead he is all the time a thinking about me, and he has paid more money into the Church for the rest of my soul than was ever paid by himself before; and it has—every bit of it has had the effect to dray me right to him, and I do n't know, but what it's the best thing he could have done for me, because when I come to him, you know, I very naturally want to know how I can

I very naturally want to know how I can communicate like as others do; and it is, "seek, and ye shall find" here; "knock at the door, and it is opened"—that is it.

Now you see I know very well that I have some things to contend with in coming to him, but if I never trythe experiment I 'll never know how it will work. I 've been told by several Catholic priests that it's a well-known fact to the priests on the earth, and that they are quite busy just on the earth, and that they are quite busy just now contemplating as to whether they had better give it to the common people or not. I was talking with a Catholic priest before I come here, and he told me I should n't have as much difficulty as I thought I should. And as I knew very well I must come to him through the Church, I asked the priest how that would be possible, and he told me "just the easiest thing in the world, he told me "just the easiest thing in the world, because there is more of it in the Church than there is out of the Church." And the Lord help me, I never knew anything about it when I was here—nothing at all. But I suppose if I had I'd been upside down all the time, I think the man I worked for would have been short of my services; it would have been a half day's work I'd done instead of a whole day's So it's well.

done, instead of a whole day's. So it's well I didn't know anything about it, I suppose.

Well, now, sir, my name is Michael Haley, and I want to reach my brother, James Haley. He is the nearest of all on the earth to me, and I know when he has had his fight in his own mind, and knows I can come back, it's all easy work for me

mistakes.

Q.—Brainard further represents the Indian as saying "that the spirit or shadow of the great man continued to appear to him in dreams and other ways until he felt the power of God's word upon his heart, since which time it has entirely left him." I would inquire what, in the opision of the controlling intelligence, was the cause of the cessation of the Indian's mediumship, as I suppose his peculiar power would be called in modern phrase?

A.—It is impossible to tell what the cause was. You and I may both suppose what it may be, but we cannot know. Modern media are watched over and guarded by a certain class of spirits for a certain time. Suddenly they leave them. They never hear of them again. They cannot tell why it is that these things are so.

O. We never that a large watcher and we want to the country together and we want to the country together and we want to give your age? Yes, sir; I was turned thirty-four; and my brother is not thirty-six. turned thirty four; and my brother is not thirty-six. We come to this country together, and we was always together, and now, you see, he thinks there's a great separation, and so there is as long as he is a mind to think so. [When he gets this, it will bring you nearer.] Yes, sir, I hope so. I'd never come here if I did n't think it would.

Good-day to you, sir. And if I ever have a chance I'll not be owing you. March 23.

Johnnie Joice.

Good day, sir. I come here to say to my murderer that I received his thoughts of me last night, and that I heard what he said to his comrade about me And I would advise him not to be so sure of security, for he cannot tell at what time he may fall. Say to him, also, that that last letter which he wrote to a friend of his in the East, that letter will never reach its destination, not because I have had anything to do with it, but because some one elso has. And say also to him that just as fast as it is necessary for his tracks to be left uncovered, just so fast they will be. He says in his letter something like this—I think I have the precise words: "Charlie, you must remember one thing: All our tracks must be well covered."

Now I have come here this afternoon because I want him to know that I can come. He knows very well that nobody in the earthly body could know what he wrote at that time, and what he was thinking, or what he said, because there was was thinking, or what he said, because there was no one near. Therefore the just inference is that some one out of the body knew and saw. He says, also, "I am getting over the nervous excitement that has attended me so long. I am very glad to part with such uncomfortable company." Well, say to him that that nervous excitement has only taken its departure to return again with greater force, and when it does it will overwhelm him, I think.

Goodday sir Johnnia Iciaa March 22

Good-day, sir. Johnnie Joice.

This scance was conducted by Abner Knee-land, Thomas Paine, Robert Hare and Theodore Parker.

Invocation.

Oh Lord, we would bind upon our brows those blossoms of truth which are fadeless, whose lus-tre, like that of fixed stars, shall continue to shine with unceasing brightness, dispelling the shades of error and enlightening the night-time of our ignorance. We would fill our souls with precious grains from the benefits. grains from the boundless storehouse of Nature, and quench our thirst at her ever-flowing foun-tains, and mounting, step by step, the spiral stair-case of human progress, we would at last stand upon the Mount of Transfiguration, smiling tri-umphantly upon the result of our efforts. We would raise up the down-trodden, speak words of comfort and cheer to the wenry-hearted, ever thanking thee that the external lines of our lot have been cast a little higher than others, yet remembering also that in essence they are one with I was in my fourteenth year. My name, Ernest Walter Buffington. Do you know me? [I know your mother, and am glad to meet you.] She will be glad to know I come in this way. I find it rather hard, but I am not disposed to back down for trifles. I 've passed through one death, and I can pass through a dozen more if it is necessary, without turning a coward. But as nothing more is to be said just now, I will go out by my own free will this time.

March 23.

Sarah Smith.

I wish to communicate with my son, who is at Yaucton, Dakota Territory. I left the mortal we would never forget the shades through which he did in the pursuance of the said function and state of the said function and the weight of the said function and the same through a coward. But as nothing more is to be said just now, I will go out by my own free will this time.

Sarah Smith.

I we would never forget the shades through which we have been called to pass, and ever holding them in remembrance, we would make use of them to gladden and glorify the sunlight of our present existence. And wherever we may be called to lator, may our path of duty be so lighted by truth, so illumined by its glorious sun, that we shall never stumble, but always be safe in the performance of our duties. Thou hast so fashioned us that we continually aspire to know more, to do more, to come nearer, still nearer to Yaucton, Dakota Territory. I left the mortal

an understanding of thee. Thou art never far from any one of us, we know. Thou dost encompass our souls, cheering us on in the way of life, showing thy smiling face, even through the clouds, even through midnight darkness. Thou dost go down into the hells of human life, and dost commune with the souls who are imprisoned there. Thou dost preach unto them and the dost commune with the souls who are imprisoned there. Thou dost preach unto them, and the soul steadily marches up out of the darkness into thy most glorious light. Our praises thou dost not need, but we have need to praise thee. Our song of thanksgiving may not swell the grand anthem that all Nature continually chants before thee, yet it will delight and gladden our own souls, and bring us nearer that Mount of Transfiguration, nearer unto thee, our Source, our Father, our Mother, our all. Amen. Source, our Father, our Mother, our all. Amen. March 24.

Questions and Answers.

Ques.—What is the opinion of the controlling intelligence with regard to the theory of the cor-Ans.—Perhaps it would be honest and fair to

ANS.—Perhaps it would be nonest and into state that we have not as yet formed any conclusive opinion with regard to that subject.

Q.—Please explain your idea of the words "everlasting" and "eternal," in the following passage: "And these shall go away into everlasting punishment, but the righteous into life eternal."

A.—There are as many ways of defining these terms as there are minds to define them. To me they mean a something without beginning and without ending. The ancients had a very peculiar belief concerning eternity, and out of that belief the God of the ancients was born, and a very good God he has proved himself to be—the Jehovah—the past, present and to come. "The wicked shall go away into everlasting punishment, but the righteous into life eternal." The paragraph but embodies that truth which certain paragraph but embodies that truth which certain minds in this enlightened age hold to be true with regard to life after death. They who are accounted wicked go to inherit eternal damnation, and they who are accounted righteous go to inherit life eternal. We know that every soul inherits life eternal, therefore the passage is null and void when weighed in the balances of good sound common sense. When placed upon the platform of natural and scientific religion, every soul inherits eternal life. It cannot be otherwise. Why, what a miserable class of beings we should be, if the old theological idea were true with regard to life after death. They who hug it so closely to their bosoms, would be the last to accept it and feel satisfied with it. In their highest consciousness they would reject it, but in external educational consciousness they would feel in duty bound to hold on to it. duty bound to hold on to it. March 24.

Victoria Stanbery.

How do you do, mister? I want to go to my sister and my mother. I am Victoria Stanberry, from Louisiana, and I am eight years old—most nine now. My mother's name is Harriet Stanbery, and my father was killed by the Federal army, so you see you ought to send to my mother for me. [Oh yes, we will, with pleasure.] I was n't in the army. I was n't killed that way. I died of the fever—of a fever that went to my head, so I could n't say much; but I can talk now.

now.
You see, Mrs. Collis, she has got something here. Her mother is here with us, and she told my mother, and mother said if we would only my mother, and mother said it we would only come, how much glad she would be, and so I just hunted up old Aunt Sue, and got her to fix me out so I could come here. She always fixed me out when I wanted to go anywhere, and is always ready to, she says. She and I are together here. Mother said if she was only sure how I was, and who's tookin' care of me, she should be a heap better: reconstructed satisfied. You tall her who is tookin care of me, she should be a heap better; recon—reconciled, satisfied. You tell her old Aunt Sue is tookin' care of me, won't you? [Yes.] And tell her, too, that father's here, only he says he can't come, 'cause it takes a somebody what just as lief get a fall as not to come here. He's 'fraid to come—to come so much on earth—he do n't like to die.

Tell mother old Dick's here too won't you?

Said 't wan't anything to come, and 't aint. [You came in very easy, did n't you?] Yes. When that gentleman came out, he says, "Come, little one," and I was right there. I was 'fraid some of them soldiers what's all round would get

Alois Babo.

I am entirely unaccustomed to this method of controlling a sensitive body which is not my own heard much about these things before death, but I have no experience, in any way, in myself. I was captain of the 20th Massachusetts Regiment. I lost my body at Ball's Bluff. I was wounded, and drowned. I have been making myself quite busy of late, learning the way of return, and I feel very well satisfied myself that I shall succeed in my efforts to establish communication between myself and the friends I have left here.

I suppose it would be interesting to my friends when they shall come to believe in these things to know what I have been doing since my residence in this spirit-world; but it will be of but little importance to them until they shall come know that I can return, and that there is a fixed communication between the two worlds—one where dwells the dead—you call it—the other where dwells those who are in reality more dead than those whose bodies you have put under the sod. These are the tombs in which the living spirit struggles for its freedom. The caterpillar, sod. These are the tombs in which the living spirit struggles for its freedom. The caterpillar, Q.—If a person live a moral life, commits no doubtless, if it thinks at all, does not for a moment crime, and respects the laws of the land, but is contemplate its higher and more perfect existence as a butterfly. So it is with us while here. We think we are in the real life, while the truth is we are in the unsubstantial, fastened up by the conditions of time, which clog us here and fetter us

I have visited the land of my fathers, and have gained much valuable information therefrom, which would be interesting to those who know about it, to those who are wedded by ties of sym-

I am Lizzie Darling. I died in St. Louis, on the 13th of February, 1867, they said of pneumonia. I come here hoping to reach my brother, who is in California. He knows nothing about the spirit's being able to return after death. He only knows that I am dead. And there are many things which I would have him know, and I can only give him the information by coming and talking to him. His name is Albert C. Darling. I might identify myself by many circumstances of my life, but I shall only give a few, withholding all the rest. When ten years of age, my ing all the rest. When ten years of age, my mother died. My father formed a second marriage, which was not favorable to Albert and myself. So it was planned between my brother and myself, young as we were, that he should go West, seeking his fortune, and if he was successful he was to send for me. Our home was then in New Bedford. He went first to Cincinnati, but was not very successful there. Then he went to St. not very successful there. Then he went to St. Louis, was there successful, and he found living there an anut of my mother's. So then he sent for me. Under cover of night I ran away, he meeting me half way. I went to St. Louis. I visited many Western cities, and as I grew older I was able to partly support myself; and when he went to California—which he did in the pursuance of his business—then there was no more need of my laboring to sustain myself. I was to

mother has watched over us all the while, and it was her spirit that cheered us on our way as young exiles from home. Now I think I have given enough to identify myself,
I was twenty-four years of age; my brother, seven—nearly eight years my senior. Good-day, list.

"Belle Wide Awake."

Well, Mr. White, how goes the world with you? [Quite well.] That's a good thing. [You speak as if you knew me.] Well, of course I do know

as if you knew me.] Well, of course I do know you; and I suppose you know me—"Belle Wide-Awake"—of course you do.
Well, now, I come here to ask this medium. Fannie, to go out and see the medium Annie Lord Chamberlain, just as soon as she can make it convenient—not hurry herself; of course she won't. The doctor thinks he can help her in some won't. The doctor thinks he can help her in some way-I don't exactly understand how-if she will go out there. Need n't hurry herself. Just take her own time.

Now I've been spokesman on this occasion

just as long as I want to be, so I will retire. You won't forget to tell her. [No.] Tell her, too, I've got a little account to settle with her, so she need n't be at all surprised if I present it quick as I get a chance. If she don't understand it, she will when I talk to her. Good day. You won't forget. [I'll try not to.] See that you don't. If you do, I shall be pretty apt to chastise you.

She is easy to speak through, is n't she? I like

She is easy to speak through, is n't she? I like her full as well as I do the trumpet. She is nothing but a trumpet, anyway—a mouth-piece for angels and devils. Only think of it! I do n't belong to the latter class. [That is your asertion.] Mine is as good as anybody's else.

Tell her, too, that I am clean, after the bath I took at her house. Don't forget it, will you? Got a good memory? [I think so.] If you have n't, I'll quicken it when you get out of here by rapping you ou the head.

Now do n't forget the message, and tell her not to hurry. Impress that upon her mind, because she will do just the contrary then. Good day. I am going to take my flight now. March 24.

am going to take my flight now.

Séance conducted by Theodore Parker; letters answered by "Cousin Benja."

Invocation.

Oh God, we would breathe forth a prayer of thanks for the uncounted blessings with which thou hast gladdened our hearts on the way of life, not forgetting those that have led us down into the deep valleys, so deep that the light of the stars of faith and hope and trust were entirely obscured in the deep blackness of our human despair. Our experience has taught us that perpetual joy is not fitted for the soul? It could not rise under the pressure of perpetual joy. It has need of the shadows and the rain-drops; it has need of sorrow; it has need to go down into the dark valleys, to drink of bitter waters, that it may understand what joy means. It has need to wander through the darkness of hell, that it may understand how the darkness of hell, that it may understand now to appreciate the brightness of heaven. Our souls thou hast so fashioned that they have need of variety, and so, in thy wisdom, thy blessings come in various forms, sometimes clothed in darkness and sometimes in light, yet we know they are all from thee, and therefore they are for our highest good, and we will endeavor to reverently accept all and bless these the great Father and cept all, and bless thee, the great Father and Mother of life, for all. Thou hast not forgotten us at any time. Thou hast been with us through all the past, thou art here to-day, and we feel that thou wilt never forsake us. Oh grant that those souls who feel that they are forsaken of thee may be visited by messengers of love, who shall speak words of truth and wisdom unto them, showing them that thou art in the darkness as in the light; that thy smile is only obscured for a time; that thy presence is only hidden by the clouds. Oh thy presence is only hidden by the clouds. On grant that we may go over the earth, everywhere showing thy children that thou art an ever-present power, guiding every soul to the perfection of its own being; leading all higher and still higher, even if they sometimes go down into the dark valley and shadow of human death. Thine angels thou hast commissioned to go forth, so wing seeds of truth and grain thou hast commissioned. He's 'fraid to come—to come so much on called he don't like to die.

Tell mother old Dick 's here, too, won't you?
[Oh yes.] I never seen old Dick here, on the earth, but she did. He used to be her father's negro. You tell her that he is here, and he is just as well off as anybody—'cause she thinks a heap of him; used to talk about him; wished he could live forever. He wants to tell her, "Miss Harriet," he say, "I do live forever, now, here."
He took care of her when she's little.

Do you know "Violet"? [I know one "Violet" from the South.] Well, that's she. She told me about this place first. She told me I could come. Said't wan't anything to come, and 't aint. [You came in very easy. did n't you?] Yes. When and the perfectness of thy wisdom, which we may not comprehend, will finally draw us, we believe, away from all error, finally crown us with its own bright flowers that never die, finally lift us to my chance.
You can say that the letter is from Victoria Stanbery, to her mother, Harriet Stanbery. I nint got no brothers nor no sisters.

Good-morning.

March 24.

Stanbery of them solded where we shall understand the better, where we shall know ourselves to the best of the best o toward all. Oh may the good time coming, the millennium so prophesied of, come near unto the hearts of these thy children to day. May they feel that it is dawning upon them; that they need not wait for ages to roll on ere it shall come. May they know it is here this hour, and knowing it, bless thee, return themselves unto thee, the Father and Mother of life, the great power by which they ever have been, and by which they ever will be.

Questions and Answers.

QUES.—Has the Bible been the sole cause of our arriving at our high state of civilization, or would it have been brought about if there had been no

ANS.-I have not so much faith in the Bible as to believe that the present state of civilization has been brought about through its means. Much as I revere its truths, I cannot believe that the world of mind and the world of matter is subservient to that book. Indeed, I know better. The world would have gone on doubtless just as it has if

very passionate and uses profane language, will this be a hindrance to his coming back and communicating to his friends, if he—the spirit—wishes to do so?

A.—No, certainly not. It will not weigh the value of a grain of sand against it.

Q.—If the magnetic currents run from south to north and from east to west, would it not be more proper for those of excitable brains to sleep with the head to the south and east, and so have the magnetic influences removed from the brain?

pathy to it. The German's Fatherians sacred to him, you know.

You publish your paper here in Boston, I suppose. [Yes.] Then I have a very good chance, by placing my imperfect letter in its columns. March 24.

My name, Alois Babo.

Mirch 24.

Lizzie Darling.

My listing of many persons, while for many others it is not best. Some persons declare that they feel a great deal better, physically and mentally, by partaking of animal food; others declare to the contrary. Both are right. And so both are equally right with regard to these magnetic forces. When once these occult forces have the pagentic forces.

faster.
Q.—Is the current from the electro-magnetic battery rendered more magnetic and consonant with the life-principle, if passed through the body of the operator? and does it, or not, injure finally of the operator? the operator who continues to so use it in practice?

A.—The good received by the patient when given through the operator, depends very much upon the physical condition of the operator. The operator, if persisting in the course of transmitting these elements through his own body, would certainly be injured by it. It cannot be otherwise. He would be constantly under the action of a superstundance of that which his own organism would

supply.

Q.—Are the spirit and soul of man one and the

red Our

ou?

hey leed May hey be. 26. no r

has h as orld will omhes the

by: deow esti

DO. tio nt dy

lly en on raily He he

the

h to

Ozias Gillett.

be anything so very strange if I, as a spirit, were still associated with him? Don't you see his store has got a soul, a spirit, an inner part, as well as he has? Who has the right to say I am not associated with that just the same as I was in my own place when here? Who can successfully talk against any such theory? They may talk against it, but they can't change the thing; not at

well, during the course of their conversation, one of them says to the other, "I should have thought he would have come to you. Did n't you use to be pretty well acquainted with him?" "Yes," the other one said. "Well, if there's any truth in it, I should think you would be looking out for him." Well, you see, they turned it into a laugh, and I just thought I'd follow that man home. So I went with him, and I got him so conlaugh, and I just thought I'd follow that man home. So I went with him, and I got him so confounded nervous that he wished there never was any spirit world—wished he had never heard of Spiritualism, he got so nervous talking about it. The truth was, I was so near there was a commotion in the elements. He could n't keep easy and I could n't wery well, but I could stand it. He could n't sleep all night, and when it was time for him to get up I bid him good-morning and left. I had other business to attend to.

Now he keeps thinking like this: "I wonder what did make me so nervous?" Perhaps if he had got up two or three times more in the night and taken a whiff at his pipe, he would have got

had got up two or three times more in the night and taken a whiff at his pipe, he would have got along better. It suited me pretty well. I didn't object to the smoke at all. But if he will come into communication with me, where I can have a good old-fashioned chat with him, and talk just as I used to, I'll tell him what an infernal fool he is, and he will get a little wiser, instead of being so terribly afraid his name will be mentioned—it is such an awful thing for his name to be mentioned in connection with Spiritualism! Whata fool! He believes the Bible. And Jesus says, you know, "He that is ashamed of me I will turn the tables on him when I get a chance." We might say so.

Franklin Weeks. Respond to spirit, not as a dead man. And sponse I shall be pretty likely to satisfactorily, I shall at least do [Do your friends know you have was. In New South Wales—did no was. But I will give them all ne when they shall see fit to meet them where to ascertain all abtone situated for the last two—years before death. Good-day.

Séance conducted by Theodored Pierpont; letters answered by "Comparison of the last was a possible to the sum of the last was a possible to the satisfactorily, I shall at least do [Do your friends know you have was in New South Wales—did no was. But I will give them all ne when they shall see fit to meet them where to ascertain all abtone situated for the last two—years before death. Good-day. might say so.

might say so.

When I heard you read that letter* it put me in mind of a little incident of my boyhood days. You know in the good old times we used to have what was called the "May training." I s'pose you have been. [Yes.] And acted as bad as anybody else? Well, the last time I remember of going, I and another youngster cut up some little mean caper on the training field, and one of the officers of the field sent us home—about half a dozen of us. We got marched off the ground and sent home. When I got home the folks wanted to know about the training. Says I, "Was n't any training." "Was n't any?" "No, was n't any." So I went out to cutting wood. Left them with the impression there was n't any training till the rest of the folks come home, and they told another story. Now that letter carried me back to that time. He did n't get what he expected to, and so there aint no spirit-world; the messages are all wrong. He is just as big a fool as I was—a bigger fool, 'cause I knew better. A lie on my part, ignorance on his. knew better. A lie on my part, ignorance on his. I said before I died, "Just wait till I get on the

other side without my game leg, and if I do n't come back it's because there aint no spirit-world. Need n't believe anything in it if you don't hear from me pretty often." Well, you know how many times I 've come, do n't you? Here is the law staring me right in the face; do n't pay no attention to my promises—not a hit. And these tention to my promises—not a bit. And these would-be St. Pauls find out, when they get on this side of Jordan, that it aint so easy crossing as they

would-be St. Pauls find out, when they get on this side of Jordan, that it aim so easy crossing as they thought; and when you do cross it aim to easy doing what you want to.

Well, Brother White, my love to all my folks. Tell them I'm round every day. I're traveled some; and, if I could get a chance, could tell them some news. Don't get a chance. Teams don't run half often enough. Mine used to run every other day. But these don't run near as often; and when they do they don't accommodate only just such passengers. Every seat is numbered, every ticket sold, and you can't buy one, nor beg one, nor hire one, nor get one, under any circumstances, till your time comes. When you are ticketed for a place you can get in. Ticket-master don't seem to be any respector of persons, and he is always out of sight; can't get up a row with him if you want to.

Can Rairoads to carry passengers over their lines for half fare. Several of the most eminent speakers have engaged to be present.

We cordially invite Spiritualists and all friends of progress to attend and ald us in making this meeting in every way worthy of the good cause in whose interest it is called. Per Order Committee.

Businel fis always extend and ald us in making this meeting in every way worthy of the good cause in whose interest it is called.

Per Order Committee.

Per

George Porter.

I am about as weak as I was before death. I was unfortunate enough to be taken prisoner by the "rebs," got slow fever, and finally starved to death; but I do n't care anything about that now. I only speak of it to identify myself. That is all. George Porter my name, aged twenty-three; from Nashua, N. H. I was wounded before being taken prisoner. I had been wounded about six weeks. Nashua, N. H. I was wounded before being taken prisoner. I had been wounded about six weeks before, and was expecting I might get a furlough on account of my wound, but I did n't get it, and the folks were greatly surprised when they heard I was wounded again and taken prisoner; and then they heard all sorts of strauge stories about my death. Some of them were true, and some of them were not. I was in one of the sheds at Salisbury. I say, "shed." That will answer as well as anything. They have the most elegant mudtraps there that you ever saw. They call them houses, but they don't seem much like them. There was one little fellow, a mulatto, that used to bring us what we had to eat, part of the time, and I wish I knew where he is, so I could come to bring us what we had to eat, part of the time, and I wish I knew where he is, so I could come into communication with him some way. Whenever he could get a chance he would always steal for us, and he always told us he was sorry he could n't get more, and he would n't do so if he was n't obliged to. Twice he came to me with his allowance and insisted on my eating it, and declared he would throw it away if I would n't eat part of it. So I did eat it. I asked him one time how it happened that he was so different from part of it. So I did eat it. I asked him one time how it happened that he was so different from others in charge there, and he points upward, and he says, "My mother—a beautiful white lady—comes to me; she is whiter than I am; she comes to me and tells me to be kind to the prisoners, and I should n't dare do any other way." So I knew he knows about these things—is a medium. Seems to me I would go through much suffering to meet that little fellow. They used to call him "Little Mun." I do n't know what his name was. He always went by that name. I took it his name was Munroe; I do n't know. He would often get past the sentinel and come in after hours with his clothes full of anything and everything that he could pick up for us. Many a poor feliow has blessed him. I do n't know what became of him. I know he is not on our side. I have a notion that he is North somewhere; and if he is, I hope I shall be able to go to him.

I thought I had a great deal to say before I

I shall be able to go to him.

I thought I had a great deal to say before I came, but I am so used up I do n't feel just right. I 've been to see that man that so many come to, in New York. [Mr. Foster?] Yes; and I know I could do tip-top there. But 't is no use going there, you know, without going to meet somebody

This refers to the letter of D. M. Graham, which was read at this circie, and published in advance.

A.—In scertain sense they are one and the same. The trance state proper is that state wherein the spiject's external senses are entirely closed. The clavoyant state is that wherein the senses are left in a waking state, but the subject sees that yhich has been and that which is to come.

Mach 26. do well. The watch he gave me is, I suppose, serving some "reb" a good turn. It was taken from me, with the rest of the valuables I had, at the time of my capture. Good-day, sir.

March 26.

Ozias Gillett.

[You seem to know me, but you have the adfantage of me.] Yes, that is the way with us people. I always hated a thief and an eaves dropper when I was here; but, somehow or other, lately I have got into the way of coming pretty close to some of my friends who, in consequence of their thinking of me, I suppose, draw me to them. I don't know how to explain it any other way. And when I got there I felt a strange wish to stay awhile and hear what they had to say. A couple of weeks ago I was near three friends of mine, who were pretty well opposed to this Spiritualism. They were talking about me. The conversation commenced on Spiritualism, and finally one said to the other: "Did you ever read that message from Mr. Gillett," That 's me. [Ah, I'm glad to come. Well, the other said, "Yes, I read it. Said he was keeping a cigar-store on the othor side. What do you think of that? What nonsenses! Well, the other one said he didn't know what to make of it; he thought it was the most absurd thing that ever was printed."

Now, look here: all three of those men have tried to become Christians; done their very best, but got a long way off from Christianity after all.

They have studied the Bible, I suppose, from their youth up, and they swallow all the nonsense there is in it; not forgetting Jonah and the whale, tail and all. But if I come back and say I keep a cigar-store, oh, that's an awful thing. Now, see here: My son is here in business; and would it be anything so very strange if I, as a spirit, were one to this subject are groundless, and the soone ence here: My son is here in business; and would it be anything so very strange if I, as a spirit, were one to time come up before them will reference to its subject are groundless, and the soone ence to this subject are groundless, and the soone ence to this subject are groundless, and the soone ence to this subject are groundless, and the soone ence to this subject are groundless, and the soone ence to this subject are groundless, and the soone ence to this su from time to time come up before them with reference to this subject are groundless, and the sconer they get rid of them the better it will be for them, and for me, too. "One story is good," says the old adage, "till another is told." I contend that, living or dead, I have as good a right to tell my story as my enemies have to tell theirs. I make no pretensions to having always lived an upright, just life here, but I do pretend that most of their surmises are groundless. Many of the things which were said with regard to me after I left Massachusetts were without any truth whatever.

I was strangely surprised and greatly gratified at finding the spirit-world what it was. I had no idea as to what I should find after death. I had very little reverence for the religious dogmas of

very little reverence for the religious dogmas of the day, and I let the matter rest. I thought if there was any hereafter I should stand as fair a chance as I ought to, and I did n't hardly believe that I could make the matter any different by that I could make the matter any different by whatever I might think concerning the hereafter. And I was most thoroughly puzzled to get here and find that there was land and water, trees, flowers and fruits, men, women and children—all things that the earth produces, only far more beautiful. I was thoroughly puzzled, but, like all other new students at an unheard-of philosophy, I have slowly waded through, and finally come on to what I o unsider safe ground.

Now if Daniel Weeks is anywhere within reach of my message, I want him to respond—respond to me, Benjamin F. Weeks; in other words, Ben Franklin Weeks. Respond to me as a living spirit, not as a dead man. And when I get a re-

Franklin Weeks. Respond to me as a living spirit, not as a dead man. And when I get a response I shall be pretty likely to answer it; if not satisfactorily, I shall at least do the best I can. [Do your friends know you have passed away?] No, sir, they do not. They did not know that I was in New South Wales—did not know where I was. But I will give them all necessary evidence when they shall see fit to meet me. I shall tell them where to ascertain all about how I have been situated for the last two—going on three been situated for the last two—going on three years before death. Good-day. March 26.

Scance conducted by Theodore Parker and John Pierpont; letters answered by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, March 30.—Invocation; Questions and Answers; Silas Perkins, Cincinnati, O.; Polly Bruce, Newcastle, N. H.; Lori Roland Douglass Hamilton, of Malvern, Eng.

Monday, April 6.—Invocation; Questions and Answers; Clarke ilendeson, of the 3d Milch. Reg't., Keokuk, to his uncle, Thomas Clarke; Louisa Jonev. alias Frances Deland, to her friends in Cincinnati; James Burke, of St. Johns, New Brunswick.

Tuesday, June 23.—Invocation; Questions and Answers; Harriet Chase Winthrop, of New Orleans, to her mother and courin Jennie; Daniel Gage, of Charlestown, Mass.; Nathaniel Beck, of Exeter, N. H.

Thursday, June 23.—Invocation; Questions and Answers; Florence Wilbur, to her sister, in New York; Annie Tykyndhall, of Jacksonville, Miss., to her mother.

Mr. Van lyke, Broadway, New York; Annie Tykyndhall, of Jacksonville, Miss., to her mother.

Monday, June 29.—invocation; Questions and Answers; Bally Cook, of Belfast, Me., to her children; Thomas Weld, of Richmond, Va.; Michael Connelly, of Boston.

Tiesday, June 30.—Invocation; Questions and Answers; Elizabeth Moore, to her daughter, in New York; Sylvester; Jennings, of Hartford, Conn., to his brother James; Minnie Stevens, to her parents, in New Orleans.

Thursday, July 2.—Invocation; Questions and Answers; Charles Sayth, of Springfield, Il., to his family; Isaac S. Elidedge, to his parents, in New York.

over Sunday, Aug. 2d
We shall make arrangements with the Old Colony and Cape
Cod Rairroads to carry passengers over their lines for half
face. Several of the most eminent speakers have engaged to

Convention.

The Third Annual Convention of "The Spiritualist Association of Connectiout" is hereby called in Willimantic on the first Sunday in August neat, to elect officers of the Association for the ensuling year, to appoint delegates to the National Convention, and transact such other business as may be deemed proper.

Delegates arriving from abroad will have quarters assigned them during their stay by calling at the store of L. J. Fuller & Bon. Druggists, near the deput, where abundant provisions have been made for all who may come. A full delegation is confidently expected from the several Societies in the State. Although much kindly feeling and union of effort already exist, it is hoped a much closer union may be consummated and still more efficient work be done.

Per Order of Executive Board, H. N. Bile, Cor. Sec. Willimantic, Conn., July 2, 1868.

Notice. The Central Association of Spiritualists, of Louisiana, invite the Spiritualists of Louisiana and adjoining States to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Massnic Hall, No. 48 St. Louiss street, to elect delegates to the Fifth Annual Convention of Spiritualists, to be held in Rochester, N. Y., on the 25th day of August, and to take such other action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By crder of the Association. WM. B. Miller, Pres'l., Glass Box 28, P. O., New Orleans, La.

Spiritual Meeting at Collins Centre, N. Y. There will be an adjourned Quarterly Meeting held in the Universalist Church at Collins Centre, Eric Co., N. Y., on Saturday and Sunday, July 18th and 19th, opening at 10 A. M. Lyman C. Howe and others will be present to interest the meeting. A cordial invitation is extended to all.

Spiritualist Annual Grove Meeting. Leo Miller will speak on the facts and philesophy of Spirit-ualism in West Winfield, Herkimer Co., N. Y., on Sunday, July 19th, 1869. A cordial invitation is given to all. E. F. Brals.

EMERY N. MOORE & CO.,

Printers and Engravers, No. 9 Water street, (First door from Washington street,) BOSTON, MASS.

Fine Job Printing promptly and neatly executed.

WANTED!

IN the Homeopathic Healing Institute, No. 1525 Pine street,

St. Louis, Mo., odd Writing Medium, with practical experience, one trustworthy, reliable Clarryoyant, and a
few powerful Maonstizens, all of whom must speak, besides
English, the German or French language. Persons answering
these requirements will find a permanent situation. Address,
stating particulars and giving exact account of saculties, the
DIRECTOR of the above INSTITUTE.

4w—July 4.

PHILADELPHIA CANCER HOSPITAL. DROF. KLINE, of the Philadelphia University, is making astonishing Cures of Carcer at the Philadelphia University, is making as the Rospital, by a new process, a Chemical Cancer Antidole, that removes the largest of Cancers without pain or the use of the knife, without caustic, Eating or Burning Medicines, and without the loss of a drop of blood, .

For particulars call or address R. H. KLINE, M. D., 931 Arch street, Philadelphia, Pa.

4w*—June 27,

HOOFLAND'S

GERMAN TONIC!

A PERFECT

A SURE REMEDY

For all Diseases of the

LIVER, STONACH, OR DIGESTIVE ORGANS.

And all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

Is composed of the pure juices (or, as they are medicinally termed, Extracts) of the Roots, Herbs and Barks, making a preparation high-most AGREEABLE and the PLEASANT Remedy to take ever offered to the public. Being composed of the juices of the Boots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debilious ty, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULE ICE, INWARD PILES, FULINESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULINESS OR WEIGHT IN THE STOMACH,

SOUR ERUCTATIONS, SINK-ING OB FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURNIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YEL-

LOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he assured from his investigations and inquiries posfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectuJaundice, Chronic or NerChronic Diarrhœa, Discase

of the Kidneys, and all Diseases arising from a Disordered Liver, Stomach or Intestines.

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

Induced by Severe Labor, Exposure Hardships, Fevers, &c.,

Is speedily removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tinge is cradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE.

And feeling the hand of time weighing heavily upon them, with all its attendant lils, will find in the use of the Toxica new lease of life.

NOTICE.

It is a well established fact that fully one-half of the female portion of our population of are seldom in the endoys ment of good health; or, to are languid, devoid of all energy, extremely nervous, and have no appetite. The Toxic will prove invaluable in these cases.

tin, Ronchilis, Coughs, Codds; Scrofula, Nervousness, Silectics and Desfuess from paralysis, or lalays, Amanurosis and Desfuess from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such centres; Double Vision, Catalepsy; all Low Fevers, audit centres; Double Vision, Catalepsy; all Low Fevers, and for the prevention of Children, and the Catalepsy; all Low Fevers, and for the prevention of Children, and the Catalepsy; all Low Fevers, and for the prevention of Children, and the Catalepsy; all Low Fevers, and for the preven

TESTIMONIALS. Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes:

PHILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TONIC is a good remedy, useful in diseases of the digestive organs, and of great beseft in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.

Hon. James Thompson.

Judge of the Supreme Court of Pennsylvania. PHILADELPHIA, April 28, 1886. I consider HOOFLAND'S GREMAN TONIO a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

JAMES THOMPSON.

From Rev. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DEAR SIE: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all cases declined; but with a stear proof in various inmy own family, of the use-GERMAN TONIC, I depart for once from my usual course, to express my full conviction that, for General Debility of the Bystem, and especially for Liver Complaint, it is a safe and caluable preparation. In some cases it may fall; but usually. I doubt not, it will be very beneficial to those who

> y, J. H. KENNARD, Eighth, below Coates street. Yours very respectfully,

CAUTION.

HOOFLAND'S OREMAN TONIO IS counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

Principal Office and Manufactory AT THE

GERMAN MEDICINE STORE,

No. 631 ARCH STREET. PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor,

Formerly O. M. JACKSON & CO.

PRICES. HOORLAND'S GREMAN TONIC IS 1 ut 2p in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50. Do not forget to examine well the article you buy, in

order to get the genuine. For sale by Druggists, Storekeepers and Dealers every-where, or sent by express on receipt of the money. Jan. 4 .-- 00 Wlg

LETTER FROM

RENEWER OF STRENGTH! WE can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. VV unsolicited and unexpected letter from JAMES V. MANAPIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California, years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States:

May 18th, 1863.
PROF. PATTON SPENCE-For more than two years I have not only noticed your Positive and Negative Powders adver-tised, but have frequently been asked, by my numerous corre-

spondents, what I knew of their efficacy.
In most instances I have replied that I knew nothing of them beyond that which was told me by those who had made

As for myself, I had, for years, adopted the Homeopathic mode of doctoring, and found it usually sufficient for self and

But for the last year my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homeo-pathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Before he had taken twenty powders he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appoilte returned, he slept soundly, and now is about his daily avocation, as well, if not better than

he ever was.

Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back.
At times so severe was the pain that she would be obliged to lie in bed several days at a time. We used all the remedies used by the Homeopaths, besides rubbing and stimulating the affected parts with liniments; but all to no purpose. Mrs. Mansfield then resorted to your Powders, and within the space of three days she was free from pain, and is now as well as she

At the same time we had in our family a vonne gentleman from Boston, who had been for years afflicted with a bronchial difficulty. So inflamed was his throat at times that it was difficult for him to articulate. Day by day I watched his de-cline in health; and one day I thought I would speak to him about t. I did so. Ills reply was: "Mansfield, I think the game of life is about played with me." He was making preparations to go home, and as we thought (and no doubt as he thought too) never to return to us again. Mrs. Mansheld thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she though there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea, in his condition, of health. He took a Politive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a percepti-ble change was evident for the better. This was about four weeks ago. To-day he is apparently well and about his business, although he continues still to take now and then a Pow-der. I consider the young man out of all danger, and as likely

to live twenty years as any one I know of.

There are several others I could speak of, whose cases have come under my observation within the last two months. But will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was steeping ruletly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed bimself and went down town to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells me he is freer from those bad feelings than at any time during the last ten years.

As before said, I have other cases to relate to you : and when As before said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then I remain, yours very sincerely,

JAB. V. MANSFIELD,

No. 102 West 15th street, New York.

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

Thie Positive Powdbers Curre Neuralgia, Headache, Earache, Toothache, Rheumatius, Gout, Colle, Paius of all kinds; Cholera, Diarrhua, Bow et Complaint, Dysentery, Nausca and Vomiting, Dysepsia, Indigeation, Flatulence, Worms; Suppressed Henstruation, Paintral Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps, Pits, Hydrophobia, Lockjaw, St. Vitus, Dannee; Intermittent Fewer, Billous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlatina, Eryspleas, Fuedmonia, Pieurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Gland; Catarrh, Consumption, Bronchills, Coughs, Colds; Scrofula, Nervousnes, Siceplessness, Co.

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

The Positive and Negative Powders do no violence to the system; they cause no purglug, no nausen, no vomiting, no nareotizing; yet, in the language of 8. W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, so silent and yet so effectious."

As a Family Medicine, there is not now, and sever has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such Fever, the Positive and Negative Powders know no such thing as fail.

To AGENTS, male and female, we give the Sole Agency of entire counties, and large and theral profits. PH YSIOIANNS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

Printed terms to Agents, Physicians and Druggists, sent force.

free. 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 P-wders to use, and how to use them, will please send use brief descrip-tion of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. PRIOE { 1 Box, 44 Pos. Powders, \$1.00 1.00 1 " 44 Neg. " 1.00 1.00 1 " 32 Pos. & 22 Neg. 1.00 6 Boxes, " - - - 0.00

Sums of \$5 or over, sent by mall, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk.

OFFICE, 371 St. MARES PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by

Bruggists generally. DR. J. P. BRYANT Heals the Sick at his Residence, 325 WEST 34TH STREET,

New York City.

May 30.-tf

Mrs. Jeannie Waterman Danforth, BIO EAST BED STREET, New York, gives correct Diad-scribes of the most intricate cases. Magnetizes, pro scribes for and Curks acute and chronic diseases under Spinnt Correct. Consultation hours from 9 A. M. till 7 P. M. June 13.—11w* A NEWERS TO SEALED LETTERS.-R. W.

NEWERS TO SEALED LETTERS.—It. W.
FINT has recently been influenced to write involuntarily, in answer to Questions in Seated Letters, thus giving
the most autonishing tests, manifesting many new features in
mediumship, and attracting so much attention that he has been
compelled to give up his regular business and devote himself
entitlely to the work. He is therefore obliged to charge a
small fee. Enclose two dollars and three postage stamps,
Address 105 East 12th street, New York.

4w*—July 4. M. R.S. H. S. SEYMOUR, Business and Test Modium, No. 1 Carroll Place, corner Bleecker and Leurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. June 27.—6w

June 27.-6w

NRS. R. L. MOORE'S Clairvoyant Prescriptions are giving universal satisfaction Send \$1, 2 stamps and look of hisir, with age and sex of patient, care of WARREN CHASE, 548 Broadway, New York. 8w-June 27.

MISS FANNIE REMICK, Trance Medium, 128 Fulton street, Brooklyn, N. Y. 4w-June 27.

New Nork Adbertisements. New Pork Adbertisements.

IMPORTANT FACT,

JAMES V. MANSFIELD. CHEMICAL DISCOVERY!

DR. E. P. GARVIN cures Incipient Pulmonary Consumption, CATARRI, BROKERITIS and all BLOOD DISEASES by his new chemical discovery for dissulving Tan withits thirteen elements, for the first time. This remedy and its combinations have more puritying properties to the illood than any known, After sulmitting it to the most rigid tests in the above diseases, also

DYSTEPSIA, SCIERIUS, SCROYPLA ERUPTIONS, HUMORS,
LIVER, RIDENY, ARD PARTICULARLY HEART DISEASE, PHELY, PROTTONS OR THE FACE,
ARTERIDIA, RIBE MATING FOR SOING OF
THE SYSTEM BY TOO MUCH
MERCURY,
—which diseases sow the seeds of Consumption of which thousands die annually—hundreds of living witnesses will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now offers them to the public through Druggists and trom the Office.

The First Solution and Compound Elixir of Tar;

The First Solution and Compound Elixir of Tar;

This is taken intercally, also diluted to inject the nose, for Catarrh, and eradicating all Humors from the Blood and System. First Solution and Volatized Tar, with Inhaler for 1 month's use-Package complete-\$5.00. This carries the vapers of tar direct to the Throat and Lungs, healing and atimulating the ulcerated surfaces, neutralizing the poisons in the blood by inhalation.

First Solution of Tar and Mandrake Pills; 25 and 50 cents per Box. This is the best Family and Liver Pill known, containing no

First Solution of Tar Ointment,

with new patented Pile Tube, for the complete cradication of Piles, Hemorrhoids, Fistula, &c.; Price \$1.00 per Box; Price of Tube \$3.00. This Ointment can be used without the tube for White Swellings, Tumors, Old Bores, &c.

First Solution of Tar Soap. Tar contains a large amount of carbolic acid, which is potent in cleansing the skin of Freckies, Moth, Eruptions, Dandruff in the Scalp, &c. A fine tollet soap.

First Solution of Tar Pinster.

This is found to be superior to all others for removing pains, estoring lost action, &c.; as cheap as any in the market.

To R. GARVIN makes Examinations from sight, and not from sympathy with the sufferer's state, whether the patient is present or on the other side of the earth, by giving the name, sex and age only. He has no superior in this department, and his showledge of Anatomy and Physiology enables him to know what he sees. [37] Personal Examinations, \$3.00; Written do. \$5.00.

Dr. d. has moved his office from 462 6th avenue to 142 West lith street, near Union Square, to a four story English basement house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 10 a. x to 4 P. M.

June 6.

DR. WILLIAM CLARK'S SPIRIT MAGNETIC VEGETABLE SYRUP

PRADICATES Humors, Meacury, and sil impurities, from the system; Magketically Vitalizks and Stians files all the main organs of lile, causing the blood to become more ARTERIAL, the many cases there being too much of the Venus; restores vitality to the Kidners where they have been weakened by the liver becoming torpid; acts on the glands in a particular manner, increasing all the secretions and excretions, and completely renovates and changes the action of the whole system. system.

If faithfully taken, it is sure to give you relief. It is a powerful

MAGNETIC VEGETABLE MEDICINE!

Examining CLAIRVOYANTLY the ASSTEIN, we know the effect open the organs and functions of the body. Spirity allast should seek relief from the proper channels. It is not in harmony with your faith to attempt to be curred by the old school of medicine, any more than to seek spiritual food for your inner life in the old religion. Cling to those of your laith in silthings, dwell in love, and blending one with another, for in winton there is strength. Then let us all work together in the spirit of Lore and Risdom.

Spirits that can look into the system and see clairvoyantly the workings of the whole physical battery, as plainly as the mirror reflects your forms, ought to be treated by those accepting the philosophy before physicians in the form that have to depend upon the knowledge they receive by disaccting deceased forms and porting over medical works. Progression 18 ALL THINGS.

The above medicine will be sent per Express on receipt of \$1.50 per bottle. Also any of the following valuable magnetic preparations, at the same price per bottle.

Dr. William Clark's Magnetic Dysentery, Choi-

Dr. William Clark's Magnetic Dysentery, Chol-

era Morbus and Cholera Cordial. Dr. William Clark's Magnetic Nervine, for strengthening and equalizing the nerves and circulation-Dr. William Clark's Magnetic Pulmonary and

Bronchial Syrup, strengthens the glands and tubes, clears the air cells and cleanses the membranes from unhealthy mucus collections. Address, WARREN CHANE, Esq., General Agent, Bauner of Light Office, 5tt Broadway, New York.

of Light Omes, att Broadway, New York, LET N. B.—If any desire to consult Dr. Clark's spirit, they can do so by calling on or addressing his medium, JEANNIE WATERMAN DANFORTH, July 4.—4w* 213 East 331 street, New York. A POWER IN THE LAND.

CPIRITS intend that the Positive and Negative Develors shall sweep the country like a vitalizing whirlwind of magnetic power. The feeble, sickly breath of opposition shall faint and die upon the swelling waves of re-joicing that go up from the multitudes. THE POSITIVE AND NEGATIVE POWDERS ARE ALERADY A POWER IN THE LAND. Rend the columns of evidence in the BANNER OF LIGHT, the PORTLAND TRANSCRIPT, the PRESENT AGE, the MASSACHUMENT AND TRANSCRIPT, the PRESENT AGE, the MASSACHUMENT AGE, the SETTS PLOUGHMAN, the BANNER OF PROGRESS, the REPUBLICAN JOURNAL, the SPIRITUAL ROSTRUM, the CONNECTICUT COURANT, and other papers. From this time forth, similar columns of varied notices of the GREAT SPIRIT-UAL REMEDY will, so speedily as possible, be put in all the leading papers of the United States. Thus, in the hands of an unseen power, am I made to preach Spirit-malism, not through one paper, nor to Spiritualists alone, but through one thousand papers, and to all classes and

all denominations of readers.

Mrs. Spence's Positive and Negative Powders are one of the things that never go backwards. The demand for them is immense, and is constantly increasing. Every box sold makes a call for a hundred more. Every patient who has used them, becomes at once their enthusiastic advocate, a real, live, talking advertisement, and a perpetual, voluntary witness of their wonderful works.

Every town, city, village and neighborhood in all

parts of the UNITED STATES, CANADA and ENGLAND, should have an Agent for the sale of Mrs. Spence's Positive and Negative Powders. No one can touch them without being benefited-patients in health, agents in

Our terms to AGENTS, DRUGGISTS and PHYNICIANS have been reduced to the lowest possible point. Printed terms aent free, postpaid.

Address PROF. PAYTON SPENCE, M. D.,
July 4. BOX 5817, NEW YORK CITY.

FRED. L. H. WILLIS, M. D., No. 16 West 24th Street, New York,

(Near Fifth Avenue Hotel,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders. Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. With the state of the state of

Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice.

Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor.

July 4.—13w HOLMES'S ALPHABETIC TEST PLANCHETTE.

Have you seen the new Planchettef-Does it really Answer Questions? ONE hears these inquiries on almost every corner. Render, if you have n't seen it, and you would really like to have the most complete test you ever saw, send for

Holmes's Alphabetic Test Planchette.

Do you want to know what it is? We answer: the most in genlous instrument ever invented for holding intercourse with your spirit friends, so arranged that by simply putting your hand on it (and remaining quiet a few moments) it will become so clarged with magnetism as to move, and answer any question you may ask, by pointing to the letters of the alphabet attached. To make the test more perfect, blindfold the party who: laces his hand on it. Two parties, male and female (positive and negative persons) operate it best, by put ting their hands on same. Its movements are wonderful.

Trice \$1,50; sent per express. Address,

IIOLMES & CO., Sole Proprietors,

July 4.—(4**

110 to \$20 a Day, Sure, and no money required in sell our Patent Everlassing White Wire Clothes Lines. Address to AMERICAN WIRE CO., 15 William street, New York, or 16 Dearborn street, Chicago.

July 4.—4** Holmes's Alphabetic Test Planchette.

DRUNKARD, STOP!

C. BEERS, M. D., 109 Harrison saenue, Boston, Mass., has a medicine, given him through spirit sid, which cures all desire for strong drink. Particulars may be itermed by sending a stamp for circular. Thousands have been cured.

Western Department.

J. M. Perbles.....Editor. Individuals subscribing for the BANKES OF LIGHT by mail, or ordering books, should send their letters containing reintigances direct to the Boston office, 158 Washington street, and matters from the West requiring immediate attention, and long articles intended for publication, should also be sent rect to the Boston office. Letters and papers intended for a should be directed to J. M. PERBERS. Persons writing us judy will direct to Hammonton, S. J.

The Fifth National Convention.

As the time draws nigh for this annual gathering, a few suggestions may not be untimely:

I. In the selections of delegates, societies should be cautious to select such as will represent, rather than mis-represent them. II. They should send such men and women to

help constitute the body as can govern themselves-self-government lying at the foundation of all true government.

III. The delegates should occupy reserved seats in front of the speaker's stand, and keep them. This will aid in counting votes and maintaining order.

IV. Not a mortal should be permitted to occupy the platform save the presiding officer, the secretaries and reporters.

V. It should be understood that the great purpose of the Convention is practical businessbusiness connected with Spiritualism, in its broadest and highest sense. Rochester gave us the "rappings," New York the "Children's Progressice Lyceum," and Philadelphia the "Order of Eternal Progress"-all branches, relating to the "Tree of Life."

Practical business then the aim, there will be little time for social hussying, self-advertisement, and long speeches abounding in personality or rambling rhetorical verbiage. The thunderbolts of Jove too common, lose their power, as a dinner with every course constituted of cream-puffs would soon cloy.

A Legend of the Loved John.

There are many beautiful traditions told of the "disciple that Jesus loved," during his life in Ephesus. Some of these are so reasonable, and so in keeping with this Apostle's nature, they carry conviction in the very recital. Here follows one, ancient as the compilation of the New Testament itself.

John returning in his old age from banishment, was often called to neighboring congregations to organize them, heal divisions, act as a peacemaker and ordain elders. On one occasion, after ordaining a bishop, he committed to his special care a fine young man, brilliant, but wild in nature, whom he saw in the congregation, charging the bishop before the audience to love and be faithful to him, for deep within were the germs of great promise. The bishop, obedient to the command of the venerable apostle, took the young man into his house, watched over him tenderly, instructed him in the literature of the age, and finally baptized him. Then, considering the young man as confirmed in Christian principles, he relaxed his watchful care, allowing the youth great liberties. He soon fell into bad company, in which his fine versatility of talents made him conspicuous, and proceeding from one step to another, he finally became leader of a band of Syrian robbers. In this state of affairs, John, worn and weary, coming to visit the congregation, immediately called upon the bishop to bring forward his charge-the youth. The bishop replied sorrowfully, "He is dead-dead to God-and is now in the mountains, the captain of banditti." John, aged and feeble, ordered a horse brought to the church door immediately, and a guide to actend him; then mounting, he rode full speed in search of the outlaws. Soon approaching some of them near the base of a mountain, he was roughly seized and carried to their headquarters. John told them kindly this was just what he desired, for he had come on purpose to see their captain. As they approached the retreat of these robbers, the captain of the gang stood ready to receive the prisoner; but on seeing John, he drew back, trembled with agitation, and began to retreat. John pursued him with all the speed his limbs would permit, crying out, oh my son, why do you run from your father, who is unarmed, who is aged, and who loves you with all the tender, outgushing affections of his soul? Pity me-trust me, my son, and do not fear. There is yet hope-hope of your life. I will intercede for you; and, if necessary, will cheerfully suffer death for you, oh my child! as Jesus suffered death for us all. Stop, then-believe what I say, for an angel hat's sent me." The young man catching the loving, lute-like sentences of the aged apostle, stopped, looked on the ground, and then throwing down his arms, came tremblingly, tearfully back, and with sobs and tears plead for pardon. John approaching him pressed his head upon his warm, throbbing hosom, and assured him not only of his forgiveness, but of his deathless love, and then conducted him back to the church, with the tenderness and sympathy that ever characterized this apostle whom Jesus loved. A beautiful illustration of the love-principle in the work of human redemp-

Letter from an Old Army Officer in New Mexico.

The following interesting extracts, relating to the creation of the world, the origin of man, death and the spirit-world, were written by an officer of the army, of thirty-three years' Western experience, to a gentleman connected with the present Indian Commission," and kindly forwarded by him to us for publication:

him to us for publication:

"In accordance with the previous promise, I have had a talk with the principal medicine man (priest) of the Navajos, and ascertained the ideas concerning the God they worship, and the reasons for their personating the Deity with the attributes of woman. The name of their head chief is Barfoneito, a most intelligent medicine man.

Their theology contains many very striking myths and symbols corresponding to those of the Aslatic nations. They believe that the Navajos were the first of human beings created after the external crust of our globe was conditioned to subsist man. And yet, long before their people were made, the surface of the earth was morass, mortar and mud, in which lived huge monsters, ever at war with each other. This so displeased the and mud, in which lived huge monsters, ever at war with each other. This so displeased the Creator that he destroyed them, making preparations for man's existence. The world at this time was very dark, and neither sun nor moon had been created. The first human being that was made, while yet the external crust of the earth was mainly covered with mud and water, and only the top of one high mountain dry, was a Navajo woman, perfect in beauty and purity. She sprang out of the earth self-created, and lived on that top of the high mountain, ever since covered with pure snow, beyond the San Juan river, toward the setting sun. She lives there still, no man having yet been made perfect enough to marry her, or to ascend to her pure and holy place in the clouds. Thus the Navajo nations were created, with Woman in her perfection for their God, and the earth for their possession and heri-God, and the earth for their possession and heri-

After a time, again, there came a man and a weman, from the hand of Orentive Power, full grown, strong and very swift; but neither of them perfect and beautiful as the pure white Woman of Light on the mountain. They made their house of the willows and reeds that grew on the borders of a

beasts knew them and lived near by them; but they are them pair, and lived on the fruits and corn that graw from the seeds strown by the birds, and, were contented. In time they had one childs—a very beautiful girl, that grew daily more beautiful. Ere long a prowling beast of terrible aspect became envious of this beautiful child of the Navajo man and woman, and hiding himself in the tall canes by the bank of the stream, waited for the child to come to the water; and when it

ed for the child to come to the water; and when it came, the beast stole the child and carried it away to the inner world. This was the first sorrow that visited our Navajo parents. They sought the daughter, the beautiful daughter, first-born of love, but she could not be found; and in their grief there was no one to comfort them, and they mourned many days, until the voice of their lam-entation reached the Pure Woman, up in her own light in the mountain, and she came down to com-fort them. Through the dazzling light of her presence, they could not see her, but her voice was like the music of the birds, and it fell upon their

river of very pure water. And all the birds and

hearts as the spirit of peace, and trusting, they ceased to mourn.

The spirit of the Woman of Light in the mountain delights to restore the lost to the embrace of those who loved them. After death she comes those who loved them. After death she comes down to her children, near the setting sun. When it comes near the earth, she ascends to it on a ladder of light, and makes her home in it. Every night the spirits of the good Navajos that die go to her, and, as she is about to touch the earth, she drops to them ladders of light, on which they climb up at twilight. This is the Spirit-Land of the good Navajo, where the soul goes to be dressed in clothes of light by the Pure Woman. The soul never again dies. The bad at death descend into dark caverus, deeper and deeper in darkness, as they have been had men or women. darkness, as they have been bad men or women, and their spirits there hover until the compassionate ear of the Pure Woman in the sun hears their cries, and sends their relatives to them with pardon. The worst Navajos are only kept there

n darkness for a few years. All may be released by their relatives. by their relatives.

Such are among the traditions of the Navajo Indians touching the creation of the world, the origin of death, the descent of spirits in twilight hours, and the deliverance of even the worst from their last state of suffering. It certainly has the interest of novelty, and so far as reason or philosophy are concerned, the apple in the garden of Eden and the eating of the forbidden fruit are not more easily unraveled, or less a myth. The not more easily unraveled, or less a myth. The theology of these Navajos is very simple. It is the light of Nature. They believe that in the body there are two distinct existences—the life of the body in the blood, and the life of the soul in the heart, and its pure, undying affections. The ' Pure Woman, better expressive of exalted and holy feeling than man, therefore better represents to their untutored minds the idea of a God. She is therefore the representative Divinity they worship. Their longings for immortality, so beautifully suggestive of higher life, present woman as the type of their ideas of moral perfection and vicarious purity. They are the only Indians I have yet known, during thirty-three years' experience on frontier service among all the tribes, from the head waters of the Mississippi to the Columbia Diagraphs that their women with a humbia River, who treat their women with a kindness and consideration becoming men. Certainly they are 'Women's Rights' men, by the teachings of Nature, and Nature's goodness as practiced in their religion. I shall supplicate for more of Nature's religion, if, as contrasted with St. Paul's hard and unnatural morality in closing the months of pure women and only civing civing the months of pure women, and only giving license to teach to the tongues of 'holy men,' it has the effect to exalt womanhood, and to teach man to reverence and honor her virtues and

Western Items.

western Items.

One of the Congressional Committee appointed on the Indian Peace Commission, writing us from New Mexico, under date of June 16th, says:

"I am here, holding a sort of counsel with the Indians. Gen. Sherman has just left me, going East on business. The other Commissioners are scattered in different directions, and, so far as I can hear, progressing finely, in bringing about friendly relations between the whites and different tribes. From here I go to Abiqui and Fort Garland, to meet the different bands of the Ute Indians. We have given the Naxajos a reservation in their old country. I wish, for several reasons, that you could have seen your way clear to have accompanied us all through our summer travels, among these wronged tribes that are now paling before an aggressive American civilization."

St. Louis, Mo.—Mrs. M. A. McCord writes: "I have resolved to start a News Depot for the sale of all kinds of liberal and spiritual literature. In this vocation of selling books, papers and repiration."

St. Louis, Mo.—Mrs. M. A. McCord writes: "I have resolved to start a News Depot for the sale of all kinds of liberal and spiritual literature. In this vocation of selling books, papers and repiration."

St. Louis, Mo.—Mrs. M. A. McCord writes: "I have resolved to start a News Depot for the sale of all kinds of liberal and spiritual literature. In this vocation of selling books, papers and repiration."

St. Louis, Mo.—Mrs. M. A. McCord writes: "I have resolved to start a News Depot for the sale of all kinds of liberal and spiritual literature. In this vocation of selling books, papers and repiration."

St. Louis, Mo.—Mrs. M. A. McCord writes: "I have resolved to start a News Depot for the sale of all kinds of liberal and spiritual literature. In this vocation of selling books, papers and repirational medicines, I shall rely much upon your encouragement and the sustaining power of the Banner of Light. My purpose in the pursuance of this project is primarily to disseminate the truth —the truth involved in the

-the truth involved in the Spiritual Philosophy."

ROCKFORD, ILL.-Dr. E. C. Dunn, having engaged to address the Spiritualists of Buffalo, N. Y., during the month of August, will extend his tour Eastward, speaking in such localities as he may be invited, through September and October. As he goes he will examine and prescribe for the sick, treating them with magnetism and medicines. The Doctor has, to our knowledge, proven himself a very successful practitioner.

S. E. WILSON, ASHVILLE, IOWA., writing from the village wherein he resides, the dull state of Evangelical religion, and of the prospects of our forthcoming "Spiritual Harp," expresses the hope that we will keep all Orthodox theology from the "Harp," and then gives us a sample of words selected from the "Sabbath School Casket," page 26th, running thus:

They hung King Jesus on a rude, rugged tree, Hung King Jesus on a rude, rugged tree. They hung King Jesus on a rude, rugged tree, But the Lord conveyed his spirit home."

Hammonton, N. J.

This settlement, a few years since a seeming waste of scrub-oak lands, now contains thousands of people, with gardens aglow and huildings em bowered in June's roses, and everything betokening thrift and prosperity. For several days past the settlement has shipped sixty thousand quarts of strawberries to the Philadelphia and New York markets per day. There are no liquor stores, no idlers in the place. Most of the citizens, whether Liberalists, Spiritualists, or Sectarists, are

whether Liberalists, Spiritualists, or Sectarists, are imbued more or less with the principles of reform.

The Spiritualists, in a barmonious and prosperous condition, have speaking each Sunday by Bros. J. G. Fish, Wharton, and others. The Lycoum, under excellent management, is enjoying a rare degree of prosperity. Seldom have we looked upon or had the pleasure of addressing a finer set of children. Blessings upon them, and Spring filed and the second of the s

William F. Wentworth-New Lecturer.

Knowing the increasing interest in Spiritualism, and the demand for speakers far beyond the supply, it affords us unfeigned pleasure to announce that Mr. William F. Wentworth has just entered the lecture-field. The wisdom of his controlling intelligences is clearly manifest in the candor and eloquence with which he speaks.

He brings to the work a character untarnished, and a good scholarship, having previously pursued a course of studies preparatory to entering the Christian ministry. He is still a member of the Methodist Church; this, however, is nothing in his favor. We have listened to him in his trance state several times with pleasure and profit. Spiritualists, encourage these young speakers. In the future, if not in the present, you will pluck the fruits of such well doing. Address him at present Hammonton, N. J., care of J. M. Peebles.

Fall River, Mass.

DEAR BANNER—Our pleasant sojourn in this truly beautiful city calls forth a word from us.

That grand philosophy taught by the augels has made good progress here during the months of the past year. The people, having put their hands to the plow, are not desirous of looking back, and the result of their continued labor is approach at the proache rell on

back, and the result of their continued infor is apparent as the months roll on.

Having engaged a commodious hall, they strive to bring before the people speakers who will interest and instruct, as often as means will allow, and each night the room is well filled. Those who spend the day at the various churches are found searching for the truth here in the evening, manifesting will be a searching to the room in the room and the very and the room as the room of the room and the room as the room and the room and the room and the room and the room are room and the room and the room are room and the room and the room and the room are room and the room and the room are room and the room and the room are room are room and the room are room and the room are room are room and the room are room are room are room and the room are room a searching for the truth here in the evening, manifesting a willingness, by so doing, "to prove all things and hold fast that which is good." This speaks well for the future spread of the truth here. The kind words of encouragement, with the hospitality of the people, will long be remembered by us, and like jewels which sparkle brightest when longest worn, so the kind home words shall gain by solve as recalled.

in value as often as recalled.

That all who labor in the broad field bright angels have revealed may meet with like home comfort and whole-souled people, is my wish.

W. F. WENTWORTH.

Hammonton, N. J., July 1, 1868.

Organizing for Work in Minnesota. At a meeting held on the 6th day of June, 1868, at the real-lence of D. Birlsail, in the town of Faribault, Bice County,

State of Minnesota, the following articles of association were

unanimously adopted:

Whereas, We, the undersigned, believing in a free religion that will not feiter and bind the consciences of its votaries, are desirous of forming ourselves into a Society where reason, free thought and free speech shall be fully tolerated, and where truth, justice and right shall be the only rule of action; therefore, in furtherance of this object, we do subscribe to the following articles of association:

Aux. 1—Sec. 1: The name of this Society shall be the Rice County Liberal Philosophical Association. Sec. 2: The objects and purposes of this Society shall be the advocacy and free discussion of all reformatory, moral, religious and scientific subjects. Sec. 3: The members of this Society shall be allowed to enjoy their individual sentiments and belief on all religious and scientific subjects, and shall alone be responsible for the same.

Aux. 11—Sec. 1: There shall be elected by ballot, semi-annually, in the months of June and December, a President, a Secretary, a Treasurer, and an Executive Committee of three members, who shall serve until others are elected in their stead. Sec. 2: The President shall perform all duties usually incumbent on such officer, and in conjunction with the Executive Committee, shall manges of the Society entire Committee, askil manges the business of the Society. stead. Sec. 2: The President shall perform all duties usually incumbent on such onlier, and in conjunction with the Executive Committee, shall manage the business of the Society and shall audit accounts. Sec. 3: The Secretary shall keep the records of the Society, receive all moneys due, keep a true account of the same, pay them to the Treasurer and take receipts therefor. Sec. 4: The Treasurer shall receive all money from the Becretary, giving receipts therefor, and pay all bills approved by the Board of Auditors, and shall render a full account of the finances of the Society at the end of the term of orfice and at all other times required by the Executive Board.

Att. III—Sec. 1: Any person may become a member of this

tive Board.

ART. III—Sec. 1: Any person may become a member of this Association by subscribing to these articles and paying his yearly dues. Sec. 2: The yearly dues shall be one dollar for males and fifty cents for females, to be paid in quarterly pay-

males and fifty cents for females, to be paid in quarterly payments, every three months

Att. IV—The foregoing articles may be altered or amended by a majority of the members present, at any meeting called for that purpose.

Some twenty persons then subscribed their names as members. The meeting elected the fallowing officers: President, D. Birlashit; Secretary, Miss. Alma C. Amy: Treasurer, Mrs. Mary A. Goodrich, Executive Committee, Thomas R. Chapman, Mrs. L. A. F. Swain and Jesse Carr.

On motion, the meeting resolved to hold, during the summer months, grave physic meetings every two weeks on Sundays.

days.

Mrs. L. A. F. Swain then delivered a very able and interesting inspirational lecture, after which the meeting adjourned, to meet in two weeks at N. Travis's.

D. Birdsall, Ch'rman.

N. H. Swain, Clerk.

Report of the Fillmore County Association of Spiritualists.

Pursuant to a published notice, the First Annual Meeting of the Fillmore County Association of Spiritualists convened at the Empire school house in the vicinity of Etna, Fillmore Co., Minn., on Saturday the 13th of June, and was called to order by the President at 20 clock P. M. The Association having but barely existed for the past year without life, the meeting entered into a discussion on the subject of organization—in-tending either to infuse life into the Association, or to con-

A. B REGESTER. Sec'y. Cherry Groce, Minn., June 20th, 1868.

Meeting of the Friends of Human Progress. Meeting of the Friends of Human Progress.
The thirteenth annual meeting of the Friends of Human
Progress, of North Collins, will be held at Hemlock Hall, in
Brant, Erle Co. N. Y.. commencing on Friday, the 21st day of
August, 1868, at 10 o'clock a. M., continuing three days. A
cordial invitation is given to all to attend. Persons from a
distance can come by Lake Shore Rallroad to Angola. Prominent speakers will be in attendance.

W. D. HENTINGTON,
M. M. TOUSEY,
JAMES VARIET,
MARSION E. BROWN,
PRUDERGE K. SINTON.

SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon and evening at 23 and 73 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 163 A. M. John W McGuire, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to Mis Susan M. Fitz, Secre tary, 66 Warren street.

The Bouth Exd Lychum meets every Sunday at 103 A. M., at Springfield Hall, 80 Springfield street. A. J. Chase, Conductor: Mrs. M. A. Ntewart, Guardian. Address all communications to A. J. Chase, TS springfield street.

Circus every Sunday evening at 423 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Boston.—Meetings are held in Temperance Hall, No.

EAST BOSION.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ r. m. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Children's Progressive Lyceum meets at 10½ a. m. John T. Freeman, Conductor; Mrs. Martha S., enkins, Guardian. Speaker engaged:—Mrs. Famile B. Felton, July 19 and 26.

CHARLESTOWN.—The Children's Lyceum of the First Spirit-ualist Association hold regular sessions at Central Hall, No. 25 Elm street, every Sunday, at 104 A. M. A. H. Elchardson, Cenductor; Mrs. M. J. Mayo, Guardian.

CHRLERA.—The Children's Progressive Lyceum meets every Sunday at 101 A. M., in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.
The Bible Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

niner set of children. Blessings upon them, and good angels scatter flowers along their earthly pathways.

Springfield, Mass.—The Fraternal Society of Spiritual ists hold meetings every Sunday at Fallon's Hall. Progress (we Lyceum meets at 2 r. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 r. M.

tve Lyceum meets at 2 F. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7F. M.

Brokham, Mass.—The Splritualist Association hold meetings at 1 liarmony Itali two Bundays in each month, at 21 and 7F. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 109 A. M. E. T. Whittler, Conductor; Wis. A. M. Kempton, Guardian.

Firchneus, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 109 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Bimonds, Guardian. N. A. Abbott Secretary.

Foxnoro, Mass.—Meetings are held every Rabbath in Town Hall, at 13r. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and road on the first Sabbath of each month. Lecture at 13 r. M. Bpeaker engaged.—Dr. W. K. Ripley until further notice.

Woncester, Mass.—Meetings are held in Horticultural Hall, every Sunday; at 2 M. and 7 r. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. Hiscuram, Mass.—Meetings are held in Horticultural ing. E. Wilder, 24, Conductor; Mrs. S. M. Dow, Guardian.

Quinct, Mass.—Meetings at 3M and 7 o'clock r. M. Progressive Lyceum meets every Sunday afternoon at 29 c'olock, at Temperance Hall, Lincoln's Building. E. Wilder, 24, Conductor; Mrs. S. M. Dow, Guardian.

Lynk, Mass.—The Spiritualists of Lynn hold meetings every Sunday; afternoon and evening, at Cadet Hall, Masket street. Ckildren's Progressive Lyceum meets in the same hall at 10 d. M. W. Greenleaf, Conductor; Mrs. L. Booth, Ouardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, hundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceam Conductor, William Foster, Jr.; Guardian of Groups, —; Musical Director, Mrs. Wm. M. Robinson.

PUTNAM. CONN.—Meetings are held at Central Hall every Bunday at 13 r. M. Progressive Lyceum at 103 A. M. Speak-er engaged:—C. Fannie Allyn during August.

er engaged: -U. Fanne Alli during August.

Hartoud, Conn. -Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

Bridogpont, Conn. -Children's Progressive Lyceum meets
every Sunday at 16 A. M., at Lamyette Hall. James Wilson,
Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musicai
Conductor.

New Haven, Conn.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Conductor.

CONCORD. N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 70°clock P. M. The Progressive Lyceum meets in same hall at 2 P. M. Dr. French Webster, Conductor; Mrs. Robinson Hatch, Guardiau; Mrs. J. L. T. Brown, Secretary.

ceim meets in same hall at 2 P. M. Dr. Tricki viscoli, Conductor; Mrs. Mohinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

Bandor, Mrs.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curliss, Guardian. Speaker chigaged;—Mirs. Cora L. V. Daniels during August.

Dovrr. And Foxgopy, Mrs.—The Children's Progressive Lyceum holds its Sunday seasion in Merrick Hall in Pover, at 10½ A. M. E. B. Averlil, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. M.

HOLLTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

PORTLAND, Mr.—The Spiritualist As actation hold meetings every Sunday in Temperance 1nd, at 3 and 7% o'clock P. M. James Forbish, President; R. i itul, Corresponding Secretary, Children's Lyceum m. is at 10½ A. W. Wm. E. Smith, Conductor. Mrs. H. R. (Humphrey, Grardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

New York City.—The Society of Progressive Spiritualists will hold meetings every Bunday in the large hall of the Exercit Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 56½.

The First Society of Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 20th street. Lectures at 10½ o'clock a. M. and 7½ P. M. Conference at 5 P. M.

WILLIAMSEURG, N. Y.—The "First Spiritualist Association" has been reigranized for its second yearly term, under a new name, and will hold meetings in future on each Thursday evening (instead of Wednesday), at Continental Hall, Fourth street. Donations and contributions solicited.

BROOKLYM, N. Y.—The Spiritualists hold meetings in Saw-pres Hall, corner Fulton Avenue and Jay street, every Sun-

Street. Donations and contributions solicited.

BROOKLYE, N. Y.—The Spiritualists hold meetings in Sawyer's Hall, corner Pulton Avenue and Jay street, every Sunday, at 3\frac{3}{2}\ \text{ and 7\frac{3}{2}}\ \text{ P. M.}\ Children's Progressive Lyceum meets at 10\frac{3}{4}\ \text{ a. M.}\ C. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near 1b Kaib evenue. Circle and conference at 10\frac{3}{2}\ \text{ o'clock A. M.; lectures at 3 and 7\frac{3}{2}\ \text{ P. M.}\ Mornisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Flith street. Services at 3\text{ P. M.}\ Mornisania, N. Y.—Religious Society of Progressive Spirit.

street. Services at 3N P. M.

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

Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Gourt and Pearl atreets, every Sunday at 10½ A. M. and T½ P. M. James Lewis, President; E. C. Cooper, Vice Prevident; J. Lano, Treasurer; E. Woodthorpe. Secretary. Children's Lyceum meets at 2½ P. M. M. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 1½ and 7½ P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 1½ M. P. J. L. Pool, Conductor; Mrs. Boolittie, Guardian.

TROT, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Selden J. Finney, Conductor; Miss Libble Maccoy, Guardian.

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

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening, President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stovens; Corresponding Secretary and Trossurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tauner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall in Third street. J. B. Holt, A. M., at the Spiritualist Hall in Third street. J. B. Holt, A. M., at the Spiritualist Hall in Third street. J. B. Holt,

HAMMONTON, N. J.—Meetings held every Sunday at 103
A. M., at the Spiritualist Hall on Third street. J. B. Holt,
President; Mrs. C. A. K. Poore, Secretary, Lyceum at 1 P.
M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian
of Groups. BALTIMORE, MD.-The "First Spiritualist Congregation o

Philadelphia, PA.—Meetings are held in the new hall in phonix treet every Sunday afternoon at 3 o'clock. Chiliten's Progressive Lyceum meets every Sunday forenoon at 9 o'clock. Mr. Langham, Conductor; Mrs. Mary Stretch, 3uardian.

10 o'clock. Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting, which is held at 10 o'clock. M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Evening lecture at 7½ o'clock.

Corresponding to the Children's Progressive Lyccum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Langston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D. G.—Progressive Lyccum meets every Sunday, at 10 A. M. All Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eloventh atreets. George B. Davis, Conductor; A. D. Cridge, Guardian. Conference at 12 M. Platonic School at 8 P. M.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyccum. Lyccum meets at 10½ A. M. Hudsonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohle as a "Helleting society of Pearly of the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves and the salves and the salves under the laws of Ohle as a "Helleting society of Pearly and the salves under the laws of Ohle as a "Helleting the laws of

CINCINATI, O.—The Spiritualists have organized them-selves under the laws of Ohio as a "Religious bociety of Pro-gressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular

Corner of Sixth and Vine streets, where they hold regular meetings sundays, at 10½ A. M. and ½ P. M.

CLEVELAND, O.—The First Society and Progressive Lyccum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyccum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker. Lyccum at 9½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyccum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 a. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian, A.M. A. G. Smith, Conductor; Mary E. Dewey, Guardian, BELVIDEER, ILL.—The Spiritual Society hold meetings Green's Hall two Sundays in each month, forenoon and evening at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian Speaker engaged:—W. F. Jamieson until Nov. 22.

Speaker engaged:—W. F. Jamieson until Nov. 22.

Stcamore, Ill.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Dirs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour: essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. CHIOACO, ILL.—Regular morning and evening meetingsare held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ P. M.

ROCKFORD, ILL.—The First Society of Spiritualists meet in

street. Hours of meeting 10\frac{3}{2} A. M. and 7\frac{3}{3} P. M.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's itali every Bunday evening at 7 o clock.

YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 2\frac{3}{2} P. M.

STRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o clock in Capital Itali, southwest corner Fifth and Adams streets. A. H. Worthen, President; II. M. Lamphear, Secretary. Children's Progressive Lyccum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A.M. Children' Progressive Lyceum meets in the same hall at 2 p. M.

Progressive Lyccum meets in the same hall at 2 p. m.

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyccum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 f. m. and 7 f. m.: Lyccum 2 p. m. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: Thomas Alien, Secretary and Treasurer; W. II. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Barah E. Cook, Guardian of Groups; Mirs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society.

CABTHAGE, MO.—The friends of progress hold their regular.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. Pickering, Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 7½ r. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

BATTLE CEREK, MICH.—Weetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 70 clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 10 clock.

DETROIT, MICH.—"Detroit Society of Spiritualists and Friends of Progress" meet in Good Templars' Hall, No. 180 Woodward avenue. Lectures 10 A. M. and 73 P. M. A. Day, President; C. C. Bandali, Corresponding Secretary, Lyceum at 2 P. M. M. J. Matthews, Conductor; Mis. Rachael L. Doty, Guardian.

Louisville, Kr.—Bpiritualists hold meetings every Sunday at 11 A. M. and 7% p. M., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 5th.

GRORGETOWN, COLORADO,—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Or. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

A. J. DAVIS'S WORKS, IN GERMAN

MAGIC STAFF, With steel portrait of author. 662 pp. \$3,50; postage 32 cents

THE RESPONDENCE.
Being the fourth volume of the Great Harmonia. Illustrated.
578 pp. \$1,75; postage 25 cents. For sale at the BANNER OF LIGHT HOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

Mediums in Rosson.

NOTICE.

D. WILLIAM B. WHITE, Medical Electrian, Curable.

Curable.

Mrs. J. J. Clark, Clairroyant and Spirit Medium. Examinations or Commus-cations, \$1,00; written examinations from lock of hair, \$2.00. Office No. 4 Jefferson place, from South Bennett street, be tween Washington street and Harrison avenue, Boston. Mass. Office hours from B.A. E. 10 4 P. M.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 230 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-July 4.

MR9, A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneya, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price 81,00. 13w—July 4.

MISS E. C. BURTON,
C'LAIRVOYANT Interpreter. Spirit friends seen and decup one slight) 70 Tremont street, Boston, Mass.
July 11.—2w*

MRS. ALICE JEPSON.

CLAIRVOYANT Healing, Test and Developing Medium, has taken Rooms No. 51 Chambers atreet, Boston. Can be consulted from 9 A. M. 10 8 P. M. Would lecture if applied to. Persons can be examined at a distance by sending their full names July 18.—1w*

DR. GEO. B. EMERSON, Psychometric and Magnetic Physician developed to cure slacases by drawing them unto limself, at any distance. Can examine persons, tell how they feel, where and what their disease is. Une examination \$1: fifteen exercises, to draw disease at a distance, \$5: manipulations \$2.

amination 51: afteen exercises, to draw disease at a distance, 55: manipulations 52.

N. B. Will give delineations of character: also accurate information on business, &c. Office, No. 43 Essax street, Boston. Hours from 9.4. M. to 5 P. M. Iw*-July 18.

MRS. L. W. LITCH, Trance, Healing and Test Medlum, No. 6 Townsend Place, leading from No. 8 Carver street, Boston, Mass. Circles every Tuesday and Friday evenings at 13 o'clock; and every Wednesday attermoon at 3 o'clock.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Wednesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend street, Boston. Terms 25 cents.

NELLIE STARKWEATHER, Writing Test
Medium, No. 6 Indiana street, Boston, Mass.
July 4.-18w*

MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Scance \$1,00.

MRS. R. COLLINS still continues to heal the July 4.-13w

MARY M. HARDY, Trance and Business Medium, No. 63 Poplar street, Boston, Mass. For answers to sealed letters, enclose \$1,00 and stamp. 13w*-May 16. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) 13w-July 4. CHARLES L. HAVEN, M. D., Homeopathic July 11.—iw*

HATTIE E. WILSON, Lecturer and Uncon-scious Trance Physician, Rooms 70 Tremont street tw*-July 11.

Miscellaneons.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

Now permanently located at 252 Thames street, Newport, R. I., WHERE he has erected a building expressly for HEALING THE SICK.

WHERE he has erected a building expressly for HEALING THE SICK.

Dr. Newton cures when all other efforts and treatments have falled. Often when he has thought a case hopeless, the patient has been restored to permanent health. No Medicing Given. No Pain Causs. No Subgical Operation.

All who receive treatment are benefited. Dr. Newton cannot restore a lost member of the body or perform other impossibilities, but will always relieve Pain, from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cured are—Wear Eyrs, Parital Bilinders, all Diseases of THE BRAIN, WEAR STILES, TOMORS, FALLING OF THE WOMB, ALL RINDS OF SEXTAL WEARNESS, INTERNAL ULMSS, DISPERSIA, RHEYMATIEN, NEXYOUS

DEBILITY, DIABRIES, BRONCHITIS, DISPERSIA, CAC, AC.

PARALISIS is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited DEAFNESS is the most doubiful of any malady.

Those persons who cannot well afford to pay are cordially invited, "without money and without price." Apr. 15.

ADDRESSED TO INVALIDS.

S. B. BRITTAN, M. D.,

New York Eclectic Medical Society, WillO has made an almost life-long study of the Constitu-tion of Maa, the Philosophy of the various forms of Dis-case and Professional Treatment on Natural and Physiological principles, is now established at

No. 7 Bruen Place, Hill street, Newark, N. J., where the subtile agents known to Medical Reformers are scientifically applied.

Special attention given to all phases of Organic Disease, Physical Weakness, Functional Inharmony, and Decay of the Vital Powers peculiar to the Fernale Constitution. Patients from abroad can be provided with board, at convenient places, and at very reasonable prices, in Nowark.

The Bend for a Circular.

Address as above.

Juno 27.—13w

S. B. BRITTAN, M. D.

GOOD NEWS!

DISEASES CURED.

Pain at once Relieved---No Questions Asked.

DR. McBRIDE

TELLS patients what alls them. He sees instantly the condition of all who approach him, and knows by inspiration what will cure or relieve them. Let all who suffer come and test the truth of this statement.

Office No. 20 Boylston street, Boston, opposite Ma-

MRS. PLUMB, Porfectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden street, Charles-town, Mass.

MRS. PLUMB cures Cancers and Tumors. Fevers. Paralysis: all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will examine Diseases at a Disease, for \$1 and return stamp; Correspond on Business, answer Sealed Letters, look for Lost or Stojen Property for \$1 and return stamp, each.

July 18—1w* MAGNETIC HEALING.

C. B. FOSTER M. D., (Formerly of Philadelphia and New York.) ECLECTIC PHYSICIAN, No. 404 I street, between 11th and 12th,

WASHINGTON, D. C. MRS. A. E. CUTTIBE.

IOMEOPATHIC and Mesneric Physician and Midwife, will take a few patients at her residence for treatment. Persons wishing a quirt place where they can have the best of care, with the advantages of the vapor and other modes of bathing, can address 45 Addison Street, Chelska, Mass. lias been very successful in treating cancers, tumors, felons, scariet fever and measles.

DR. J. WILBUR

TPEALS the sick without medicine, 119 Wisconsin street, I Milwaukee, Wis., also cures by magnetized paper. Send handwriling, name, residence and \$1,00. Send for Circular. July 11.-6**

D. WHITE, M. D., HOMEO-PATHETIZING Healer, will continue to heal the afflicted, in Springfleid, III., until further notice.

July 11.-5w*.

A NNIE DENTON ORIDGE continues to make Psychometric Examinations as heretofore; letters, etc., \$2.1 mining specimens, \$5. Address, \$602 "N" sirect, between 6th and 7th, Washington, D. C.

July 4.-5w*

MRS. MARY LEWIS, by sending their automotions of lock of helic will give psychometrical delinestions do: Terms 91,00 and red stemp. Address, MARY LEWIS, Morrison, Whiteside Co., ill. June 20.—20n°