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NO. 21.

## THE BEAUTIFUL LAND.

Improvised and given inspirationally through Mes. Coba L. V. Daniels, at the closs of a lecture in Washington, D. C., Sunday Evening, May 24th, 1808. [Reported for the Banner of Light.]

There's a beautiful country not far away,

With its shores of emerald green, , Where rise the beautiful Hills of Day, From meadows of amber and sheen; There beautiful flowers forever blow, With beautiful names which ye may not know.

There are beautiful walks, star payen and bright, Which lead up to beautiful homes: And beautiful temples, all carved in white, With golden and sapphire domes, And beautiful gates, which swing so slow, To beautiful symbols ye may not know.

There are beautiful valleys and mountains high, With rivers, and forests, and hills; And beautiful fountains leap to the sky, Then descend in murmuring rills; There beautiful "life trees" forever grow, With beautiful names which ye do not know.

There is beautiful music borne on the nir, From bright birds with flashing wings; And beautiful odors float everywhere, Which an unseen censer flings; And a beautiful stream near that land doth flow, With a beautiful name which ye do not know

Across this beautiful mystical stream. Flash rare scintillations bright; And many a 'witching, mysterious dream, Is borne on the pinions of night; And the stream is spanned by a beautiful bow, With a beautiful name which yo do not know.

And beautiful gondolas, formed of pearl, Come, laden with wonderful stores; While beautiful banners their folds unfurl To the dipping of musical oars: And beautiful beings cross to and fro, With beautiful names which ye do not know.

Would ye know the name of this Beautiful Land, Where the emerald waters roll In gentle waves on a beautiful strand? It is called " The Land of the Soul." And the beautiful flowers which ever blow, Are the beautiful thoughts which ye have below.

And the beautiful walks are your life deeds, Which fashion your future homes: While the temples grand are the world's great needs And its saviours have reared their domes. Through the beautiful gates, which swing so slow, Come the beautiful truths which ye learn below.

And the beautiful landscapes are for of all that the world has been; And the beautiful fountains are tears outwrought. Through Immortal sunlight seen; And the beautiful life trees, which ever grow,

Are the beautiful hopes which ye cherish below. And the beautiful melody is prayer, But is echoed in music's powers; And the beautiful perfumes floating there Are the spirits of all the flowers.

Is the beautiful river named Death below And the heautiful flashes across the stream. Are your inspirations grand: While the beautiful meaning of every dream

Is the real in this fair land. And the beautiful million-colored bow Is your beautiful fears for each other's wee. And the beautiful barres are all the years

Which bear ye away from pain; And the beautiful banners, transformed from fears, Are returning to bless you again; And the beautiful forms, crossing to and fro. Are the beautiful ones ye have loved below.

# SUMMER DAYS.

BY PLOBENCE PERCY. Oh summer days! dear summer days! how sweet ye are and When beauty smiles and fingrance breathes throughout the carth and air:
When all the birds have built their nests in loving couples twined,
And yellow butterfiles in pairs come waltzing down the wind. The morning-glories drape the wall with crimson, white and blue. Coquetting with the honey-bees the long sweet mornings through:
The humming-bird hangs poised above the lily nectar-store,
And unfiedged birdlings twitter in the nest above the door. The grandsire sits beside the porch, where coolest shadows ile,
While all the bees and butterflies and moths go flitting by;
He never marks their flight, nor sees the swallows com and go, But rests his chin upon his staff, and thinks of long ago.

I ask him if these summer days bring not a rare delight, They rise so fair and glide so slow into the golden night. "Ah mo!" he says, "I dream upon the years that used to be The days, since I have grown so old, seem all alike to me."

I wonder if 't will come to me-the time when I shall say I see no splendor in the sky, no beauty in the day; When birds shall sing above my head their chorus glad and

Yet bring no flutter to my heart, no rapture to my car?

I wonder if I, too, shall sit and dream an old man's dreams, And vaguely meditate and brood on half-forgotten themes, While all the hues and symphonies of sea, and sky, and Pass vainly by my heedless sense, like trifles nothing worth !

Ah no! whatever change may come, that change can never This lovely world can never lose its happy charm for me; Not all the sorrow time can bring, not all life's mightiest

Can take the odor from the fern, the color from the rose. And though my senses fail with years, and lose their keenest power, Yet, when the sparrow comes and sings at earliest morning

hourAhi he who once has heard the song, can never cease to I know the clear, ecstatic voice, will pherce my heavy ear;

And I shall see the roses bloom, and note the pleasant hum
Of humble-bees, and wait at night to see the fire-files come;
And though my eyes may have, as yet, their bitterest tears
to shed,
I never can be wholly blind to evening's gold and red. The flowers will not cease to glow because my cheek is wan; The peach trees will not fail to blush because my bloom is

And all the mists that mournful age may bring to cloud my view. Can never hide the purple hills, the sea's delicious blue. This beauteous world, which every year renews its youthful

Will be as fair when I am old as in my childhood's time; age can ever be a scene of loneliness and gloom him who sees the swallows build—the morning-glories bloom. Original Essays.

THE SITUATION AND NEEDS OF THE TIMES BY G. F. KITTREDGE.

"How long, oh God, how long?" This is the exclamation and interrogation which ever comes to our mind when we contemplate what Spiritual ism is and what Spiritualists are; the one a noble,

grand and beautiful philosophy—the other, in the

aggregate, a conglomerate of men and women who claim and assume more than their acts will attest. There are many of the devotees of Spiritualism who will, no doubt, consider this as a sweeping accusation and bare assertion; but Truth, stripped of all vanity, and in her s implicity, begs us write. and therefore at her shrine we bow and her mandates obey. Hence our adopted sentiment:

"Truth alone, where'er my life be cast,
In scenes of plenty or the pining waste,
Shall be my chosen theme, my glory to the last."
Modern Spiritualism, in the twenty-first year of its advent, claiming eleven millions of advocates and believers in the United States alone, and still not popular nor respected -still no churches, schools, asylums, hospitals nor beneficiary institutions-nothing save a few scattered organizations, half conceived and half born, and a few Children's Lyceums; and even these almost invariably characterized by contentions, wrangling, jealousies, disputes, gossippy haravgues and general inharmony.

Modern Spiritualism, with its exalting lessons, its sublime philosophy, its noble disclosures of truth, its saving influences from every species of vice and crime, and three hundred advertised lecturing advocates ready to present it before the masses, provided they are called upon! "Ay, there's the rub"; for not one in ten ever have a call to lecture, and not more than twenty-five out of the three hundred are supported well enough to keep them in the field. Bro. Peebles says to us," Why aint you in the field? Lecturers are needed everywhere!" We know lecturers are needed, and we stand ready and equipped for battle, but there are two things requisite to get us out—1st, a call; 2d, compensation.

Again, one thousand test mediums for every phase of spirit manifestations are developed, and where are they and what are than delice. Are their divine, angelic missions, but, on the contrary, are living in the most indigent circumstances -existing and compelled to exist in dingy attics and damp basements, and often asked to give their services gratis.

Eleven millions of Spiritualists, and only two or three offices devoted to the printing of spiritual literature, and not one in five hundred of the said eleven millions who ever read a spiritual journal, auch less that subscribe to or patronize one.

We have often heard lecturers narrate the wonderful growth of Spiritualism, and seen whole audiences swell big with pride as being counted among the pioneers of the cause, when, in fact, Spiritualists themselves are not entitled to one whit of the praise, since this wonderful and blessed philosophy, from its inception on the 31st of March, 1818, to the present time, has been forced upon this world by the denizens of the Summer-Land, and to them be the glory and praise thereof. Had professed Spiritualists taken one-half the time, or exerted themselves one-half as much in order to have had the Spiritual Philosophy disseminated among the children of earth, or had they been half as zealous to open the way for spiritual communion, not a household to-day would be without its acknowledged angel visitants. And here will be appreciated the pertinency of those trite aphorisms, "Angels help those who help themselves," and "As they minister unto us in spiritual things, how much more should we be willing to minister unto them in temporal things." Angels cannot build edifices of wood and stone, but they can direct us how to build. They cannot dig wells and bore for oil, but they can point out the successful places. They cannot fight battles, but they can inform us of the weak parts in our enemy's ranks. They cannot mine for precious metals, nor coin them to fill the coffers of Spiritualists-and thank God for that-if they could and would, we doubt if there would be but little expended in furtherance of the cause.

That we may the better be excited to shame. let us take a casual survey for a moment of the various sectarian denominations, and behold what they have achieved and are achieving, and the indomitable zealousness with which they labor. See the costly and elegant edifices of worship being reared daily all around us. See the beautiful and stately buildings erected for asylum, orphan and hospital purposes. See the large academic institutions reared, with all the taste and skill which science, art and human ingenuity can devise, and expensively endowed, and wherein they are erroneously instructing and sending forth intellectual giants to brow-beat and cripple truth's onward and progressive march. And it is with these that our lecturers, mostly taken from the humble ranks of all professions and avocations-uneducated and untrained-are obliged to cope. All of this in a country containing eleven millions of Spiritualists, who, in the aggregate, are the wealthiest in this world's goods, but at the same time the most penurious, selfish and close-fisted class of humanity that exist on this green earth of ours. Were it otherwise, then we should not at this day and age be obliged to chronicle the apathy of spiritual progress: therefore, this assertion needs no further argument to substantiate it as a fact.

It is time Spiritualists bestirred themselves toward perfecting a grand system of organization. that they may hereafter furnish their own data and statistics of strength, wealth, progress, and prospective work, which shall be reliable, and not be dependent longer upon their opposers for their necessary information.

ritualistic theology, is evident from be assnults made upon it by all the publications and sermons of note issuing from their presses and ulpits. As an earnest of this fact, allow us to gote an extract or two from a sermon preached by Rev.

George M. Randall, of Messiah Churh, Boston, gest the line of duty for others to pursue, but before the alumni of the Episcopal Qurch, held

before the alumni of the Episcopal Curch, held at Philadelphia. He says:

"The spirit of infidelity, in the present agenas assumed a gigantic form in its warfare upon Revelation which gives it an influence fearful to think of. It no long contents itself with that simple, spitcul rejection of Chest, but it has assumed a guise far more attractive and infinity more dangerous; it has put on the garment of great kirning; it appears now under the phase of philosophy and science, and attempts to bring contempt upon Revelation by showing that its inspired words are contradicted by schiffic facts; it has taken on the guise of religion, and in may communities is making sad have with the Christian fith of multitudes. Spiritualism is a fit rival of Swediblorgianism. What was treated a few years ago as only a fish of fanaticism, has assumed dimensions, in many parts if the country, which make it no longer a thing that may hip provoke a smile for its absurdity; it has taken possession of the minds of too many men and women, who has herefolore ranked among the plous and intelligent discipls of Christ, and is spreading its baneful influences quite tofar and too fast to be longer regarded as one of those ephemoral religious phantasles which soon cure themselves.

Would that the devil were content that (thee) his servants should make their onset upon the libite from the demain of science; but alsa! that infidelity should be found in the fold. O Treason in the church, is a blow dealt at her life by the hand of treason."

The above is a fair sample of the wainings and fear expressed in all the theological pullits of this country to-day, from the old, dogmate Roman Catholic Church down to the Old School Universalists, in regard to the influence of Spritualism. They are fearful of its strength and itsinfluence; but in our estimation, after surveying the situation carefully, we should say Spiritualism, or Spiritualists rather, in their inharmodous and disorganized condition, have more to har from their opponents than their opponents lave from them. It may not be generally known, yet it is, nevertheless, a serious fact that there is danger lurking in the body-politic of this country, instituted by two powerful religious sects, each bitterly opposed to the other, yet both striving to gain the same great end. The one, the Roman Catholic, with already a strong foothold on this continent, and daily and wing in street population; of immigration are all the state of the name of the other, the Episcopal, lately taken the name of the "American Church Catholic," which is also tocracy, and, being successful in her courting, is, as a matter of course, becoming rich. In the county of New York alone, including the city, this latter named sect has already fifty-nine churches, valued at nine million seven hundred and twenty-one thousand dollars, while the Romans in the same territory have only thirty churches, valued at one million nine hundred and thirty-one thousand two hundred dollars. These two powerful sects, although at war with each other, are boldly making their threats and all other religious bodies will eventually be compelled to succumb to them, that the individual how are they setting out to bring about their pro- enemies," and by the rule of belligerents, is a phetic boasts and threats? By pouring out traitor to his own cause! their treasures with no stint, and taking precauthereby to gain political strength and thus ensure national, as well as State legislators and officials who will stoop and cavil not at incorporating in the statutes of this country laws derogatory and obnoxious to free religious thought and intellectual progress, and wholly at variance with the spirit and spirits of the founders of our Government. Therefore we contend that it behooves every liberalist, be he Spiritualist or Deist, to ascertain before he deposits a ballot for a candidate to high offices of trust and power, what are his religious principles. The safety of the times demand

Although we may not be able to sound the note of alarm, but, still, seeing the danger into which yet hundreds of professed Spiritualists are paying we are drifting, because of the luke-warmness and apathy of Spiritualists, we cannot help exclaiming," How long, oh God, how long?"

In view of these facts which we have hastily thrown together, after maturely deliberating upon be done to remedy this state of affairs? The answer is apparent.

1st. A spontaneous uprising, in brotherly love, free of all selfishness and lust after notoriety and conspicuousness.

2d. A thorough and complete system of organiand neighborhood, and all corresponding with and subordinate to a grand national organization, composed of men and women of eminence, influence, faith, and less works, how long will you barter respectability and strong will powers.

large per centage of each subordinate organiza- recreancy and hypocrisy with sorrow and pity?" tion to be settled in a national sinking-fund, to defray the expenses and maintain missionaries, not strive to live according to the teachings of who will be alive to the work, in all States and Spiritualism, and as these enjoin upon all fidelity localities where the light of the Spiritual Philosophy is needed and cannot be, at present, sustained one can justify a cowardly surrender of their in any other way.

4th. The incorporating of a free publication soclety to scatter broadcast spiritual and scientific literature.

These and various other topics of interest should engage the attention of every delegate to the coming National Convention, and for such practical business we shall anxiously look, that the consummation of our dearest hopes may be realized. The good of the country demands it, the welfare of the world needs it and the denizens of the Virtue. "Those who are not for us, are against summer-land are irresistibly pressing it. Let it be done.

Buffalo, N. Y., 1868.

WISE,

BY DEAN CLARK.

feeling the working of the spirit within, prompting me to duty, and being raised by it far above all personal considerations to the plane of impersonal principles, I must give utterance to unwelcome truths when the good of humanity and the prosperity of our cause demand earnest efforts to stay the progress of popular errors and false practices, and I have no other apology to offer for adding line upon line, and precept upon precept," pointing out the mistaken policy of some of my brethren, than the hope that I may ald them in correcting errors fatal to their own highest good, and detrimental to the progress of Spiritualism. Fault-finding is not my special delight, and were it not an imperative necessity to place the mirror of reflection before those who are prone to look without, instead of within themselves for evil, so that we may "see ourselves as others see us," I would gladly forbear to add another word by way of reprimand or criticism upon the conduct of professed Spiritualists; but as our philosophy enjoins reform, beginning first at home -within ourselves, and in our own ranks-as a laborer in "the Father's vineyard," I must pull up 'tares" wherever I find them. In the Banner of Light of Sept. 7th, 1867, appeared an article from my pen, urging upon Spiritualists the duty of being true to themselves and their professions, and showing the, to me, obvious incompatibility of Spiritualism and church dogmas, and of the practice of Spiritualists in supporting the latter with their profession of belief in the former. My observations and experiences since have but fortified the position therein taken, and though brother Henry Strong says that the course I advise "falls far short of the true course that all Spiritualists should pursue," I still believe my position substantially correct, as I will proceed to show.

Let us see what is the actual condition and podeparted from the "faith once delivered to the saints," has lost its spirituality and primitive simplicity and purity, has become "worldly," proud, aristocratic, pharisaical in every sense.

"She pampers pride, and winks at sin, A whited sepulchre she stands, Hiding the dead men's bones within!"

It is a veritable soul-dungeon, incarcerating every progressive mind behind bolts and bars (creeds), shutting out the sunlight of science and inspiration, and absolutely chaining its inmates so that they dare not and cannot attempt to escape from its dismal vaults.

Its doors are closed against all great free-thinkend reformers and it excommunicates and boasts that they are individually to become the brands every aspiring soul that dares to be wise acknowledged church of this country, and that above what was written in ages of barbarism and superstition.

It is covertly if not openly the implacable foe of members composing them may hold their stand. Spiritualism, and every Spiritualist who patroning of respectability and honor in society. And izes it, is guilty of "giving aid and comfort to our

Let us not deceive ourselves any longer with tionary steps to proselyte the ignorant South, the delusive idea that we can serve the church,

and the cause of human progress, and liberty; it is impossible; they run in opposite directions, as the history of ages proves!

The injunction of Jesus to his followers, " Beware of the leaven of the Pharisees," is as much needed and as appropriate to-day as when spoken, and Spiritualists should heed it, especially those who still cling to the " dead body " of the church whose "flesh-pots" they hanker for. What fellowship can exist between the lovers of religious liberty and the supporters of those ecclesiastic institutions that hold mankind in vassalage, that prevents all growth of soul and all freedom of opinion? There can be none; and more to support the churches than for their own faith! Wherefore this unpardonable apostacy, this unjustifiable infidelity to the teachings of the angels of deliverance? Oh it is fashionable to go to church; it makes one respectable in the opinthem separately, the question arises, What can lons of the gay and fashlonable throng that go there to see, and be seen. It is a good investment to purchase pews and pulpits, (and their occupants) for it secures the patronage of mercenary of all liberalists, and especially of Spiritualists, cravens whose motto is, "Tickle me, Jack, and I'll tickle you!" "Respectable" it is, in the eyes of men forsooth! thus to pander to human pride and selfishness, but, mark you, it is despicable and zations in every State, county, city, town, village perfidious in the eyes of angels, who in warning tones caution the unfaithful to "Beware of the apprised of each other's workings, and the whole leaven of the Pharisees," and in words of merited rebuke thus reprimend them, "Oh ye of little your manhood for church-pottage, and covet the 3d. Zealous and indefatigable labor by every approval of time-serving idolators, at the exmember of each organization, and the liberal, gen- pense of the disapprobation of your own conscience, erous and sacrificing outpouring of treasure, a and of those spirit visitants who witness your No person is a consistent Spiritualist who does

to their highest perceptions of truth and duty, no personal liberty to the authority of ecclesiastical despots who demand the subordination of reason to dogmatism. If your reason rebels against the teachings of the church, what right have you to sustain its dominion, to aid in spreading its false dogmas, and perpetuating its soul-darkening errors? None whatever! You cannot consistently serve the church, which rejects the truths of Spiritualism, practically saying " good Lord and good devil," any more than you can love both Vice and us," and neutrality is impossible between diametrically opposite ideas.

Let church-serving Spiritualists (?) seek not to

That Spiritualism is the only thin bared by all CONSISTENCY --- A WORD TO THE UN- justify their flunkyism by pleading necessity, for sectarian denominations as a disintegator of their WISE. honest, energetic and faithful mon can live in this age of the world, and maintain their integrity by cultivating the soil, if not by arts and trades dependent upon the patronage of narrow-minded bigots. And what man worthy of the name would not scorn to become a hypocrite and a craven for the sake of securing the favor of base, truckling knaves? "What shall it profit a man to gain the whole world" and lose his self-respect, his integrity of soul, his manhood, by toadying and fawning to Mammon-worshiping Pharisees for the sake of their base preferment? Away with such sycophancy!

"Better rot beneath the sod Than be true to church and state, While you're doubly false to God!"

Spiritualism has come into the world to set the people free from the bondage of the church, and no man can strengthen the arm of the oppressor and be a liberator to those "in bonds!" Come out, then, oh, ye timid, cringing, church-sustaining Spiritualists who bow before the Moloch of ignorance and superstition for the sake of the "loaves and fishes" of church patronage! "Remember Lot's wife!" Stay not in bondage for the sake of the sham "respectability" upon which servile communicants may pride themselves, while making broad their phylacteries, and thanking God they are not as other men," but come out into liberty and be true to yourselves and the teachings of angels who bid you to walk in the light of truth e'en though all the world forsake you. Which is most to be coveted, the approbation of time-serving men or the love and fellowship of angels? Which keeps the "most respectable company," he that associates with haughty, self-righteous, carnallyminded church men, or he that by faithfulness to his honest convictions forswears allegiance to slavish creeds, quits the "den of thieves," and, though forsaken by little men in the body, has the companionship of " the spirits of just men made perfect," who ever come as "comforters" to those that love the truth more than the praises of men?

"Choose ye this day whom ye will serve;" whether the church or humanity, whether priests or the people, error or truth, devils or angels, the liberty, truth and individuality; and, when you have chosen, let consistency mark your conduct by fidelity to your professions, remembering that " ye cannot serve two masters," and that if you conclude to serve God, he dwells not in temples of wood or stone-not in Bibles nor creeds, but his temple is the universe, his church contains the universal family of man, and "they that worship him must worship him in spirit and truth !" Is this position too ultra? Is it untenable and unjustifiable? Lct me not be misunderstood. I am not advocating sectarian exclusiveness, nor uncharitableness toward "erring brethren," but fldelity to truth, to all men, and, first, to your own soul.

That the church is a necessary institution for a

portion of the people, as a nurscry, there is no doubt; that many honest, sincere and devout persons are members of all the various divisions of it, is evident; that many great and valuable truths are taught by all sectarists, is undeniable; but there are, also, fundamental errors, so gross and injurious in their effects, and so utterly incomnatible with the philosophy of Spiritualism, as to render an assent to and a support of both at once, by Spiritualists, a solecism that no plea can justify. And while it is our duty to fellowship all honest, true men, and work with them in every relation that does not jeopardize our individual liberty nor compromise our integrity; and while it is obligatory upon us to exercise the broadest charity, to recognize the necessity of diversity of opinion, and to tolerate the existence of every institution that is an outgrowth of human needs; and while it behooves us to banish from our minds every scetarian feeling and scrupulously guard against bigotry and self-righteousness, that are the glaring faults of creedists, yet it is a soleron obligation upon us to maintain an individuality more free, a loyalty to truth more constant, a fidelity to humanity and its innate divinity more firm, and a consistency between practice and profession more faithful than characterizes any church-now existing. But I will not extenuate this matter further at present. For one, I have determined to abjure all allegiance to priestcraft, to church bondage, and shall try to live in accordance with my highest conceptions of truth and duty; and while I will honor every true man, be he High-churchman, Low-churchman or No-churchman, who is faithful to his professions, I cannot refrain from detesting duplicity, hypocrisy and infidelity, (in its primitive sense,) whether I find it among sectarians or Spiritualists. Brethren, let us be falthful. HONEST, CONSISTENT!

THINK AND BE DAMNED. NUMBER TWO.

BY HENRY C. WRIGHT.

Sincerely do I pray that thou, dear Banner, mayst burst the bars of death with which the theology of Christendom prevents all egress to the souls which are confined in its dark and loathsome sepulchre. Thy beams of light and love must be let into that tomb of theology-that region and shadow of death where three hundred millions of souls are held in chains; their intellects lying dormant, their consciences perverted, their loving and tender sympathics" benumbed, their reverence misdirected and their aspirations all crushed. Spiritualism comes to open wide the door of that theologian's prison and let the prisoners go free. It is thy mission, Banner of Light, to break the roke of theological error, and let these three hundred millions of souls go free. But-

THINK AND BE DAMNED! The heading of my last. (No. 1,) DOUBT AND BE DANNED, is the one great battle-axe with which theology knocks out the brains of people; or, at least, so shins and palsies their brains that they cannot and dare not doubt any doctrine which it deems essential to

salvation. Said theology might as well say at once, THINK AND BE DAMNED, for to think on any of the propositions named in my last is to doubt, and "he that doubts is damned "-doubts touching original sin, total depravity, miraculous conception, vicarious atonement, eternal hell and the plenary inspiration, infallibility and divine authority of the Bible. No man can think freely and with an unfettered mind about these things without doubting their truth; and no man can doubt them without being made liable to the wrath of God and the pains of hell.

I do not misrepresent nor exaggerate, when I say that THINK AND HE DAMNED is one of the great props that sustains the popular theology. The Catholic and Protestant priesthood of Christendom have for a thousand years done all they could to make FREE THINKING on theological and religious subjects a sin not to be forgiven, and PREE-THINKERS sinners whose damnation is sure. No texts have been more solemnly, earnestly and frequently fulminated from the pulpit and the religious press, than " He that doubteth is damned," and "He that believeth shall be saved, and he that believeth not shall be damned." Freedom of thought and speech has consigned hundreds of thousands to the horrors of the dangeon and the fagot of the Inquisition-to excommunication for opinion's sake.

Spiritualism says, THINK AND BE SAVED Theology says, THINK AND BE DAMNED.

### ANTE-NATAL INFLUENCES.

Considerable has been said among Spiritualists of ante-natal influences, and in looking through Nature up to Nature's God they may have discovered more than they have spoken. It may be well to call attention to one aspect of the question, by way of inquiry. We allude to the time as well as to the other conditions of the parental act for the purpose of children, or when spirit is to be individualized from the vasty deep by the sexual law of being. We recollect of but one allusion as to time among the physiologists we have read, and he a teacher of some fifty years ago. We have reference to the time within the twenty-four hours. Why do we have to look upon so much incongruous and misshapen humanity-so much physical and mental inadequacy? Is it well to ignore time and conditions and charge consequences to God as the Maker, or Deusex Machina, who can transcend the laws of being with impunity? After exhausting labor, physical or mental, the nervous system is drained of all its better forces. What then can we expect, more than we daily behold, of the fruit from such exhausted soil? Do we not see humanity stamped physically and mentally - not half made up-bearing the image and superscription of the exhausted source? Shakspeare speaks of the" dull, tired bed and its tribe of fops or weaklings begotten 'twixt a sleep and a wake" and, indeed, too many of these have covered the earth "as the waters cover the sea."

God creates in the image of the medium through which he works-the medium of laws or statutes of being in all the correlation of forces. There is no surgery of prayers that can supersede these things. Should we not give as much heed to the good breeding of humans as the agriculturist or stock-breeder gives to the improvement of his cattle? Is night, at the end of the day's labor, with sleep pressing upon the soul, the most fit time for building the temple not made with superstructure shall rise in best estate to all the fullness of the Godhead bodily and topmost coping of the full-wrought soul? Without the fullness of the Godhead bodily, the ancient Hebrews would not permit any one to enter into the congregation of the Lord, as per Bible. Some of the old Greeks and Romans supposed the eleventh hour A. M. as the better time for the incarnation of the Word or Spirit; and the close relation the ancients assigned to physiology and the power of the sun would seem to show that they regarded his kingdom on earth no less than his great power in heaven.

Their best conceptions were always in parable to the strength of the Sun, or God of heaven. The Psalmist sings him as the bridegroom coming out of his chamber, and rejoicing as a strong man. St. John's woman is clothed with the Sun in the conception of her man child; and Gabriel, signifying "Strength of God," or "My strong God," in the personified allegory, overshadows the Virgin that a hero may be born. The Sun's rays, mystically combining with the wind, breath, or spirit of God, make a baptism of fire or of the Holy Ghost, which, by the Word, becomes flesh in the ancient mode of metamorphoses. Nor less does the modern philosopher, and chief among ten thousand, Herbert Spencer, show scientifically how the Sun has ever been the visible fountain of the great deep; how through millions of ages he has plied his forces in all, through all, and over all the planes of being-in the mental or spiritual make-up as in the physical; but Dr. Hedge, of the liberal church, thinks we ought not to "penetrate into dark corners and disembowel sacred mysteries."

In a religion without superstition, let us see what can be done by ante-natal influences in progressing humanity from the lower to the higher spheres-and if the unileshed spirits can add a cubit to our stature in the fullness of the Godhead, let us thank God and take courage.

What saith the Amen from the oracles of the Banner of Light circle-the "Message Department"? Can some spirit, in broad, physiological light, show the highway of life, so that the antenatal shall be the sure Word of prophecy for the post-natal "I am "?-proving how he may be the Redeemer along all the planes of being, as well as to stand in the latter days upon the earth, and proving now to be the accepted time and day of salvation. C. B. P.

JERUSALEM.-A recent visitor at Jerusalem gives some of his impressions of that city, as fol-

It is cavernous, disagreeable, damp, desolate, and very uninteresting. The narrow streets are arched like cellar vaults. It abounds in caves and cisterns, aqueducts and tombs. Greeping into a little fox-hole just outside the Damascus gate, we little fox-hofe just outside the Damascus gate, we wandered for hours through spacious and lofty caverns undermining half the city—the ancient quarries discovered by Dr. Barclay. In Warren's recent excavations we groped through arches and covered ways of Herodian time down to the original rock of Solomon's foundations. You are struck with the incongruity of new and costly modern buildings rising from among the rubbish and decay of the old city, and of no use, except and decay of the old city, and of no use, except for the pilgrims of all Christendom, who watch with jealous care their respective rights in the Holy City, and are kept from biting and devouring one another by the sabre of the Turks. There are great empty places of desolation within the walls. Just inside the Dung gate I saw Jerusn-lem plowed as a field, and got lost in the great cactus wilderness of the Tyropean valley just where that magnificent causeway of Dr. Robinson's arch once connected Mount Zion with the Termile. Stumbling over dead dogs and gashese Temple. Stumbling over dead dogs and garbage up the steep of Zion, I was run at by a cow, who was just about tossing me on her horns when the herdsman came to my defence. And then going out of Zion gate I had to run the gauntlet of the lepers who there do congregate, whining horribly and stretching out their shapeless stumps.

# 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 air."
[LEIGH HURT.

### MINNIE'S CORRESPONDENCE.

DEAR AUNTIE-I have been thinking about the beautiful country, and how the leaves are falling every day, leaving the trees almost bare, and I got real homesick as I thought. I am thred of looking at the brick walls. I want to see the mountains and the great rocks. I am more homesick because everybody is in so much trouble.

I told you how angry Agnes was the other day. She said ever so many hard things to Mr. Ames. I was sitting in the parlor reading, and they were in the little room with the buff damask curtains-Mrs. Van Nyke calls it a boudoir. I heard, in the midst of my story, Agnes saying, "You never did care for me. Any old beggar in the street would claim your care before me." I thought I ought not to hear any more, so I went up stairs. But there was a great quarrel, Mrs. Van Nyke says, though I don't see how there can be a quarrel when only one takes part. It was Agnes who said she would never marry Mr. Ames, and he might go and build his hospitals and fit up his soup-houses; she would rather be excused.

But oh, auntie, she is so handsome. Is it not strange? I wonder why people have such lovely faces when there is no loveliness within. It is just as lonesome as it can be here now, for Mr. Ames don't come at all, and Agnes is so offended with Mrs. Van Nyke, because she called her a silly, jealous girl, that she won't come here. I wonder if they ever did love each other-I mean Agnes and Mr. Ames. I have been thinking about Betty Perine and Jacob Knight, and how they loved each other, and what nice times they used to have out in her father's garden sitting under the pear tree. I thought it was the nicest thing in the world to be engaged, but now it seems something dreadful. Dear auntie, I want to see you and talk with you, every time I am in any

Saturday .- Mr. Ames called and took me to walk this morning early. I wish I could tell you all he said. I tried to remember, but I could not, but I will tell you of our adventures. We walked down the street out on to the avenue, and away on almost to the river. Just as we were turning a corner, who should I see but the old woman that I gave the bundle to. Before I thought I ran after her, as if she had been an old acquaintance. When I reached her I did not know exactly what to say, so I said, "It is a pleasant morning." She nodded, and then Mr. Ames came up, and he always seems to know just what to say, and he began to talk with her until she let us walk home with her. It was way up the city to where the fresh gardens of vegetables are planted, in a little old room in a little old house.

We found that she has the care of three grandchildren; that her daughter married, was deserted and died, leaving her all the care of her children. She gathered cinders in the morning, asked for food later, and gathered vegetables and weeded fred and sad, and I was glad when we went out of her room to sit down under a large willow that grew just round the bend in the street. Then I

"I think it's dreadful living in this world. I'm sure if I was the Father in heaven I would n' have people in so much trouble."

Then Mr. Ames looked up at the great white clouds that were passing over us, and said: "See, Minnie, are not those clouds grand? How

deep the blue of the sky seems between them. If you were the good Father I suppose you would have no clouds."

I did not answer. selfish, perhaps mean, loving her own pleasure best of everything. Then came this great care you when you call.' upon her, and she is growing into a good, unselfish, wise woman. She is being educated. Her spirit is wearing off its hard shell of self love, and she is getting on the beautiful garments of selfforgetfulness and unselfish love. I don't think I would help her very much if I could, for the good Providence of her life is making almost a saint of her, while I should only meddle and make her a very common woman. Did you know, Minnie, that almost everything comes to us without any happening, but by a very wise power? Let me tell you how I studied out the truth that our greatest troubles are our greatest blessings."

You see, nuntie, I kept wondering if he thought of Agnes, and that it was a blessing because he would never marry her. He said:

"When I was a boy I wanted a garden, and my uncle that I was visiting staked off a piece of ground for me and said I should do just as I pleased with it. I had no sooner made arrangements to commence work in it than there came up a furious storm. I was very much vexed. I thought it was a great wrong done to me. My uncle sat very quietly reading his paper, and did not seem to notice my ill humor. At last he said:

'I am very glad it rains, because now the frost will be all out of the ground, and we can soon

begin to work the field.' I said no more, but waited patiently for the rain to pass over. The next day the sun shone clear, and I was so glad that I went out to begin her. She felt like a new being, and a gladnes my labor. But my disappointment was great when I found that the wind blew a gale. I could not keep my hat on my head, and could scarcely stand, so I was obliged to go in doors. I was again very much vexed, and showed my ill humor by many knocks on the side of the house, on the table legs and chairs. My uncle was a very judicious man, and did his preaching in a this is worse. I shall die with the beams of th very quiet way. He looked up calmly to the cruel sun, and she called again for the fairy an trees that swayed and bent under the fury of the wind.

'How fortunate,' he said, 'that the wind blows so. Now our field will soon be dry, and we can work it to advantage."

I was quieted, and amused myself the rest of the day with my books and pencils. The next day when I arose it was calm and still. I was full of gladness, but soon, to my dismay, I found that the ground was stiffened with frost. I thought I would wait and see what my uncle would say to that.

'These late frosts,' said he, ' are of great benefit. the sun thaws it, we shall find ourselves in the best possible condition for work.'

I began to wonder if my uncle thought everything was about right. At last I got my ground unfolded a deep blue, and her stems held her u

sects, and were my uncle's. 'Dear me,' said I, what a topent! To think of working like this and then ling all my labor.' My uncle looked at his vine lso.

'These bes,' said he, 'have thinned out my vines bettethan I could have done. Now if I look out if the bugs, I shall have a first rate

crop of media.'
I went to unting bugs, instead of fretting any more about le loss of my young plants.

The nextnefortune that befell my garden was by means o thunder shower, which beat down my beans in bent my corn, and washed my beds of bees and turnips. I had left everything true and jid the evening before, and of course felt discounded on seeing the change, but as my uncle's garle fared no better than mine, I waited to see what he would say.

How thikful I am for this shower; everything seem o have grown greatly since yesterday. Thes beans look a little wild, but we'll soon remed that; a little help will lift them several inchesligher on their poles.'

So it was ith everything; the sun that wilted my beets nide my corn grow luxuriantly, and the beets recovered as soon as the dew fell on them. I found that Nature took fine care of everything put under her keeping, and that storm, wind and sun, were always doing their work forgood.

When he butumn came, I looked with surprise at my grden, as I remembered all the changes that hadrome to it. My melons ripened, my corn prosperd, my beets and carrots did me full credit.

The eening before I left my uncle's for my nome, liccalled me to him and said:

'Has our garden done you any good?' I noded my head, for I thought I had learned

'You vill find,' he said, 'that your life will be very mich like your garden. There will be storms hat will seem very dreadful, but they all have thir purpose. You will have winds to sweep wer you, but they will serve for some good. Jo not forget your garden, and remember that jus as Nature cared for your corn and your melons so, a kind Providence will care for the events of your life, and always bring good from what sems evil, if you only desire to be a good noble nan, just as you desired to have a nic-

thrifty arden. My uncle looked me straight in the face, and i seemedto me he stamped his words on my mind at any rite, I never forgot them. And now to-day as I recall all my life, I can say he was right Everything will serve to bless us if we find it

You se, auntie, I was thinking all the time o Agnes, and wondered if he thought that trouble was likea thunder shower, when he said:

"I shall never be so old that I shall not need to earn squething, so I trust I shall never be without trouble of some kind, for trials are our grea teachers. I once told this story to some little children. It is called

BLUE BELL AND THE FAIRY.

Blue Bell grew in a sweet, sheltered place beside the great rock. She was a wee bit of a thing only a day old. So, of course, she knew very little of the world that she was born into on spring morning. It however seemed very lovely to her, as she looked through the flickering shadhaze of the gleams of sunlight, and saw the misty

'Blue Bell,' said a voice close to her, 'this is : very beautiful world that you have come into would you like to grow as beautiful as all these

things you are looking upon? Blue Bell sighed out faintly, 'Yes,' for shhardly knew what the voice meant.

But in a few days she began to think of th words, and to think of them with a great longing So she was very glad when she heard the voic again saying:

'Blue Bell, if you wish to have your life as rickas the sunlight, as sweet as the morning, as re freshing as the cool shadows, then you have onl "Could you not read something in that old to say so, and I will send to you that which shall woman's face? I could see that she had been make you strong, sweet and beautiful. I watch ver your life, and I will always

> 'I want to be beautiful and fair,' said Blue Bell, She stood looking upward as she spoke thes words, little thinking what they meant, for to b fair and beautiful seemed to mean to live an epjoy. For a few days the sun shone with mil rays, and life had no dangers to Blue Bell. Bu there came suddenly a change over the sky: dar' clouds pressed themselves up from the east, anthe sun could not send his beams down to th little plant beside the rock. Soon the winds bles and the rain fell. Little Blue Bell shivered wit the chill, and trembled for the big rain drops tha poured over her. She called for the fairy tha had spoken to her.

'I am dying, oh I am dying. This is dreadful What shall I do? This world is a fearful place.' Then the fairy said:

'Did you not want to be strong? This storn comes as the great blessing of your life. Stan up bravely and bear it. It will not last forever and when again the sun comes out, you will fee what a blessed thing was the chill air, the win and the rain.'

'But Blue Bell could see nothing good an beautiful in the storm. She wished she had neve been born. She thought the fairy very cruel an

But after a while the storm passed over, anthe sunlight again sent its soft glances upon her She was surprised at the vigor that flowed throug she had never known filled her.

It was not many days before the sun poure down its heat with so much power that Blu Bell was almost suffocated. Her leaves wilted and her little buds grew weak and faint.

'Oh dear' one trouble follows another,' sh said. 'I thought the storm was dreadful, bu entered her complaints.

'Did you not wish to be beautiful?' said th fairy. 'This hot sun is giving a rich tint to you leaves and buds. They will unfold with a beaut, they could not have known without. Bear pa tiently the heat of the day, and at eventide th soft dew will fall and refresh you and enable yo to endure another noon. There is always som blessing that comes to enable you to bear you burdens."

Blue Bell thought the day would never pass and it was followed by other days no less trying but when milder days came, and she saw he They seem to hasten the decay of the vegetable leaves and buds, and beheld their greater rich matter that has laid all winter, and now when ness of color, she forgot the burden of the heav and was glad for all that it brought to her,

Thus Blue Bell unfolded in beauty and strength Her leaves gained a rich tint of green, her flower

copy it out of a book he had. I wanted you to read it, because it made me think of what you said to me, that we were like the plants and trees: we needed the storm as well as the calm. But I don't exactly understand why some must have one trouble and some another, and I could n't help being glad that I was n't the old woman with three children to care for. I think of you often, dear auntie.

And I am always your loving

MINNIE.

# Correspondence in Brief.

CALIFORNIA.—A gentleman occupying an honorable position in Galifornia, who is just becoming interested in Spiritualism, writes from "near the hase of Shasta Butte, Yreka, Siskyon County, Cal., June 15th, 1868," as follows: As your purpose is to disseminate the spiritual doctrine and keep the reading public informed of the progress of "the enlightenment," a word of its appearance in this far-off portion of the United States may be acceptable to you.

The subject is one in which but little interest has been hitherto taken by our citizens, as no lec-

The subject is one in which but little interest has been litherto taken by our citizens, as no lecturer had favored us with a visit, and further than a few curious experiments in table rappings, the subject had received no consideration whatever. During the last month we were favored by the presence of the gifted lecturer, Mrs. C. M. Stowe, of San José; and although prejudice against the subject upon her first arrival in our milest ran so high that at her first lecture her audlence did not number over one hundred, yet at dience did not number over one hundred, yet at the third lecture—the last of her series here—the large court room was crowded to overflowing, and many standing outside unable to gain admittance. In personal appearance Mrs. S. is of a pleasing mold, with a dignified, intellectual, though unastance of the standard of th suming expression of countenance, and in her de-portment graceful and lady-like, so different from what was expected in a "strong-minded woman"

what was expected in a "strong-minded woman" that she took our people by storm, and prejudice was robbed of its base.

It was my fortune to hear all three of her lectures; and I must bear witness to the fact that in her address and elocution she is hardly surpassed by the most eloquent of our orators of the male sex, whilst the telling truths she so fluently and forcibly attered seemed to strike conviction to the souls of all of her hearers, and were certainly in-

controvertible. In speaking she is evidently in a semi-trance, In speaking she is evidently in a semi-trance, her eyes being closed, and her countenance, to a close observer, presenting a death-like pallor; but this is all lost sight of in the radiance and glow that seems to surround her head as the eloquent flow of truth seems to gush unbidden from the inspired or impressed mind of the fair speaker.

All, even those whose religious prejudices and early training prevented their admitting the truth of Spiritualism, admitted the fact that her prem-

of Spiritualism, admitted the fact that her premises were unanswerable, and as a lecturer and speaker she was unsurpassable; and among the number of her hearers were those who had listened to the frequent utterances of many of the ablest speakers of our land, and whose judgment would

That Mrs. Stowe awakened a spirit of investigation and inquiry I need not tell you, for so able — much less one like ours in California, where the —much less one like curs in California, where the very fact of residence denotes them a community of searchers and investigators—without making a deep and lasting impression. The only answer I have as yet heard presented against her doctrines is the "old cant": "It is as pity that the devil should have the power to clothe his heresies in such beautiful language and enforce them with the services of the such procedure and that the surply so such specious arguments, and that through so lovely and winning a medium of communication" and the further charge of inducing insanity, and exampling two cases of that disorder in our midst, which, unfortunately for their charge, were insane before her arrival, and the result of close confine-ment and over-anxious reading of the Bible. Mrs. Stowe left us for Northern Oregon, but ere her departure promised another visit in the fall,

on her return to her home, when, she says, she will stay long enough to awaken a revival. If Spiritualism is what she has thus far taught

ble of demonstration equal to rithound is capa upon which to form a firm belief, God grant that she may fulfill her promise.

D. W. HAMBLY, Snake Lake Ranche, Plumas Co., Cal., writes: We have got an investigating circle established at Meadow Valley, (public), and have over twenty members, and are going to have a Liberal Library connected with it. Meet every Sunday at 2 o'clock, We have one good trance medium already developed. We had over twenty visitors Sunday, July 19th. Quite a goodly number are inquiring "what they must de goodly number are inquiring "what they must do to be saved." My advice has always been, to the sincere at heart, Study Nature's God, and all things will be added to you in good season.

FROM CUMBERLAND MOUNTAIN, TENN.-L. Bush, writing from Jamestown, at a recent date, says: Though a thousand or two miles from you, I cherish the thought of being nearer by progression. Your much esteemed friend, A. E. G., affords the people a little pentecostal season here. By his stray epistles inroads are already being made, and the blind are beginning to see. Hundreds here are Spiritualists, without being able to know it—having visions, and dreaming dreams. "Where ignorance is bitss, 'tis folly to be wise." Any way to make people reform, and make them better. But they will say, "What is Spiritualism?" Thomas Gales Forster's address answers that question. Let all who are inclined to doubt read it. Old things are becoming new; people are just beginning to find out here as in many other places, that Spiritualism is Christianity; Bush, writing from Jamestown, at a recent date, other places, that Spiritualism is Christianity; that it is an unfolding of the inner man, the angel of our being. The sum total, then, is to begin at the right p ace, and stop when we get through. Very many want to be reminded of this. If they start without prejudices, they start right; but if they allow prejudice to mount the rostrum, they are unmanageable, and for the time being must

wallow in their own mire. It should be remembered that the sunlight of righteousness is reason; that daybreak is the be-ginning of reflection; that hope is the staff by which we are to journey on.

The people here are destined to become Spiritualists. They have less religious prejudice to contend with than in many other places. A good spiritual library would do much toward advancing the cause. It is not the name we want, but it is the light—true light. We have men here who are scholars, and men, too, who begin to reason—men who would lead the van as soon as their eyes are open.

MAINE.-Clair R. DeEvere, writes from Bingham, Me., as follows: I have been laboring for the past three months in Bingham, Salem and Avon. Our cause has no organization here, but many dear friends. My meetings have been well attended, and many, I trust, have been brought to see the truth of Spiritualism. I came here an entire stranger, and, as is the case in all new places, have had much opposition to contend with. My opposers, not desiring to meet me in open field and compare notes, have had no way to wreak their vengeance on me and the cause, and have resorted to their usual method of warfare, slander; but notwithstanding, the seeds of truth have been planted here, and have taken such deep root, that the combined powers of the creedists cannot uproot them. I was to labor here the present month, but owing to failing health, I have had to relinquish mylabors for the present. There are many good friends here who are hungering for the bread of life, and who would gladly receive and entertain any of our spreakers, and pay them well for their services. If any should chance to come this way, they will find a hearty welcome from Simon Goodrich, Lo. find a hearty welcome from Simon Goodrich, Jo-tham Goodrich, David Whipple, and many others.

GEORGE W. BENNETT, writing from Unity, Me., says: We have quite a large circle of believers in spirit manifestations in this vicinity, and have meetings about once in four weeks in Troy, at which time the Town-House is filled to overflowing. Good trauce speakers, like Mrs. Morse and Mrs. Doty, draw together audiences of nearly one thousand. Mr. Wentworth and wife are also excellent tracks meaning. cellent trance speakers.

S. S. S. writes from Houlton, Me., July 16th. 1868: Not alone the Spiritualists of Houlton and all ready for planting, and sowed my seeds and grain. I watched the springing up of the tender plants with great interest. I had a patch of melons and squashes. One morning I found to my dismay that half of them were destroyed by in-

speaker, and has been the medium of communi-cating to us much of truth and of the religion of cating to us much of truth and of the religion of reason and philosophy, while her deportment and graceful manners have won the esteem of the whole community. We hope to be able to induce her to come here again. Miss Hubbard spoke here to many large, attentive and cultivated audiences. She also gave a most interesting lecture on the Children's Progressive Lyceum, which was listened to with thrilling interest, and also spoke at Richmond Station, N. B. We can most cheerfully recommend her to our friends who are in want of a speaker. She takes with us our hearty thanks and good wishes.

L. K. COONLEY, VINELAND, N. J.—We have

L. K. COONLEY, VINELAND, N. J.—We have just had a two days' Convention here, (July 18th and 19th,) of "Spiritualists and friends of progress." It was one of the largest and best Conventions ever held here. The principal speakers were A. T. Foss and Moses Hull, the latter whom speaks for my grain next Sunday. whom speaks for us again next Sunday. The "dry bones of old Orthodoxy" shake in their presence,

# The Kyceum.

### Onestions and Answers

The following are some of the answers given to questions by members of the Children's Progressve Lyceum at Mercantile Hall, in this city, at one of its regular sessions:

Ques.-What causes the wind, and what are its

benefits?

ANS.—By Philander F., Temple Group: Wind is air in motion, and is caused by air becoming rarified and expanded by heat and rising by the pressure of cold and condensed air rushing in to take its place, and it, in turn, becomes rarified and rises. For example: heat this room to 100° Farenheit with the air outside at 30°; then open a window at the top and bottom—the air at the bottom would at the top and bottom—the air at the bottom would rush in like a strong breeze, while at the top it would rush out with equal velocity. The direct rays of the sun between the tropics heat the air represents and if sient the action and it sient the action to a continuous the continuous transitions. rays of the sun between the tropics heat the air near the earth and it rises; the colder air coming in toward the equator from the temperate and cold regions, rushes in to fill the vacuum. The warm nir, after rising, passes toward the cold, till in turn it comes as cold air. This circulation is apparent in the "trade winds," which exist between the tropics. South of the equator the wind is southeast, while north of the equator it is northeast. The motion of the earth being faster at the equator, causes the north and south winds to fall her tor, causes the north and south winds to fall behind or give a westward motion, creating the lateral motion of the wind to south-west on the north side and north-west on the south side of the equator. In this country acronauts have found a uniform current of air about five miles above the earth passing from south-west to north-east. This is the counter current to the regular trade wind. It is thus that a regular circulation of air is produced from the equator to the poles by the upper current, and from the poles to the equator by the lower. It has been discovered that all our storms are from the south-west; by telegraph we learn of their approach, sometimes from St. Louis forty their approach, sometimes from St. Louis forty hours in advance, Cincinnati twenty-four hours, Baltimore twelve hours, New York eight hours, yet when they reach us the wind is north-east near the earth. We never look to the north-east but to the west for the clearing away of a storm. This wind distributes moisture over the earth, supplying the demands of animal and vegetable life. The ing the demands of animal and vegetable life. The wind distributes the healthful and scatters the unhealthful gases. It has been the power used for thousands of years to travel by water from sea to sea. It propelled Columbus to discover the New World. It was used to carry vessels around the globe, and thus prove the theory by practical demonstration that the earth was round.

By Lottic II., Temple Group: The wind is a natural movement of a portion of the atmosphere from one part of the earth to another. It is caused

from one part of the earth to another. It is caused by local alterations in the state of the air by means of heat. Winds are useful in many ways --in moving various machines, in navigation; they purify and refresh the air, they convey the heat or cold of one region to another, and produce a circulation of vapors from the ocean to inland countries. But though their effect on the whole may be of great benefit, their violence is sometimes very detrimental.

detrimental.

By Lennie C., Star Group: The meeting of two conditions of air from opposite dispoints causes the blowing of the wind. Its henefits are too many to mention; when it propels ships across the ocean—thus aiding commerce—it is a great benefit to mankind. It is a blessing beyond calculation in promoting health by keeping the particles of earth. promoting health by keeping the particles of earth, air and water in motion, preventing stagnation keeping off disease and pestilence, purifying the atmosphere, &c. On the contrary, when the wind is furious, breaking all bounds, playing mischief generally, tearing up trees, blowing down chimneys, sending brickbats, &c., about at random, wrecking vessels and destroying lives and property, it becomes a terror rather than a friend. However, all things must be as they are. Troubles teach us to appreciate blessings. As "seeming or it is but undeveloped good," we may safely call the winds above to the state.

the wind a henefactor.

By —, Grotto Group: The wind is motion of the atmosphere caused by a change in its condition, by the heat of the sun and motion of the earth. Its chief benefits are derived from agitation, which purifies it and equalizes the tempera-ture in the various portions of the earth.

Q.—What are the uses of water? A.—By Philander F., Temple Group: Water is one of the most universally distributed and required articles in nature. The vegetable world could not exist without it. The animal kingdom is composed of seven-eighths water, and it is necessary to the existence of animal life. As a purifier it is the scavenger of the world, constantly taking up and carrying off impurities and depositing them in the earth or sea; returning pure again, it is distributed to the uses required. The earth and air demand the liquid element. The ingenuity of man has applied it to use in labor—the mill wheel that saws the boards, that grinds the grains for use, moves the ten thousand spindles and looms for working the cotton, flax and wool into cloth. The chemical, artistic, mechanical, domescioth. The chemical, artistic, mechanical, domestic and personal uses of water are without number. The mercantile world uses it to float the products of one country to the lands remote, and in turn, bring the products of different parts together. They apply a propelling power from water, in steam, to move with energy vessels of burden that carry these products. By the same power—the expansiveness of water when heated—the products of the different portions of the land are conveyed on the inar roads that same the comare conveyed on the iron roads that span the country from north to east, making distance time, instead of space—a thousand miles is three or four days instead of thirty to forty days. To day the hum of the village and city is the result of the power of water applied to save labor. If there is anything in the world that is more useful and needful, I do not know what it is,

# Answering a Scaled Letter.

EDITORS BANNER OF LIGHT-I feel it my duty to make known some of my late experience in spirit communion, that perhaps some others similarly afflicted may find light and comfort, as I have, through the mediumship of our excellent brother and spirit scribe, J. V. Mansfield, 102 West 15th street, New York.

My second wife (one of the best of women) died on the 10th of last April, and left mealone wanderer on earth. My grief knew no bounds. I could not be reconciled, nor give her up, and felt that I must know where she was, how she felt, &c. In our last conversation she promised to come back and report to me if she could. So I wrote a letter to her, stating my feelings and wishes in full-sealed and marked the envelope so it could not be opened without my knowing it, and superscribed it simply, "To a Friend in Spirit-Life." In due time I received back my letter unopened, and with it an au-swer to every part of it, more perfect than he could have written had he opened it, for it contained some six or seven names that were not in the letter to my wife, though I knew them well in the form. This correspondence has lifted from my heart a burden that was pressing me down to earth, and I feel that with two such angel wives for my guardians, eight children and a host of other friends assisting Tean cheerfully finish my nunion of tand of the iduce ipoke dau-

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doctor said have a good time. For thirteen years I have been in corrospondence with our friends of the other life, from that correspondence we have received many rich gems of truth. One fact which I recognize as the grandest, is that we not only live in the present but will live in the foresent but will live in the foresent but will live in the present but will live in the pursuit of knowledge (certainly a commendable that there is no such thing as "hereafter," it is one eternal now. As we cultivate ourselves in this life we are prepared for the next, the higher state of being. Beautiful thoughts and good actions take form and send forth an aroma as tangible as that of the flowers. The fragrance of such thoughts benefit humanity. As a medium I have striven to act conscientiously in this matter, striven to know the truth. It is only by truth that we know one another. My mission as a medium is to do good. We ought to be in harmony with each other. The communications from the other, hence there has been no union. It becomes every one of us to examine ourselves to-day and see wherein the fault lies. I would be glad to harmonize with every individual. Sometimes it has been a fearful thing to act, while Spiritualists, are taking sides on against another. If there must be two, three or four societies of Spiritualists, let them be in harmony, clasping hands in fellowship while we yo on in the good work for humanity, in order that the world.

On motion of Dr. Duin, the conference adjourned for one hour, to permit the Lyceum Conference of have its session. On the reassembling of the conference to have its session. On the reassembling of the conference, Dr. Samuel Undettil followed with a fow happy remarks on the subject of the "Kingdom of Heaven."

hour, to permit the Lyceum Conference to have its session.
On the re-assembling of the conference, Dr. Bamuel Underhill addressed the meeting.

Prof. E. T. Blackmer sang and played, "Walting To-night," Afternoon Session,-S. S. Jones, President, opened the meeting in State Convention, and made the following re-

marks:

Brethren and Sisters: We have met in Third Annual Convention to take into consideration such subjects as concern the welfare of humanity. We meet for the purpose of devising the best methods of promulgating the operating the pest methods of promulgating the great methods of promulgating the process method of promulgating the process of the state of Spiritualism which underlie all reform, and which are calculated to improve our condition as moral and intellectual beings. Spiritualism has already passed through twenty years of its infancy. The twentich anniversary of its advent has been celebrated, not only in this country but in foreign countries. The progress that is being made all over the country, so far as the promulgation of our principles is concerned, is unparalleled in the history of the world. No other subject which has ever come to humanity has taken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is this great suken such deep root in the mind as this. It is the duty of Spiritualists that the term resource the resolution of Spiritualists.

In the taken to take the Chalr. The two the the state Organization of Spiri

ion. We do not claim that Spiritualism is new. It is only the We do not claim that spiritualism is new. It is only she dispensation that is new.

My business is such at the present time that I will be obliged to be away from this hall. This may be the last time that I will have any occasion to make remarks before you, and this will probably be the last of my presiding over this Association, as I cannot, and shall not accept the position of President. You will now elect some one who will make this grapt Association a success.

Peru.—E. S. Holbrook.
[Signed]

E. C. DUNN, E. S. HOLDBOOK, O. S. POSTON,

The report was, on motion, accepted and adopted.
On motion of F. L. Wadsworth, a committee of five on permanent organization was appointed, consisting of Mrs. H. F. M. Brown, F. L. Wadsworth, O. S. Poston, Mrs. E. Avery, The committee reported for officers of the Association, for

The committee reported for officers of the Association, for the ensuing year:

President—Milton T. Peters, Chicago,
Vice Presidents—Harvey A. Jones, Sycamore; H. H. Roberts, Monimouth; Mrs. Vashti Drury, New Boston; A. H. Worthen, Springfield; Henry Dart, Rock Island; Mrs. Elizabeth Powell, Sterling; Milton Webber, Marshall; Elizabeth Young, Champaign; Squire Brown, Peorla; W. M. Brown, Adams.

Secretary—W. F. Jamieson, McHenry.

Assistant Secretary—Mrs. Lou H. Kimhali, Chicago.

Transure—Mrs. A. P. Dennison, Chicago.

Missionany Buneau.—President—Harvey A. Jones, Syca-

more.

Vice President—Milton T. Peters, Chicago. Secretary—Mrs. Julia N. Marsh, Chicago. Treasurer—S. J. Avery. Report of the committee accepted and adopted.

Erening Session .- Association met at 8 o'clock, Milton T.

Ecening Session.—Association met at 8 o'clock, Milton T. Peters, Esq., in the chair.

Mr. Peters said: I am informed that I am chosen President of this Association, for which I tender you my thanks.

Mrs. Taten then gave a short address, followed by Dr. Abbott and James Barber.

Dr. Dunn read one of Lizzle Doten's poems, entitled "Life."

Dr. Blane, trance medium, made the regular evening address. He said:

dress. He said:

Friends of Humanity: "To be or not to be" is the allabsorbing question of your lives. As Spiritualists you are to
be the noblest, the highest, the truest, the grandest of God's
earth, or the lowest and the most accursed. Which will you
be? It is not for the world to say, for Orthodoxy to say, not certh, or the jowest and the most accursed. Which will you be? It is not for the world to say, for Orthodoxy to say, not for him who stands in the pulpit to say, but for you to heed the voice of your own souls: Shall I be true to humanity, true to God and true to myself? or shall I fall beneath the notice of even the lowest of the vile? Within your soul rests the spark of undying love. You are inspired by the angelworld. Give to the hungry and the naked. Yea, how many of our earth are spiritually naked. Clothe them with garments of the high spheres, garments of the whitest purity. Will you do this, or sit indicenses and allow the angels to gaze upon your veanth brain, from which comes no emanation of truth, virtue, goodness, or will you wrap around you the mantle of charity, white and stainless as the bright angels, and let the world see your spotless condition? If this you do, you may become the brightest of earth, stand upon the pedestal of truth, high as heaven, from which you will not fear to go down as low as hell and feed the hungry and clothe the naked; then will we hear, "Welcome, brother, sister! welcome, thrice welcome to your spirit-home!" Oh, who would not be willing to receive such a welcome? Now, we say, welcome to our Spiritual Convention! There is undying love for every human being. There is food for all, clothing for all; there is manna from heaven for food, and there is clothing for souls, which is of greatest religion in the world, or shall we sink to infamy and disgrace? How shall we do? Purity ourselves from all that is wrong: build up our lives with purity and love, so that every individual will feel the magnetic force. That is what we mean. "To be or not to be." Our name has been a hiss throughout the world. We have allowed our garments to become stained, our beautiful golden banner to become solied. We have allowed vipers to tread on it, and the world has said, "Oh see what a love say has a more for a good time. If you want a love say has a more for a good time. If you want is not a prov

load!

Friends, you have come up here for a good time. If you want a love-feast let each one feel that he has a work to do. Thus you will five life to your meeting. Oh, grant heaven that your good work may be increased a thousandfold, and that this noby religion, containing the grandest truths that have ever been listened to by mortal man, may fill the whole earth.

THIRD ANNUAL CONVENTION
OF THE

THIRD ANNUAL CONVENTION
OF THE

Illinois State Spiritual Association,
Held in Oraby's Music Hall, Chicago, June
26th, 37th and 28th.

[Phonographically Reported for the Banner of Light, by W.
F. Jamieson.]

The Convention was called to order by the President, Hon.
S. S. Jones, and opened in conference.
On motion of Mrs. Julia N. Marsh, W. F. Jamieson was appointed reporter for the Convention.

Dr. E. C. Dunn said: In assembling here on this occasion, the anniversory of our yearly meeting of the State Association of Spiritualists, I am perfectly willing to buckle on my armor and do all I can for the cause that lies near my heart.
We have come together to have a good time. How are we going to have 12; have brought my good time with me in my soult that it, how I have no wish to wound a single soul. Let the few of us who are here be prepared for whatever may come. If we are stricken, let us not strike back.

Mrs. Allen.—I am willing to throw in my mite, and as the doctor said have a good time. For thirteen years I have been in correspondence with our friends of the other life. From that correspondence we have received many rich gems of truth. One fact which I recentize as the granues is that the correspondence we with our friends of the other life. From that correspondence with our friends of the other life of the many thoughts and good actions take for hard arona as langules as that of the flowers. The fragrance of such thoughts boundit humanity. As a medium I have not only live in the present but will live in the future. There is no such thing as "hereafter," it is no ectomal note. As we cultivate ourselves in this life we are prepared for the next, the higher state of being. Beauffail houghts boundit humanity. As a medium I have of each chought boundit humanity. As a medium I have been in correspondence with our friends of the other life, broaded on the state of being. Beauffail houghts and good actions take for high the content of the first and the present but will live in the wo

words and acts, and establish a grand celestial kingdom of truth born unto humanity.

Dr. Samuel Underhill followed with a few happy remarks on the subject of the "Kingdom of Heaven."

Dr. Dung, W. F. Jamieson and Mrs. Julia N. Marsh, were appointed a committee on resolutions.

Saturday Morning Session.—In the absence of the President, Dr. Dunn was requested to take the Chair.

The Committee on Resolutions made their report, which

tue to women.

[Judge Hollirook made some reply in answer, but which, on necount of the tumultuous applause and laughter which greeted Mrs. Brown's answer, could not be heard.—Reporter.]

[Dr. Dunn.—As maker of this resolution it will be expected that J. will are somether with records.]

dispensation that is new.

My husiness is such at the present time that I will be obliged to be away from this hall. Tills may be the last time that I will have any occasion to make remarks before you, and this will probably be the last of my presiding over this Association, as I cannot, and shall not, accept the position of President. You will now elect some one who will make this great Association a success.

Mr. Jones invited Harrey A. Jones to the chair, and then retired.

A committee of three on credentials, of which Dr. E. O. Dunn was chairman, was appointed.

Dr. Underhill interested the audience on the subject of speaking.

Mrs. Aller Mrs. E. Spottmerze—H. A. Jones, G. Elwood, George Spring, Mrs. S. B. Dickinson, O. E. Poston.

Mrs. A. Alen, Mrs. J. R. Bohinson, Mrs. J. Robinson, Mrs.

ging out, as this resolution does, "failen women," The idea that women are weak is prejudicial to their ruin. Women can become just as strong as man, physically; and remain just as fine. Give women the very same advantages for culture, give her the same right at the ballot-lox, and then there will be no fallen men—nor women. Men will then be in a condition to fall just as easily as women.

Dr. Underhill.—Why shall we not cease to be a set of thleves? We want well-developed men; they must come by the elevation of women.

Dr. Gough, of Dundee.—It strikes me very foreibly as being all in the wrong shape. Are we not getting too far ahead? If the women were as they should be, the men would be as they ought to be. Until we can send men who are right to the legislature, we can never have right laws. The women have all the rights they want, so now let us get men into the legislature who ought to be there. I de not know what women have fallen against or on to, that they need protection. I believe, with Mrs. Brown, they need educating. By and by, when it is in order now.

Dr. Gough.—My amendment is to extend aid to fallen men as well as fallen women—fallen humanity, instead of fallen women only.

Dr. Dunn.—Are there not fallen women? From the donts.

as well as fallen women—minor the women only.

Dr. Dunn.—Are there not fallen women? From the depths of my soul I made this resolution. We want the Spiritual Association to take this matter in hand. This idea of going around the country and calling ourselves reformers when we have never reformed a single person—not even ourselves to use loss.

we have never reformed a single person—not even ourselves—is useless.

B. T. Blackmer.—The very fact of anybody being assisted by such an association looks as if something had been done to require forgiveness. How many dare go to those women and extend to them sympathy? The trouble with most people, in the way of helping fallen women, is that they are felt to be contaminating. What will "Mes. Grundy say?" Women feel that to extend help to their fallen sisters hurts them. We must go to work in our own individual selves. I do not know but the fallen men need the homes worse than the fallen women. It ought to be made just as disreputable for a man to commit such deeds as for a woman. Make it impossible for a man to degrade woman without degrading

inpossible for a man to degrade woman without degrading himself. I am, therefore, opposed to the resolution in its present shape. Make it "fallen humanity" and then I will voto for it.

Judge Holbrook.—I am surprised that anybody should oppose this resolution. Dr. Dunn no doubt is. [Dr. Dunn.—I am.] Here are Bros. Dunn, Jamieson and Jones, who have put their heads together to act, up a resolution in favor of put their heads together to get up a resolution in favor of woman. You have a class that you call fallen women. I have come to the conclusion that their reformation lies more have come to the conclusion that their reformation lies more with women than men. The avenues to woman's redemption are closed mainly by women themselves. The women shut them out of society. They are atraid of being contaminated with the leprosy. You will not associate with them, shut them out of society; the result is that they are

them, shut them out of society; the result is that they are damned. I see no other means, then, than to provide a place for them if we would save them. You make their crime so great—the distinction between them and society so great—that the door is closed upon them.

I do not, I confess, see my way clear in this matter. You cannot propose to admit them on an equality with the members of your family, but the distinction should not be as great as it now is. Fallen to-day, fallen forever! Get up your institution. When you reform them will you then receive them? If not, they are still fallen. Though the establishment of a Home is subject to some difficulties, I see no other way. A man gets drunk, reforms, and is forgiven. There is nothing, no crime that a mas can commit, and of which he reforms, of which he cannot be forgiven. Until that course is taken with women there will be no relief. I am for the resolution as it stands. on for the resolution as it stands.

nm for the resolution as it stands.

Harvey A. Jones.—There are failen women. We mean those failen women in our houser of prostitution.

Mrs. Dickinson.—Mr. Jones, the men who visit those places need protection.

need protection.

Mr. Jones.—They do not need protection; they need restraint. Do these men call for our sympathy, our aid? [Voice.—"No."] We want especial protection for a class of women who cannot help themselves. That is what this resolution calls for. To say "fallen humanity" in place of "fallen women" makes a milk-and-water thing of the resolution. We want to show that there is a class of people that need sympathy, aid, protection. Are there no bad women who need reformation, protection? You know there

are; it cannot be denied. They are multipling throughout the large cities. Are those women needing lip? How you to an oppose this resolution is more than I calmagine.

Mr. Meltser,—There are not five such ween in Switzer-land, in the streets. The women are not soad as they are represented on this platform.

Mr. Norwood.—This seems to be a good rolution. There is no question about their being abandone-women. They are driven to such a life or to starvation. Indireds calmet find work to-day, and those who do work relive but a mere plittance—not enough to keep soul and hot together. Oh, how many poor souls, without friends, whout means, are driven to a life of shame, enter houses of ostitution pure as the snow!

driven to a life or shame, enter nouses of oscillations as the snow!

What does this resolution propose? Torovide means of support. Give them the same wages for it same labor performed. Give them this opportunity anthey will protect themselves. Let us now strike at the rat; let us pay her for the work she does; then we will have taken a step in the right direction. Women need no prection if you will only give them their rights.

only give them their rights.

Mr. Whittenitre.—Why make a cavil up women when there are gambling helia? Why not insenthe whole catalogue of crimes. Men are corrupt. Theyaust purify them-

olves.

Dr. Underhill spoke in favor of the amedment. It was then adopted.

At a later session the resolution, assumended, was re-

scinded.

The provious question was moved, because the Association was not considered strong enough at to build homes for all fallen humanity. Carried.

The following preamble and resolutionwere then read:

Whereas, Spiritualists believe in juice, and believing that the Indians of America have been rouged by government agents and Indian traders and spoulators; therefore, Resolved, That we as a class do exter our sympathy to them, and disapprove of the wars wagedgalust them.

E. C. Dunn.

A sories of preambles and resolution were then read:

Whereas, The Children's Progressive Lyceum Movement
is the best educational institution in th world, and in which
we discover the hope of the race by the cultivation of the
physical, moral and spiritual nature of is members; therefore be it

Resolved, That the chief aim of ar missionaries, and other lecturers, should be to establis, and fully equip, if possible, Children's Progressive Lycums throughout the State.

Adopted,

Resolved, That the Lyceum Banne is the organ of the Children's Progressive Lyceums, is to best child's paper published, and should receive the tearty support of all Spicituality appropriate. spiritualists overywhere. spiritualists everywhere.

Adopted.

Resolved, That Spiritualism in its penomenal and philosophical phases challenges the involgation of the whole world, having nothing to fear and everything to gain from

such investigation.

world, having nothing to fear and everything to gain from such investigation.

Adopted.

Resolved, That in exposing [mere] retenders to mediumship, [gennine] mediums are encotaged, and not persecuted nor maligned thereby.

On motion to adopt, Harvey A. Jone said, I am certainly for the resolution. The more imposers that are exposed the better for the genuine, but we shold not be over-zealous to hunt out impostors in any class of physical manifestations. Our principal efforts shouldnot be to detect humbugs. In other words, we should notbe too ready to suspect others. There are persons who are ever suspecting. It seems to me none can vote against the resolution. We must expect that people will malign it whenever they can—those who are not Spiritualists, some who are. While we should be on the alert for pretenders, ve should extend the sympathising hand to the true. We real wage no special war. The Orthodox are banded together to crush mediums. We should go to the person suspected and talk the matter over firmly and kindly. Some Spiritudists think they discover an immense Ethiopian in a wood-plic, and then you will see a letter in the Banner of Ligh, Religio-Philosophical Journal, or the Chicago Tribune, lessed, "Spiritualism Exposed!" Then the medium is injured by what is written. I am squarely opposed to such a conse. That iron ring is exposed! My brother here thinks in has discovered an Ethiopian in the dark. We should not be in haste. How do you know that by writing a single efter you have not biasted a reputation for a lifetime?

Judge Holbrook offered an amendment by inserting the phrase after the word encouraged, "by fair, honest and kind criticisms."

Peter West.—I am opposed in toto to be resolution. It is a difficult thing for a man who is not a medium to judge concerning mediumship. The proposition is that there are

refer West.—I am opposed in tota to he resolution. It is a difficult thing for a man who is not; medium to judge concerning mediumship. The proposition is that there are false mediums. No man ever went out into the world of whom some medium power did not atteb. Even allowing that there are false mediums, who is to se the judge of any medium in the land? Is the medium in the track? I solve the medium in the track? I object to the resolution; it is danning to the cross of Suftinglism. I say that the man who

not through the medium that we receive communications from our friends? I object to the resolution; it is damning to the cause of Spiritualism. I say that the man who penned that resolution is false.

Dr. Dunn.—I have fought to a certain extent in behalf of mediums for years. I succeeded in getting a resolution in their favor passed at Galesburg. Now, my friends, there seems to be a misunderstanding in this matter. I am a medium myself. Brother Jamieson desires that pretenders be exposed by ourselves. In the name of Jod. I ask, do we want to support pretenders? Bro. Westsays there are no pretenders. I know there are.

Peter West.—How do you prove it?

Dr. Dunn.—They have confessed it. This resolution is against pretenders, not mediums. I am opposed to the amendment—it is superfluous. The mendium does not propose anything else. The amendment presupposes that mediums are treated unfairly. I as a medium, am willing to be tested. I have been handed as a humbing. If am traked unfairly, it is resolution does not tray to my prescribed rules, they are the loser's by it.

Judge Poston.—It is abstract, not presided. I am opposed to it.—I move that it be laid on the table.

W. F. Jamieson.—I would ask the Judge if he means to shut off debate?

Judge Poston.—I do. sir.

shut off debate?
Judge Poston.—I do, sir.
The motion was seconded and lost.
The amendment was also voted on, and lost.
Judge Holbrook.—Do not propose to encourage mediums
by "fair, honest and kind criticisms"!

by "fair, honest and kind criticisms"!

W. F. Jamicson.—As the maker of this resolution I wish to offer a few words. I have yet to see a Spiritualist who does not treat mediums kindly, fairly and honestly. There has been a great deal of misunderstanding and consequent misapprehension amony Spiritualists upon this question of mediumship. Some of us, because we propose to subject mediumship to the same tests that we do anything else, are called enemies to mediums. This charge is wholly untrue. To my certain knowledge, those who have been denounced as enemies to mediums have aided and befriended them. At the last State Convention I was represented by the then President as "ignoring all the phenomenal evidences of man's immortality" and "opposing physical manifestations," positions which I never took; the charge was entirely false. I believe in physical spirit-manifestations, and giadly hail all evidences really are such. I propose to think for myself. I have my opinion on some phases of so-called spiritual phenomena as not being of spiritual origin. We can agree to disagree as brethren, and I would suggest that our friends who recommend so much charity in behalf of mediums would exercise a little toleration for those who differ with themselves. We as Spiritualists should be united on fundamental principles, and W. F. Jamieson.—As the maker of this resolution I wish to little toleration for those who differ with themselves. We as Spiritualists should be united on fundamental principles, and tolerant of each other in minor points. If we ever gain the respect of the world it will be by first respecting ourselves. We claim to be spiritual philosophers—let us see to it that we merit the title. Nothing is too sacred for our investiga-tion, not even mediumship. The truth will never be injured

tion, not even mediumship. The truth will never be injured by anything we can do.

Judge Holbrook offered an amendment that the word "mere" be inserted before pretenders, and it was proposed by another gentleman that the word "genuine" should be inserted preceding mediums.

Mr. Jamieson said he had no objection to the resolution as amended, although it was sufficiently explicit as drafted.

The resolution, as amended, then passed.

Resolved. That it is the duty of Spiritualists, especially, to expose and eradicate imposition, whether in Church, State, or connected with Spiritualism.

U. F. JAMIESON.

or connected with Spiritualism. W. F. JANIESON.
On motion to adopt, Dr. Underhill said he did not see that
it will build us up to pass this resolution. I do not mean to
be personal, but those men who suspect and are ready to
detect others are not honest themselves.
W. F. Janieson.—This is no new charge, but it never has
and never will deter the searcher after truth from candid
nothing. Let the investigator's character be criticised. An
honest man is not afraid of criticism—neither is an honest
medium.

honest man is not afraid of criticism—neither is an honest medium.

Peter West.—I stand here as a poor man, and not educated like my brother. Spiritualism came into the world without investigation, and it will go on in spite of the opposition—gainst it.

Dr. At Mt.—We cannot eradicate all the faults in ourselvest in the any better with others? It is best not to under the more than we can perform. Suppose we get up a regular organization—Church fashlon—to examine mediums, and it reports that mediums are false, will that settle it? Who will appoint the judges?

Dr. Dunn.—The world charges us with fostering impositions. That is just the reason why we should pass this resolution. We oppose error. To pass it, can do no harm. Spiritualism is heaven-born and heaven-bound, I care not how much I am called a humbug. What is good about this principle will stand.

principle will stand. Harvey A. Jones moved to lay the resolution on the table.

tion was adopted.

F. L. Wadsworth offered the following preamble and resolutions: Dr. Dunn moved the previous question, when the resolu-

lutions:

Whereas, The State and society in general recognize marriage as a civil contract between willing partners, and Whereas, The Church practically claims marriage as a sacrament, and thereby confuses Church and State, enshrouding the marriage relation with superstitions conservatism, which is detrimental to individual happiness and social justice; therefore,

Resolved, That all social reformers should discountenance any interference by the Church in the affairs of the State, not excepting the performance of the "Marriage Ceremony."

mony."

Resolved, That it is inconsistent with our views as social reformers to 'lloonse spiritual lecturers to solemnize mar-riage according to law, or for such lecturers to perform the

marriage ceremony.

Mr. Wadaworth.—That the State recognizes marriage as a civil contract. I suppose we all know to be true. The Church recognizes marriage as a sacrament.

Peter West.—Not at all.

Mr. Wadaworth.—I am not in favor of giving license to spiritual locturers to solemnize marriage.

Dr. Dunn.—I am opposed to the resolution. What will the world say? I am not afraid of the world nor the Church, but if we can have their good graces just as well as not without sacrificing our principles, let us have them.

Dr. Abbott.—A word about the meaning of "sacrament." According to Webster, "sacrament." is defined as a spiritual ordinance. Spiritual means religious. Do magistrates perform religious sacraments?

Dr. Underhill.—I was brought up among the Quakers. They marry themselves in the presence of the whole assembly. Let us call ourselves the "New Society of Friends," and we can marry ourselves. I am willing that Mr. Wadsworth should throw up his commission.

Judge Holbrook.—I do not like the form of the resolution. The State says you may get married in any way that suits you. Now, shall the State say you must give up your religious prejudices and be married in a cartain way? You have prejudices, Shall the State require you to give them up? You may marry yourselves, it is a civil contract, and need not interfere with any man's religious prejudices.

Peter West.—Marriage is sacred. If men and women do not love one another, then they have no right to come together. That man who advocates promisculty, is not fit to tell us what our duty is.

F. L. Wadsworth.—I am not opposed to marriage as a civil

tell us what our duty is.

P. L. Wadsworth.—I am not opposed to marriage as a civil

r. 1. Wansworth.—I am not opposed to maringle as ever contract. The Church ought not to confuse the administra-tion of civil affairs by bringing in an officer or clergyman who is not by his office able to enact a civil contract. On motion, the preamble and resolutions were tabled. [To be concluded in our next.]

# DIVINATION.

BY JANE M. JACKSON.

"And Abaris, so far from esteeming Pythago-"And Abaris, so lar from estechning l'ythagoras, who taught these things, a necromancer, or wizard, rather revered and admired him as something divine." "There is a certain ecstatical or transporting power, which if at any time shall be exalted, an ardent desire and strong imagination able to conduct the spirit of the outward to some absent and far distant object." "It is fit that we who endeavor to rise to an elevation so sublime, abould study first to leave behind carnal affect. who endeavor to rise to an elevation as knowled, should study first to leave behind carnal affections, passions that belong to matter; to learn by what means we may ascend to the climax of puro intellect, united with the powers above, without which never can we gain the lore of sacred things, nor the magic that effects true wonders." Caglistro, Dupotet, and others, were called

sorcerers," in their times, since which magic mirrors have fallen in the estimation of clairvoyants. Fakirs and dervises still use them successfully in finding stolen goods, predicting future events. They say spirits who have left the form appear in these mirrors, and establish a rapport with their friends on land or sea, sometimes compulsory. "John Dee was born in London, in 1527; became a seer, and for this purpose constructed a mirror, which was a piece of sea coal, cut in a circular form. It was highly polished, and reflected as a mirror. He gazed into this, in a passive state of mind, and could behold what he desired." This black stone was sold for three hundred and twenty-six francs. In Paris they construct mirrors for this purpose by taking plate glass, oval in shape, painting it black until it reflects, when they frame it and use it as a lookingglass. The seer, being in right conditions, beholds visions in it by gazing.

Large rock crystals have the precedence of all objects for this purpose. The seer must believe in prayer, have faith, and possess suitable visual organs. Some persons describe scenes as well in a glass of magnetized water. Glass, egg-shaped, held between the thumb and finger, will answer the clairvoyant just as well. Cherokee Indians use crystals for divination, and contemplate celestial groups in the hunting-grounds of departed warriors. Crystals have been consecrated by priests, and placed in a room devoted exclusively to the use of mediums. Visions are best seen in the dark, by holding these crystals in the hand, evoking the spirits. In fact, all who wish the presence of celestial visitors must appropriate rooms for their spirit friends, where no domestic scenes are enacted, no intruder ever enters to disturb the atmosphere necessary for them to make demonstrations. Faucy a church used for all kinds of business, negro dancing, and political discussions, which disturb the emanations; could a minister feel the inspiration and devotion he should observe at periods he sets apart for communion with his congregation? No, certainly not; he can always preach better in his own pulpit than in another's, because his emanations assist him. Should not spirits be considered? Let the hall or room devoted to their use he kept sacred, and the manifestations will be more wonderful and of a more elevated character. Let the clairvoyants keep the atmosphere pure around them, and seek manifestations with purity of desion emanations unmixed, and spirits will consecrate their ministrations.

# LIST OF LEGTURERS.

PUBLISHED GRATUITOUSLY EVERY WEEK. [To be useful, this list should be reliable. It therefore be-hooves Societies and Lecturers to promptly notify us of ap-pountments, or changes of appointments, whenever they cecur. 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.]

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August.
MRS. E. DELAMAB, trancé speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer, Rockford, 111.

Mins. Agnes M. Davis, 347 Main street. Cambridgeport, Ms.

HENRY VAN DORR, trance speaker, 48 and 50 Wabash avenic. Chicago, Ili

Mins. Chana R. DEEvers, trance speaker, Newport, Me.

A. C. Engleres, Secturer, Newton, Lows.

MISS. CLAIR R. DEEVERS, strange speaker, A. C. EDMUNDS, lecturer, Newton, lows. Dr. H. E. EMRIN, lecturer, Nouth Coventry, Conn. A. T. Foss, Manchester, N. H. S. J. Finner, True. N. Y. MISS. FARNIK B. FELTON, South Malden, Mass. MISS ELIZA HOWE FULLER, inspirational speaker, San Fran-

Miss FLIZA HOWE FULKE, inspirational speakes, can a secieco, Cal.

Dr. H. P. FAIRFIELD will lecture in Lempster and Marlow,
N. H., the Sundays of August, speaking the first Bunday in
Lempster. Address as shove, or litue Anchor, N. J.
HEV. J. FRANCIS, Ogdensburg, N. J.
J. G. Fish will speak in Baitle Creek, Mich., during September, and thence "Westward ho!" for the next six months.
Address, Hammondon, N. J.
MRS. M. L. FRENCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South
Hoston, Mass.

tember, and theree." Westward hot." for the next six months. Address, Hammonton, N. J.
MRS. M. L. FRENCH, Imspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mrass.
MRS. CLARA A. FIELD, lecturer, Newport, Me.
MISS. CLARA A. FIELD, lecturer, Newport, Me.
MISS. CLARA A. FIELD, lecturer, Newport, Me.
MRS. CLARA A. FIELD, lecturer, Clyde, O.
ISAAC P. GREENLEAF, & Cottage place, Boston, Mass.
N. S. GREENLEAF, & Cottage place, Boston, Mass.
N. S. GREENLEAF, Lowell, Mass.
DR. L. P. GRIEGE, impirational speaker, will answer calls to lecture. Address, box 40s, Fort Wayne, Ind.
RKY. JOSEPH C. GLL, Belvidere, III.
MRS. LATHA DE FORCE GORDOS, Virginia City, Nevada, John P. Gulle, Lawrence, Mass., will answer calls to lecture.
MRS. C. L. GADE, trance speaker, corner of Harrow and Washington streets, New York.
NARAH GRAYES, Inspirational speaker, Berlin, Mich.
J. G. GILRE, Princeton, Mo.
DR. M. HERSY HOUGHTON WIll be in West Paris, Me., during August; will speak in Altegan, Mich., during September, October and November.
MISS. A. HORTON, 24 Wannesit street, Lowell, Mass.
MISS. S. A. HORTON, 24 Wannesit street, Lowell, Mass.
MISS. N. A. HORTON, 24 Wannesit street, Lowell, Mass.
MISS. N. A. HORTON, 24 Wannesit street, Baltimore, Md.
J. D. HASCALL, M. D., Waterlon, Wis.
DR. E. B. HOLDER, Inspirational speaker, No, Clarendon, Vt.
CHARLES HOLT, Corry, Frie Co., Pa., hox 24.
DR. J. N. HODGES, trance speaker, will arawer calls to lecture.
MRS. M. B. TOWNSEN HOADLEY, Bridgewater, Vt.
JAMES H. HARRISW HORDLEY, Bridgewater, Vt.
JAMES C. H. HOURTS HORDLEY, Bridgewater, Vt.
JAMES H. HARRISW HORDLEY, Bridgewater, Vt.
JAMES C. HARRISW HORDLEY, Prince Landon, N. Y.
MISS STAIL J. JUDINSON, Iccturer, Vpsilanti, Mich.
W. F. JAMESON, Developer, Psilanti, Mich.
W. F. JAMESON, Hocturer, Vpsilanti, Mich.
W. F. JAMESON, Hocturer, Vpsilanti, Mich.
W. F. JAMESON, H

during November. Address accordingly; permanent address, Millford, Mass.
Wh. H. Johnston, Corry, Pa.
Dr. P. T. Johnston, Corry, Pa.
Dr. P. T. Johnston, Inspirational speaker, Belvidere, Ill.
Abraham James, Piensantville, Venango Co., Pa., box 24.
S. S. Jones, Esq., Chicago, Ill.
Harrey A. Jones, Esq., can occasionally speak on rundays for the friends in the Vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
Dr. C. W. Jackson, Oswego, Kendall Co., Ill., will lecture on Spiritualism and other subjects.
George Kates (formerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining States. Address, Alon, Iowa.
O. P. Kellogg, Jecturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, In Andover the second, and in Thompson the third Sunday of every month.
George F. Kitthice, Budsio, N. Y.
Mass, M. J. Lyen, semi-conscious trance speaker, will lecture in Oswego, N. Y., Age, 9; in Johnson's Creek, Aug. 16; in Palmesville, O., during September. Will answer calls in the West during the tail and whiter. Permanent address, 9 KI g ton a rect, Charlestown, Mass.

in Painesville, O., during September. Will answer can's in the West during the tail and winter. Permanent address, 9 kI g ton a 'rect, Charlestown, Mass.

J. S. LOVELAND, Monmouth, Ill.

WM. A. LOVALAND, 23 Brounded street, Boston, will answer can's to lecture. Subject: Integral Education, or the Era of our New Relations to Science.

Miss. A. L. LANBERT, trance and inspirational speaker, will receive calls to lecture. Address, 21 Washington at, Boston, B. M. LAWRENGE, M. D., and wife, independent physionagics, will answer calls to because a discontinuity and Spiritonism, nuclent and modern. Address, care of Dr. M. Call's Hygican H-me, Galesburg Ill.

Miss. P. A. LOGAN will answer calls to bettere on temperance and kindred reforms in Weconsta and Minnesota during the spring and summer months. Address, care Religio-Philosophical Journal, Chicago, Ill.

Mary E. LONGHON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mass. L. W. Liten, a Townsend Place, Boston, Mass. John A. LOW, Recturer, Inox I. Satton, Mass. Miss Mary M. LYOSS, inspirational speaker, 98 East Jefferson street, Syracuse, N. Y.

H. T. LEOS AND, trance speaker, New Ipswich, N. H.

Mrs. MARY A. MITCHELL, clairvoy ant inspirational speaker, will answer calls to bettine upon Spiritualism, Sundays and week-day evenings, in New York State. Address, Wonewor, Juneau Co., N. V.

CHARLES S. MARCH, Scind-trance speaker, Birmingham, Mich, James Morrison, Inspirational speaker, Box 378, Haverbill, Mass.

Did James Morrison, Jecturer, Mellenry, Ill.

O. W. MANCH, Lance Speaker, Wellenry, Ill.

O. W. MANCH, Lance Speaker, Wellenry, Ill.

O. W. MANCH, Scinder Alexander of Morrison, Jecturer, Mellenry, Ill.

O. W. MANCH, Lance Speaker, Mellenry, Ill.

O. W. MANCH, Scinder and Mellenry and Mostanders and Morrison, Jecturer, Mellenry, Ill.

O. W. MANCH, Lance Speaker, Alexander and Morrison, Jecturer, Mellenry, Ill.

O. W. MANCH, Jenne Mercher, Merchery, Jenne Boston, Jecturer, Mellenry, Ill.

O. W. MANCH, Jenne Mercher, Merchery, Jenne Boston, Ject

JAMES B. MORRISON, IUSPITATIONAL SPEAKET, DOX 378, HAVEL-HILL, MASS.
DR. JAMES MORRISON, Iceturer, McHenry, HI.
O. W. M. MAN E., trance speaker, 3 Buttland Square, Hoston,
MRS. H. M. W. MINARD, trance speaker, Oswego, HI.
LEO MILLER, Mr. MOTTIS, N. Y.
DR. JOHN MAYDEW, WASHINGTON, D. C., P. O. box 607,
DR. G. W. MODRILL, JR., trance and Popirational speaker,
will lecture and attend funerals. Address, Boston, Mass.
MRS. HANNAH MORSE, trance speaker, Joilet, Will Co., III.
MRS. SANA M. MIDDLEBROOK WILLSPEAK IN SOMEIS, COND.,
Aug. 9. Address, box 778, Bridgeport, Conn.
MRS. SARAH HELES MATTIERS will receive calls to lecture
and attent funerals. Address, care Dr. Roundy, Quincy, Mass.
J. H. POWELL, Vincland, N. J., box 128.
MISS. PIKE, lecturer, St. Louis, Mo.
MISS. NETTER M. PEASE, trance speaker, North West, Ohio,
MRS. J. PUPPER, trance speaker, South Hanover, Mass.
J. L. POTTER, trance speaker, South Hanover, Mass.
J. L. POTTER, trance speaker, La Crossel Wils, care of E. A.
Wilson.
MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

MRS. J. PUPTER, trance speaker, South Hanover, Mass.
J. L. POTTER, trance speaker, La Crossel Wis, care of E. A.
Wilson.
MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
Ledia Ann Praksall. Inspirational speaker, Disco, Mich.
Grober A. Pisher, inspirational trances speaker, P. O. box
87. Abburn, Mo. In addition to his practice, healing sick and
indring people in places he may wist, with he pleased to almove,
calls to lecture. His themes, jettain exclusively to the gospet
and philosophy of Spiritualism.
DR. W. K. Ripley, Posdoro, Mass.
A. C. Ronkson, Hi Fulton street, Brooklyn, N. Y.
DR. P. B. Randelph, care box 3352, Boxton, Mass.
J. T. House, normal speaker, fox 281, Beaver Dam, Wis,
Mis, Jennic S. Bridd, Appleton, Wis,
M. R. B. Randell, Appleton, Wis,
W. Rose, M. D., inspirational speaker, Spiringfield, O.
Mins, E. B. Robe will nuswer calls to lecture and attend
funcials. Address, Providence, R. I. (Isdian Bridge.)
C. H. Rifker, inspirational speaker, Boxton, Mass.
J. H. Handall, inspirational speaker, Kalamazoo, Mich.
Auster E. Stemoss, Woodstock, V.
Dr. H. B. Stoner, 36 Pleasant street, Boston, Mass.
Miss, H. T. Sterarss may be addressed at Vincland, N. J.,
till farther notice.
J. W. Skaver, Inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.
Miss, Nelle Shiftyn, impressional speaker, Sturgls, Mich.
Selah Van Sickle, Greenbash, Mich.
Miss, L. A. F. Swayer, Baldwinsville, Mass.

inswer calls to lecture.

Miss. L. A. F. Swain, inspirational speaker, Union Lakes,
tice Co., Minn.

miss, N. E. B. BAWJER, BRIGWIRSTING, MISS.
Miss, CAARRIE A. SOUTA, trance speaker, Elinira, N. Y., will amwer calls to lecture.
Miss, L. A. F. Swaln, inspirational speaker, Chion Lakes, Rice Co., Minn.
Dr. E. Spraader, inspirational speaker, Scheneciady, N. Y. Mes, FASNIE Davis Shifin, Millord, Mass.
Miss, S. E. Sladert, 13 Emerald street, Boston, Mass., will answer calls to necture.
Miss, Admira W. Shifin, 36 Salem street, Portland, Me., will answer calls to hecture.
Miss, C. M. Stook, San José, Cal.
E. R. Swaderaner, 128 So. 33 Street, Brooklyn, N. Y., E. D. Miss, S. J. Swasey, normal speaker, Noark, Com.
JAMES TRASE, lecturer on Spiritualism, Kenduskeag, Me.
Herboon Ti the Bedin Heights, O.
Benadin Todd, San Francisco, Cal.
Miss, Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O.
J. H. W. Toomey, Providence, R. J.
Miss, Charlotte F. Tader, hance speaker, New Bedford, Mass, P. O. box 372.
Miss, Esther N. Talmange, trance speaker, Westylle, Ind. Dr. S. A. Thomas, in addressed during August, care Banerof Light, Boston.
E. Y. Wilson will speak in Rochester, N. Y. during August, will hold a discussion with Eldo Moore in Richmond, ind., Sept. 1, 2, 3, 4 and 3; will speak in Relamond in Vicinity and Wendy during September; will hold a discussion with William P. Sharky, soul-sleeper, provided bils sand does not get to sleep and be thus fait to come to time, as he did July 1 and 12,1 in Brownille, Neb., will remain in Nebrassa during October, Will accept calls to lecture on week-day evenings during less say in those places. Permanent address, Lombard, H. Muss, A. Willieus, R. P. mappiation if speaker, can be addressed during August, care I. scarles, box 252, Providence, R. I., during September, box 359, New York.
Mass, Macombrew Woor Will speak in Rest Hoston, Mass, Oct. 19 and 25; also during February, 1969. Address, 11 Dewey Street, Warrene, Mass.
F. L. Willen, M. D., 16 West 24th street, near Fifth avenue Hoston, Mass, and M

SHEE, JALY E. WITHER, Inspirational speaker, lot Eim street, Newark, N. J.
DR. J. G. Willery will answer calls to lecture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, lowa.
REV. DR. WILELOCK, Inspirational speaker, State Center, I.a. Warnen Woolson, trance speaker, Hastlogs, N. Y.
DR. R. G. WOODREFF, Battle Creek, Mich.
S. H. WORTMAN, Conductor of the Burfalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Binfalo, N. Y., box 1454.
J. G. Whitney, Inspirational speaker, Rock Grove City, Floyd Co., lowa.
ELIJAH WOODWORTH, Inspirational speaker, Leslic, Mich.
GLIMAN R. WASHBERN, Woodstock, Vt., Inspirational speaker, PROF. E. Whitp-LM, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.
Mass, Juliefte Yraxw will speak in Warren, R. I., Aug. 9; in Lynn during September; in Cambridgeport during Octobert in East Beaton during November. Address, Northbory, Mass.

Mass.

MR. & MRS. WK. J. YOUNG will answer calls to lecture ine-the vicinity of their home, Boise City, Idaho Territory. Mus. FANSIE T. YOUNG, Boston, Mass., care Banner of Light.

### MEDIUMSHIP AND MEDIUMS.

NUMBER THREE.

Written expressly for the Banner of Light, BY FRED. L. H. WILLIS, M. D.

In our former articles we argued the universality of the mediatorial, or mediumistic condition; that its gifts are inherent in all men; that all men are mediums from the necessity of their nature, by virtue of their very life.

In this article, as before stated, we propose to discuss the question:

How can we make ourselves more worthy expressors of these powers?

A man with a pure, healthy body, may become a medium to convert the world from its sins of sickness and disease. The true use to be made of physical mediumship is to make it the means of relieving the sufferings of the world by the cure of pain, disease, thus aiding the spirit to live on

earth as long as it can, that it may gain every possible experience.

The true physical medium is a fountain of those forces, electricity and magnetism, which, when combined and given forth through the human system, constitute the divine healing power of the universe-a power well understood by the ancient Egyptians, and practiced in all their temples of healing as one of the sacred mysteries of their religion. The ancient Hebrows also well understood these forces, and the Old Testament gives us many wonderful instances of spiritual mag-

Any one possessing physical mediumship to the extent of giving ever so slight a sign of that mediumship, ought to deem himself a God-constituted physician, and rise superior to all wonderworking into the aspiration for good doing by lifting the burden of physical infirmities from suffering humanity.

What a sublime spectacle does Jesus present, when we remember that he possessed the power of doing all the wonderful works ever performed by man, and yet set aside the great temptation to win to himself power and renown thereby. For the devil, or tempting inner voice, said, All this will I give to you if you will pervert your powers to selfish uses. How grand arises his character as we remember that instead of spending his life in enacting mere wonders, he turned his gifts to the sublimer use of healing the sick, administering physical comfort to the suffering.

The world must rise far higher in the scale of physical perfection. What pitiful bodies we have! What poor expressions they are of divine perfection! The world is yet to be inhabited by races physically like the famed Apollo Belvidere and Venus de Medici, equal in strength to all the tasks necessary for the conversion of matter into its highest uses. Let us covet earnestly, then, the power of blessing men physically. Let us seek to ennoble our bodies, that they give out healthful streams of life for the salvation of the physically sick. Let those of us who possess in any perceptible degree the gift of physical mediumship cultivate it most assiduously with the one purpose of turning it into this noble channel of use, for we verily believe it to be the power that shall, in time, do away with all drugopathies, and enable men to rise superior to all physical infirmities. And we shall find also that a true use of physical mediumship will lead us directly to mental mediumship, for the mind grows by every true use of the natural powers of the body. The intellect of man is over ready to seize upon the life it needs, and it continually seeks to draw mental power from physical force.

Mentally and spiritually all men are mediators; but how few perform the office of mediation according to the highest and holiest methods. To love men so that we seek to bless them, is the natural expression of our spiritual powers. The spirit-world is governed by the same laws we are governed by. To see a spirit, to recognize a spirit, is only giving the sign of the power. All men grand equally near to the all-inflowing life of spirit; but he who beholds the true and real things of the spirit all about him, is considered a favored son of heaven. But he is not the most favored. The highest and truest medium is he who, loving most, converts the life within into an active force of good. Every mother who loves her child is a mediator, a spiritual medium unto it. If what is termed death takes the body of her child, it is no less the recipient of her love in its spirit-life, and she continues just as much the mediator, the medium between her child and its perfect life, as she could be if it lived with her

Close within the gate immortal She has placed her fondest love; Every prayer will ope the portal. Every wish its answer give.

For the God who knows her sighing, Knows it only through her love; All her grief and sad repining Only his rich mercy prove.

For in grief and piteous story She but tells the same blest truth. Ever gives to God the glory,

Draws him closer by her ruth, For her love, by loss first quickened

Into its diviner birth. Is her hold to all that blesses By its beauty heaven or earth.

What a beautiful gospel is this that is being proclaimed by every human heart. Yes, every human heart that loves, stands closely related to the spiritual universe.

It is good and beautiful to be able to recognize this mediumship; to see the spirit form, to behold the life of spirit, to feel how near we all are to the land of love! But oh, it is greater and better by far to be possessors of the true, divine love, and mediators thereof, so that the whole universe of love folds itself about us, and we take in and give out the divine life of heaven.

We are, we must be mediators by our very natures. Oh, that we might all of us aspire after that perfection that shall enable us to bless, and bless only, ourselves and the world. Think not that any one can escape the requirement of this office of mediator. All men are equally responsible to the highest life within them, which is divine, to act as mediums, as mediators of health, beauty, enlightenment, love and wisdom, and to make their own physical life minister to the mental, and the mental to the spiritual and divine.

As with individuals, so with nationalities. By the more perfect operations of these laws of mediumship, a purer spirit shall descend upon the governments of earth, and enkindle therein those nobler ideas of right and justice which shall compel the nations to put on their most beautiful garments of righteousness, and shine like the sun in the cloydless zenith, so that the foundations of that noble state may be laid which is to express the kingdom of heaven on earth, where brotherly dove shall rule, and the laws of harmony pre-

What a grand and all-comprehending subject this, of mediumship, is. We feel how utterly impossible it is, in a few brief articles written in moments snatched from professional duties, to do the subject any justice, or throw much light upon

it. It comprehends all the relations of man to man, and of man to God.

We who believe that a man's work never dies, that his spirit, which made his body an instrument of good or ill, lives and is active still after death holds the material form, must have more hope than most men, and greater incentives to true and worthy effort; for do we not see how a man's life, consecrated to the noble and good, must continue, and that consecration cannot be set aside as naught, even by death? Hence, when death comes to us, even though it comes with a cry of pain, even though in its external aspect it may be mournfully suggestive of all sad things, we look not alone upon this presentation of it; we look also upon that other lesson that always comes with the severance of the spirit from the body-the power and influence that the spirit may have in the future.

There comes to us the memory of the sublime and beautiful promises of Jesus to his beloved: "If I go not away the Comforter will not come; but if I go away I will send him to you. If ye love me I will come again unto you," With what wonderful clearness he recognized the conditions of mediumship, and fulfilled them in himself. And these promises were not for one man or for one time. They were for all men in all times.

Let us all seek to understand more clearly the laws of that mediation that comes from on high. that descent of the spirit which men call by various | tion to this astrolomical phenomenon, once connames, but which is the same power acting through the same laws. Then shall we, through the active exercise of our powers, become mediums, mediators to fulfill the will of heaven. And, as we feel the calming influences of the high and pure descending upon us, our hearts will be stirred with the highest sentiments of loyalty to and reverence for the good and true. Then we shall need no special mediums set apart for a special office, but we shall all see the spiritual glory that surrounds us; we shall all hear the voices of love that are calling to us; we shall all feel the influences of grace that descend upon us; we shall all be mediums, mediators of love, wisdom and spirit-power, and the beneficent purposes of high heaven shall be accomplished through us. Then shall peace rule in the State and righteousness in the pulpit, until at last all law, all literature and all life shall become pure and reverent and humble, the race. But for hat priests never could thus and the kingdom of heaven be established upon the earth.

This is the grand object of Spiritualism, this the glorious purpose to be achieved through the mediatorial power of the human soul.

#### Correction.

In my letter which was published in the Banner of Light in regard to the spiritual manifestations in Putnam, Conn., I did not mean to be understood that I believed the people in whose family they occurred were guilty of being the cause of the young lady's committing suicide, and if any such inference has been drawn, I beg to correct it

My only purpose in writing it was to bring before the people the remarkable spiritual phenomena, as a matter of great public interest, and in no way to cast reflection on the characters of the parties concerned. Mr. Lind's people are respectable citizens, and entirely above every suspicion of this kind.

The vindictive feelings of the spirit did not grow out of her belief in any one being the cause of her death-for that was her own voluntary act, for which she alone was responsible—but as an expression of the bitterness which possessed her at the time she committed the crime. She lingers around the scene of her death, improving every opportunity to make her presence known, and when she can manifest herself it is but natural that she should present the same characteristics which were peculiar to her while in the body. But time will change her, and, ere long, purified by grief and suffering, she shall become a guardian angel of peace and good-will, showering blessings upon the heads of those friends that she has blindly sought to injure. Yours for justice,

A. E. CARPENTER.

# Portland Delegates.

EDITORS BANNER OF LIGHT-The Spiritualists of this city yesterday chose the Hon. Abner Shaw to accompany the Hon. J. C. Woodman to the National Convention of Spiritualists, to be holden at Rochester, N. Y., on the 25th of August.

JAMES FURBISH. Pres't of Association. Portland, Me., July 27, 1868.

P. S.-Mr. Woodman is the author of the famous reply to Dr. Dwight's attack on Spiritualism, several years ago. Mr. Shaw is a gentlemanly and scholarly man, earnestly seeking for all new light that throws its beams in the direction of a future

# New Publications.

THE ATLANTIC MONTHLY for August opens with an arti cle on the "Physical Phenomena," and, with other readable papers, contains the following: Ideal Property, Out on the Reef. Will the Coming Man Drink Wine? De Piscium Natura Notre Dame and the Advent of Gothic Architecture, Lost and Found, and Reviews and Literary Notices. The August number is solid and sterling, the "Phenomena" article alone accepted.

Our Young Folks for August has attractive articles from Helen C. Weeks, Wm. Allen Butler, Harriet Beecher Stowe E. Stuart Phelps, Mrs. A. M. Diaz, J. T. Trowbridge, author of "The Butterfly Hunters," Dr. I. I. Hayes, and others. The table is a fat one for the young folks to sit around, and will give them many a long summer day's happiness.

THE NURSERY comes for August, under the tact and care of its skillful editor, Miss Panny P. Scaverns, filling a void which needed just such a publication to fill it. This is numher twenty, and the contents are varied and interesting enough. The frontispieco is an illustration of Goothe's Charlotte, whom he saw "cutting bread and butter." This little monthly does a good work, and is welcomed with rap ture by the very young children regularly,

LIFE AND PUBLIC SERVICES of Gen. U. S. Grant, and Ri ographical Sketch of Hon. Schuyler Colfax—is the title of another volume on the life of one of the Presidential candidates, from the pen of Charles A. Phelps, and published very neatly by Lee & Shepand. It is prefaced with a steel portrait of Grant and Colfax, and contains four illustrations from designs by Billings. The author claims to have written this life from the manhood side of Grant, and to have furnished it for the people. He takes up the career of the General of our armies from his boyhood, and carries it forward to the culmination of his great triumphs. It will be likely to sell widely.

THE SABBATH OF LIFE, by Richard D. Addington, is the title of a rather stout volume, published by the American News Company of New York; containing a series of Homi lies on Christian faith and practice. We find plenty of con celt and dogmatism running through its pages, and generally a queer melange of faith and opinions, put forth with an assurance that is more than refreshing.

In Congress, a few days since, Scuator Morrill of Vermont, opposed the petition of the First Congregational Church of this city, for the remission of duties on \$10,000 or \$15,000 worth of painted glass windows for their new church. He argued that if rich churches should be favored in their luxuries, poor ones should be in their necessities, which would logically require the admission of plain glass free of duty.

Whoever presses his bosom against the heart of any sect finds it cold as ice.—T. L. Harris.

J. BURNS, PRORESSIVE LIBRARY, 1 WELLINGTON ROAD, CABERWELL LONDON, ENG. CEEPS FOR ALE THE BANNER OF LIGHT AND OTHE SPIRITUAL PUBLICATIONS.

The Bener of Light is issued and on sale

# Kanzer of Light.

BOSTON, ATUBDAY, AUGUST 8, 1868.

OFFICE 15 WASHINGTON STREET, OM No. 3, UP STAIRS. WILLIM WHITE & CO.,

PURSUERS AND PROPRIETORS. WILLIAM WHITE LUTHER COLBY, ISAAC B. RICH.

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ABBISTANT EDITOR.

T. All business ennected with the editorial department of this paner is unde the exclusive control of LUNKER COLET, o whom letters and ammunications should be addressed.

### An Iclipse at Hand.

On the 17th of his month there will occur a total eclipse of the sun, which may be seen on the opposite side f the globe. In calling attensidered a "wond," we observe with what an easy freedom maniof the papers of the day comment on the welcode fact that such an occurrence does not excite the superstitious awe it once did among the people of the world, but that, with the dawning of the lighlof knowledge, all such clouds were chased away And congratulations are therefore offered that the world has made such progress as to charge what was once a goblin fear into substantia knowledge, and to dissipate darkening superstiting by the advancing light of discovered truth. Vell do they declare, too, that such a result is god cause for congratulations. The human mind cannot have too much freedom and room. It is he supreme desire of every growing soul that couds should be swept out of the sky of our metal being. Superstition has heen from the beginning the bane and bugbear of have kept men under subjection to their will, and fear never would lave got and kept the upperhand of reason. It is superstition that makes people dread equall to live and to die. Faith is quenched by it. Hipe dies. There is none but the most stunted ife, dwarfish and unfruitful, left to the soul.

But with the advent of Science, that dares Superstition to an open combat, all these shadows vanish and slink away. That is the Master which steps forth to reclaim its own. And as soon as the everlating laws which guide and control these things are fairly understood, the human mind throw off its heavy shackles of superstitious dread, realizes that it is emancipated, and rejoices in the fact it has newly discovered.

As it is with physical truths, so is it with spiritual. For ages the mind of man has been striving for its instincts and its reason against the cramping, clouding, imprisoning dogmas of eccleslastical rule and dyranny. So much high happiness lost to the race, and so much positive misery suffered! It sometimes strikes one with astonishment, to reflect that so much has been borne in silent patience. It was necessary to keep the human family in ignorance, in order to rule them through their superstitious fears; and that is why their rulers have invariably opposed any and all movements calculated to break up the seat of the fears. The dread of dying has ever been made the most of, to play on men's belief and professions; and many an exhorter who never could have hoped to make the slightest impression without it, has succeeded almost miraculously with the skillful use of such an agency.

When Spiritualism dawned over the bills of the cast, throwing down its bright light into the valleys where superstition had so long made an ahode as to claim an ownership, we found this class who are wedded to its use most frantically opposed to the silent approaches of the new Truth; and they left no effort untried by which they loped to prevent the advance of the new Power into the minds and hearts of men. But it has all been to no purpose. "Truth is mighty, and will prevail." If "crushed to earth," it is sure to "rise again." And as rapidly as the human soul has been freed from the shackles of superstition, so fast has the power of the priest departed. No wonder he fights against the advent of the new Gospel. Yet it is to result as truly for his benefit as for that of all the rest. It is for the happiness and advantage of the whole human race that the old eclipse of faith should be removed: that the reason of its continuance should be understood: that clouds and darkness should be dissipated from the mental heavens; and that all men should know the plain and simple laws which rule their progress and shape their destiny.

# The Louisiana Spiritualists.

Our friends, and of course the believers in and defenders of the Spiritual Philosophy in Louisiana, acting under an efficient organization known as "The Central Association of Spiritualists of Louisiana," are making renewed and vigorous exertions to carry the good tidings of the true religion of humanity into the uttermost parts of the State. The New Orleans Spiritualists publish a newspaper, partly in French and partly in English-Le Salut-whose vigorous treatment of the topics of the time, from a spiritual standpoint, gives satisfactory evidence that the blessed teachings of our faith and philosophy are making headway among the people, enlightening their minds and satisfying their hearts. The Constitution and By-Laws of the "Central Association" are of approved workmanship for the purpose, and the organization is an incorporated body under the State laws, having authority to hold, and use houses, lands, and money to the value two five years. Its plans for healing in times of opidemic are after the highest privciples of humanity. The President appeals to Spiritualists throughout the State to fall to work in serious earnest, heeding the signs of the times, and asserting and maintaining their position courageously. Speed on the good work in Louisiana!

# No Longer Looking for a Messiah.

At the Convention of Hebrew Covenanters in New York on Thursday, an oration was delivered by Mr. Greenbaum, who declared that the purnose of the Order was to elevate the Hebrew race, make them good citizens, and so add their quota to a Godlike humanity. The return of the Jews and the advent of Messiah, he declared, are no longer the tests of Judaism. The faith and principles of the denomination are comprised in the words: "Hear, oh Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, mind, soul, strength, and thy neighbor as thyself;" and "Do unto others as you would have others do to you." This declaration was received with general approval.

### Physical Manifestations.

ASTONISHING TESTS OF SPIRIT POWER. We have before alluded to the physicial manifestations given through the medlumship of Mr. Charles H. Read, who has been holding scances to him again, in order to introduce a new feature given in the following communication of J. C. rings, spoken of by Mr. Morse, around his neck. and we satisfied ourselves that they could not be taken off by mortal means without being cut or untwisted, as they could not be stretched sufficiently to be slipped over his head. He has been obliged to wear them on his neck since Thursday evening, July 23d. On Monday evening, July 27th, we attended a

private scance, given by Mr. Read, at 46 Beach street. There were present about a dozen ladies and gentlemen-skeptics, investigators and believers—but all harmoniously seeking for truth, and all found it, unalloyed with the slightest shade cisms which he heard had been made respecting of deception. We have been present at many his general management, dealings with mediums, previous scances held by this medium, when the &c., whom he defended from the unjust aspersion manifestations were satisfactory, yet at neither were they equal to what we witnessed on this he introduced the old Anti-Slavery veteran, A. occasion. The short time occupied for the different feats was perfectly astonishing. For instance, lated the sufferings of the Freedmen, Mr. J. H. after the medium's hands, arms and feet were Powell, of England, Dr. H. P. Fairfield, the entied as securely as one could wish, a table was placed at his right side, on which were rings and but popular scientific lecture, Mr. A. E. Carpenthe chair, where we could observe or hear every Burnham, the inspirational speaker, John Wethmovement. The gas was turned down, and in erbee, Esq., who is always full of good things, C. his right arm and the chair hung from his left. ture in pleasant verse, and Miss Mattie Thwing, On close examination the medium was found to be securely tied, and the knots had not the slightest appearance of having been tampered with. Better still: when the light was ordered out, and before it was entirely extinguished, we noticed a slight quivering of the chair, and it fell from the medium's arm to the floor the instant the light was out! and in another second the light was produced, and the medium's hands were still tied with the same security as before. Surely no time was here allowed for the skeptic's usual explanatory dodge, "slipping the hands out of the ropes and replacing them." In an equally short space of time the medium's coat was taken off, not withstanding the ropes were bound around his arms, shoulders and across his back. Two of us passed our own coats to the medium, and his arms were thrust into the sleeve of both, right and left, as quick as one could count six, and on extinguishing the light our coat was thrown across our shoulders quicker than the medium could have done had his arms been free. In fact, so little time was required that it seemed useless to put out the light at all. At no time was it total darkness, for no preparations were made to have it so: the curtains were down and the shutters closed, but streaks of light from the street lamp shone in at each window.

The constant development of this medium gives strong encouragement that these manifestations before a great while will be given in the

We ought to mention that the three-linked rings were taken off his neck, and then replaced -one around his neck, and the others around each shoulder-then removed again, and finally one was put around his neck, with the others hanging pendent from it, and in this condition the invisibles left him, much to his annoyance and disappointment. One night, at Mr. Read's request, his wife at-

tempted to cut the links, but the invisibles interfered and put a stop to such summary proceed

Is it not time that the philosophical and scienlific men of the age investigate these, phenomena and endeavor to ascertain the truth, instead of speeringly pronouncing everything which they cannot explain away to be "humbug"? If prejudice and bigotry did not stand in the way, the world might receive much valuable information through such instrumentalities. Some of the the truth of the philosophy and facts proclaimed ant a subject, and are demanding of the scholar that he do his duty. Will he?

But here is Mr. Morse's statement about the

A PRIVATE SEANCE.

Thursday evening, July 23d, I was present at No. 61 Bunker Hill street, Charlestown, with a few friends, to witness the manifestations through the mediumship of Charles H. Read, physical medium, now residing at No. 46 Beach street, corner of Harrison avenue, Boston,

Previous to the commencement of the manifes-tations, I handed to the company the ropes, rings, and other apparatus, for examination, including three linked rings of three-inch Manilla rope, made for the occasion by Gilbert Baker of the Navy Yard. These rings are laid up and spliced as "becket-straps" are made, and vary from six and a half to seven inches in diameter, inside, while Mr. Read's head measures seven and a

quarter inches in diameter. In spite of the difference in size, the rings were placed, one around the medium's neck, and one encircled either arm, without the rings being sep-arated, Mr. Read being securely bound, hands, arms, neck and feet, to the chair in which he sat, the knots remaining just as they were tied by the company.
The lights were extinguished, and Mr. Read's

coat was taken off, all the ropes and the rings remaining in statu quo, except that the two rings on the arms were changed across, making a hitch in the one encircling the neck.

During the evening three or four musical in-struments were played simultaneously and floated around the room, advancing and receding in sympathy with the cadence of the music, and at the termination of the scance the position of the rings was changed, two being left about the medium's neck and the third suspended from them over his breast, where they now remain, (forming rather a bungling necklace for hot weather,) to be emoved again when the invisibles feel willing to to it—as may be seen by those who feel sufficient nterest in the matter to visit him at No. 46 Beach

If any skeptical individual chooses to call on Mr. Read, and can show how the rings can be removed without cutting or unsplicing the ropes, the writer will be ready to receive instruction. JAMES C. MORSE.

P. S.—I have permission to refer to the following parties, who were present at the scance, for the truth of my statements: Mr. L. V. Cobb, Miss Harriet Dickey, Miss Marietta E. Cobb, 61 Bunker Hill street; Miss Jenkins and Mrs. Graham; and Mr. Alphonso H. Bradley, Haverhill, Mass.

J. C. M.

# To Boston Public Mediums.

If those public mediums who are located in Boston desire their places of residence known they should advertise in this paper. Not one in ten advertise at all. The result is, people are flocking to our counting-room daily, inquiring for such-and-such persons. We would gladly direct all who come, and do, when we know the residence of any medium named. But mediums often change their places of residence without notifying us, and the result is inconvenience to us, disappointment to the inquirer, and pecuniary loss to the medium,

### Abington Picnic.

Agreeably with public announcement, the second grand gathering of the spiritualistic fraternity, under the management of Dr. Gardner, convened at that ever popular resort, "Island Grove," in this city for several weeks past, and now refer last Tuesday, July 28, in numbers sufficient to gratify almost everybody. The face of old Sol in the manifestations, particulars of which are was just enough clouded to render the day unusually pleasant, and agreeable, and this with Morse, Esq. Mr. Read visited our office with the other things contributed to make the large com-

pany a happy one. The exercises in the forencon were confined to the children, there being two Progressive Lyceums present, one from Stoughton, the other from Cambridgeport. Their exhibition, together with the silver-chain recitation, was a very creditable affair.

After the usual time allotted for dinner, the friends gathered around the speakers' stand; when Dr. Gardner, who acted as Chairman, made some carnest remarks, partaking somewhat of a personal character, in the way of a reply to critiand attack of pretended friends. In concluding, T. Foss, followed by Mrs. Mathers, who again retranced lecturer, Lizzie Doten, who gave a brief several musical instruments; a chair was near | ter, the State Agent, who presented the claims of him on his left. We sat within a few inches of the Banner of Light, to good effect, Mrs. Abby M. three seconds one of the iron rings was around Fannie Allyn, who gave an excellent moral leca new, young and prepossessing speaker. Dr. Gardner then read the notice of a picule to take place at Walden Pond, August 19th, to accommodate the friends of Charlestown, Waltham and Fitchburg. The intellectual course having been duly served, about an hour was devoted to general recreation, when, at the appointed time, the cars made their appearance, were quickly filled. and at quarter-past seven the large and favored narty safely arrived at the Old Colony Depot, where they soon dispersed to their respective homes.

### The Way they Do It.

Not long ago, the Congregationalist, a sectarian weekly published in Boston, laid the lash over the backs of the members of its own denomination for not more generally sustaining the secular interests of the church, if such a truly "religious" body may be supposed to have any. It cited the practice of the Methodists, Baptists and others, in giving their patronage and support in trade to those who are of their own communion, and demanded that Congregationalists should no longer be backward in doing the same thing, in order to strengthen and build up their organization. In short, the plan is to turn business into religion, and religion into business, in the vain expectation that both will thrive the better for it. Now "butter is butter, and lard is lard"; and religion ought to be one thing, and traffic another. We remember how it is told of Christ that he cleared the Temple of the money-changers and traders, and here is a sect that openly denounces those who do not come promptly up to the mark and harness their faith into the demands of trade, to make the latter draw better. Out upon such hypocrisy! Cannot any one see that this ecclesiastical rule is the same tyranny it ever was, and that it seeks to wield a despotism over men's pockets as well as their consciences?

# The Cause in Vermont.

Spiritualism is making steady headway up in Vermont, as our advices testify from time to time. In Rockingham the faithful have recently erected a very neat and substantial hall, which they dedicated-not to "Almighty God, but-to "Humanity and Freedom"! believing that the Great Creator of the universe needs no architectural piles to attest our reverential worship of him, but that we best minds of the day have already investigated cannot too frequently dedicate our wealth and our these phenomena, and scientifically substantiated efforts to the cause of Humanity. This is the first regular Spiritualist hall dedicated within the limits by millions of Spiritualists. The great mass of of the State, and we hope to see the example of the humanity are eager to learn more of so import- Rockingham Spiritualists followed everywhere. Mrs. Sarah A. Wiley, of Rockingham, provounced the opening address, and was followed by Austen E. Simmons, of Woodstock, in a regular and deeply interesting lecture. There was likewise excellent speaking by other persons. We observe that the wiseacre and night-owl of the Rutland " Independent," appends to the report of the dedication some of the snare-drum slang which he supposes to stand for sense, if not for thought; but we assure him that he beats his little drumsticks in vain if he expects to call out a very large company to oppose the steady, onward march of Spiritualism. Better join the army, man, and learn to look with pity on your present ignorance.

# Our Free Circles

Will be resumed on the first Monday in September next. People seem more anxious than ever to attend these circles. Visitors to the city from all sections of the country manifest great disappointment at not being able to witness the manifestations of spirit-nower through Mrs. Conant. Delegates from all denominations of Christians have visited our circles the past year, and have gone away wondering at the new truths they have received direct from the supra-mundane world.

It is indeed astonishing to witness the deep, fervent feeling that pervades all classes of society at this time in regard to direct spirit-communion. Surely the spirit-world is exercising a mightier psychological power at present upon the peoples of earth than ever before. People whom we have intimately known for years, who have pronounced Spiritualism a delusion, and who have manifested surprise that we should be "carried away" with it, now embrace it as truth, and admit that they themselves were foolish to shut their eyes so long to the only true religion vouchsafed to mortality -a religion that opens wide the gates of knowledge and bids superstition and bigotry depart.

# The Planchette.

The idea has become prevalent that no one except Spiritualists use the planchette. This is a mistake. Hundreds buy the instrument who are not Spiritualists, and never have been. The planchette is sold by dealers who are church members, and they recommend it, without probably being aware of its spiritual significance. It was first brought out in France some twelve years ago. The price that has been asked for it was exorbitant, but has been reduced of late.

# Bangor, Mc.

Eriends in Bangor and vicinity should remember that the talented and popular lecturer on the Spiritual Philosophy, Mrs. Cora L. V, Daniels, speaks next Sunday, August 9th, in Pioneer Chapel. Don't fail to improve this rare opportunity of listening to the inspirations of this eloquent speaker.

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Movements of Lecturers and Mediums.

A. A. Wheelock, State Agent for Ohio, arrived week in this vicinity near the seashore. He adquent and inspired words. He spoke there again last Sunday, and also in Cambridgeport. If he Wilson, Dr. H. B. Storer, George A. Bacon; Abby goes on at this rate he will not have much of a resting spell during his visit east. He is accompanied by his amiable wife, who is interested in the Children's Lyceum, with equally as much zeal as her husband. Both are noble workers in a glorious cause.

J. Madison Alexander, inspirational and trancespeaker, Chicago, Ill., has decided to enter the and the West during the summer. She has been lecturing field. He is a gentleman of fine culture, constantly and successfully engaged the past having passed through all the branches of a scholastic education. He was formerly a teacher trance speaker, and has won a host of friends. We in the Presbyterian Church. Ever progressive, he has, of late years, become so developed and spiritual brotherhood everywhere. imbued with the Spiritual Philosophy that he has withdrawn from the church and resolved to devote his services to what he considers to be a higher work. Friends, see to it that our brother has opportunity to use his brilliant talents in promulgating the Spiritual Philosophy. Such workers are needed.

Cephas B. Lynn, the young and talented lecturer on Spiritualism, left this city on another Western tour last week. August 2d and 9th, he will lecture in Oswego, N. Y. The following Sunday, he will speak at Johnson's Creek. He will be in Rochester during the session of the National Convention. During September he speaks in Painsville, Ohio. Friends in the West, keep him busy during the fall and winter. Address him as above, or at his permanent address, 9 Kingston street, Charlestown, Mass.

Mrs. Mary E. Withee speaks in Cumberlandstreet Hall, Brooklyn, N. Y., August 2d and 9th. She has been lecturing there since the second Sunday in June. The Society is now organized under a charter, and intends to prosecute its work with vigor.

Mrs. M. J. Wilcoxson still continues in the West, and will make engagements for the fall and winter. Her address is Chicago, Ill., care of J. Spettigue, Esq.

Dr. S. D. Pace, the well-known lecturer, has returned from his New England tour, and will answer calls to speak on Spiritualism and kindred tonics. He can be addressed at Port Huron, Mich.

Daniel W. Huli has changed his residence from Marion to Fairfield, Iowa. Keep him busy in the lecturing field. He is destined to do a good work. Dr. H. P. Fairfield gave us a call on his way to New Hampshire, where he lectures during August, in Marlow and Lempster, alternate Sundays.

A. B. Whiting called on us last week. He is rusticating a few weeks in this vicinity. Lois Waisbrooker lectures in Springfield, Mo. during August.

### Mr. Howe and his Teaching.

We are glad to perceive that Mr. Howe is doing a good work amongst the citizens of Boston. His lecture hall is filled every night with the educated as well as those who are entirely deficient of the science he teaches. On the announcement being made to our citizens that a "good practical knowledge of grammar could be secured in five hours," the large majority smiled and treated the matter with ridicule; but some of our best educators and those holding some of the highest positions in the directing of the educational system of Boston have returned from those lectures pronouncing them the grandest success of the day. It is now admitted pretty generally that Mr. Howe can make "good, practical grammarians in five hours' teaching." His lectures this week are free; next week will be devoted altogether to private classes. Mr. H. can be seen every day in hall 38, 3 Tremont Row, from 9 A. M. to 10 P. M., where he can be consulted by those interested in adventunat matters, or who may desire to form classes for themselves or families. We wish him every suc-

# The Literal Resurrection.

what the invisible intelligence has to say con- pass. cerning the literal resurrection of Christ, according to the Scriptural story, in this week's Message Department. We will not now and here add to the views of the spirit controlling our medium, nor discuss, pro or con., the results of a full subscription to his ideas. But that a manifest revolution is rapidly going on in popular thought on this once mysterious topic, in consequence of the investigations of science and a better comprehension of the laws of Nature, is no longer to be denied. It is by the revelations made by science that spiritual truths are to be proven and spread among the people for their acceptance.

# It is Even So.

In the course of the memorial services at the School-street (Universalist) church, of this city, in honor of the late Thomas A. Goddard, who for thirty years had assiduously labored for the Sunday School and the Church, one of the speakers closed his feeling remarks by saying that, "in taking up the work he has left us to perform, we may be stimulated by the fact that he is still near us, and will be our guide to the blessed land whither he has gone." Now that is Spiritualism. The churches cannot resist its influence, as it finds its way into their midst.

# The Condition of Mexico.

We published a letter from Mexico in our last paper, going to show that the Government of that afflicted country is wofully misrepresented. It is much to know that the rulers propose a system of free schools, a college in each State, the sale of the monasteries and church property, and the elevation of woman to a level socially with man. Verily, these are no symptoms of a decadence, but rather of a vigorous growth. We hope for good things from Mexico yet.

# A New Contributor.

We have engaged the services of a highly-gifted contributor, who will furnish a series of articles for this paper, upon exclusively spiritual subjects, under the nom de plume of "THE UNKNOWN." The first essay, which will appear in our forthcoming issue, is entitled " CHANGES IN THE SPIR-ITUAL ATMOSPHERE." It is an article of great merit, and will be fully appreciated by advanced minds in the Spiritual Philosophy.

# J. H. Powell.

Mr. Powell, lately from England, with whom our readers are somewhat familiar, is at present in this city. He intends to remain in New England, for the purpose of lecturing. He spoke in Mercantile Hall, Sunday evening, July 26th, and again last Sunday evening. His discourses were highly interesting. He will also lecture week cloths with. Soap containing an excess of soda evenings. He can be addressed for the present, care of this office. Give him a call,

Delegates to the National Convention. At a meeting of the Massachusetts State Assoin this city last week. He intends to spend a clation of Spiritualists, held in this city, July 30th, we learn that the following named persons were dressed the large audiences which assembled in chosen as delegates to the National Convention Pierpont Grove, Malden, on Sunday, July 20th, of Spiritualists, to be holden in Rochester, N. Y., and perfectly electrified his hearers with his elo- Aug. 25: William White; I. C. Ray, New Bed-

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE. ford; Cephas B. Lynn, Charlestown; Lewis B. Rounseville, Middleboro'; A. E. Giles; J. C. Bow-

### Mrs. Hattie E. Wilson.

Smith, Dorchester.

ker, Lawrence; Phineas E. Gay; George W.

We learn that our valued friend, Mrs. H. E. Wilson, the colored medium, will probably visit Maine year in this vicinity as a healing medium and cordially commend her to the hospitality of the

### A Popular Work.

Andrew Jackson Davis's new work, entitled A Stellar Key to the Summer-Land," has already reached its fifth edition of five thousand copies, and is still selling rapidly. The Arabula has reached three thousand, and is still in good demand.

#### Another New Planchette.

The market is being rapidly supplied with planchettes of all sizes and descriptions. The last, and to appearance the easiest to work, is that sold by Bela Marsh, 14 Bromfield street, which has plates of zinc and copper on the top.

### ALL SORTS OF PARAGRAPHS.

Boston, Charlestown and Chelsea Spiritualists are making arrangements for a picnic at Walden Pond Grove, Concord, to take place on Wednesday, Aug. 19.

Read Dr. Irish's advertisement in another column, explaining the healthful qualities of his

The Camp Meeting commenced a five days' session at Harwich, Cape Cod, on Wednesday last. It was a large gathering.

THE RADICAL for August is on our counter. Every succeeding number gains in merit. The article entitled "Remedy for our Financial Difficulties," by D. Wilder, Esq., is not only well written but of vital importance to the interests of the nation. "The Historical Position of Jesus," by O. B. Frothingham, is also an essay that will be read with gratification by every liberal-minded man and woman in the nation. Mr. F. pronounces Renan's Life of Jesus the first that was ever written; and of course it excited the ire of the Christian world, as he asserts. The Editorial Department contains articles pungently pointed. For instance, the one headed, "Thin Churches," commences in this wise:

"Outside of the large cities, where fine music does not form the chief attraction, the people do not go to church. This fact, however, causes little or no concern to any but those directly interested in keeping the church alive."

The breeding of silk worms and the manufacture of silk promise to become a vast source of profit to California. Cocoons produced there are the best now attainable. The silk worm disease has reduced the annual production of cocoons in France from fifty-five million pounds a few years ago, to nine million at present.

Eve is said to be the only woman who never threatened to go and live with her mother. She probably would have done so, if Adam had n't testowed upon her'the kindness and affection due all wives from their husbands.

The New York Sun pronounces the Bullock ress, which prints Both sides of that paper at once, a perfect success. It strikes off 15,000 an hour. We foreshadowed such an invention twenty years ago to John S. Sleeper, Esq., then editor of the Boston Journal. We then made the remark ch a press would be in succe All readers will be profoundly interested in tion within twenty years. And it has come to

> ENORMOUS PAY .- Rubenstein, the new planist. received six hundred pounds sterling during his recent engagement of six weeks in Loudon.

Dr. W. T. G. Morton, for many years a dentist in Tremont street, Boston, and the reputed discoverer of the efficacy of ether and chloroform as ancesthetics in surgery, was killed by sun-stroke in the city of New York on Wednesday, July 15.

William B. Astor, of New York, is reported to be worth one hundred and twenty millions of dollars. He pays a tax on one-half of that sum, and his real estate is worth double its assessed value.

The Revue des Deux Monde pronounces the attempt to introduce horsefiesh as a substitute for beef a failure in Paris. Besides the natural antipathy to this kind of food, the people know that the horses slaughtered are mostly old and poor and often diseased.

Miss Clara Louise Kellogg, our popular American prima donna, who has been winning golden opinions abroad, either sailed from Liverpool for New York, on Saturday, or will do so this week. She sings with Mapleson in New York and Havans next winter, and returns to Europe next spring to sing again in London and perhaps in

An experiment made last year in Germany in planting potatoes showed that where the eyes had first been removed, the yield was four times as great as where they were left in their place. It was found that where an old eve had been rubbed off, three or four new ones made their appearance.

An unfortunate old bachelor gives it as his opinion that the trails of ladies' dresses are infernal machines, from the fact that a blow-up took place directly after he put his feet on one.

The public parks and squares of the city of Boston would sell for millions of dollars-but dollars and cents do n't express the real value of such property to the public health, as well as the beauty of the city.

The meetings of the First Spiritualist Association, of Williamsburg, N. Y., held in Continental Hall, have been discontinued for the present.

Quite a number of Neapolitan priests have lately abandoned their profession, and have married, and established a paper called the Catholic Eman

Europe is at peace, yet her armies number almost four millions, and cost almost four hundred and fifty millions of dollars a year. This is without counting the loss from mere drope bees, which contribute no honey to the hive.

Castile soap alone should be used to wash oilor potash injures the surface and destroys the oilcloth ultimately.

# New York Department.

BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY. WARREN CHARE.....LOCAL EDITOR AND AGENT.

## Love.

That love is a subtle, imponderable and yet material element, we have long believed. That it has, like other elements, natural attractions and repulsions, seems also to us conclusive. That it exists in most organisms, especially the human species, is also evident, and by long and close observation we may learn some of its laws from its effects. Men love women better and more than they do or can men, and women love men better than they do or can women. The few exceptions do not impair the rule. Hence women love Jesus, who is their real or ideal God-man, better than men do-better than men can. He has more female than male lovers or worshipers. Had he been a woman it might have been reversed. But as this is one of the laws of love, whether in religion or merely social life, it does and will manifest itself, and no discipline can overcome it. We do not believe many persons ever did or

could love the Jewish God, from the character given him in the Old Testament. He may have been and still may be feared, but that is not loving in our use of the word. Jesus is ever presented, both by picture and in language, as a lovely and loving person, whether as a lamb or child in innocence, or as a perfect form of manhood, and if the child and image of the Jewish Jehovah, still very unlike in features, and in character still

Love is to religion what caloric is in waterenough of it will raise it up, make it boil and turn to steam and go off in vapor. A moderate degree keeps it in commotion, purifies it and improves it. An excess ruins it, as we see in revivals and other great excitements, where love turns into other channels and produces social and sexual distraction if not destruction. Love will make the religious pot boil, but may make it boil over into the

Love, properly regulated in social and domestic life, gives life the highest flavor and happiest zest, but over-doses produce convulsions and revulsions, run into wild extravagance and ruin their subjects—at least for a time. There is some question with us whether anger and hatred of all kinds are not reverse actions of love, and whether nearly all hasty and passional actions may not be caused by the same element, as much as dancing and fighting are, and all gymnastic exercises. Lightning and telegraphing, the locomotive whistle and explosion of the boiler, the boiling and the freezing of water, and many other phenomena, might be cited to show the varied actions of ele ments we are better acquainted with than we are with love.

Explorers and experiments have not yet gone very far into elemental or spiritual life, but time will bring many new manifestations to light, and, we believe, will fully demonstrate the materiality of love as an element and ingredient in the human organism, and, when its laws are understood, we believe explosions and destructive effects may be prevented, as we can now prevent our houses from the lightning-stroke, which were once only protected by prayers and especial providences that avail nothing now where science has laid her revelations. The over-zealous religionist and lovesick swain or maiden may be saved from explosion, as well as a steam-boiler, by proper safetyvalves and escape-pipes. The suicide and the murderer, too, may be saved from the terrible stroke of his or her own passions by being ventilated properly.

The laws and relations of love, lovers and love ing are yet to be discovered and understood and applied to human life and when this te accomplished we shall not charge or credit God and Providence with especial events or rescues more than we do in lightning, nor attribute marriages, births or murders to God or the devil more than we do thunder-showers.

# Drunkenness.

We are most happy to record and notice every movement that tends to lessen this terrible disease and cause of so much crime and misery, and therefore hail with gladness the little pamphlet. Ballou on the Law of Stimulation, or Drunkenness and Its Cure," being a new system, and, so far as we can learn, perfectly successful in every fair trial. We have living testimony to the great success of Mr. Ballou at his office, 907 Broadway, New York. The little pamphlet referred to can be had at this office. Single copies by mail 10 cents, or three for 25 cents. It contains some sound reasoning, and abundant testimony to the practical results of Mr. Ballou's treatment. We have been very cautious about recommending any specifics. except legal prohibition of manufacture and importation of poisonous liquors, but at last we yield to testimony, and endorse Mr. Ballou.

# "The Sabbath of Life"

is the title of a new book of 360 pages, by Richard D. Addington, left with us to notice and sell for \$1,50 per copy. The book is printed on good paper, substantially bound in cloth, (bevel boards) with the significant motto on one side, "Dead to Self"; on the other, "Risen with Christ." We have now explained the book as far as we can understand it. The author claims to be "born again," or regenerated, and as we are not we cannot understand or even make good sense of his book. It sounds and reads to us very much like many of the prayers and sermons delivered in revival meetings by highly excited and fanatical persons whose elevation and superiority cannot be appreciated by the unconverted. There is a large amount of matter in the book, but to us it seems as if the words were shoveled in promiscuously, largely from the Bible and Christian literature.

CAUTION AGAINST MARRYING .- A man in Jefferson Co., N. Y., recently shot his wife and then himself. Both are dead, leaving a little child without property to be cared for by charitable persons-an event that is of frequent occurrence among the married, but never happens to the unmarried. CAUTION AGAINST CHRISTIANITY .- A num-

ber of persons have recently been sent to lunatic asylums raving maniacs, from religious excitement under Christian teaching-an event that never happens to the rationalist or free inquirer. CAUTION AGAINST DRUNKENNESS .- Several men have recently died horrible deaths from de- amination and prescription, \$3,00. Address, 540 lirium tremens—an event that never happens to P. O. Box, Chicago, Ill. A8. men have recently died horrible deaths from de-

temperate persons.

and the work still goes on, The old sign, Bar- fail to find it,

num-like, still hangs out, "Open at all hours, admission 30 cents," but it does not humbug anybody now, and the proprietor is as quiet as any citizen who is not a Spiritualist.

### "Three Voices."

This new book is one of the sharpest in our whole catalogue, and would not have been tolerated one hundred years ago; but since the way has been prepared for it by Shelley's "Queen Mab," Pope's "Essay on Man," Byron's "Vision of Judgment," the "Yahoo," and others, it can and will find a respectable place among the current literature, even in the libraries of Christian families. It is written in good style and chaste language, but tells more truth about the Bible than is lawful in strongly sectarian society, or where the church dictates the literature for the press. The book is elegantly bound, and will be a valuable article for the parlor table or library, especially where clergymen are visitors, and can be read with interest by all and profit by many. Price \$1,25; postage 16 cents.

EP C. M. Sawtelle, of Salem, Oregon, has published a small work of fifty-four pages, written in good language, but keener than a two-edged sword, and infidel to the verge of blasphemy on the Jehovah of the Jews and Bible records. It would have sent him to the rack in the days of the Inquisition; to the stake and burning fagots with Servetus under Calvin; to the rope and elm tree with Quakers under Puritan reign; and to prison with Kneeland, under blasphemy laws of Massachusetts thirty years ago. But in these days of free thought and liberality, and on the western slope of the Rocky Ridge, he can go at large and sell his book, and thousands will read it. He says it sells readily for 50 cent coin over

there, but east of the mountains the gold and silver (coin) is locked up, but we could sell a few for stamps, (alias shin-plasters,) and it would not make any but bigots swearing mad to read it, and some of them would laugh.

Dr. R. T. Trall has discontinued the pubication of his journal, the Gospel of Health, and will hereafter contribute his valuable articles on the subject of diet, health, disease, &c., to the Health Reformer, published monthly, at Battle Creek, Michigan, which is already one of the ablest and best advocates of necessary reforms we have in the country, and with this powerful assistance may safely contend for the first prize.

There has been a steady and constant improvement in our country, arising from the efforts of the health-reform teachers and periodicals, and the effects are already to be seen in the improved and superior condition of children raised under these teachings and the hydropathic treatment. And no one has done more and few as much in this noble work as Dr. R. T. Trall, but like most reformers, his reward awaits his departure from our world.

#### Picuic.

A grand union picnic of the Spiritualists of New York and vicinity will be held on Friday, Aug. 7th, 1868, at Elm Park, entrance on 92d street, near 8th avenue railroad.

The exclusive use of the extensive grounds, dancing floor, tables, &c., has been engaged for the day, and a band of music will be in attendance. Distinguished speakers are expected to be present. The parlors of the old Mansion House will be open to the company, and the refreshing shade of the grand old clus, under which the tables will be spread, renders this one of the most inviting resorts in the neighborhood of the city. The gate will be open at an early hour, and continue so until dark. Tickets 50 cents; children 25 cents; to be had at the gate.

P. E. FARNSWORTH, Manager. JOHN LANCASTER, Treasurer. N. B.—Should the day prove stormy, the premisely be postponed until further notice.

# Picnic at Walden Pond, Concord.

The Committee of Boston, Charlestown and Chelsea, by the wish of many friends, propose to hold a Grand Reunion Picnic, on Wednesday, Beverage of the New York Public. August 19th, 1868. Arrangements are being made to convey passengers from all points on this road at reduced prices. Full particulars will be given in next week's Banner of Light.

Committee of Arrangements-DR. A. H. RICHARDSON, Charlestown. DR. E. R. YOUNG, Boston. J. S. Dodge, Chelsea.

### Spiritualist Camp Meeting in Pierpont Grove.

Arrangements are being perfected to hold a Camp Meeting at the above place, commencing on Tuesday, August 25th, of which full details will be published in next week's Banner of Light. M. STEARNS.

### To Correspondents. [We cannot engage to return rejected manuscripts.]

W. M. S. B., COLUBA, CAL -Yes.

# Business Matters.

Mrs. E. D. Munrey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 5w.A1.

THE HERALD OF HEALTH for August-price 20 cents per copy—is for sale at this office.

THE RADICAL for August is for sale at this ffice. Price 30 cents.

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue-New York. Inclose \$2 and 3 stamps.

JAMES V. MANSFIELD, TEST MEDIUM, answers saled letters, at 102 West 15th street, New York, Terms, 35 and four three-cent stamps.

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. August

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

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PARTICULAR NOTICE TO SUBSCRIBERS.—Those The casualities of the old Museum are not over yet. On the 21st, two men fell with a derrick from the fourth story, while lowering a heavy stone, which fell outside as they went down inside. They were badly bruised, limbs broken, &c., but next day the derrick was put up again, and the work still goes on. The old sign. Bar-fall to find it.

### Special Notices.

Spiritual and Reform Books. MRB, H. P. M. BROWN, AND MRB. LOU. H. KIMBALL,

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Lattice Cital; Granite; Metamorpide Formation.

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Footprints of the Connecticut Valley: The Valley and its Inhabitants in this Period; How the Footprints were made; First Mammals.

Lecture IV.—Granile not always the Oldest Bock: Metamorphic Rocks produced during all Ages; Rocks Irequently wanting: The Cause of this; Lias: Age of Reptiles; helityosaurus; World never made "Just as it is"; Plestosaurus; Peteroductyie: Plants, Insectand Shells of the Lias: Por try in Geology; Gölife; Jurassic Formation; Beds and Fossils of Solenhofen; Portland Diffi-bed; Wealden; Eutamodon and other Large Saurians; Why Reptiles were Larger in Past Times; Creinceous Formation; Froduction of Chalk and Fint; Cre taceous Period; Tertiary Formation; Ecocue; London (Stis Age; Songies, Shells, Reptiles, and Mammals of the Cretaceous Period; Tertiary Formation; Ecocue; London (Stis Age; Songies, Shells, Reptiles, and Mammals of the Cretaceous Period; Tertiary Formation; Ecocue; London; Bods of Brandon, Vt.; Miocene; Bad Lands of Nesbraska; White river Basin; Fossil Insects; Appearance of White-river District; Martin's Vineyard; Beds of Sorthern Greenland; Reds of Chilingen and their Fossils; Amber; Fossil Fishes of Monte Boica; Scheuchzer's Wilness of the Deluge; Dehotherlum; Mastodon; Fossil Horse; Monkeys in France and Greece; Pllocene; Progress during the Tertiary Period; Beds of the Sewallk Hills, and Fossil Reptiles and Mammals tound in them; Tertiary Deposits of Colorado; Megatherium and Allied Forms of South America.

Licture V.—A Backward-Jooking Time; Drift or Glacial Period; Universal Flood innossible; Drift Beds made by Action of fee; Theories formed to account for the Extreme Cold; Fossil Remains found in the drift; Mammoth of Siberia; Irish Deer; Kirkdale Cave; Kent's Hole; Remains of Man in Concetton with those of Extinct Animals; Fint Implements of the Sounce Will Law Science of the Early Men; Inferior Hoads of the Suone Men" of Europe; Turace Period; Alinvial Formation; Operations of the Leas Hole; Remains found in the Centure of the Linter States, Scotland and England; La

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of charge by Col. D. M. Fox, Lyons, Blich, or M. B. Dvott,
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M. B. DVOTT, S. D. of the Order.
Aug. 3.

### THE ELECTRO-MAGNETIC PLANCHETTE. 'Tis a Mysterious Writer!

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DR. WILLIAM F. PADELFORD,

Omen. 48 i-B Howard street, Besten. June 27.—1840

# Message Department.

Each Message in this Department of the Banner or Light we claim was spoken by the Spirit whose name it bears, through the instrumentality of

When the instrumentality of Mrs. of. H. Conunt,
white in an abnormal condition called the trance. These Messares indicate that spirits earry with them the characteristics of the rearth life to that beyond—whether for good or evil. But these who leave the earth-sphere in an undeveloped state, eventually process into a higher condition.
The questions propounded at these circles by mortals, are governed by spirits who do not announce their names.
We est the reader for receive no doctrine put forth by spirits in these columns that does not compart with his or her reason. All express as much of truth as they perceive—no more.

Invocation.

Our Father, again we seek to worship thee through the duties of human life. Again we stand in the sacred vestibule of humanity, imploring in the sacred verificities of humanity, imploring thy blessing and seeking still more earnestly than ever before to understand thy way, that we may worship thee more truly. Though thou hast opened thy volume of being to us though thou art calling upon us everywhere and in all places to come unto thee and to learn of thee, still we fail to comprehend thy greatness; we fail to measure thy power. In our littleness thy greatness is exceedingly vast, and we how down before the sublime manifestations of thy being. It is everywhere present to us, saying, oh Lord, thou art holy and beyond our understanding. We praise thee that it is our privilege to seek to press on through the lower labyrinths of life, searching forever for the gems of wisdom, forever appropriforever for the gems of wisdom, forever appropriating to ourselves that which belongeth to us. Thou hast blessed us, thou art blessing us. When thou dost chastise us, thy mercy is always mingled with the chastisement. It comes unto us like blessings disguised, and all that thou dost see fit to confer upon us through all the different experiences of life, we know are for our good. Oh we praise thee for those minds that have come forth upon the shores of every age, blessing the people with their light. We praise thee for those mountains of intellect that have risen up out of the deep storm of error and the tempest of human ine deep storm of error and the tempest of adman ignorance, and like great souls of power they have carried the people nearer to thee. Oh we praise then ever, our Father, for all the mani-festations of every age; for those that have been clothed in darkness and those that have been clothed in light; for those, oh our Father, that have been surrounded by ignorance, and those that have been gladdened by the light of truth. For we know that because thou art everywhere, all things are of thee, and therefore good. We cannot admit a lesser power in our life. We cannot understand that there is any place where thou art not. We cannot understand that there is any manifestation of life that has not been born of thee and sanctioned by thee. We cannot, oh our Father, understand that there is a power any-Father, understand that there is a power any-where in existence that is in opposition to thee. Thou art everywhere. We believe that thou fillest all places, and that thy being is in every form, in every thought; wherever there is life, either material or intellectual, there thou art. On our Father, we thank thee for everything. We thank thee for the seasons, with their changing beauty and power. We thank thee for all the seasons bestowed upon humanity; for that season that men call death, which unlocks the prison-house of the soul and bids it go free. Oh we thank thee for that eternal morning that the soul is ushered into after it has passed through the night of death, for by the light of that morning it is able to better for by the light of that morning it is able to better or by the high of that morning it is and to better understand thee, and to have a more certain faith in its fellows. Oh we thank thee, our Father, for all that which we have and that which we hope for; for thine is the kingdom, and the power, and the glary foreyer. Amen.

April 14 the glory, forever. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.-It is our pleasure now, Mr. Chairman, to consider your propositions.

QUES.—Do spirits use vocal language in the spirit-world as they did on earth? If not, by what means do they converse with each other?

Ans—Yes, they do use vocal language, but it

would not be vocal to human senses—to those senses that belong to the physical body. It is only vocal to the senses that belong to the spirit lody. There is sound—all the different varieties c: sound—in the spirit world proper, as here. Q—In what does God exist?

A .-- In everything. Tell us in what he does not

exist. Q—In all form? A.—In all forms. He exists in you, in me, in all these different forms—in everything.

Q.—Is he, then, a personal being?

A.—Yes, so far as form is concerned. He is personided in all forms, having no special form

arate from human bologo?

A—No, certainly not. I recognize him as one

with them,

Q.—As we become more spiritual, are not our perceptions more clear in relation to him?

A.-Certainly. more questions to ask.

we propose to very briefly consider one that has we propose to very prieny consider one that has been very strongly pressed upon us. It is very evident that the person who has pressed this question upon us, has not yet abandoned any of his preconceived notions with regard to Christ his preconceived notions with regard to Christ and the Christian religion, notwithstanding he tells us that he is exceedingly liberal in his reli-gious bellef, as liberal, he adds, "as one can be preaching, as I do, the gospel of the Presbyterian faith." The question is this: "By what right do Spiritualists, and those intelligences said to be the spirits of our departed friends, ignore the doc-trine of the literal resurrection of Jesus Christ, our Saxiour?"

He takes it for granted that Spiritualists and spirits have no belief in the literal resurrection of the body of Jesus. So far he is right. In the first place, they disbelieve the story, because it is in-compatible with all the known laws of Nature, either those that pertain to the physical body, or those that pertain to the spirit. It is entirely in-compatible with natural law, therefore on that ground they dishelieve it. And again, they know it to be the child of Egyptian mythology. It is a Christian mythic that has been born of Egyptian mythology. Now let us consider for a moment how near an analogy there is between the belief of certain ancient Egyptian priests and the Christian story. It is a well known fact that all ancient religions were founded upon the worship of the stars. All the gods had their origin in the stars, and all the priestly ceremonials were held in direct reference to the changes that were takthe constellation Scorpio, the Egyptian priests were wont to confine their god, Osiris, in an ark, or box, made for that purpose. He was placed there when the sun began to enter this constella-tion, and on the morning of the third day the priest suddenly announced to the people that Osiris had been found—that he had escaped from the ark. When the sun descended to the lower hemisphere, then Osiris was said to have died, and all the people mourned for him. He was absent from them, and at the vernal equinox he was risen—literally risen. He was placed again in their temples and worshiped, and it was said that he was lavested with greater power; that he had more power over vegetation, over all animal life, over all kinds of life; in fact, that he had gone unto his Father and had returned again, bearing with him more power than he ever had before. Now, any close reasoner cannot fail to see that this Christian mythic is but the child of the Egyptian one. One blood runs through the two. There is a direct line of life running between the two. The Egyptian mythology was two. There is a direct line of life running be-tween the two. The Egyptian mythology was but mythology; their god was but an imaginary delty, and his power was but an imaginary power. We know this to be so, and knowing this, have we any more right to believe in the story concern-ing the man Jesus? So far as all those so-called miracles of his life are concerned, I contend we have no right to believe it. Every single ordi-nance that belongs to the Christian Church, every ceremonial, had its origin among the ancient

of their rites, notwithstanding Christians declare to the contrary. In fact, all those various points have been borrowed—every one of them. The pure, simple life of Christ, has all been shrouded in this false covering of heathen mythology.

That such a man lived, that he died a natural death, that he was resurrected as all souls are not controlled. That such a man lived, that he died a natural death, that he was resurrected as all souls are, we fully believe; but that he rose from the dead, bodily, physically, after having been absolutely dead, without having come under the rule of Nature and its law, we deny. We deny it because it is untrie, because everything in past history declares it to be untrue, everything so far as the sci-

ceremonial, had its origin among the ancient Egyptians. The ordinance of haptism was born

ence of life is concerned declares it to be untrue; and he whose senses are so benighted as to believe it, is to be pitied, and there are many such on the earth to-day. But we are very glad that the human senses are being disenthralled. We'are glad that there are those from our side, and yours too, who see the truth, and who, seeing, dare to speak it though a thousand Calvaries stare them in the it, though a thousand Calvaries stare them in the face.

Before closing, we would inform the friend who has questioned us concerning this all-important subject that we have given but a very brief synopsise of our ideas upon the subject, necessarily brief because our time is limited here; but if we have failed to answer his objections, we should be very glad to hear from him again. April 14.

### Marian Sawyer.

My mother and sisters, and the one brother I have on the earth, have no belief that I can return. My father and myself have made many attempts, which have all been unsuccessful. We tried bard when have an oven unsuccessini. We tried dark to communicate through a lady medium in George-town, District of Columbia, and failed. Again we tried in New York, and failed; again in Baltimore, and failed, and in Philadelphia, and failed. We objected to coming to this place because it was a public place. In order that I may identify myself, I must give a few facts by which I can be.

My father was born in Vermont, and my mother

was born in Alabama. My father, Theodore Saw-yer, was forty-nine years of age at the time of his death, which occurred between four and five years ago. My-mother, at the time of my death, was in her forty-second year. It will be three years the coming month since I left here. They said I died of meumonia. I presume I did. I was always called strangely visionary when on the earth, and would have been very glad to have believed in Spiritualism if I had had an opportunity to see much of it. My father died, I suppose, in consequence of some violence, some wrong act upon the part of those who were violently opposed to him politically. It was not so said at the time of his death, but such was the fact. My father being Northern born inherited Northern ideas, but he did n't always use to express them. We are sorely distressed in our new home at the cold unbelef which like a funeral pall covers those we have left; they would be so much happier did they know of our nearness, and the possibility of our being able to commune with them. My father joins with me in praying my mother and those of joins with the in praying my mother and those of our family who remain to turn at once from their unjust ideas concerning Northern people and Northern institutions, and instead of attributing their losses and the various crosses through which they have passed, during the war, to the wickedness of the Yankees, attribute them to the wisdom of God, to the interference of the powers that be, for good. There are no great revolutions or changes for good, even of individuals, without their attendant sufferings; and my mother and sisters and brother must not expect that the great change that has come over them and their affairs can by any possibility be exempt from sorrow. They have lost much, it is true, but they have gained much also, and they would gain still more if they would only allow us to come and reason with them, so that the clouds may be dispelled from their heaven and they may see things

in their true light.

I am not influenced by my father; I speak what are my own sentiments. My brother Theodore was in Baltimore a short time since, and there we was in Darimore a short time since, and there we tried very bard to impress him to go to some place where we could come; failing in that, we tried very hard to obtain power over some mediums to carry them to him, and there we failed. And this may account, perhaps, in part at least, for the strangely unsettled feeling which pervaded his

being while there. ow I have no wish to outrage the feelings of those so dear to me on earth by in any way con-necting them with that which they consider to be unpopular and untrue. But our desire is so strong

to come to them, and our duty so plain, that we could not refrain from coming.

Say, sir, that the message I give comes from Marian Sawyer, and is intended for her mother, her sisters and brother. Farewell. April 14.

# Aunt Polly.

Bless the Lord, massa! Young missy not see me when I come. Oh bless the Lord, massa! I got the privilege to come here, so I can say, with young missy Marian, the Lord is good, and he lets us come.
Sny old Aunt Polly, massa, died before young

say old Aunt Polly, massa, died before young missy did, and she watch over young missy all the time, and help her come here, and young missy not know it. The Lord say to poor old Aunt Polly, "Go help young missy." Not hear him, exactly, massa, but I felt him, massa—felt him say so. Massa Brown own me before Massa Sawyer.

He say the massa. He say he never own me: mismoney buy me. He say he never own me: mismoney buy me. money buy me. He say he never own me; mis-

Now, massa, young missy Marian's mother want to know many things about Massa Sawyer, and so old Aunt Polly will tell her all about him, mas-sa, if she will go to one of these people—what she

so happy, massa, I can't speak of it! I am so happy! so happy!

# Nathan Powers.

Don't tell me, after this, stranger, that a nigger do n't tell me, atter this, stranger, that a nigger do n't understand the laws of navigation, 'cause, you see, I believe to the contrary. That old nigger whipped in here just as quick as that young lady went out, and it was my turn to come. [She was smarter than you, was n't she?] Yes; as a Southerner would say, a "heap smarter"; happened to be just then to be just then.

erner would say, a "heap smarter"; happened to be just then.

Well, now, strauger, I never had no great liking for the race, but I think they are worth more than some people consider them to be, after all.

I do n't know, stranger, as it will be out of place for me to give the name that I was most generally known by here. I suppose that will be the best for me. Everybody called me old Nat Powers. The name my mother gave me was Nathan Powers, but it was old Nat Powers, so it is old Nat Powers still—of Missouri. Everybody's coming this way, coming' back to communicate; everybody that's got a single friend on the earth, that's got waked up to any degree about these things, wants to come back, and I'm among the number. Now you see, stranger, I've got a boy on the earth that's—well, stranger, he is a kind of a traveling Methodist preacher. [That's had enough, is n't it?] Bad enough! yes, I think so. I did n't use to when I was here, but I do now, and I've been thinking the matter over, and the more I thought of it, the more I thought I'd ought to do something to get him out of the mud. Why, it seems to me as though if I was only here for a half-hour to talk to him and tell him the experience I've had since death, he would lay down all the Methodist ideas and come in a round about way, climb in stideas and come into the new faith at once. But you have to come in a round about way, climb up and crawl in. You knock ever so loud, nobody hears, or if they do hear, why, "Taint the one that's represented."

Nine times out of ten we get the door slammed Nine times out of ten we get the door slammed in our faces, or something of the sort. So you see it is pretty hard work to fight your way right through such heavy walls—pretty hard work to get through the Methodist wall; but I don't think it's so high to trembling before it till at last I come to this conclusion, stranger: that the longer I waited the worse it would be, and I determined not to wait any longer.

A.—Yes, science belongs in every department of being, and it becomes apparent to human senses through all departments of being. There

see then what will follow. I once gave him a lect that belongs to the human. Bible, and when I gave it to him I said, "Now. Bible, and when I gave it to him I said, "Now, my boy. I do n't know as this is the best thing I could give you, but I hope it will prove so; hope you will make good use of it." Well, he has got that now. He thinks a great deal of it, and he has a notion, stranger, that his whole salvation reats in that Bible—in a belief in that Bible, when the real truth is, all the salvation you will ever get will come through doing just about right.

Stranger, I was first agitated on this subject of couling back, by some of the chiefs coming to one of the Methodist ministers, Shivington, and giving him such a dreasing down for his miserable bad deeds! I was first brought to the light by that. Then I looked right into it, and the more I looked the more I was ashamed to have my boy any way connected with them. I did n't want to come here, stranger; rather gone anywhere else, so I could

stranger; rather gone anywhere else, so I could reach him; but there 'tis: it's here or nowhere—that is, nowhere where you can make your com-

if he holds out; but I shall hold out just as long as he can, and a little longer.

I am of just the same notions with regard to some things that I was when here. My boy used to ask me if I did n't think the Methodist faith was the true faith. I used to tell him there was room for doubt there; did n't know; might be, possibly—room for doubt. All these different sects say they are right, every one of them. There's good people among them all. Now I do not see that it's just right for one to claim any more than another. I did n't know. I could n't solve it; tried to be a Methodist, suppose I was, much as I could be; but I see things now in a better light; and all I want of my boy is to come and let me talk to him, and if I fail to make any impression on him I shall try again, that's all, if I get a chance.

I get a chance. Well, now, stranger, what's to pay? [Nothing.] Not anything? That's very good, particularly when you're got nothing to pay with. [You have n't much of our kind of currency, have you?] No. haven't got it, and don't want it; a miserable April 14,

### Henry L. Burrage.

Tell my mother that I am safe and happy, and cau return. Henry L. Burrage, fifteen years of age. I died, sir, in New York City, at eleven o'clock last night. During my sickness I became a medium. I saw my brother who had died be-fore me. I saw a sister who had died before I was born, and saw many of our friends and communi-cated with them. I told them then I should return, and they have brought me here to convince my mother. Say I am happy, and can return.

Scance opened by Wm. E. Channing; questions answered by Thomas Paine; letters by "Cousin Benja,"

#### Invocation.

Infinite Jehovah, we would come face to face with thy greatness, remembering all the weakness of our earthly lives, remembering the many mistakes we have made, remembering, also, the many failures in the way of duty which belong to us. With our earthly experience fresh before us, we would, oh Infinite Jehovah, presume to address thee. That thou art around us and within us, that the dews of thy holy inspiration fall perpetuthee. That thou art around us and within us, that the dews of thy holy inspiration fall perpetually within our souls, we know; that our life is swallowed up in thy life, and that finally our littleness will be absorbed in thy greatness. We bring no oracle to stand between our souls and thee, save that reason which thou hast endowed us with, and which thou hast called upon us to us with, and which thou hast called upon us to use for our good and thy glory. Oh, we praise thee for the shining light of truth which beams through the darkness of this external world. We praise thee that thy love is never withdrawn from any one of us, and that all thy children, in all places of being, are held in thy most holy embrace. We praise thee that thou hast cast the lot of thy children in a variety of places; that the experience of one is not the experience of another; that ence of one is not the experience of another; that a great variety fills the earth; that every soul worships thee according to its own understanding of thee, and that no two worship thee alike. We praise thee for all the differences of opinion, religious and philosophical, that fill the earth, for out of all these differences thou dost produce harmony, thou dost produce those sublime manifestations that the tearth laws down and praisely and produce the sublime manifestations. that the soul hows down and worships. Through Nature's tearful face [it was raining hard], oh Lord, Nature's tearful face [it was raining kard], on Lord, we this day behold thy smiling face. Thou art with us in Nature, and through these vernal showers thou dost speak to the souls of thy children, telling them of the coming summer and the harvest whereunto thou wilt bless them in their earthly lives. Oh, we praise thee for all thy manifestations, whether we understand them or not, for we have that faith in thee, oh Infinite Life, that teaches us that thou wilt do all things well. In darkness as well as in light in night as well as in darkness as well as in light, in night as well as in day, oh Lord, we will praise thee, and, ever stretching out our powers toward greater attainments, will ever ask for more and still more of thy light and thy wisdom. Thy kingdom is with us, thy glory is around us, and, oh Lord, thy children understand their nearness to thee and worship thee accordingly. Amen. April 16.

# Questions and Answers.

QUES.—Is it known by far-seeing minds of the spirit-world that sometime within the course of a few years, there will be a great destruction of hu-man life on this earth by some kind of plague or

ANS.—No such calamity is known; no such calamity is expected, except those sectional calamities that are constantly visiting humanity.

Q—Is there a grain of truth, though perhaps hidden by mysticism, in the old idea of the fall of sa, if she will go to one of these people what she can talk with. Oh bless the Lord, massa! bless the Lord! [Are you very happy?] Oh massa, I wanted minds on this subject? Is there not some so happy massa, I can't speak of the Lord.

literal truth on the face of it?

A.—Yes, there is something more than a grain of truth contained in this tradition, and that truth may be found by consulting the worlds by which this earth is surrounded. The story had its origin with those whose religion was founded upon the worship of the stars. This is a well-known fact, and all that are versed in astrology and profane history will agree with us, we are quite sure.
Q.—Is it not probable that before many years electricity will be the motor of machinery, in-

stend of steam?

A.—It is, so scientific minds inform us, yery probable. A Franklin is largely engaged in impressing or seeking to impress the knowledge that he has gained during his residence in the sairit world, upon those minds that are able to receive it. He makes advance as mind advances on the earth. No faster,

QR.-A scientific explanation of idiocy is re-

quested.
A.—There are various theories concerning idiocy. A certain class of scientific minds, with us, have recently determined that the cause of it may generally be found in the imponderables of the physical form—an unequal distribution of the electric and magnetic forces. In consequence of this unequal distribution the spirit is unable to manifest itself. They determine that the spirit, the essential life, the intelligent part, is, of itself, perfect, and in many instances, the external physical is, of itself, a perfect machine. But the cause lies between the two, as I before said, in the

cause lies between the two, as I before said, in the imponderables, those gases that keep the machine in motion—that power by which the spirit manifests through the physical body.

Q.—Do not the signs of the times indicate that ere long great and revolutionary changes may be expected, both in material existence, and, more particularly, in human and political life?

A.—Yes, and more than this, the signs of the times not only indicate such an experience, but it is already with you. The revolution in mind has already commenced all through the world, and modern Spiritualism is the great lever that is producing it.

groping after?

A.—Yes, science belongs in every department of being, and it becomes apparent to human senses through all departments of being. There is no place where it will not be found and be your any longer.

Now I want that boy of mine—I won't say I want him to renounce his religious notions, but I want him to let me come and talk to him; we will cannot be used for the advancement of the intellect that belongs to the luman.

April 16.

# Ferdinand Graham.

I am Ferdinand, son of Felix Graham, of Ope-I am Ferdinand, son of Felix Graham, of Opelousas, Lousiana. I am totally unacquainted with this method of return. But the circumstances attending my death have produced so much sorrow with those I have left here, that I am willing to surmount all obstacles that I may be able to reach them in their distress. I have sought by many private sources to gain the object I desire to, but have been unsuccessful.

I was only twenty-two years of age. I was a lieutenant in the second Lousiana Infantry. I served during the early days of the rebellion, and served well, at least I think so, whether my superior oflicers agreed with that or not. I very soon learned that we had been misinformed with regard to the fighting propensities, the fighting

reach him; but there 'tis: it's here or nowhere—
that is, nowhere where you can make your coming of any use.

I want my hoy to seek out some one of these folks where I can come. Never mind what he folks where I can come. Never mind what he

held throughout the South, before the first gun was fired at Sumter. We were told, at least all was fired at Sumter. We were told, at least all that I knew anything about, were told by our leaders, who professed to know concerning what they told us, that there would be no hard fighting, that you Yankees would not fight, and that the most of you could not. Your strength was sure to yield, and your numbers also. Now I, together with many of my brother officers, and many who were in the ranks, became sadly disappointed, and in consequence of our disappointment, when it grew upon us, we rather failed to use all our courage, seeing that it was no use, feeling which way the scales were going to turn sooner or later. Shortly after the battle of Antietam—of which I presume you have sufficient record—I, for purmenter, in Harrisburg, Pa.; Alice Fensein, Of Hoboken, N. Jones Harrisburg, Pa.; Alice Fensein, Of Hoboken, N. way the scales were going to turn sooner or later.

Shortly after the battle of Antietam—of which I presume you have sufficient record—I, for purposes which I have no reason to set forth at this place, left my regiment, and although I had intended to return, and honorably too, yet before my intention could be carried out I was overhauled as a deserter, and more than that, as one who was seeking to pass across the lines into the Union army. This was false, but I suppose the story was born of the fact that I had been heard to say on many occasions that I was disappointed, and that I knew the Confederacy would not succeed, and that I was no use to fight any longer, and that I was going to get out of it as soon as I could. But, to make a long story a short one, I was shot as a deserter; and more than that, my body was refused to my friends. I cared nothing about that myself, but they did, and they still do. body was refused to my friends. I cared nothing about that myself, but they did, and they still do. But they care more for my being a deserter than for anything else. They feel now that I died an for anything else. They feel now that I died an inglorious death, and that I have brought shame upon my family and friends by the course I took. I stand justified of myself and my God, and that is all I care for. I entered the Confederate army because I believed it was right. I made the statements I did after entering it because I saw I was mistaken, and because I wanted to get out of it as soon as I could. I thought what I said. Perhaps I was indiscreet. No doubt I was, but I was because I did not intend to dislocate the was honest. I did not intend to dishonorably desert. I intended to get an honorable discharge. I sought to obtain it on two different occasions, but falled, and because I had taken such steps, that went against me. Everything I did and said seemed togo against me. But I will here state again I said so before being shot. I say so now, and if there is any more evidence wanting, I will en-deavor to give it. I desire that my father and friends think of me, not as a deserter, not as one who has cast shame upon them, but as one who did as well as he knew how to do, who acted according to what he thought was right, and who stands in the spirit-world not as a deserter, not as a spirit who passed out of the mortal, as they sup-pose, with a stain upon my conscience. But I am acquitted at the bar of my own conscience, there-fore I am no criminal.

Now I desire that they come and commune with me, as long as the way is open and thousands of our boys are returning. It is no unpopular thing, as they suppose; on the contrary, is becoming exceedingly popular, even with those who once ignored its truth and refused to see its light.

April 16.

#### William Steele.

Tell me, will you, the present date. [April 16. 1868.] I want to get word to my brothers in Pitts-burg, Penn., of my death—I want to get word to them that I am dead. I was injured by accident, and there was no doctor near to attend to me right away, and I died about nine days after the injury, and I have been dead, it will be six days to-morrow. You say it is the 16th? [Yes.] Then it is to-morrow. I was in California, mining, on the Yuba river. William Steele, my name. I wish to reach my brothers, Hiram and Samuel.

I have been in California nine years. I heard so much about coming back, I thought I would try to come, and bring the news of my death before it could come any other way. I should like to have Samuel take some measures to settle my affairs in California. It is a strange thing, this coming back. My body has come from ma but it. coming back. My body has gone from me, but it seems we can borrow others and use them to speak. I didn't believe at first, but I know it now. Don't forget to publish me, will you? [Oh no.] Because I tried very hard to come.

### Annie Gage.

Annie Gage.

I am Annie Gage, and I lived in Concord. I want to go home. I would n't have come here, only for the scarlet fever. [Was it Concord, N. H.?] Yes; and I am eight years old. I want to go home, mister? [Can't you go home?] No, not without you give me a ticket. They said you would. [Did they? I think you will go, then, after you leave here.] How will I go? [You will find yourself right there.] I've been gone the a ticket if I come here. [Then you will go directly home.] Is it Boston? [Yes.] I don't think I am dead. [Don't you? This is n't your body, is it?] I could take that if they hadn't shut it up. [Have n't you a body?] I have n't got one like I used to have. Mother can't see it. [You can see her.] No I can't. [Just wish to go to her, and you will.] How soon? [As soon [You can see her.] No I can't. [Just wish to go to her, and you will.] How soon? [As soon as you leave here.] Will mother see me? [I don't know: you will see her.] Will I? [Yes.] Will I see Johnnie, too? [Yes, and then you must try to find some medium whom you can control, and you can talk to them.] These folks? [Yes; perhaps your mother is a medium.] I don't know. haps your mother is a medium.] I don't know. I can go right away, can I? [Yes; come again, sometime, and tell me how you succeeded ] Yes, sir. Can I see Johnnie's dog? [Yes, you can see all there is there] sir. Can I see Johnall there is there.]

# Charles E. Hill.

I have been so long away and have nover had an opportunity of manifesting in this way, that I know not how to begin, except to follow my own wishes in conjunction with the natural forces of the body I am using. In 1852, I left my wife and child in this city—Boston—and went to California with the conjunction of the body I am using the second way that I want to California was the second with the conjunction of the second way that I want to be second way that I way that I want to be second way the way that I want to be second way the way the way that I want to be second way the way nia. My child was then a wee little thing just learning to run alone. Now she has grown up, and without a knowledge that her father can return, that there is communion established be-tween the living and the dead. I have thought over the matter very earnestly, and have at last come to the conclusion that I should make an effort to come. To come to my wife and child would be the greatest blessing that heaven could confer upon me. Charles E. Hill was my name. I met with my death, or change, in a singular way. I was prospecting on the American river, very near the North Fork, when we were suddenly pounced upon by two cances filled with Indians. I suppose for the sake of what valuables they supposed we had—I don't know why we should have been murdered for anything else—but murdered we were. For a long time I was very roughly disposed toward those people, but I have outlived it all now. And I think, with my present knowledge, I shall never say again what I have said in the past concerning these people. My wife, I feel, is very bitter toward them, and wishes that all the race may be annihilated; do n't see, she says, why they were ever created, what God ever placed them on the earth for. So far as I am concerned, I was very fortunate in getting across the river of Death in the way I did. dealy pounced upon by two capoes filled with far as I am concerned, I was very fortunate in getting across the river of Death in the way I did. It was a hasty exit with me, without much suffering, and on the whole I think it was more of a blessing than a curse. Among the effects that were sent to my wife after my death, was a miniature likeness of my little one that had been sent out to me, and in the back of the case, underneath the picture—I don't know as pictures are put up in the same way now but then they were put up in the same way now, but then they were put in the case, and you could by shaking them take them out very easily. And the artist's card was behind the picture. Now the artist was a gentleman who is here present with me to-day. gentleman who is here present with me to-day. His name is Campbell. On a plain piece of paper under the artist's card I had written my child's name, which was Mary Hill, and at the top I wrote my own name, and says, "I hall from Hoston, Mass." I expect by this miniature that I may be identified, possibly without it. The artist, who is present, is more acquainted with these things, seems to be thoroughly posted, and he suggested that I give that little item, and I do so, hoping to be identified by it. He tells me I shall succeed, and if I do, I am sure I shall rejoice. I know not which way to turn nor how to turn back the which way to turn nor how to turn back the great gate of prejudice that hangs between me and those I love. But so fast as I see, I shall move. If I am unsuccessful in this attempt, if I have the power I shall try again. Good-day, sir.

Scance conducted by Father Henry Fitz James; letters answered by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Daniel Burnett; William Brown, of Boston, ofth Mass, to his mother and sister.

Monday, May 11.—Invocation; Questions and Answers; James O'Neil, of Boston, 2d Lleut, with Mass, Regt.; Eunice Clarke, of Windham, Vt., to her relatives and friends; Mrs. Hannah Hopper, of Longwood, to her friends; Henry Hart, of Boston

Monday, May 11.—Invocation; Questions and Answers; James O'Neil, of Boston, 2d Lieut. with Mass. Regt.; Emilice Clarke, of Windham, Vt., to her relatives and friends; Mrs. Hannah liosper, of Longwood, to her friends; Henry Hart, of Boston.

Tuesday, May 12.—Invocation; Questions and Answers; Alice Ryan, to her husband, John Ryan, New Bedford; Margaret Murray, of Boston, to her mother; Benjamin Franklin Cutler, of Hartford, Conn.

Thursday, May 14.—Invocation; Questions and Answers; James S. Haggerty, of the Order of St. Josephs, New Orleans; Mary Elizabeth Merrill, of Jersey City, to her mother; Sammal Fowler, of St. Paul, Minn., to his family.

Monday, May 18.—Invocation; Questions and Answers; Gen. George F. Boomer, of Worcester, Mass.; Daniel Ryan, of Manchester, N. 11.

Tuesday, May 19.—Invocation; Questions and Answers; Give Gray, of Manchester, Eng., to her son William; Henry Stault, of New York, to his sister Marle, in France; Isaac Gordon, of Chicago, Ill., to his family.

Monday, May 25.—Invocation; Questions and Answers; Frances Alexander, of Georgetown, D. C., to her mother; Stephen Swallow, to his son Henry, Springfield, Mass.; John Klug: —Oliver, to friends; Thomas Scott, of Chester, Vt., Tuesday, May 28.—Invocation; Questions and Answers; Tmothy Herrilli, to his mother.

Tuesday, May 28.—Invocation; Questions and Answers; Thuraday, May 28.—Invocation; Questions and Answers; Thuraday, May 28.—Invocation; Questions and Answers; Massal Howe Barry, of New Bedford, to her mother; Stephen Barnes, of Cinchinati, O., to his friends; Oliver Henderson, of St. Paul. Minn.

Tuesday, Jane 1.—Invocation; Questions and Answers; Samuel Augustus Scott, of Saco, Mc., to his mother; Daniel Joseph E. Smith, son of Admiral Smith, commanding the "Congress"; Margaret Maloon, to her sister and children; Samuel Augustus Scott, of Saco, Mc., to his mother; Janes M. Carter, of Zanesville, O.; Judge Hall, of Daveaport, Lowa, to his friend, Georges S. C. bow; Catherine Stevens, of New Orleans, to her friends; Murcaret Maloon,

Bradford Williams, of Milford, N. II, to his friend Luther Colby.

Tuesday, June 23.—Invocation: Questions and Answers; Harriet Chase Winthrop, of New Orleans, to her mother and could Jennic: Inahel Gage, of Charlestown, Mass.; Kathaniel Beck, of Exeter, N. II.

Thursday, June 23.—Invocation: Questions and Answers; Florence Wilbur, to her sister, in New York; Michael Cramer, to Mr. Van Dyke, Broadway, New York; Michael Cramer, to Mr. Van Dyke, Broadway, New York; Annie Tykyndiall, of Jacksonville, Miss., to her mother.

Monday, Jane 29.—Invocation: Questions and Answers; Daniel Saunders, of Boston, died in California in 1851; Mrs. Sally Cook, of Belfast, Mo., to her children; Thomas Weld, of Richmond, Va.; Michael Connelly, of Boston.

Thursday, July 2.—Invocation: Questions and Answers: Charles Salyth, of Springfield, Ill., to his family; Isane S. Eidredge, to his parents, in New York.

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Willard, Springfield, Ill.... Sending the Banner free to the Poor. Received from

Obituaries.

Passed on to dwell with kindred spirits, March 29th, 1863, Mr. Edgar A. Van Fleet, of Fleetville, Luzerne Co., Pa, aged 31 years and I month.

years and I month.

He was stricken down suddenly, in the prime of life, just at a time when fortune see ned to smile upon him, and he thought he was just prepared to live; yet death had no terrors for him. He was honeet and upright in all his dealluga, kind hearted and generous, and highly respected by all who knew him. He was a firm believer in the glorious philosophy of Spiritualism. He has left a father, brother and sisters, a wife and two little hoys, to mourn his departure to the Summer-Land, where he joins the society of a beloved mother, who has long been with the angels.

"We ween, but for ourselves.

"We weep, but for ourselves; For him earth's tears are ve We'd not recall him back to life, To suffering and to pain."

O. M. R. Ascended to spirit-life, from Mt. Vernon, N. H., June 5th, Theresa D., daughter of Mr. and Mrs. Alexander Carson, aged

Theresa D., daughter of air. and air.

7 years.

All who gazed upon the inanimate form, noted the sweet, patient face, the fair intellectual brow, and the curling golden hair, could but utter. In sight of so much loveliness, We will weep with those on earth, but will rejoice with the angels in heaven that such a giorious spirit joins them in their progressive unfoldment. Within a short time Mr. and Mrs. A. have seen three other children depart for the Summer-Land. May the cheering knowledge that over "the mystic river" the children of their love, tran-formed to guardian angels, will guide, guard and yet welcome them, comfort their hearts in this earthly sorrow. Funeral services by

C. FANNIE ALLTE.

Passed over the river to reat with the angels, from East Boston, July 25th, Cora E. Simonds, aged 1 year 8 months 12 days.

ays.

This little gem, too pure for earth,
Was only lent, not given;
Plucked from the parent stock
To blossom fair in heaven.

Somercille, Mass.
SAMUEL GROVER.

and Lizzie H. P. Tyler, aged 11 months and 13 days.

Passed from this earth-life, from Riviere du Loup, En Haut, Province Quebec, July 23, after a most painful sickness, to the spirit-world, George O. Tyler, Jr., youngest son of George O.

An Alleged Cure for the Cattle Plague, -M. Moll, a great agricultural authority in France, writes to the Journal d'Agriculture Practique, that he has received a letter from M. Phillibert, a large land-owner in Southern Russia, which says: "I am anxious to make known to you that of all the means employed in the numerous experiments. I the cattle-plague, sea-water given in place of soft water has had, during all the epidemic, complete success. All the animals supplied with sea-wasuccess. All the animals supplied with sea-water were spared by the malady, and yet those were intentionally placed constantly in contact with sick heasts." To show the value of M. Phillibert's testimony, M. Moll states that he has obtained one of the two gold medals given to Russia, in the Exhibition, for wool, that he possesses eighty, thousand merino sheep, two thousand to three thousand horned cattle, five hundred to six hundred horses, and that his lands are "situated in the Government of Taurida (the Crimea)—that is to the Government of Taurida (the Crimea)—that is to say, in the province in which the cattle-plague originated."

LOVE AND FRIENDSHIP .- Love is war! The LOVE AND FRIENDSHIP.—Love is war! The friendship of a brother and sister, unrelated, is a truce, in which both parties are secretly preparing for the onset and victory. First comes acquaintance—that is May; then friendship—that is June; then brother and sisterhood—that is July; and then love, which is August; but July and August are so much alike, that no one can tell when one stops and the other begins!—Beccher's "Norwood." son, of to his

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Fifth National Convention of Spiritualists.

To the Spiritualists and Progressive Reformers of the World:
The undersigned, members of the Executive Committee of
the National Convention, have decided to call, the Fifth National Convention to meet in Corinthian Hall, in the city of
Rochester, State of New York, on Tuesday, the 28th day of
Roughest, 1868, at 10 o'clock in the morning, and to continue in
session until Friday, the 28th inst.
And we invite "each local organization of Spiritualists or
Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members,
and each State Organization to send as many delegates as the
State is entitled to representatives in the Congress of the
United States." to attend and participate in the business
which may come before said Convention.

18AAC REHIN, President;
WARREN CHASE, Vice President for New York;
A. B. JUSTICE.

THOMAS GARRETT,
JAOOB WEAVER,
A. JACKSON DAVIS,
HIORATIO ALDEN,
FERNE CHASE,
WILLIAN WHITE,
A. T. FOSS,
INDANEL SEARLE,

"Rhode Island;
Alabama;
RERDETT C. MUERAY,"

Responsible of the World Alabama;
Replaced of the Congression of the States;
Reposition of the Congression of the States;
Reposition of the Congression of the States,
Reposition of the Congression of t Fifth National Convention of Spiritualists.

nt for New York;

"Pennsylvania;
"Delaware;
"Maryland;
"Maryland;
"Mew Jersey;
"Maline;
"New Hampshire;
"Vermont;
"Massachusetts;
"Connecticut;
"Rhode Island;
"Alabama;
"Texas;
"Ohio;
"Nebruska;
"Hissonsin;
"Missonsin;
"Hissonsin;
"Hi BERDETT C.MUBRAY,"
HUDSON TUTTLE, W. T. Norris, W.T. NORRIS,
MARY SEVERANCE,
JUHN C. DEXTER,
CHARLES A. FENN,
MOSES HULL, Julius H. Mott, Henry Turner, J. E. Merriau, HENRY J. OSBORNE, "JAMES EASTON, S. Y. BRADSTREET, "

L. K. JOSLIN, Treasurer, Rhode Island; HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Sec. 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, is Brant, Eric Co. N. Y., commencing on Friday, the 21st day of Angust, 1868, at 10 of clock A. M., continuing three days. A cordial invitation is given to all to attend. Persons from a distance can come by Lake Shore Railroad to Angola. Prominent speakers will be in attendance.

W. D. HUNTINGTON,
M. M. TOUSSY.

JAMES VARSEY,
MARRION E. BROWN,
PRUDERICS K. SINTON.

Convention of Spiritualists in Des Moines, Iowa Convention of Splittualists in Des Moines, Towa. A Convention of Splittualists will be held in Des Moines, Iowa. commencing Thursday, Oct. lst. All Splittualists of the State of Iowa, male and female, and others favoring individualism or liberalism, are invited to a full representation therein. The friends contemplating attending this Convention are requested to send their names and place of residence to B. N. Kinyon by the 25th of September, so that arrangements can be made for their accommodation. Lecturers and mediums generally are specially invited.

B. N. Kinyon, Secretary.

J. J. Fox, President.

Grove Meeting. The friends of progress in Lake and adjoining Counties will hold their second quarterly meeting in a grove on Asa Taicott's farm, Madison. Lake Co., O. on the third saturday and Sunday in August. The grove is situated haif a mile from the station, in the pleasant village of Centreville. Ample arrangements will be made to accommodate those coming from a distance, and a number of the best speakers of the State will be in attendance. A general invitation is extended to all.

Per Order, II. L. CLARK, Sec'y.

Two Days' Meeting.

A two days' meeting of the friends of progress will be held in Gorham, Fulton Co., Ohio, commencing Saturday before the second bunday in August, or the 7th and 8th days of August. Mrs. Fowler's engaged to speak. All friends are invited to come, and if there are any other speakers that could make it convenient to attend, we should be happy to have them.

A. Belding.

Notice. . The Spiritualists of Boone County and vicinity, will hold a three days' annual grove meeting in Belvidere, Ill., commencing on the last Friday in August, 1888, at 10 o'clock A. M. Good speakers are expected. A cordial invitation is extended to all to come and have a good time.

By order of Committee,
D. G. ESTELL, See y.

Spiritualist Annual Grove Meeting. Leo Milier will speak on the facts and philosophy of Spirit ualism in West Winfield, Herkimer Co., N. Y., on Sunday August 9th, 1868. A cordial invitation is given to all. E. F. Beals.

# Miscellaneous.

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I. O. O. F.

### THE AMERICAN ODD FELLOW! AN ILLUSTRATED MONTHLY MAGAZINE.

DEVOTED to disseminating a knowledge of the Sentiments Principles, Operations and Condition of THE INDEPENDENT ORDER OF ODD FELLOWS.

THE INDEPENDENT ORDER OF ODD FELLOWS.

Published in New York City.

BY JOHN W. ORR, P. G. P. and P. G. M.

THE ABERICAN ODD FELLOW is the Official Organ of the Grand Lodge of the United States.

Since the commencement of this Magazine (Jan'y 1, 1862), it has received the most flattering commendations and entoglums from scores of subscribers, and the Grand Lodges of California. Connecticut, Indiana, Maine, Maryland, Pennsylvania, Michl gan, New York, New Jersey, Rhode Island, New Hampshire, Ohio, Kentucky, Canada West, Wisconsin, Orgon, Illinois, Tennessee, and others, have endorsed and recommended it to the patronage of all the brethren throughout their respective jurisdictions, while the continuous of the patronage of all the same organ for communicating more directly with the Fraternity at large, and recommended it to the patronage of Old Fellows everywhere.

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Aug 1.

EPIRITUALISTS' HOME.—Board by the Day

# LETTER FROM JAMES V. MANSFIELD.

WE can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSPIELD, the distinguished test medium, whose personal ommunications and answers to scaled 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, 1868. PROF. PAYTON SPENCE-For more than two years I have ot only noticed your Positive and Negative Powders adver-

tised, but have frequently been asked, by my numerous correspondents, 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 use of the same.

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

But for the last year my son has been much afflicted with what is commonly called Chronic Catarri, and the Homeo-pathic remedies which had litherto relieved him had ceased to do blin any good. He became nerveus 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 twents 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 apportite returned, he slept soundly, and now is about his daily avocation, as well, if not better than

he ever was. Mrs. Mausfield 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 young 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 dedifficult for firm to articulate. Day by day I watched his de-cline in health; and one day I thought I would speak to him about it. I did so. Ills reply was: "Mansdeld, I think the game of life is about played with me." He was making prepa-rations to go home, and as we thought (and no doubt as he thought too) never to return to us again. Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young nan, and he consented to try them, although he laughed at the idea, in his condition, of health. He took a Positive Powder on going to bed, and coughed less than usual through the alght. The next day he took them as directed, and a perceptible 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 I 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 bloed 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. Mans-field advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was steeping-quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself and went down town to his business. He said he felt symptoms of the old attack for sev eral days, but 28 he continued to take the Powders from time to time, he tells me he is freer from those had feelings than at

any time during the last ten years.

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, JAS, V. MANSFIELD,

No. 102 West 15th street, New York.

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as Inflammation of the Lungs. Kilueys, Womb. Bind-der, Stomach, Prostate Gland; Catarrh, Comump-tion, Bronchitis, Coughs, Colds; Serofula, Nervousness, dee, Stomach, Prostate Ginda; Catarra, Candingtion, Bronchitis, Coughs, Colds; Scrotian, Nervousness,
Steeplessness, &c.

THE NEGATIVE POWDERS OURE Paralysis, or l'alsy; Amatirosis and Dealness from paralysis of the nerves of the eye and of the ear, or of their nervous
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ience to the system; they cause no puraling, no natusen, in vomiting, no unarcottzingt yet, in the language of 8. W. Richmond, of Chenon, Ill., "They are a most conderful medicine, so witest and yet so efficacious."

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MAGNETIC VEGETABLE MEDICINE! Examining CLAIRVOYANTLY the system, we know the effect upon the organs and functions of the body. Separately should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the ord seeker of mellicine, any more than to seek spiritual food for vone inner life in the old religion. Cling to those of your tarts in additings, dwell in love, and blending one with another, for in mon there is strength. Then let us all work together in the 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 trusted by those accepting the philosophy before physicalan in the form that have to depend upon the knowledge they receive by disaceting deceased forms and poring over medical works. Progression

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JEANNE WATERMAN DANFORTH.

Aug. 1.—5w

JEANNE WATERMAN JANFORTH.

Brouchial Syrup,

READY A POWER IN THE LAND. the columns of evidence in the Banner of Light, the PORTLAND TRANSCRIPT, the PRESENT AGE, the Massachu SELTS PLOUGHMAN, the BANNER OF PROGRESS, the REPUB-LICAN JOI RNAL, the SPIRITUAL ROSTRI M. the CONNECTICUE COURANT, and other papers. From this time for th, similar columns of varied notices of the GREAT SPIRIT-U.A L. REMEDDY will, saspecify 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-unlism, 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

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(Near Fifth Avenue Hotel,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epllepsy, St. Vitus Dance, White Swelling, Paratysis, Local and General Debility, Pulmonary Compunction, &c. andin a word, all Morbid Conditions affecting the Vitalor Functional Action of the System. Office Hours, for Examination, Consultation and Trentment, from 8 to 11 o'clock A. M., and from 4 to

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

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And 1.56w DR. N. BENEDICT, Medical Clairvoyant and Healing Medium. All diseases cured by him. Office hours for treatment from 9 A. M. to 3 P. M. Office No. 131 East 12th street, between 3d and 4th avenues, New York.

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# DR. AMMI BROWN

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# Western Zepartment.

Individuals subscribing for the BANNER OF Light by mail. Individuals subscribing for the HANKER OF LIGHT by mall, or ordering bods, should send their letters containing reiniferances direct to the Boston office, 158 Washington street, level matters from the West requiring immediate attention, and, long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for les should be directed to J. M. Perarres. Persons writing us in August will direct to Pleasanty life, Venango Co., Pa.

### Troubles among Christians.

The good Nazarene rising above the narrowness of Judaism, said, "My roke is easy and my burden light," but Christians are constantly complaining of their burdensome crosses, coldness in their Zion, and heretics in their folds.

Rome has threatening schisms. The English Church has its Colensos; American Episcopalinnism its Tyngs; Universalists have their Barretts and Cravens, that, though wanting to be rid, dare not disfellowship them; Unitarians have their radicals, too numerous and influential to be put out; and now the Reformed Presbyterian General Synod has arraigned the Rev. George H. Stuart, a man noted for kindness of nature and broad philauthropy, before its tribunal. What the crime? Any immoral conduct? None. His character stands as fair as did Connor's among the Universalists.

Listen: the Rev. Mr. Stuart dared exercise manhood enough to select "hymns" to be sung in his religious meetings, when his church permits only a paraphrase of David's Psalms to be used. Christians have various versions of these Psalms. Here follow several specimens; the first still extant in one of the old versions:

"Jeshurun wax-ed fat, And down his belly hung. Against the Lord his God he kicked, And up his buttocks flung."

"Ye monsters of the bubbling deep, Your Maker's praises spout! Up from the sands ye collings peep, And wag your tails about !"

Here is another:

"The race is not forever got lly him who fastest runs; Nor the battle by those people Who shoot the longest guns."

Reader, secure "Rouse's Psalms"; read their inspired psalmody, and cease wondering that Mr. Smart made use of more decent rhymes, more more daished rhythm in his devotions. The United Presbyterian, putting him down as a "disturber of the church," says he had no right to "violate the order," and accordingly they "administered the law," by suspending him from membership and eldership. He will accept our congratulations in consideration of his expulsion. So mote it be. Selah.

#### Columbus, Pa.-The Late Rev. N. Stacy.

Sunday morning last, occupying the pulpit of the Universalist church in Columbus, we saw prominent among a congregation of attentive listeners, Mrs. Stacy, the widow of Rev. N. Stacy. an aged and eminent Universalist clergyman, who recently passed to the sunlit shores of the better land.

A large majority of the members once constituting this Universalist Society either now sympathize with or are avowed Spiritualists.

During a pleasant personal interview with Mrs. Stacy, who retains her health and mental faculties in a remarkable degree, she informed us that Father Stacy "Preached Bible Spiritualism for more than forty years." When the modern spiritual manifestations were announced, he became deeply interested in them, attending circles, and receiving excellent tests. Putting the question directly, Mrs. Stacy further said: "He believed that our spirit friends were around us and about us, and under proper conditions communicated with us." This was no news to us. But Universalist periodicals, in noticing the life, preaching, doctrival peculiarities and departure of this venerable clergyman, strangely forgot to mention his interest in Spiritualism. How convenient to tuus torget, wuon anyway concerned.

Spiritualism has seen but twenty summers. Give it twenty more, and with what cool contempt will thinkers and liberalists look back upon such purposed omissions. Justice is sure to overtake and rise above injustice in the end

Pleasant was our stopping-place at Mr. Cady's in Columbus-the congregation was large, and the singing excellent. The church edifice should, be repaired and regular meetings sustained.

# Hunting Buffaloes, Bears and Indians.

PERSONAL.—Dr. G. W. Hazeltine, W. H. Griffith, H. V. Perry, William Newton and Alonzo Kent, Jr., all of this place, purpose starting next week on a grand hunting excursion to the plains beyond the Pacific Railroad. Hunting for small game in this section of country is "played out," and our irrepressible friends are not satisfied with anything less than buffaloes, bears, Indians, &c. We trust that their trip will prove a pleasant and successful one. - Jamestown Journal, N. Y.

Hunting buffaloes, bears and Indians! A common Christian sport in this Christian nation! When men, not content with "small game," leave the more Eastern States and go West for the deliberate purpose of shooting down wild beasts and Indians, there are individuals in our midst just stupid enough to inquire why the Indians are so dissatisfied, and what the cause of continual wars with them?

These Indians, that white men "hunt," are God's children. They have inalienable rights and immortal souls. They are our brothers, and the subjects of eternal progression beyond the grave. And yet citizens of the. Empire State, professing civilization and, probably, Christianity, go off on a Western trip for the express purpose of murdering them, while a Jamestown editor trusts their "trip" will prove a "successful one." Cannot some of the Sioux or Kiowas that have not succumbed to the prevailing vices and taints of civilized life, be induced to visit Chautauque County in the capacity of missionaries?

# The Condition of China.

Civilizations move in cycles. Eastern nations are arousing from their slumbers. After every winter comes budding, blooming spring. China, seeing commercial flags whitening her seas, feeling the electric shock of the cable, and hearing the shrill whistle of the engine, joins in the march of national progress. Reaching a lofty altitude the wave may return westward again, and this then conservative country (say in a thousand years) may be thrilled with radical, progressive life currents from Asia and Eastern Oceanic Isles.

At the grand banquet recently given to Mr. Burlingame and his associates of the Chinese Embassy, in New York, the dailies reporting the speeches will give this Christian country some new ideas relative to China. Which are the

China, emerging from the mists of time, but yes-China, emerging from the mlats of time, but yesterday suddenly entered your, western gates, and confronts you by its representatives here to-night. What have you to say to her? She comes with no menace on her lips; she comes with the great doctrine of Confucius, uttered two thousand and three years ago, 'Do not unto others what you would not have others do unto you.'

I say that the Chinese are a great and noble people. They have all the elements of a splendid nationality. They are the most numerous people on the face of the globe; the most homogeneous peothe face of the globe; the most homogeneous peo-ple in the world; their language spoken by more homan beings than any other in the world, and it is written in the rock; it is a country where there is a greater unification of thought than any other in the world; it is a country where the maxims of the great sages, coming down memorized, have

of the great sages, coming down memorized, nave permeated the whole people until their knowledge is rather an instinct than an acquirement.

They are a people loyal while living, and whose last prayer when dying is to sleep in the sacred soil of their fathers. It is a land of scholars and of schools; a land of books, from the smallest pamphlet up to encyclopedias of FIVE THOUSAND VOLUME. It is a land where the privileges are VOLUMES. It is a land where the privileges are common; it is a land without caste, for they destroyed their feudal system two thousand and one hundred years ago, and they built up their great structure of civilization on the great idea that the people are the source of power. That idea was attered by Menchius two thousand and three hundred years ago, and it was old when he uttered it.'

### Corry, Eric Co., Pa.

Invited by the Spiritualists and friends of progress, we delivered two lectures on Sunday, July 19, in the Academy of Music, Corry, Pa. Though the weather was intensely warm, the audience, with representatives from nearly every sectarian church in the city, large in the morning, was very much larger in the evening, and, if possible, more appreciative. It is pleasant to speak when every true word meets with a glad response, and every thought, crystallizing, is treasured in some noble soul. Right glad were we to meet Johnston and family, Fobes and family, with others. Precious the friends and friendships of Auld Lang Some.

Bro. Charles Holt has recently spoken to this people for several months, with excellent success.

# A VOICE FROM THE WEST.

NUMBER ONE.

DEAR BANNER-Through the instrumentality of Bro. Peebles, my name has been introduced to the reader as a convert to the new philosophy. It thing-cultivate the acquaintance of my new relation. But what shall I say? So many able. pens are engaged in regular contributions that it would be useless for a neophite to attempt anything new or instructive. This thought perplexes me. And yet I can perceive no reason for withholding the few words I would utter. This conclusion encourages me, therefore I will speak, and speak plainly,

I purpose speaking of a few errors before re hearsing the "good things" in store for us. "A clear track for great speed," shall be my motto. will sweep away a few of the cobwebs from the face, and brambles from the feet, that our sight may be clear, and our path pleasant, for, unlike to the Christian, we "walk by sight" and not "by faith." Therefore it is natural to grumble at unseemly things. To be brief, I will be meth-

THE WAR SPIRIT.

I have been introduced as a "warrior." In those days I was a "Christian," and could howl war with the flercest. But I have been converted. I loathe the detestable abomination of war as firmly as I advocated it before. All wars are wrong. We are not to do wrong. Therefore any government waging war is wrong and unworthy of support. I repeat, I have repented of the war spirit. I no longer crave the pound of flesh, or the required amount of blood. This is the work of professed Christians and Pagans. I common brotherhood of man-with the inallenable right of every person to himself.

"Let dogs delight to back and bite. For 't is their nature to."

But as for man, he can find better employment onderful faculties of body and mind with which Nature has so freely endowed him, than to exercise those precious gifts in destroying the property and the life of his fellow man. In conclusion, I have no patriotism to brag of. As to our government, it is a rotten affair and needs spiritunlizing. The better government is where every one governs himself. The better creed is man's inherent sense of right, and right is our highest perception of duty. How beautiful that life-

"Bound to no sect, to no creed confined; The world our home, our brethren-all mankind. Love truth, do good, be just and fair with all. Exalt the right, though every 1811 fall."

I have set this "creed" down as a substitute for all religious and political faith. If I can live it, I shall be sure of an inheritance in the heavenly kingdom while so doing. This heavenly kingdom is in every soul that loves the truth and feel its controlling influences now and forever.

GOD. tion" or "superstition" must be the inevitable reply. And now, while in my majority, I boldly ask for knowledge. Who is God, what is he, and where is be?

I find in the Message Department of the Banner of Light invocations that would do credit to a more "Orthodox" source. By noticing the forms of address, the careful reader will find the idea of personality conveyed through every part of those "Invocations." What do those expressions an affectional emotional spirit, appealing to the mean? To say "our Father," conveys the idea angelic in man, which makes even the religious of a person. I am curious to know what kind of form that "person" bears. Does he possess the form of a man, or a monkey? Again I say, what do those forms of address mean? Can we not many places both East and West. have an answer in the Message Department of the Banner of Light, put forth in plain, outspoken English? I am looking for light. H. R. Nye, in a late number of the Star in the West, attempts an explanation of the mystery. He says, "Men are not emanations from gods." (What are they then?) "God is not mere law, or gravitation, or light, or heat; God is a spirit. God has will, and consciousness." How do you know? Please tell us. I suppose, after all, that we must yield to the logic that "God is a spirit, and a spiritis a spirit." This philosophy has satisfied the priest ridden world for a long time, but it was become dry verbinge for inquiring minds. My god is the old Anglo-Saxon Good. This good is the sum total of every particle of mind, matter, for whatever I am pleased to call primate) in the boundless universe. Not a thing was ever made combined or controlled by arbitrary power, for external forces. Matter governs itself; and so does soul, heathen, American Christians, or the Confucian Chinese? Mr. Burlingame said:

"That East which men have sought since the days of Alexander, now itself seeks the West."

"That East which men have sought since the days of Alexander, now itself seeks the West."

"The Confucian or spirit. All external governments are imperfect. The highest expression of "good" is the most perfect form of beauty, combined with the highest degree of known intelligence. It is just the chicago, Ill., July 23, 1968.

"That East which men have sought since the highest degree of known intelligence."

"The Light continue in the West till further notice, and will make engagements for the fall and winder. Address care of J. Brettigne, Chicago, Ill., July 23, 1968.

as sensible to pray to the ocean, or the sun, as it is to the Jewish "Unknown" Jehovah, or the Christian's God. Nature justifies a "faith" in no such abortion. The whole system of modern theology is based on the speculative idea of a personal God. But my god is more real and taugible. "I can see it in the clouds, and hear it in the wind."

I have more to say, but will reserve it till I hear from some one better acquainted with God than I am. Perhaps I should beg pardon for what I have already said. People of shallow brains are so apt to get mad when they hear a free thinker speak irreverently of the great, overgrown boss of the universe. Seriously, what a person believes in reference to the great Idol is of no benefit to me. My spirit shall ascend to the presence of its God, I am only interested in regard to what you know. Tell us, in plain English, what you know and how you know it, and keep your metaphysical nonsense for Egyptian mummies.

STARS.

Among the notices of public meetings in the Banner of Light, I find that of the St. Louis Society. They appear to be well organized, and must be doing a thriving business. The closing sentence of the notice interested me: " First-class speakers are requested to opon correspondence with Henry Stagg, Esq., with a view of lecturing for the society." "First-class!" I like that. It smacks of Puritanism, tickles the fractional drop of blood yet poisoning my arterial circulation. It makes me feel quite aristocratic. "First-class!" Yes, we are all first-class. We go ahead of the age-that is, first. We are reformers, and that is a class. We do our own thinking. We speak as "the spirit gives us utterance." We are only bound by our own humanity, and the capacity of our own souls. We are endeavoring to lead the twaddling masses up out of "the mire and the clay." Our star may be classed of the first magnitude. By "first-class" I hope no reference is had to a certain few whose brain is peculiarly located. Our Chapins and Beechers are of this class. They float on the tide of popular opinion as easily as a dead toad floats down stream. Fools might teach them a lesson of wisdom.

Bro. Stagg, you may put me down as a "firstclass speaker," with application already filed for a short cruise in the metropolis of the great rivers. I would come with batteries heavily charged with free and ennobling thoughts for the emancipais useless to deny the specifications in the article | tion of all beneath me, and the approbation of all of impeachment, therefore I will do the next best above or around me. What say you? I might put the same question to Omaha, New Orleans, Cincinnati, Pittsburgh, Washington, Providence, Portland, Boston, New York, Buffalo, Detroit and Chicago, and all other places wanting a "firstl class speaker."

> Seriously, I am ready for calls where my humble services can be made advantageous to the cause of truth and freedom.

IOWA. The State meeting for Jowa has been changed from Sept. 1st to Oct. 1st. This change will separate our meeting from the National Convention, which meets August 25th, and give us, in addition, much cooler and pleasanter weather. We have the handsomest and best State in the Union. Cannot A. J. Davis, J. M. Peebles, Lizzle Doten, and all others who can, be with us on that important occasion, and behold for themselves the wonderful beauties of the West? As a matter of course, we expect all within our State and the regions round about, without special invitations. May the good spirits guide thither whom they A. C. EDMUNDS. will.

Newton, Iowa.

# Notes from the West.

I wish to testify of the superior mediumship of our good and true sister, Mary Jordan, of Muncie, Ind., whose powers are still unquestionable. The manifestations I witnessed were the rising of the table, the rapidity and accuracy of the dial movechoose to stand on the better platform of this ment, the ringing of bells, playing upon an accordeon, and forming of a spirit hand, which grasped wine with a hearty shake—herself in the full light of a lamp, thus debarring all insinuation of imposture. I was most truly gladdened by the complete victory which this sister and her friends eve maintained against cold and cruel missen resentations.

Mr. Matthew's family, in which Miss Jordan still resides, are, with her, deserving of the lasting gratitude and appreciation of all engaged in this angelic work, for the untold devotion with which they have labored to educate and assist the investigator; and in addition, almost countless prescriptions have been given to the sick and diseased, "without money and without price," while the hospitable board spread for the faithful worker is brightened with the cheery smile and hearty spirit of welcome so soothing to the storm-tossed teacher.

In Muncie I spoke one Sunday on my way out. and found the Mongs, Lynns, Turners and others still loving the good cause; but am sorry to say the fire did not burn so deeply into the hearts of the people as I expected to find it, after an interpractices righteousness and peace. May we all val of eighteen months since my first labor there, and when our meetings were a power to be felt.

Is it not a mistake to procrastinate in the work My Sabbath school teachers used to tell me all about God, as perfectly as they could have described one of their own household. But the question has lately taken possession of my mind "from whence their knowledge?" and "from tradiwould, as disciplinary and practical educators, keep the cause healthy in places where it now languishes as an active public power. It is not that Spiritualists are less in number, but that they lack in many places efficient, energetic and they lack in many piaces emcient, energetic and constant labor to reach the masses, which is the cause of indifference. Fine intellectual discourses, though rendered with all the brilliancy of oratory, can never magnetize the great heart of the people like that which goes to the beart in its appeals.

Has not very much of the success of the sects, even with their untenable creeds, resulted from

many places both East and West.

In Anderson I spoke once to a packed house. The people here stand ready to receive all that the faithful missionary can give them of the bread of the new life. Dr. Westerville gives the use of his hall free, and entertains the faithful speaker—so the famishing are occasionally fed. Indiana, with her heavy railroad fares, must arouse to the work and loosen her purse-strings a little, or she will stand behind in the great march which has now begun.

now begun.
"The laborer is worthy of his hire," and true "The laborer is worthy of his hire," and true spiritualism is a mutual benefit system, which will not sanction injustice of any kind. Speakers are now, some of them, engaged in publishing small and cheap tracts to supply a want long felt. This is done at their own individual risk, and almost incalculable in its benefits. All competent to aster to this work should be sustained necuniarily. sist in this work should be sustained pecuniarily Broad acres remain fenced, safes locked, bank stocks increasing; with the use of a mere fraction of all this wealth, what a work might be done.

The great West, with such immense resources,

should awake to the new religion of science, the only religion that can harmonize with a true republicanism.

[Original.]

# THE OLD MAN'S SOLILOQUY.

BY S. C. COFFINBURY.

Oh, weary, weary earth! Where flowers 'mid sunshine ope to waste their sweet perfume.

And wither, fruitlessly, beside the lonely tomb Where spectres have their birth !

Thou dark and lonely spot, Where man doth struggle for a space, where is thy charm? Are we not swiftly stenling downward to the worm. There soon to be forgot?

Oh for the home of rest, When I shall lay my weary head beneath the sod !-And dwell among the blest.

Go ask the widowed one To revel 'mid thy flowers, thy sunlight, smiling earth-She'll raise her tearful eyes and gaze upon thy mirth, But still keep weeping on.

Go ask the orphan boy To send his joyous shout across thy flowery dales-He breathes a pent-up sigh far o'er thy sunlit vales-He hath no voice for joy.

Go ask the gray-haired sire

To dance, as he was wont, amid the May-day laugh; He points toward the churchyard with his broken staff, And gazes on its spire. Go ask the matron, lone,

Which of earth's cherished spots her fondest hopes illume Her meagre finger points toward the silent tomb; She answers with a moan. Goask, with trembling breath. The grave-the end of beauty, greatness, everything-

It answers with a hoarse and hollow whispering, "The end of all is death!" Oh earth, then let mo die! If it be death for my freed spirit to ascend To realms of nurer life, with kindred souls to blend

Above the bright blue sky. Yes, let me bld farewell To earth, her gems, her beauties, to her sunlit bowers, To her sparkling dewdrops-to her music, birds and flow

In brighter lands to dwell.

Constantine, Mich.

#### The National Convention.

What is the object of a National Convention of Spiritualists? Is it for the transaction of busispiritualists? Is it for the transaction of ousiness, or is it for the purpose of making and listening to long speeches or prosy essays, however good they may be? Or is it for both business and long speech-making? Essays can usually reach more minds through the columns of a paper, where not only those who attend the Convention can read them but thousands who do not also can read them, but thousands who do not, also. No doubt one great object of a National Convention is to promote and disseminate the facts and philosophy of Spiritualism by organizations, Lyceums, lecturers, and the various manifestations which directly address the intellect of society in the widest and most untrammeled sense.

Freedom, in its broadest and truest sense, is one of the basic pillars of a true Spiritualism. Without its full recognition we are trenching upon the confines of creed and limitarianism. That such a Convention may exert a much-to-be-desired influence, there can be little doubt; but the feeling that "I am holier than thou," that we from one section have got the whole thing and you must let us manage, present, conduct and control all—even if true—better not be manifested, if harmony and good feeling are to be preserved. and extended.

What we want, then, is concentration of plans and measures, by which the great objects of the Convention can be effected and presented to the world. Wordy men are not always the most profound thinkers, or the best stragetic planners and executers, however honest and well disposed they may be. In such a Convention wisdom should be apparent, and I trust it will be.

Cuyahoga Falls, O.

A. Underhill.

# SPIRITUALIST MEETINGS.

BPIRITUALIST 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 Lyoeum meets at 10 A. M. John W McGulre, Conductor; Miss Mary A. Sanborn, Gusardian, All letters should be addressed to Mis Susan M. Fitz, Secre tary. 68 Warren street.

"The South End Lyceum meets every Sunday at 104 A. M., at Springfield thall, 80 Springfield street. A. J. Chase, Conductor; Mrs. M. A. Stewart, Gunrdian Address all communications to A. J. Chase, 12 Springfield street.

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

EAST BOSTON.—Meetings are held in Temperance Hall, No.

posite ESSC. AITS. M. E. Dunis, medium.

EAST BOSTON.—Meetings are held in Temperance Hall, No.
5 Maverick square, every Sunday, at 3 and 74 r. M. Henjamin
Odiorne, 91 Lexington atreet, Cor. Sec. Children's Progressive Lyceum meets at 101 A. M. John T. Freeman, Conductor;

ive Lyceum meets at 10\(\frac{1}{2}\) A.M. John T. Freeman, Conductor; Mrs. Martha S. enkins, Guardian.

UMARLESTOWN.—The Children's Lyceum of the First Spiritualist Association hold regular sessions at Central Hall, No. 22 kilm street, every Sunday, at 10\(\frac{1}{2}\) A.M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Conductor; Mrs. M. J. Mayo, Guardian.

CHELSZA.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in Fremont Hall. L. Dustin. Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Saisbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Halt, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ P. M. J. Close, President. Children's Lyceum meets at 10½ A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. M. Berri, Conductor; Mis. D. W. Dullard, Quardian.
Lowell, Masa, "The First Spiritualist Society hold a general conference every Sunday at 2½ P. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its seasions at 10% A. M. John Marriott, Jr. Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lycoum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock 4. M. SPRINGPIELD, MASS.—The Fraternal Society of Splittual ists hold meetings every Sunday at Fallon's Hall. Progress ive Lyceum meets at 2 F. M. Conductor, James G. Allbe. Guardian, Mrs. F. C. Cobum. Lectures at 1 r. M.

Guardian, Mrs. F. C. Countil. Lectures at Pr. M.

Stonenam, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 23 and 7r. M. Afersoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittier, Conductor: Mrs. A. M. Kempton, Guardian.

or; Ars. A. m. Rempton, Guardian.

Fircunurac, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dicalmson's Hell. The Children's Progressive Lyceum meets at same place at 10½ A. m. Dr. il. H. Brigham, Conductor; Ars. Wm. M. Simonds, Guardian; N. A. Abbott Secretary.

Guardiant, A. A. Adoutt Decretary.

Toxnoro', Mass.— Meetings are held every Sabbath in Toxnoro', Mass.— Meetings are held every Sabbath in Toxnorom Hall, at 14 P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addic Sumner, Guardian. Lyceum paper published and read on the first Sabbath of cach month. Lecture at 14 P. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

W. K. Ripley until further notice.

Woncaster, Mass.—Meetings are held in Horticultural
Hall, every Sunday, at 2M and 7 p. M. E. D. Weatherbee,
President; Mrs. E. P. Spring, Corresponding Secretary.
Hingham, Mass.—Children's Lyceum meets overy Sunday
afternoon at 23 o'clock, at Temperance Hall, Lincoln's Bulldling. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

LYM, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall, Marked street. Children's Progressive Lyccum meets in the same hall at 10t A. M. W. Greenleaf, Conductor; Mys. L. Booth, Guschlen.

Guardian.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at N and ovenings at 7% o'cipek. Progressive Lyccum meets at 12% o'cipek. Lyccum Conductor, William Foster, 17:; Guardian of Groups,——; Musical Director, Mrs. Wm. M. Robinson.

—; Musical Director, Mrs. Wm. M. Robinson.

Putnam, Conn.—Meetings are held at Central Hall every Sunday at 19 r. m. Progressive Lyccum at 102 A. m. Speaker engaged:—G. Fannie Allyn during August.

Harryond, Conn.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyccum meets at 2 r. m. J. S. Dow, Conductor.

BRIDGEFORT, COM.—Children's Progressive Lyccum meets every Sunday at 16 A. m., at Lafayette Hall. James Wilson, Conductor, Mrs. J. Wilson, Guardian; Mr. Glines, Musicai Conductor.

NEW HAVEW, 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 Lyccum Association of Progressive Spiritualists hold meetings overy Sunday, in Central Hall, Main street, at 7 o'clock r. st. The Progressive Lyccum meets in same hall at 2 r. st. Dr. French Webster, Conductor; Mrs. Bobinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

Brown, Secretary.

BAMOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Stunday, afternoon and evening. Children's Progressive Lyccum meets in the same place at \$P\_K\$. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

PORTLAND, Mr.—The Spiritualist Association hold meetings every Stunday-in Temperance Hall, at 2 and 7 N o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyccum meets at 10½ A. M. Wun E. Smith. Conductor. Mrs. H. R. A. Humphrey, Guardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

HOULTON, Mr.—Meelings are held in Liberty Hell Corned.

DOVER AND FOXGEOFT, MR.—The Children's Progressive Lyceum holds its Sunday seasion in Merrick Hall. In Dover, at 104 A. M. E. B. Avertil, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 12 P. M.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 164 A. M. and 13 P. M. Children's Progressive Lyceum at 27 P. M. P. Farmworth, Secretary, P. O. 50099. The First Society of Spiritualists hold meetings every 50099. The First Society of Spiritualists hold meetings every 50099. Conference every Sunday at same place, at 2 P. M. Eaus free. The Spiritualists hold meetings every Sunday at Lamarine Hall, corner of 8th syenuo and West 29th street. Lectures at 104 o'clock A. M. and 74 P. M. Conference at 1 P. M.

BROOKLYN, N. Y.—The Spiritualists hold meetings in Saw.

log o'clock A. M. and 73 P. M. Conference at 3 P. M.

BEOOMLYN, N. Y.—The Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 33 and 13 P. M. Children's Progressive Lyceum meets
at 103 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford,
Gnardian of Groups.

THE FIRST SPIRITUALIST SOCIETY hold meetings every Sunday at the Cumberlan 1-street Lecture Room, near De Kaib
avenue. Circle and conference at 103 o'clock A. M.; lectures
at 3 and 73 P. M.

At Jand 19 P. M. Hochester, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's linil Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 22 P. M. Sundays. Mrs. E. L. Wattson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Booms, corner Washington avenue and Fifth street. Services at 3% p. m.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl aircets, every Sunday at 10% A. M. and 7M P. M. James Lewis, President; E. C. Cuoper, Vice President; J. Lane, Treasurer; E. Woodthorpe, Secretary, Children's Lyceum meets at 23 P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Oswaco, N. Y.—The Spiritualists hold meetings every Sunday at 2M and 7M p. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12M p. M. J. L. Pool, Conductor; Mrs. S. Doolitte, Guardian,

12H P. M. J. L. Pool, Conductor; Mrs. 8. Doolittle, Guardian, Trov, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, comer of Third and Riverstreets, at 194 A. N. and The P. M. Children's Lyccum at 23 P. M. Selden J. Finney, Conductor; Miss Libble Maccoy, Guardian.

Vinkland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 103 A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyccum at 124 P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Hammonron, N. J.—Meetings held every Sunday at 103
A. M., at the Spiritualist Hall on Third atreet. 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 of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Naratoga streets, at the usual hours of worship. Mrs. F. U. Hyzer speaks till further notice. PHILADELPHIA, P.A.—Meetings are held in the new hall in Phenix street every Sunday afternoon at 3 o'clock. Chil-den's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Mr. Laugham, Conductor; Mrs. Mary Stretch,

10 October. Bit Languam, Conductor, Man and 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 75 October.

M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Evening lecture at 79 o'clock.

Corrt, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 a.m. Mrs. Langston, Conductor; Mrs. Tibbals, Guardian.

Washington, D. C.—Progressive Lyceum meets every Sunday, at 10 a.m. in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets. George B. Davis, Conductor; A. D. Cridge, Guardian. Conference at 12 m. Platonic School at 8 r.m.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 73 r.m., by E. S. Whee'er, regular speaker. Lyceum at 83 a.m. George Bose, Conductor; Clara L. Cartis, Guardian; T. Lees, Secretary.

PAINERVILLE, O.—Progressive Lyceum meets Sundays at 10 a.m. A. G. Smith, Conductor; Mary E. Dowey, Guardian.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a.m. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

ELVIDERE, ILL—The Spiritual Society hold meetings in

BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month.

BEUVIDERE, ILL.—The Spiritual Society hold meetings in Green's itall two Sundays in each month, forenom and evening, at 104 and 74 o'clock. Culdren's Fragressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mia. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamieson until Nov. 22.

Stcamobe, ILL.—The Children's Progressive Lyceum meets overy Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mirs. Horstiel 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 Ellwood, Esq., Tresident of Society; Mirs. Sarah D. P. Jones, Corresponding and Recording Sec'y, ChioAgo, ILL.—Regular morning and evening meetings are CHICAGO, ILL.—Regular morning and evening meeting sage held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 103 A.M. and 12 P.M.

street. Hours of meeting 103 A. M. and 13 P. M.

SPRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worsthen, Presidenty-H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 104 A. M. and 73 P. M.; Lyceum 22 P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: Thomass Alien, Secretary and Treasurer: W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society.

ADRIAN, Mich.—Regular Sunday meetings at 10% A. M. and 74 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Shervin, Secretary.

Fresident; LZFAT. Sherwin, Secretary.

BATLE CREEK, Mich.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.

LANSING, Mich.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

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