VOL. XXIII.

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NO. 22.

From the Laws of Life for August.

THE SECRET VICES OF CHILDREN.

What is to be done with the children of the republic the better to promote their health, whilst our fashions and habits of life for them remain as they are, is not readily discerned. That they are not as vigorous in physique, that they have more natural consequence and a legitimate result of sickness and proportionally greater numbers of them die than did of the children of former generations, is historically true.

of knowledge in respect to the laws of life and health obtains now than formerly. As our country advances in age, and better relations to life growing out of improved conditions of its surface conduce to the health of its inhabitants, very many diseases incidental to sparsely settled districts of country cease to exist. Higher degrees of intelligence, growing out of better opportunities for scholastic culture, prevail, and these are, or of extreme disease. Thus insensibility, in some should be, decidedly promotive of better health

It is a very mistaken notion that to cultivate the intellect of a child tends to impair its bodily the mental application should be directed to ob- of masturbation. A good many cases have I seen jects which involve the action of the perceptive where the right leg had become paralyzed and rather than the reflective faculties. Such study place to place, making himself acquainted with the nature, quality and uses of objects which everywhere meet his eye, and quite another and a very different thing to be shut up in a schoolhouse undertaking to master the abstract or abstruse sciences.

Nevertheless, with all our superior facilities for better physical culture, the health of children is not so good as it was forty, sixty, or one hundred years ago. I attribute this to several very obvious causes, and would most earnestly direct the attention of parents thereto.

Foremost as a predisposing cause of ill-health with children is that of secret vice, or, in other words, of the habit established amongst them when quite young of exciting to preternatural action the organs of sex. With boys this habit of With girls it is very much on the increase. I do not think the truth is exaggerated when it is said that very few boys, except those who are the children of parents who have come to be psychohygienic in their philosophy of life, reach the age of twelve years without becoming more or less an activity of the sexual organs. addicted to masturbation. The practice is generally prevalent in all our schools of learning. It is God had made such intimate connection and natboys whose parents live in villages or cities.

Now, but little reflection is needed, it seems to me, to convince any one that so delicate, highly sensitive and importantly useful a structure as are the reproductive organs, cannot be urged forward and subjected to extraordinary activity until preternatural excitement of them becomes a habit, without very ruinous consequences ensue. Some of these consequences are worth

First, a defective development of the bony structure takes place. This is not only observable in respect to the size of bone, but also in the quality of the material which goes to make it up; and if there be any bone or set of bones which is more injuriously affected than any other in the body, the back-bone and the bones of the leg below the knee, are these. Many boys, by reason of this vicious habit, are dwarfed, both in height and breadth of build. They cease to grow tall and to grow broad. They are diminutive, therefore, in height and breadth, and in thickness of chest and pel vis.

Another injury very much to be deplored, which results from too early and unnatural exercise of the genital structure is impairment of the organic nervous system. If notice is taken on a large scale of the relations practically existing between the development of the cerebellum or little back brain and the organic nervous system, or that class of nerves known to preside largely over the organs of nutrition, it will be seen that where children have naturally small cerebella they have enfeebled digestive organs; or where they have very weak and delicate nutritive organs they have small back brains. Show me a boy or a girl who cannot eat very heartily, even of simple food, without finding it difficult to digest and appropriate it, and I will guarantee that such child has small back brain; and where there is a large, full and bulging cerebellum, other things being equal, the digestive organs are uniformly strong and available.

Now, between the cerebellum and the organic nerves on the one hand, and the genitals on the other, there exists a very great sympathy. So true is this that, with adults, it is not unfrequently the case that a meal of food eaten by a man or woman immediately after a sexual orgasm, cannot be well digested. The stomach seems for a time being to be enervated; the gastric juice is not secreted, the organic action of the stomach is temporarily enfeebled, and the food lies therein | ily done, as parents can see for themselves, by for awhile as if it were a foreign body placed in an inactive sack.

This goes to show how great is the sympathy between the use of the nervous force which the sexual system demands for its highest manifestation of power, and that force which the stomach depends upon for the exhibition of vitality. Let

and decomposition of it healthfully go on.

The additional study will be

habit or fixed condition, the result is seen in the enfeeblement of the organic powers of the stomach and the organs of assimilation. These cannot work up to their best state for want of power, this having been appropriated by another set of organs, and by reason of their abnormal, preternatural and unnatural excitement. Dyspepsia is a masturbation.

A third ill effect, and a very serious one, is the precocious sensibility and activity of the large This ought not to be, because their advantages | brain. Children who indulge in masturbation for improved health are greatly superior to those are very sensitive to all external impressions deof the children of bygone days. A larger measure pendent for their existence on the exercise of their special senses and their organs of intuition. I never knew a boy or a girl who was addicted to this vice who had not extraordinary sense of sight, hearing, touch, smell and taste, unless the health of such victim had become greatly imnaired.

> Of course a child may become ruined by this vice. Loss of power to act is one of the symptoms instances total and complete, is, in the direction

of the use of certain structures, observable. Where this is so, the child has become more or less paralyzed. I have known complete paralysis health. Study is just what the child needs, only of the lower portion of the body, in consequence had shrunk quite away. Quite a number of cases necessarily would demand bodily training and have I known where the mammary glands or the inducement of bodily vigor. It is one thing breasts of girls have not been developed at all, for the child to be out of doors, walking from Nature being deprived of the means of their evolution by reason of the masturbatory excitement to which such girls had been addicted. But where the disease has not progressed to this extreme point a large-brained child takes on intense sensibility, and what is unhappy, peculiarly unhappy about it, is, as the perceptive faculties become quickened so that the special senses are constantly on the alert, the reflective faculties remain undeveloped, and no progress in the child's conception of moral truth and of spiritual things takes place.

What is to be known by observation and proper contact with it, the child acquires with extraordinary ease, but what is to be found out and rightly understood, and valued by the exercise of thought pure and simple, or by a proper exercise of the affections, in and through the department masturbation has come to be well nigh universal. of the feelings, the child fails to learn. If, then, I were desirous to deaden, in a boy or girl, the spiritual sensibilities, I know of nothing which would prove so effective in this regard-except the habitual administration of diffusible stimulants or narcotic drugs-as to set at work quite frequently It would seem as if during human childhood

common with boys whose homes are quite se- ural sympathy to exist between the spiritual sencluded or rural, and uniformly prevalent with sibilities and the sexual passion as to render it impossible that the latter can be unduly and unhealthfully gratified without ruinous results ensuing to the former.

If I am right in my estimate of this whole subject, it lifts itself up into new and commanding importance and challenges attention. It matters not how much of delicacy hangs about it, and how difficult it is properly to discuss it, the danger of neglecting it is extreme, and no fanciful or factitious considerations will justify refusing to look at it and meet its great necessities.

Now what can be done? The question divides itself naturally into two departments—that which is preventive and that which is curative.

In the way of prevention, the first suggestion I offer is, that during the earlier years of a child's life, whether a boy or a girl, particularly however if a boy, the parents should be very careful in respect to associates, especially hired men and hired women. These often are persons corrupt in their own personal manners and ways of life, impure in their ideas and immoral in their associations, and their influence both by speech and example is directly calculated to awaken prurient impressions in a child's mind if these are not neutralized by the good influence of the parents.

I think I may say at a venture, that during my professional life not less than five hundred narents, either fathers or mothers, have consulted me with reference to the masturbatory habits of their children. A good many of these informed me that their children were taught the practice as early as from eighteen months to two years of age. A great many were taught it as early as four, five and six years of age, and in these instances the condition was imposed upon them by grown up men or women. I regard it, therefore, as a very unsafe course to allow young children, either boys or girls, to associate with, and particularly to be left alone with, and especially to sleep with men or women who are in the employment of their parents, unless such persons are known to be of correct habits and morals.

Second-Instruction on the part of the parents in regard to the nature and use as well as the abuse of the sexual structures should be communicated to the children as soon as they are sufficiently intelligent in general terms to understand the subject. Scientific explanation is not needful. What is wanted is a moral impression in respect to the impure and injurious effects of the habit of self-indulgence; and this can be readmaking the attempt much earlier in the child's life than is usually supposed.

If, however, parents have neglected such instruction until their children have reached a period of development when not only a knowledge of the sexual structures and functions can be conveyed, but a curiosity exists to know how these the sexual structure use up a quantum of this structures are related in their mutual functions, vital force and the stomach is deprived of its then it becomes the parents of such boys and girls necessary vitality, and the food cannot immediate to make them fully acquainted with the whole ately then and thereafter be placed within its matter as far as physiological information can enwalls and have the processes of disintegration able them to comprehend it. An ungratified and unsatisfied curiosity oftentimes lies at the root of When in children this excitement of the sexual immorality. If boys at ten or twelve years of age system is frequently induced, until it becomes a were made acquainted with the physiological dif- | native powers that make their appeal to the high- stop grumbling.

, ferences which exist between ther own physical | er nature, are on the alert; and however powerorganisms and those of the opposite sex, there ful the impulse of passion may be, it is more than would be very much less liabilty to deviation from the strict line of conduct than otherwise is likely to be the case.

In respect to the instruction of zirls in this matown sexual organisms, is to subserve the purposes degree. So far as I have had opportunity to form proper judgment in this respect-and few men have had greater-I am convinced that seveneighths of all the cases of seduction of girls are in the main founded upon an ignorance of the laws or proper uses of their sexual systems. They do not know what constitutes morality in this respect, except so far as arbitrary injunction has instructed them.

They are told that if, outside of marriage, persons gratify their passions it is vicked, but they are not at all competent to decke what an improper gratification is; and when passion rises up in them under the force and pressure of social surroundings, their moral sense—which has no well-founded intelligence or reason to support it -gives way, and they yield, fron the same considerations that any mere animal would under the same conditions. Were they properly educated in respect to the formation and appropriate use of their sexual structures, they would be perpetually fortified against the approach of the se-

Third-Connected with the giving of proper instruction to children, there should be a decided reform in their dietetic habits. The feeding of stimulating foods to boys and girls is directly calculated to develop sexual precedity. Parents do not seem to understand this. It is nevertheless physiologically and philosophically true. The use of flesh meats by children is from this view strongly contraindicated. The material of which such food is made, when turned into blood, establishes what may be called the imflammatory or excitable diathesis of body; and with this, under conditions unfavorable to health, fever ensues.

It is not difficult to conceive that the human body may be, under a certain set of circumstances, so related to abnormal manifestation as to take on the condition known as that of fever, more readily than if another and quite a different set of circumstances and conditions of it existed. This fact is to be seen everywhere, that a man who had no fever yesterday, nor had not had any for a year, to-day has one, and that he has it now instead of at some anterior time is to be accounted for on the ground not only that his external conditions are more unfavorable, but that his conditions of body are more strongly predisposed to take it on than at any time before.

When you take a child and feed him meat as a stable article of food, and along with it let him have plenty of spices and tea or coffee to drink. you create such a condition of his blood as to make his whole system feverish, or what may be termed excitable or irritable.

In watching what way this excitability or irritability will show itself, if he be at or about the age of puberty, it is morally certain that his parents will find that his sexual structure will be a focal point of exhibition. Right there, at that time, nature is enforcing constitutional changes, and if his blood-conditions are irritable or inflammatory the fire breaks out atthat point. If he has been left in moral darkness, receiving no instruction from his parents or anybody else in regard to the appropriate restraint under which he should keep himself, there is no reason to expect that he will show self-control. Give him opportunity and he is as sure to bring that organism into activity as water is to run down hill.

To prevent such prurient excitement and to keep the boy within the range of safety, not only is proper instruction needed, but proper bodily habits are very important; and in order that these may exist in full force, his blood should be free from every irritating constituent, and his whole organization should be dependent for its activity on the power of his assimilative organs to furnish the vigor which he needs from blood made out of unstimulating but nutritious foods.

There is a great moral, in this respect, in diet. Foods made of grains, with no other form of animal food than cow's milk, and an entire disuse of flesh meats and spices, are as much better than animal foods can be as one can imagine. Because, under the circumstances, the sexual organs will feel the force of the heating materials which such foods furnish to the blood.

Keep your boy's blood cool, then, if you want to keep him morally correct in the department of sexuality. Of course, whatever argument applies to boys, applies equally well to girls.

Fourth-With proper instruction given to children and proper dietetic habits established, an additional security may be found in mutual association. Never was there a more mistaken notion than this—that the way to keep a boy pure, or to prevent a girl from becoming impure, is to make each associate exclusively with those of their own

Boys are much more apt to be pure-so are girls -when they associate with the opposite sex than when they are forbidden all such intercourse. If they are left in ignorance of their own and the other's organization, they will, while under the upheaval of passion, traverse all right laws when opportunity presents. But if they are intelligent throughout, they never will give way to passion unless they choose to do so deliberately; and when, in order to the gratification of passion, time, calculation and the creation of appropriate opportunities have to be taken into the account before indulgence can be had, it is quite difficult for them | your cigars through an air stove. Eat with modto accomplish the object. The moral sense, in eration and go to bed early. Talk less of your such instances, is quite likely to be roused up, the own peculiar gifts and virtues, and more of those knowledge that what they intend to do is wrong, of your friends and neighbors. Be cheerful, Fulthe influence of the public sentiment surrounding | fill your promises. Pay your debts. Be yourself them, the force of Christian instruction, all the all you would see in others. Be a good man, and

likely to be held in check.

Bring the sexes together in childhood, educate them together, prolonging their powers of development into adult age, and they are so much better, I am firm in the conviction that early to make ter related to the virtue of chastity and to the them intelligent in the legitimate uses of their quality of personal purity than when left in ignorance and kept apart, as, in my judgment, to of personal morality and chastity in the highest make the argument altogether in favor of socialeducation.

### Written for the Banner of Light. SPIRIT MUSINGS.

BY I. D. J. SWEET.

The daylight lingers, with spectral fingers; Fold after fold of shadowy gold, Is falling around the summits cold Of the snowy mountain ranges bold, As they slowly fade, in the deepening thade, While the whispering breeze steals through the glade,

I am here to-night, in the fading light, In the "marble city," gleaming white, And muffled sounds float o'er the mounds Of the solemn, ghostly burial grounds, And I question each, with a mental speech, As it floats within my spirit's reach.

I am standing now above the brow Of the mound so low, where the flowers grow, And I ask the sigh that is floating by, Why, oh why, did my loved ones die? But the sigh goes on-it is passed and gone And I gaze again on the cold, white stone.

There 's nothing here I and the gathering tear Falls through the moonlight glistening clear, And I question every sound again, But I ask of each and all in vain. Yet hark! I hear, or seem to hear, Audible thoughts in the atmosphere.

Vaguely as embers they glow in the chambers Of the half conscious brain when one dimly remembers But they seem to emerge, like the foam on the surge, Or the ship from the mists, when the mad billows urge, And in tangible form they are calming the storm, As they bring me a vision all glowing and warm,

They ask me if spirit has only the merit Of living a moment, and cannot inherit That timilless life which pertains to the giver, Who permeates space, and shall live on forever! Yes, the stars as they fly through the infinite sky, Foreshadow this lesson, that MAN shall not die.

### Written for the Banner of Light. FALL LEAF LAKE.

BY EMMA L. GILLIS.

It was my good fortune to spend a month in Lake Valley," one summer, and while there to visit several places of note. It is of one of those excursions that I wish to tell you. I had heard this lake spoken of quite frequently for its remarkable beauty, and had a great desire to visit ments. A friend generously volunteered to escort me to the place, and so one bright September morning we mounted our " flery steeds," and, with our luncheon in our pockets, proceeded on our way "rejoicing." A merry ride of ten miles brought us to our destination. Dismounting and securing our ponies to some evergreens, we walked down to the lake shore. From what it derived its curious cognomen, I have been unable to ascertain, but it is truly a little gem. The lake is one mile and a half in length, and three-quarters of a mile in width. It is entirely surrounded by high, craggy mountains, upon which several large patches of snow were clearly discernible. The water is as clear as crystal, but the beach. entirely unlike that of Lake Yahoe, is exceedingly rocky. Not a particle of soil is visible, but from etween the rocks spring grasses and various

After clambering over the rocks for some disance, and partaking of an excellent and bountiful luncheon, prepared by our friend Mrs. Mcwe again mounted our ponies, and turning their heads homeward, we followed a grassy, winding road the distance of about three miles, when we left it abruptly, and commenced the ascent of a precipitous mountain, my companion thinking that by so doing we should be enabled to gain a complete view of "Lake Yahoe." His surmises were correct, for upon reaching the summit a most beautiful panorama burst upon our view.

Before us lay lovely "Lake Yahoe," the green valley and surrounding foothills, and stretching far away in the distance, a range of the "Sierras," with a light line of fleecy clouds resting on their snowy crowns, and over all perfect silence enveloping it as a mantle. It was sublimely beautiful. I never felt so near to the angels; and an involuntary prayer escaped my lips for all beautiful things in Nature, charming and truthful.

Back of us lay the levely little valley through which we had just passed, and through which we could easily trace the various windings of the road, and could also, with the eye, follow it far up the mountain side.

When we left, the setting sun was flooding the mountain and surrounding scenery with his last golden beams, thereby enhancing its beauty, and so indelibly impressing it upon my mind that old Time, with all its cares and sorrows, can never efface it; and in my memory's "picture gallery" there shall ever be one hallowed niche, wherein this scene shall be sacredly kept, and I shall ever remember the beautiful "Fall Leaf" and grand old "Lake Yahoe" of "Lake Valley," California.

GOOD ADVICE. - Stop grumbling, mind your own business, and with all your might let other people's alone. Live within your means. Bell your horses. Give away or sell your dog. Smoke

# Original Essays.

SIMILARITY OF OLD THINGS AND NEW.

BY F. V. POWERS.

It is no new thing in the world, as we are informed by history, both sacred and profane, that there are persons all over the wide world, of clear brains and intellectual attainments, that, on various subjects, will not be candid either with themselves or others. To us, this plainly evinces that there largely exists in such minds an element of opposition for the merc sake of opposition, and because they have not first found out the mysteries of creation. Such persons are apt to be vindictive in disposition, and persecuting in their actions. Opponents to Spiritualism, and those who labor uncharitably to injure the cause, would do well to search history and see if they cannot find cases parallel with their own. These uncaudid persons say Spiritualism is a humbug, and all that engage in it are fanatical, and ought to be subjected to public charitable asylums Many of this class would to-day start an inquisition, and practice ancient persecutions and horrors, did not an enlightened public sentiment and the laws of the land forbid such things.

We read in history how Socrates was persecuted for advocating new ideas in mental and moral philosophy, and which were in advance of the age. Socrates taught in Athens 440 years B. C., and even at that early time he believed he was always attended by a guardian spirit. He was regarded as a fanatic by many, and was persecuted because they could not understand the truths he taught. How beautiful were his last words-" I go to the society of the blessed." We have Socrateses now, who often have to drink the fatal hemlock of Church castigation and intolerance, but who are thrusting back truth for error, enlightenment for ignorance, love for hatred.

Jesus Christ, one of the most perfect of human beings, whose character was lovely beyond comparison, gave to the world new religious princi-ples—a religious dispensation far superior to any promulgated before him, and which was sincerely urged to be made practical by all men, suffered martyrdom at the hands of ignorance and intoleration. He labored, suffered in spirit, received the sneers of the multitude, and was finally savagely nailed upon a cross, for trying to teach men the truths of the immortality of the human soul, and the powers of the invisible God. His teachings were so much at variance with their ancient mythologies, their hereditary education, and everything they had ever seen, or heard of before, that they determined he was a base impostor. But they neither understood him nor the works which he did. The Herods and the Pilates and the Judases crucified him out of spite, jealousy and ignorance. But they did not kill him! His spirit rose and went to the Father, after which he appeared to his friends, who were hoth astonished and glad. Some doubted, but their doubts were soon overcome by positive evidence. And there are to-day persons all over the land, not only in the religious, but in the political and scientific world, who are undergoing a moral crucifixion for daring to advance the interests of humanity.

John Wickliffe, the great English reformer, received persecution because he dared to speak openly and holdly of the corruptions of the Romish Church. Though he died of disease, yet so bitter and intolerant-spirited were his enemies. for instituting wholesome and much needed reformation, that they exhumed his remains, and burned them with malice and revenge. And today we have many noble John Wicklisses, whose bones are not exactly burned, but whose works and whose memories are rudely and wantonly assailed by the wicked spirit of intolerance. Of this class is the late and the lamented Governor, John A. Andrew, of Massachusetts, whose noble public and private deeds were exhumed and raked over, and finally burned by the fires of an intolerant clergyman of Boston, and all because the noble Governor differed somewhat from this priest in some matters of public policy! John Huss, the great Bohemian reformer and follower of Wickliffe, suffered martyrdom at the stake for proclaiming new ideas of religion. Jerome, of Prague, suffered the same fate for preaching the same things. But their ideas lived, in spite of burning stakes, writhing victims, Romish edicts, or "Papal Bulls." The same may be said to-day of all great reformatory movements, of whatever distinction or class, they are born in anguish, and for a long time have to suffer from the fires of intolerance and bitter persecution.

Christopher Columbus suffered a mental maryrdom before he gave the world a new continent. People believed him to be chimerical and insane; but he could see into the mysteries of science with a clearer vision than all his opposers. And notwithstanding his enemies tried to break him down, and to bring disrepute upon his fair earned name, he lives to day in honorable and impartial history, and the world blesses his noble memory. We have many Columbuses to day, of whom Capt. Ericsson is one, who labored with untiring assiduity for the welfare of his country, and who, after repeated trials and failures, succeeded at last in being recognized as a public benefactor.

Here is Martin Luther, the great German reformer, who defied persecution and death to dampen his ardor for a rightcons cause. Being threatened with death, which any man who met him was at liberty to execute, he fearlessly didhis duty amid the howls of priests, popes and monarcha! The people did not suppose it was possible for the old order of things to become changed for the better, hence, the entire religious world writhed in mental agony at what Luther did; but who really helped the mind of man up several rounds on the ladder of religious enlightenment. There are to-day noble men and women who are doing the same things for the welfare of humanity, but they are most bitterly opposed by religious bigots and sectarists, who suppose the onward march of civilization can be checked, and they be enabled to hold the reins of moral power, so they can guide the world to their own selfish satisfaction.

Dr. William Harvey, who discovered the circulation of the blood, was considered with suspicion for advocating so wild a scheme. Many physicians of his day, his equals, some his superiors, had not discovered such a thing, because, forsooth, they could not see it coursing through the veins. So Harvey was mentally persecuted for blessing mankind with a knowledge that upon further scientific research and experiment proved true, and which now every medical student in the land acknowledges, and every boy at school has learned from history. And still there are many medical men of to-day that hate to acknowledge some new ideas advanced in the healing art, such as spirit influences, magnetic treatment, etc., because, for sooth, these new declarations have not been issued by the "regular" profession. But there are tens of thousands of persons, both in this country and in Europe, who are well educated and stand high in the moral, intellectual. and social scale, that know that these things are done, and that they are increasing with marvelous celerity.

Galileo, the great astronomer, taught that the earth revolved upon its axis once in twenty-four hours; but the populace, because they could not see it move, nor hold the earth in the hollow of their hands as they would an apple and look at it upon all sides, said it was a humbug; and because Gailleo could not at that moment prove it to them as one would a simple proposition in mathematics, they thrust him into prison and loaded him with chains. And so it is, when a great truth is given to the world it will receive immense opposition, but will, sooner or later, phonix-like, rise out of the fires of persecution, burnished, and ready to

bless mankind.

George Washington, and the heroes of the American Revolution, fought on the battle-field and in the halls of legislation for a principle, and in the face and teeth of aristocratic usurpation and some of the worst passions of men. England, the proudest nation on the globe, said we needed no other nor better government than hers, and she did her best to prove the assertion to us. Some of her wisest men thought we were fanatical rebels, and did not realize when we were well off. And she herself did not fully realize until 1773 that "Westward the Star of Empire takes its way." She did not realize that nations, as well as individuals, were subjects of change, until she was compelled to by force of arms. But the great fact she did finally learn, and the world has taken longer strides toward personal and national liberty ever since.

When phrenology first began to be advocated, men scouted and ridiculed the idea that human character could be revealed by an examination of the head and face, and for a long time it was a subject of amusement as well as instruction. But now, we seldom hear any objections made in regard to it, but the most intelligent classes everywhere recognize it as a distinct and demonstrable science.

The same can be said of the mechanic arts. New labor-saving machines and improved implements of husbandry are constantly taking the place of old and inferior inventions. But how much talking it has taken, time and money spent in introducing them to a cautious and conservative public. Many farmers would not have believed, five years ago, that they could have used mowing machines upon their farms among the stumps and the rocks. But progressive ideas triumphed, and now one can hear the click and the hum of these machines in almost every neighborhood in the land. What at first seemed to the farmer impossible, soon seemed tolerable, and finally, indispensably necessary.

by great expense, many experiments, disastrous failures, and much time spent, the great plan became a success.

And soit was with our late civil war. Before our government could be said to be free, and perfect liberty established, there were thousands of lives sacrificed, millions of treasure expended, and homes made desolate and hearts broken, and the entire people kept in agitation, turmoil and grief. The good and the true had not only labored through the war for liberty, but had for years argued, plead, planned, and contrived both by night and by day for the common cause of Freedom, and the welfare of humanity at large. And still, there was a large section of our country composed of strong, intellectual men, who fought against liberty and human advancement. They called the liberty of all the people a sham, which ought not to be tolerated. They would have preferred the feudal ages in which to live, where they could have been entire masters of the country, and the souls and bodies of the living population.

But notwithstanding all this, that the bright, able, representative men of the South wished to impede the onward course of the car of progress, that interior, virtuous element of humanity came uppermost, as it ever must, and freedom triumphed over anarchy, liberty over slavery, right over wrong. That inward, spiritual strength of man, unerring and constantly elevating, manifested itself in this late civil struggle, above and far beyond the keenest perceptions of the wisest

Similar thoughts, and feelings, and transactions, to the examples above mentioned, are today being manifested toward Spiritualism. There seems to be an undercurrent of God's own direction running into and through all things in all ages of the world. All great and soul-elevating causes, from time immemorial, have been conceived in silence and mystery; they have been borne, and born, in anguish and great tribulation, but have, sooner or later, ALL gone forth to bless the great family of man. And not only will the old things, but still newer ones be continually coming forth to bless humanity at large, and millions of human beings yet unborn. And it will be well for the liberalist to ever stand ready to investigate new causes-not reversing himself into the old channels of bigotry, supposing he has learned all that is worth knowing, here or hereafter. There is a similarity between the liberalist and the bigot in some respects. The liberalist becomes bigoted when he feels he has found out everything, and looks with contempt upon everything which is new. We sincerely wish Spiritualists would take especial note of this. Like all great causes before it, Spiritualism is to-day going through the fires of trial and investigation. We for one are glad of it. We believe in a healthy opposition, for it sooner and more perfectly develops a true, spiritual manhood. The enemies to Spiritualism only show their ignorance and selfconceit, if they suppose the cause stands any dif-ferent to-day from all the noble ones that preced-ed it. It stands in the same; light, no better nor no worse, as regards its opposition and its ad-vancement. "It was not born yesterday, neither will it dis to-morrow." will it die to-morrow."

THE SCIENCES

MESSES. EDITORS-I noticed in one of your papers, some time since, an article upon "Mr. orbit, the southern hemisphere would be subject Bunsen's Egypt," and in it reference was made to the theory advocated by Monsieur Adhémar | be powerful enough of itself to cause the elevaa few years since, and recently supported by tion of the poles, but its influence would be in the researches of Mr. Croll and others, viz: that that direction. If the earth is inclined by birththere was an alternate elevation and depression | right to the elevation of the North Pole, that is its of the poles of the earth every twenty-one thousand years, that being the time required for the precession of the equinoxes to make one entire revolution; that the movement of the earth that causes the apparent precession of the equinoxes really turns that part of the earth which is above of the same. the plane of its orbit down below it, and lifts the lower part above it every ten thousand five hundred years. This is said to be caused by a change central sun, and for so long a time, would it not in the centre of gravity of the earth, occasioned by, and corresponding to, a change of temperature

between the northern and southern hemispheres. Now, Messrs. Editors, I would like to ask a few questions, for the information of myself and and flora upon and, an opportunity to develop others, concerning this theory and another one related to it. If I understand it rightly, this dent they at some time have done? On the other change of temperature is caused, primarily, by the northern hemisphere having eight days longer summer than the southern one. But as the earth's | fuel for some millions of years, the amount of heat orbit is an ellipse, and the sun is in one of the foci, | radiated would gradually grow less, till a glacial and as the earth passes over equal spaces in equal period of long continuance would be the result. times, would not the earth receive enough more Circumstantial evidence from various sources heat, in the six months in which it was nearest might be brought forward to corroborate the when it was at a greater distance?

If Egyptian history can be traced back authen- mist. tically fifteen thousand, and probably twenty thousand years, would not their records have given some indications, both as to the astronomical and geographical changes which they must have been cognizant of?—as their early life, as a nation, would witness first the elevation of the seeking to develop itself through organized matter? North Pole, later, at about the zenith of their prosperity, the South Pole would have gained the self in all its parity; but there are so many obascendency, which, at a comparatively recent date, would again give place to the upper tendencies of the North. But Mr. Bunsen mentions the perfect absence of any such indications, not only in Egyptian, but, also, in Chinese ancient records, which, by some, are considered even older than the Egyptian. And Egypt, from its locality, being at comparatively so slight an elevation above sealevel, would hardly escape the rush of waters dependent upon the elevation of either pole.

There seems to be but one of two ways to overcome these difficulties: either to make Egyptian and Chinese history much more modern, or to allow a longer period for the polar revolutions, which last would take them from the causes upon which they are now predicated, and place them upon a different basis. There are other circumstances besides national records that are much that the Mississippi River has been at least one hundred thousand years in depositing its delta, and probably much longer; and that the Ganges must have been at least from fourteen to fifteen thousand years in forming its delta, and some other geologists place the estimate much higher, in point of time. If these estimates are correct or only approximately so, it would prove that the North Pole had had an uninterrupted elevation for a longer period than the half of twenty-one thousand years required for the precession of the equinoxes, would it not?

Astronomy now teaches that our sun is governed by the same general laws that control its planetary system, having an inclination of its axis, a diurnal motion, and also a yearly one, revolving around a vast central sun which is located in the direction of Alcyone in the Pleiades, and that the sun's orbit is so extensive that it requires some millions of years to perform a revolution. Now have we not good reason to believe that an influence so great as to control the movements of the When the idea was first mentioned that a telegraphic cable could be laid across the Atlantic Ocean, men shook their heads omniously. But the state of the state o thrown from it in a fire-mist condition, when they commence motion on their own account they would naturally have the plane of the equator coinciding with the parent sun's equator, subject of course to the comparatively slight aberrations occasioned by the influence of sister planets, unless there was some counteracting attraction. That such an attraction exists we have reason to believe, and, also, that it varies in its relative position toward our system, from the different degrees of the inclination of the axis, manifested by different planets. It may possibly be one of the principal causes that determines the elliptical form of the planet's orbits.

This great attractive power, outside our system and in great measure controlling the centre of it, would be only secondary to our sun in giving position and character to the new-born planets.

For instance, if a planet should become detached, when the sun was at an equinox, the plane of its equator coinciding with that of the central sun, the planet would be impelled to take a corresponding position, as seems to have been the case with Juniter. And if the sun was at a solstice, there would be the greatest possible inclination of the planet's axis. And the intermediate points would give intermediate degrees of inclination. The normal condition of a planet would be the one in which it first commenced its career as a separate body, and the influences that would determine its position might be called hereditary

Astronomers inform us that the sun is a solid body surrounded by a luminous atmosphere. That this atmosphere is variable, is proved by the dark spots sometimes seen upon its disc, and also from their fluctuations. And it has been noticed that when these spots are unusually numerous and extensive, there is an increase of cold weather, thereby showing that any cause that would disturb the uniformity of the sun's atmosphere would also lessen its power for radiating heat.

A European chemist, it is said, has succeeded in detecting earthy substances in rays of sunlight and in sufficient quantities to determine the particular classes to which they belong. This radiation of solid substance in all directions would in time exhaust the exchequer, unless there was a source from which to draw supplies. By analogy that source is easily found. As the earth is fed by the luminary around which it revolves, so also the sun receives supplies from its central sun. Upon the principle that the nearer an object is placed to the source of heat, the greater will be the amount received, would not the sun at its perihelion, being so many millions of miles nearer to the central sun than at its aphelion, receive a correspondingly greater amount of heat, or rather of the material out of which heat is evolved by the action of the sun's rays upon our atmosphere, and consequently radiate more to its immediate dependents?

When the sun was in that part of its orbit that owing to the inclination of its axis the central sun was north of the equinoctial line, would it not have a tendency to elevate the northern hemisphere of the planets by its oblique attraction,

just as a magnet would aftract the needle of a compass, by being held one side of the point? And when the un was at the opposite side of his to the same influence. This attraction might not natural position although it may inherit but a very few degrees of inclination, and its present altitude be the result of these other influences. just as Jupiter may naturally have a southern elevation and its present equilibrium be the result

And when the sun was in the perihelion part of its orbit, from its comparative nearness to the indirectly through our sun and perhaps directly from itself, so increase the temperature of the earth as to melt the ice around both poles, and give to the corals in the water, and to the fauna themselves in high northern latitudes, as is evihand, when the sun was in the aphelion part of its orbit, receiving less than his average amount of the sun, to compensate for the extra eight days above theory, which if substantiated would throw some light on several questions that are now in a

### INTERIOR DEVELOPMENT.

Interior development! What is it? Who can fathom its depths? Is it not the Divine principle This principle in man is yearning to manifest itstructions to retard its progress, its advancement is but dimly see, if seen at all.

Man's ignorance of the laws that govern him is one great impediment in the way of his progression. The dontinual transgression of those laws are constantly shrouding him in almost impenetrable darkness, and he seems for a time to be straying away from everything grand and noble, from everything that expands or exalts the soul. But severe discipline attending transgression enriches his experience of divine things; his susceptive faquities are awakened; his aspirations are enlarged until he perceives the light of truth. Intuition asserts its rights; then he goes forth to scatter the darkness of error and ignorance by the brightness of his own inner

We have reason to rejoice that there are so more worthy of credence, being Nature's testimomany, even in the nineteenth century, who are C. Lyell, in his "Principles of Geology," estimates great joy to the children of our common Father. They are often misunderstood in their teachings, and their name is often defamed, their well meant deeds set at naught by those who have not their spiritual perceptions developed to understand spiritual things; yet they are sustained by the divine principle within, and the angel-world around them, to go on in their labors of love, healing the maladies of the bodies and minds of men, enlightening the weak and erring to perceive their inner spiritual natures, which are striving to elevate and refine them on the outer, by living a life of purity in obedience to the known laws of their being.

The progressive mind of man cannot remain long stationary after he has had a glimpse of his spiritual unfolding. The things of earth have lost their hold upon his affections, for he now basks in the sunlight of heavenly truths. The pleasures that once delighted are regarded as mere toys in comparison with his spiritual development. Earthly fame and worldly applause, which once so pleased his ear, have now lost their sun, at so vast a distance, would necessarily have tions of men no further than he can make them subcharm. He will seek the honors or distinc-

narrow contractedness that he once possessed before he drank deeply at the fountain of living truth. In his expansive benevolence he embraces the whole family of man, whatever nation, kindred, or color, as member of one common brotherhood.

He looks upon the countless masses of human beings threading their way through the mists of ignorance and super-tition, weak, trembling, uncertain of the right way, yet pursuing various paths, regardless of consequences, until their frail bark is wrecked upon life's tempestuous ocean. Then they utter the cry, " Who will show us any good?" His listening ear catches the sound wafted upon the gentle breeze, and obedient to the call he spreads out his own experiences, which may serve as a chart with way-marks dotted here and there to warn the weary pilgrim of the quicksands into which many a sorrowful child has fallen, to remain for a time without one pitying look or a glimpse of compassion from those placed in more favorable conditions, beholding their wretched-

ness from their high elevation, yet scorning the thought to reach ont the loving hand of relief.

One who is interiorly developed "is like a city set upon a hill that cannot be hid," but the light radiates from every point, enlightening all around. Persecution or affliction cannot extinguish it, but cause it to shine with greater brightness, and many are astonished at his words and works. Is not this attainment worth seeking? Is it not within the reach of all? Should it not be impressed upon the children of earth that within them lies decay buried a digina priscipal that

hem lies deeply buried a divine principle that will work out their own salvation?

# Love M. Willis's Stories for Children.

EDS. BANNER-Permit us to express our grateful thanks to Mrs. Love M. Willis for the excellent and beautiful storles which she contributes weekly to your columns. We read them frequently to our pupils at our opening exercises in the morning, and find they are always well received and have a most happy and elevating influence on the young minds under our care.

So much do we feel our indebtedness to her, on account of these healthful, moral lessons which she is giving so constantly, that anything less than a public acknowledgment like this, would, we feel, not be rendering her justice.

Could she see, as we have often seen, the delight pictured on the young faces of our pupils when we have announced to them that we had another story of Uncle Oliver's or Aunt Mary's to read them, she would feel that her labors were appreciated, and be encouraged (if one to whom such beautiful inspirations come needs encouragement from mortal lips,) to pursue with still greater ardor her labor of love.

We hope some day to see all her heautiful stories—from which grown people can well learn lessons of truth and trust—collected and published in book form, that we may number them among the treasures of our library for the use of all our dear nunils.

dear pupils.

Trusting this acknowledgment will not be considered in any degree improper, we would close by wishing the worthy recipient of our gratitude and praise a most fervent God-speed in her noble work.

Yours truly, Misses Bush. work. Yours truly, Belvidere Seminary, N. J.

Children's Department.

BY MRS. LOVE M. WILLIS.

Address, No. 16 West 24th street, New York City. We think not that we daily see
About our hearths, angels, that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
[LEIGH HUMT.

MINNIE'S CORRESPONDENCE.

How I did wish, my dear auntie, you could

have been at the grand wedding in Mr. Thorpe's church. Mrs. Van Nyke had cards of invitation, which are just like tickets to the theatre. You have to show them to be admitted, though some get in that are not invited. I never saw anything so elegant. It seemed to me that the bride must that bring all sorts of loveliness to earth, and I fancied that we were just peeping into heaven.

The bride had a white eatin that trailed a yard, and the bridesmaids had such an abundance of flowers that the whole church was as fragrant as the air that comes into your window that opens on to the garden, when the sweet peas and mignonnette are in bloom.

Oh, I thought it was so lovely to get married, and it seemed to me that everybody must be happy that could have such dresses and flowers. I sat just as if I was in a dream, never thinking of anything but the beautiful things, till everything began to move, and I saw that it was all over, and the bride was going home. Mrs. Van Nyke said that the wedding cost five thousand dollars.

thought he was almost a prince, he was so rich.

Did n't it seem strange, auntie, that just as we came out we should jostle upon a poor old bent woman, whose face was all worn and sad, just as if she had never known anything but trouble. She stood shivering on the sidewalk; her clothes looked so thin-for it was a real cold day, and I had on my thick dress and sack-I could n't think any more of the satin dress, and white veil, that was just like the mist that rolls off the valley after the sun was up. I was so out of patience that I had n't any money with me, but I was sure some one would give her something, though she did not beg, only with her asking eyes.

But none seemed to think her of the least consequence, for they were all looking at the great row of carriages, and Mrs. Van Nyke hurried me into hers, and I saw the poor sad thing no more. I could n't help wondering if she was ever married, and if she ever thought she was in heaven with a white dress on, and friends all about her.

I was so glad when I got home that Mr. Ames was there, and asked me to take short walk with him, for I took no pleasure in hearing Mrs. Van Nyke talk about the veil that cost in Paris three hundred dollars, and the dress that would stand alone, it was so rich and heavy. I don't understand at all, auntie, why all these things must be.

I am afraid I was almost wicked, but I wished I hadn't seen the old woman, when I was having such a nice time looking at the beautiful things. Oh I did n't tell you that as we were coming out, a woman, not quite so well dressed as others, happened to push against one of the bridesmaids, in the crowd. She scowled her face in a dreadful way, and lifted up her shoulders till she looked like anything but an angel, and then I saw that it was Agnes, and I remembered the ribbon; but I suppose she felt cross because she expected to have been married just so, in the very same place. but she had only herself to blame. Do you think being rich makes people disagreeable? for almost all the people I see are not half so agreeable and don't seem so happy as the poor people down at Holmes Hollow.

Well! Mr. Ames and I went to walk, and he took me into the sweetest, dearest little place you ever did see, and I must tell you the history of it, just as near as I can, as he told me:

"There was an old woman, rather cross and rather selfish, that lived in a shabby, mean room, and smoked a pipe, and drank beer. She had come over from Germany, a good many years before, and had buried her husband and grown poorer and poorer every year, and more and more selfish because she did n't try to love anybody, or let anybody love her.

She had left a daughter in Germany, who had a little girl by the name of Gretta, Gretta's mother died, and they sent the little orphan overto her grandmother. She had a brown, healthy face, and a strong body, and a very good heart and she came into old Mrs. Krun's life, just as a clover blossom comes into some little corner beside the stone pavement. She was all gladness and sunshine, and she hugged and kissed her grandmother over and over again, just as if she was her own mother, and she didn't seem to mind that she was not kissed in return.

The first thing Gretta had to do was to fix her grandmother up. She had learned how to do all sorts of useful things before she came over, so she hunted her grandmother's old trunks and drawers, and found her high-crowned caps and white handkerchiefs. These she whitened in a glass jar in the sunshine, and then she coaxed her grandmother to help her in her old-fashioned nice way of clear-starching, and after a little she had her dressed in her snowy caps and handkerchiefs. And then she drew forth her old silk, and told how her mother used to brush them up and make them shine, and she coaxed in her sweet way, till old Mrs. Krun had ironed the wrinkles out of the dress that she used to call her Sunday one, and Gretta insisted on her wearing it every afternoon.

The old lady had a little money that came to her every month, and this Gretta took into her hands to make go as far as she could. She borrowed a brush and whitened the dingy room. She put some curtains around the old bed, and then she took every cent she could spare and bought some plants. And oh! how they did grow. It must be that plants know who loves them, for they will spread out their tender leaves to some people, while for others they will only wither and die."

I forgot all about the splendid wedding when I saw Gretta's room. There were pinks and roses and heliotropes and gilly-flowers, all in blossom, with rows of all sorts of flowers waiting for the time to bloom, and there were baskets of hanging flowers and ivy twined in the more shaded places,

and little vines with such hard names that I can't remember them.

And Gretta looked like a blooming flower herself, as she pushed out the leaves here and there, and nipped with her scissors some of the prettiest flowers for Mr. Ames and for me. I can't tell you, auntie, how sweet everything seemed there. The old lady even looked like a part of that little heaven her half was so smooth and her drass so heaven, her hair was so smooth and her dress so

everybody must have lots of money to be happy, and if we were all rich we could make the world almost like heaven."

"There is nothing so cheap as beauty," said he, because it is natural. Beauty springs up everywhere. You have noticed in the country how every little knoll and stump has some fresh moss on it, and how the pretty red sorrel covers places that are too barren for the green grass. And in soil that is only half covered with grass the pretty coral moss often grows, and on ledges the brown and white moss.

All this beauty comes without money and without price, and it is almost as cheap anywhere. The old, dingy room that Mrs. Krun sat in cost just as much by the month as that little Eden that we have just left.

There was a wedding to-day that cost five thousand dollars, but the beauty there was so dear because the people didn't know how to find the be an angel and the bridesmaids beautiful spirits, cheaper and more lovely kind; but I believe it was better to have it at that price than not at all. But there is our little Gretta with the beauty all in her heart, and so it costs little or nothing to bring it out. It comes out just as sunshine does. That proves to us the great Father's love, who means that we shall all be his children, and all be alike in this: that all real beauty shall be in the heart, and so the poor shall be as the rich and the rich as the poor."

Now, auntie, I could n't help thinking of old Mr. Prussy's scarlet beans and hops that run on their long poles up to the top of his house. He told me they cost him ten cents and two hours' labor. I wish you'd tell him that I thought of them. and also please tell him about Gretta's room, for he wanted I should see something besides Mr. That is as much as Squire Smith is worth, and I | Thorpe's church and Mrs. Van Nyke's fashionable

> I shall never forget Gretta, and I feel so glad to know that poor people can see God in beautiful things as well as the rich. There was one thing I noticed: in Gretta's beauty I felt just as if I was close to the Father in Heaven, and could talk to him about roses and heliotropes; but in the great, grand beauty of the church wedding I felt as if I was looking way off to something I could never touch or handle. I read a story the other day that I would like to copy for you. It is called

THE LITTLE PICTURE.

There was once a ruler who wished to make everybody happy, but he was not wise enough to know how; but he tried many ways. He gave people gold and silver and gifts of fine linen, and he invited them to rich banquets. But his subjects only wrangled over his gifts and talked ill of his motives, and at last he said he would try no more to make people happy.

At last there came a wise man who went about among the rich and the poor, and before any one had thought that he had influence and power he was making the whole kingdom like another country. The quarrelsome were becoming peaceable, the contentious loving, and a general spirit of good will and harmony prevailed.

Then the Prince sent for the wise man, and said: "Pray tell me by what power you have wrought such changes. You are greater than a king, for the king only rules the will of his subjects, but you rule their virtues."

"I show each man a little picture," he said, "and from that time he becomes wise, and good and happy,"

"A picture?" said the Prince. "I do n't believe in jugglery, nor in sacred relics."

"Neither do I; yet what I say is true. But let me explain. I find a man very unhappy, very unwise, and very much out of sorts with himself and the world. Then I begin to show him a little picture of the beautiful that lies within himself. I make him look with admiration upon those hidden virtues that make him a child of God. It is an easy picture to show, for everybody has so much hidden beauty that a skillful hand can unveil, that I never find a picture wanting.

For instance, there was Dorego, the terror of all the boys, the dread of all peaceable people, who lived the life of a savage, almost. I showed him a little picture of a tender spot in his nature, his love of flowers, and now he has a garden in full bloom, and he has no time for his coarser sports.

Then there was Marea. She liked nothing better than tormenting her old father and mother, and carrying tales from ear to ear till she set a whole neighborhood buzzing.

Now I got up close to her and showed her a little picture, her love of pets. It was a pretty little tender spot in her heart, and made a very sweet picture; and now she has a yard full of chickens, a fold of pet lambs, a house for swallows, a dovecote, besides a hive for bees, and she is thinking of getting a herd of cattle. She is one of the most useful of your people."

"But," said the Prince, "not every one can see this little picture of inner beauty, for surely there are some that have none."

"There you mistake," said the wise man; "if one were without the love of the beautiful in some form, then that one would have no spark of the. All-Beautiful within him, and be no more a man. God is all good, and so he makes all men like himself in some part of their being. He hides a little light somewhere within every bosom."

"But why could I do nothing by my gifts to make my people good and wise?"

"Gifts alone make people more selfish; but the gift that calls out the inner life, and helps reveal the hidden beauty, is the true one. Give men the means of helping themselves, let them find the kingdom over which they can rule, and they will all feel like Princes."

"Ah," said the Prince, "that little picture-I should call it God's mirror—it shows ever His image in the human heart."

Is n't that a pretty story, auntie? I thought of

it when I saw Gretta's room. I wish you'd give Milly Jones a slip of my geranium, and a root of my English pink. Perhaps

she would make them grow, and love to see them. I've been thinking if I was rich I'd build a great house and put everything beautiful in it, and then let everybody come and rest there; perhaps that would be like a little bit of God's mirror, and show them their hidden beauty.

MINNIE. With ever so much love, your

"WIFE."

The halo of joy! Oh, could I express it,
That soars from my soul to its author divine
Who to me gave this treasure, so pure and so holy,
This angolic spirit, so nearly divine.
For no sordid pleasure—'t is for beauty I prize her,

neat.

When we came out, Mr. Ames said:

"Such a place proves that we are all intended to live in the midst of beauty, and that those only half live who have no beautiful things about them."

"But I was thinking only to-day," said I, "that "But I was thinking only to-day," said I, "that "A correspondent of the Springfield Republican says: "The first prize at Harvard College was taken by a colored "youth, Blohard Theodore Greener, of the junior class; the son of a poor woman in Boston, who fitted for college at Oberlin and Andover, and who, like so many others of his race, is a natural "Everett's, his voice musical and flexible, and his whole bearing admirable."

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REPORT OF THE

### THIRD ANNUAL CONVENTION OF THE

Illinois State Spiritual Association, Held in Orosby's Music Hall, Chicago, June S6th, 27th and 38th.

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

[Continued from our last.] Sunday Morning Session.—Milton T. Peters, Esq., in the W. F. Jamieson offered the following preamble and resolutions, all of which were adopted without discussion, ex-

lutions, all of which were adopted without discussion, except the two last:

Whereas, This Association, fluding the persons which comprise the Missionary Bureau competent and worthy, entitled to the cooperation of Spiritualists throughout the State of State of Illinois, do horeby reappoint them for another year; therefore be it

Resolved, That the Spiritualists throughout the State be carnestly invited to aid the Bureau in its laudable undertaking to provide missionaries to visit localities in need of lectures, lyceums and the various other means requisite for the advancement of our glorious cause, by their sympathy, encouragement and donations.

Whereas, Spiritualists favor all measures calculated to improve the condition of the human race; therefore be it

Resolved, That we favor lightning methods of calculating, and phonetic and short-hand methods of representing speech.

speech.

Resolved, That our Association will do all in its power to

speech.

Resolved, That our Association will do all in its power to stop the manufacture and sale of intoxicating liquors.

Dr. Dunn.—Thank God that there is such a resolution before this Association.

Judge Holbrook.—I do not know as I can do any good by the few words I will offer. What does this resolution propose? To stop the manufacture of liquors. The maker of this resolution proposes that we do without it entirely in our houses in cases of sickness. It is used as a medicine. I know some of these rabid, ranting temperance people say that they will not take it as a medicine, but it is a dodge. There has been nobody in the Temperance Movement that has gone so far in the violation of good sense as to stop the manufacture of intoxicating liquors. This resolution proposes to do without it entirely. Chemists use it in dissolving processes. I declare to you I am ashamed of this resolution. I have been a Maine Law man in my life. I do not say, as Bro. Dunn says of himself, that I am afraid togo into drinking saleons because of temptation. I can go there and have no inclination to drink intoxicating liquors. We cannot pass that resolution and appear sensible to the world. It goes the whole figure, says we are opposed to the manufacture of liquors.

A motion was made to table it. Lost.

Mir. Coe.—What more can be embodied in a resolution? What could speak more emphatically to the soul than this resolution does? What curse is so great as that of intemperance? There is not a man, woman nor child to-day who has not felt the curse of the manufacture and sale of intoxicating liquors. I cannot, as a Spiritualist, see how any man can propose to table a resolution like this. It comes home to sister, brother, mother, child. We must educate the world and our children by educating ourselves. We cannot set an example before our children that wo do not live ourselves. If we use intoxicating liquors our children will follow in our footsteps, therefore I am. in favor of this resolution, which embodies all that is necessary, expres

low in our footsteps, therefore I am. In favor of this resolution, which embodies all that is necessary, expressed in fow words.

Wm. Thirds.—The position taken by Judge Holbrook is a very singular one to me, which he endeavored to sustain by very bad logic, indeed. One position assumed by him is that we cannot afford to favor these measures. On account of our poverty we must be debarred an expression of sentiment. I do not suppose that Jesus ever hesitated to declaro the truth wherever he was. It belongs to the dignity of human nature to be outspoken, independent. Even a pauper in the street should have the privilege of expressing his opinions. If I had not where to lay my head, I would do it. I am inclined to think that Hquors may be useful in some cases. How does a man make calculations in business? If there is anything in which there are advantages, but in figuring up he finds a large balance against him, he discourages it. It is found in figuring the manufacture and sale of intoxicating beverages out of society, and there will be a large balance in favor of humanity. Now there is a large balance against humanity on account of manufacturing and selling intoxicating liquors. In your city you have more than three thousand groggerios—and drunkards everywhere. It would be an absolute disgrace for us to endorse that horrible traffic by not passing this resolution.

for us to endorse that horrible traffic by not passing this resolution.

Ifarvey A. Jones.—You will notice that the resolution is very pithy. It says we will do all in our power to stop the manufacture and sale of intoxicating liquors. The wording is laconic, it is perfect—no long preamble as though afraid to grapple with the monster intemperance. I like the proposition; it expresses just what I would want expressed. No doubt the word liquors is put in in accordance with the obvious meaning of the word. Alcohol is not liquor. The proposition strikes at the very root of the evil. We have already too long had half-way or compromise measures.

James Barber.—I believe there is a greater evil in the world than intemperance. I sympathize with my brother Dunn in his desire to keep away from the liquor shops, and that he does not and dare not visit them. God has given us mental powers which enable us to "touch not, tasto not, handle not." If an individual will exercise discretion he will be redeemed. We should exercise our reason upon all points.

no redeemed. We should exercise our reason upon an points.

E. T. Blackmer.—I know the pernicious influence of intoxicating drink by the experience through which I have passed. I believe the only true remedy is to begin at the very foundation, and that is by oducating ourselves so that we can touch and taste anything under God's heavens without injury. I would propose an amendment by inserting the words at the close, "to be used as a beverage,"

Dr. Gough.—I propose to insert the word "drugs," or "liquors containing drugs." Drugs are the root of the difficulty.

Dr. Dunn.—The object of the amendment is simply this:

The great cry is that alcoholic liquors are of use. I am prepared to produce a substitute for alcohol that will answer all the useful purposes of alcohol. I am ready to meet this now, and produce the substitute.

W. F. Jamieson.—It appears I am predestined to introduce incending or radical resolutions. I wrote this resolution to the resolution of the

duce incendiary or radical resolutions. I wrote this resolu due incendiary or radical resolutions. I wrote this resolution with the full conviction that it strikes at the root of intemperance. Anything else is merely a temporizing policy. I am aware that thousands of temperance people will think the resolution unreasonable, but they will finally be obliged to adopt it if they ever succeed. They will say, To stop the manufacture of intexleating liquors will strike it out of existence, then what will become of the sick who must either have liquor as a medicine, or die. Ah! there is the mischlef—to acknowledge, as temperance people have already too long done, that liquor has any earthly use, or that something better cannot supply its place. But if intexicating liquors must be given in cases of sickness as an only means to save life—you may think I am harsh—I say let the patient die, rather than that one drop of alcoholic liquors be manufactured. If it be argued that patients would die if the manufacture of intexleating liquors should be stopped entirely, then how will the account stand? As brother Thirds suggested, here and there one may die; but, oh how many thousands will be saved from drunkard's graves, how many worse than widowed hearts will beat with joy, how many children will be saved from an orphan's fate and will rise up and call us blessed because we dared to strike at the cause of intemperance. tion with the full conviction that it strikes at the root of in-

and call us blessed because we dared to strike at the cause of Intemperance.

There are men who have no power over the hereditary impress which make them drunkards. You may as well tell a man who is standing in pure, crystal water up to his chin, and dying with thirst, not to drink of it, as to tell the man with "drunkard" stamped upon him before birth, to govern bis appetite while liquor is to be found on every side. I honor my brother Dunn, who sits there, because he dare not go into a groggery. Would to God there were more, like him, who dare not go into drinking helis! This is sterling moral courage. The judge may be strong, but others are weak. It is because thousands of drunkards in sober moments pray, agonizingly pray that they may be delivered weak. It is because thousands of drunkards in sober moments pray, agonizingly pray that they may be delivered from their curse—pray that it may be removed from their sight and reach forever, that a law prohibiting its manufacture should be enacted. No matter if whiskey is a source of income to the nation. Figure correctly, and it will be found a monster gnawing at its vitals, sucking its life-blood, and poisoning its whole system. Then away with it.

The amendment was then put and lost; then the resolution was enthusiastically and almost unanimously passed.

W. F. Jamieson offered the following resolution, which was adopted:

W. F. Jamieson onerea the following.

Mesolved. That we will give that political party our support which will incorporate in its platform suffrage for women on an equality with white men and negroes.

W. F. Jamieson gave the first regular address, Mrs. Dr.

Stillman the second.

Stillman the second.

Mrs. Stillman differed from the first speaker on the subject of Phenomenal Spiritualism. She gave a very interesting address upon the principles of hygienic reform. Our limited space will not admit of the publication of our notes entire, and a few extracts would not do it furtice. nd a few extracts would not do it justice. Mr. Reynolds was glad to hear the lady talking progression

E. T. Blackmer sang and played an original piece of music.
R. H. Winslow sang and played "The Old Homestead," when the Association adjourned to meet at 4 o'clock.

when the Association adjourned to meet at a crocal Afternoon Session.—Dr. Dunn offered the following resolution, which, on motion, was adopted:

Resolved. That there he a session of the Illinois State Convention and Mediums' Convention, to be held in Springfield, Ill., October 23d, 24th and 25th, 1808, and that this Convention, when it adjourns, does so to meet at that time and place, unless the Executive Board should designate some other time and place.

other time and place.

W. F. Jamieson offered the following preamble and resolu-Whereas, The prevailing and erroneous impression exists

Whereas, The provailing and erroneous impression exists among the Spiritualists generally throughout the State that the Missionary Bureau is for the purpose of affording spiritual lectures free of cost to themselves; therefore be it Resolved. That the object of the Bureau is to furnish free lectures where there are but few Spiritualists or none, but in order to accomplish this, Spiritualists themselves must furnish the Bureau material aid.

Resolved. That lecturers be chosen with reference to fitness for the work to be performed.

Adopted.

A resolution was introduced requesting S. S. Jones to no to the Treasurer the money in his possession, collected a Rockford, belonging to the Association, to help defray ex penses of hell.

ERFORT OF SECRETARY OF THE MISSIONARY BURRAU OF THE ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS. The Missionary Bureau of the State Association of Spirit-ualists, appointed at the last State Convention as Galesburg; through its Ohairman, bog leave to submit the following re-Doct:

The Missionary Bureau, after the organization of its board of officers, occurring Feb. 21st, 1863, having procured a soal, a book for records, stationory, &c., for the uses of the Bureau, immediately proceeded to further consider the steps necessary to a successful prosecution of the work in hand. Meetings were held and plans devised, all of which would have gone into immediate operation but for the fact that the means afforded were insufficient to the ends in view. [See list of subscriptions handed in at the last year's State Convention.]

	E. S. Holbrook, Lasalle	4.00	paid.
	F. Watkins, Eimwood	5.00	unpaid.
	Alanson Vantassee, Chillicothe	8.00	{;
	Kiley Chamberisin, Osceola	Λ.00	paid.
	N. Z. Foster, Uniontown, Knox Co	5,00	unpald.
	N. Z. Foster, Uniontown, Knox Co Joseph Robinson, Thave, Fulton Co	5,00	pald.
	A. Anderson, Elmwood	5,00	unpald.
۰	W. Blarkhouse, East Cambridge	2,00	**
	8. B. Gillett. Galosburg	2,00	
	Mrs. M. Pash. Kowane		paid.
	Ira Porter, Chicago	10,00	paid 5.00
	R. H. Winslow, Aurora		paid.
	Wm. P. Smith, Princeville,		paid.
	H. H. Roberts, Mammoth	4,00	unpaid.
	R. S. Cramer, New Boston	4 00;	paid.
	Jas. Boggs, Havana	4,00	44
	Susle M. Johnson, Mass	2,00	
	T. O. Jones, Galesburg	1,00	
	Jacob Boath, McWain	1,00	unpaid.
	J. II. Mendenhall, l'eoria	2.00	
	Thomas McCowan, Havana		pald.
	B. E. Halcomb, Neponset	2.00	unpaid.
	J. C. Webb, Galeshurg E. B. George, McWain	1,00	***
	Martin A. Bumphrey, Kewane	2,00	
	Milton Webber, La Prairie Centre		pald.
	Milton T. Peters, Chicago	10.00	Para,
	Perquater, Fountain Green		unpaid.
	J. Mason, Farmington, Ill		nald.
	J. Blanchard, M. D., Chicago	20.00	unpaid.
ļ	8. D. Nawyer, Vermont	5.00	
i	Adolph Krehaum, Havana	10,00	**
ı	Geo. Geer, Galesburg	5,00	
ł	Elizabeth West, Yates City	8,00	paid.
ł	Jeremiah Mason, " "		unpaid.
ı	J. W. Davis, Genesco	4,00;	
į	Helen Nve. Mammoth	2,00	
	Mrs. L. W. Fish, Cambridge	1,00;	
į	U. A. Moore, Anno	8,00	44
i		****	
١	Amount subscribed	172,00	
i	Paid up to date		873,00

Unpaid.....

See also Treasurer's Report of the same.

With a view to the relief of the embarrassed condition of the Missionary Bureau, blank notes to the number of one thousand have been issued, and mostly distributed among persons said to be of liberal sentiments and favorable to the progress of Spiritualism, thus affording them an opportunity to express themselves in a substantial way for the benefit of the cause. of the cause.

In answer to said issue, the Spiritual Society of Staupton.

In answer to said issue, the Spiritual Society of Staunton, Macoupin Co., Ill., as first to respond, have, with the proper signatures affixed, forwarded their promise to pay the sum of ten dollars three months after date, the same renewable quarterly through the year. It is to be hoped that many others will dollkewise.

When a sufficient amount shall, by any means, have been collected, good and reliable speakers, mediums, organizers of Lyceums, &c., will be furnished to all who may desire such services, as a goodly number of the right kind are now waiting, ready to enter the field, whenever the proper encouragement shall be given.

Preparatory, therefore, to what might follow, all necessary information in regard to the business of the Bureau has been sought, by means of letters addressed to individuals living in different parts of the State. Thus communication has been opened with a large number of persons and places, and facts obtained concerning the numbers and condition of Spiritualism in the various towns briefly noted as follows:

Galaburg.—The seat of the last Illnois State Convention, and place where the present missionary movement was in-

Cattoury.—The seat of the last lilinois State Convention, and place where the present missionary movement was inaugurated. Elements inharmonious. Spiritual Association suspended action.

Havana has a number of believers; needs speakers; must have indisputable spirit manifestations, together with lectures upon the philosophy, &c.

Kevane has five or six Spiritualists; no speakers.

Others has a number of Spiritualists; no excapitation

Ottawa has a number of Spiritualists; no organization, Joliet has a goodly number of Spiritualists, but very inhar-

Allanta has some believers.

Lincoln has quite a number of liberal minds; have had cetures by Dr. Mayhew and others; something should be one there,

Jacksonville.—A hot-bed of Orthodoxy; doubtful whether

Jacksonville.—A hot-bed of Orthodoxy; doubtful whether any Spiritualists are there.

Carlinville, Girard, and Virden, each contain some believers; prospect good for cireles, and perhaps Lyccums also. Springfeld.—Capitol Hall, the best in the city, leased by the Spiritualists for a year, and means provided to pay the rent for that time; Lyceum and cause generally in a flourishing condition.

Decatur has a good number of believers among the wealthy and influential; have made one or two attempts to organize, but unfortunately they do not harmonize.

and influential; have made one or two attempts to organize, but unfortunately they do not harmonize.

Alton.—Believers enough to form a good society, but they are divided on political questions.

Foria has a good many Spiritualists, but no organization, no head, no centre, no unity of action, no meetings, no lectures, Lyceums or public circles.

Frophetitown has made progress in Spiritualism during the last ten years; would pay to first-class speakers and mediums all that could be collected, which has been in times past from \$25 to \$40 for three to live lectures.

Fictoria is a stronghold of bigotry and superstition; doubtful whether a room could be procured for lectures upon the Spiritual Philosophy.

Rochetter.—Speaker would probably find a good audience.

Antioch has only four in the town who have the independence to acknowledge their belief in spirit communion; would need the strongest kind of physical manifestations to convince the people.

convince the people.

Moore's Prairie.—A good speaking medium would probably draw crowded houses in this and the surrounding towns, where the subject of Spiritualism has been agitated for the

where the neighborhood is liberal, and a law feetures would be apt to pay.

Eugene, 4 miles south of Truro.—A point for lecturers.

Scoola, Stark Co.—Very few Spiritualists; people rather skeptical; need good physical manifestations.

Elimpood has a society of over thirty members, who call

themselves Free-Religionists.

Truro, on the C. B. and Q. R. R.—Only one who openly arows a belief in the immortality of the soul independent of the Bible.

Maquon, Knoz Co., has, in town and neighborhood, fifty staunch Spiritualists who sustain lectures, but they have no

organization.

Ridgefield, McHenry Co.—Only three open and avowed Spiritualists directly in the neighborhood. Mediums and lecturers are listened to, entertained, and conveyed to other towns, but need not expect much money, as the people are not able to pay.

not able to pay.

McHenry has an organized society. W. F. Jamieson has lectured there half the time for the last six or eight months, and is engaged for the summer; a Lyceum was organized

but went down again.

Woodstock has no leading Spiritualist; a first-class test medium and speaker could probably make a good beginning. Farmington, Fulton Co., has in town and neighborhood twenty-five Spiritualists; no organization.

Yatuity, on the C. B. and Q. R. R., has a society of Spiritualists, and lecturers would find a welcome.

Alden, McHenry Co.—Only two families of outspoken Spiritualists; the elementary phases of Spiritualism, such as circles, trance speaking, &c., needed.

Princeville.—Some distance from rallroad; lecturers not often there; Dr. L. P. Griggs made two visits with good accoptance.

coptance.

Sheffleld, near Neponsel, has several families of Spiritualists; good test mediums and speakers would be likely to obtain good audiences.

Mineral, near Neponsel, has five families of Spiritualists.

Lecturers and mediums would be likely to meet with good

acceptance. Ionawana, near Neponset, has a number of families of

Spiritualists. Mediums and speakers would be likely to obtain good audiences.

Neponset, on the C. B. and Q. R. R.—Advent church free to all denominations; a good place for speakers, mediums, &c.

Kwanz.—No one there to labor in the cause of Spiritualisms cost of hell Control Pairs. ism; cost of hall, \$20 per night.

La Prairie Centre.—Hall free; a more than usually intel-

ligent class of people; nothing done, so far as Spiritualism is concerned.

Marengo, and surrounding country.—Meetings have been held in school-houses for over two years, by Kate Parker, with good success.

Belviders has regular semi-monthly meetings, a Children's

Progressive Lyceum, dancing assemblies, sociables, and weekly circles, all established in the face of a powerful Or-

thodox influence.

Hebron, Henry Co.—But little known of Spiritualism.

Chemung, Henry Co.—Only two families of Spiritualists.

Lynn.—None known as Spiritualists.

Keithibury has three families of Spiritualists; desire

speakers and mediums, but are not able to pay them much.

Garden Prairie, near Belvidere, has six or seven Spiritualists.

unlists, no regular meetings,
Rockford.—Spiritualism reported less flourishing than
Unitarianism, the latter being largely supported by Spirit-

Unitarianism, the latter being largely supported by Spirit-ualists.

Caldonia and Harrard.—A few Spiritualists in each place.

New Botton has about one hundred Spiritualists, and as
many more half-fledged; a Children's Progressive Lyccum is
in progress, numbering about eighty or ninety; five hundred
Spiritualists in the county.

Stannion, Macoupin Co., has a small Society, with four
active male members, who agree to pay \$10 quarterly to the
Missionary cause.

active male members, who agree to pay \$10 quarterly to the Missionary cause.

Walbridge, Palaski Co.—Few, if any, Spiritualists; speakers and mediums would find entertainment there.

Centralia.—Spiritualism silently spreading among all classes; good mediums and lecturers would be sustained.

Morris has a few Spiritualists; have been run to death with travelling lecturers, without any real inission, and are determined to stand it no longer.

Morrision.—The Orthodox hold high carnival.

Lyndon.—Total deprayity at a premium.

Portland.—Not as coacting as some of her neighbors.

Spring Hill is open for conviction.

Sharon would probably contribute toward the support of speakers and mediuma.

Rates.—Spiritualism prosperous.

Palestine, Crawford Co., will guarantee \$25 to \$30 permonth during the summer to a good, truthful test medium o speak in barn or grove.

Lasalle and Peru.-An attempt was being made to organ-

Latalle and Fers.—An attempt was being made to organize May ist.

The cividing of the State into districts or routes of travel, whereby the efforts of Missionaries, being localized, might become more effectual, has been duly considered and acted upon by the Board, as far as practicable under present circumstances; as adapted thereto, the different railroad lines are recommended, including also the places in their vicinity, there to be divided in a suitable manner and numbered accordingly.

Certificates, with the seal of the Bureau hereto attached. Certificates, with the seal of the Bursau hereto attached, have been issued to the following persons, their character for integrity and the phases of mediumship for which they are recommended having been satisfactorily vouched for by well-known Spiritualists; Dr. A. D. Bane, Chicago; J. P. Cowles, Ottawa; J. Q. Wilsey, Burlington, Iowa: Pr. G. D. Haskell, Chicago; R. S. Davia, Sycamore; Mrs. Frances A. Logan; Dr. Doty, Burlington, Iowa. Total, 7.

The Board, in issuing letters, have occur careful to recommend each medium, lecturer, &c., for that, and that only, which they were known to possess.

The Bureau has made some carried appeals to the Spiritualists in this State, through our journals, to send in material sid for the purpose of enabling the Bureau to put a larger number of active missionaries into the field. You have before you the meagre resporte.

have before you the meagne response.

The Bureau finally became satisfied that mere general appeals would not answer, therefore they drew up thank notes, payable to the Secretary of the Beard, for Missionary purposes. One Society has responded nobly, and your Bureau believe that they have at last hit ipon the correct financial relieve.

believe that they have he had he had he been to find out the policy.

One of the objects of your Board has been to find out the approximate number of Spiritualsts and Spiritualist Societies in this State. They have found this a Herculean task, owing to the fact of want of orgalization; still it is believed that in the course of another year this can approximately be done. Each Missionary to whom certificates have been granted has been especially requisted to obtain information upon the subject, and report the same to the Secretary of this Bureau.

upon the subject, and report the same to the factorial this Bureau.
Your Bureau has also endeavored to ascertain what particular phase of Spiritualism was most needed in a certain place, with a view to sending the kind of medium to that particular locality to accomplish that work. For that and other purposes the State has been partially divided into districts, but that work has been but partially accomplished as

yet.

The Bureau are fully convined that unless the Spiritualists of the State organize themsives into practical working Societies of some kind, the respect due us as a people will never be given, and many of our best efforts will be frittered

TREASURER'S REPORT. As Treasurer of the Missionary Bureau of the State Asso-ciation of Spiritualists, I would beg leave to make the fol-

" Legal paper, wafers and envel-

ists' if you are true Spirtualists. If you let your organizations go down you havestruck your flag, you may be sure of it. You have a Missionary Bureau in working order. Every cent is reported. After having selected this Bureau you should put into the hands of its Treasurer the money necessary to carry out the vork, and cause Spiritualism to flourlish. This Bureau you have appointed for another year, which proves that you have confidence in it.

For twenty years the angel-world has been comperating with us to give us a knowledge of phenomenal Spiritualism, and of Spiritualism itself. The seed has been sown broadcast all over the world. People from all ranks have embraced Spiritualism. Men who could not be reached by the popular religions of the dag, have been converted to a knowledge of immortality through Spiritualism. Spiritualism may be compared to the plant, first in the leaf, then in the flower. Rappings have been heard in the dead of night. We have evidence that other hands and hearts beside our own are engaged in the work. In Spiritualism persons who formerly opposed each other have been brought together, ranging from the Infidel to the Catholic. From this we must expect the diversity of mind and character that we find among Spiritualists. One looks through the lens of the libbe, the other through the authority of reason. The result is inharmony among persons of all shades of bellef. We are getting out of the phenomenal phase of Spiritualism—not that this phase will be less, but it will be stronger in the next ten years than in the last twenty. These varied conditions will in time begin to vork themselves clear. The heavens are opened, the rich mad poor stand upon a common level. The diverse, the highest and the lowest, are being linked together. The land—the promised land of Harmony—is just coming into view. We have just begun as a State organization. The sounds are thead condition will we here me and we have fined to do something. The conflicts through which they have passed during twenty years, have b

us. It will be the power representing dictation. As organizations, the evangilical churches will work larder than ever. Rationalism will represent one stone in the grinding process, Catholicism the other; the Protestant churches, occupying a compromise position between the upper and nether stones of dod's mil, will be ground to powder.

The days of dictation are numbered. I can almost hear the bells tolling the death-knell of priestly authority. Do you suppose the abgel-world has done all it has for naught? We must be on the alert. I know that Spiritualism will triumph, to be sure, but these waves of opposition are coming, oiling and surging, black and ominous with terror. The storm may not burst upon us in two or five years, but it is coming. It behooves us to stand closer to each other. We are coming out of the crysalis state purified men and women. Spiritualism has been confined mostly to giving us knowledge. Now it is bringing its forces into use. The wisdom period will be the next state, then will come the millennium—not when men will do nothing, but when war will cease, the conflict be over, and all men will utter the sentiments of the soul and do right for right's sake. We will not live to see the day, but, mark you, it will come. We must do our share of hard work to bring it about, but not with a zeal without knowledge. Let us organize for the coming conflict. Some think the-conflict is ended. It is just begun. The personal conflict may be nearly ended, but that between institutions has just commenced.

The following named persons were appointed delegates to the Fifth Kational Gonvention of Spiritualists:

Delegates at Large.—E. V. Wilson, Babcock's Grove; Milton T. Peters, Chicago.

District Delegates.—Mrs. H. F. M. Brown, Chicago; Dr. E.

ton T. Peters, Chicago.

District Delegates.—Mrs. H. F. M. Brown, Chicago; Dr. E.

District Delegates.—Mr. H. F. M. Brown, Chicago; Dr. E. C. Dunn, Rockford; W. F. Jamieson, McHenry; E. B. Holbrook, Peru; George Gage, McHenry; J. T. Rouse, Galesburg; B. S. Jones, St. Charles; R. H. Winslow, Aurors; W. H. Masters, Princeton; A. H. Worthen, Springfield; Dr. Sanfuel Underhill, Lasalie; E. L. Danforth, De Boto.

Eening Session.—Milton T. Peters in the Chair.
W. F. Jamieson requested that his name should be crased from the list of delegates to the National Convention, and that the name of F. L. Wadsworth be substituted.
Mr. Wadsworth said he preferred to go as a delegate of the Children's Progressive Lyceum.
On motion, the name of ——Norris, Rock Island, was substituted.

On motion, the name of — Norris, Rock Island, was substituted.

Short addresses were made by Dr. E. C. Dunn, Mrs. H. F. M. Brown, F. L. Wadsworth and the President. We will have room only for a few of the closing remarks by the President, who spoke as follows:

Religion is a theme that has engaged the attention of men in all past time; there is no nation that has not had a religion. The early religions were crude. The ancients had a god to represent every passion, every principle, every sentiment of the human heart. Dualism succeeded Polythoism; a religion of one god called Monotheism succeeded the religion of two gods. Christians have divided the one god into three gods. I have noticed that each succeeding religion was an improvement upon its predecessor. The world had gone on improving its religions until the Christian era. That was a great improvement upon the religion that preceded it. The Mahometan religion, six hundred years after Christ, was the last which proved a success.

ceded it. The Mahometan rengion, and numered years after Christ, was the last which proved a success.

Biritualism came about twenty years ago. It is different from all that has preceded it. I find that no religion that has ever been announced to the world but what has recognized the authority of some man. Another thing: no religion prior to Spiritualism has ever been a success without the sword to what has recognized the control of the success without the sword to religion to the success without the sword to be a success without the sword to be a success without the sword to the sword to be a success without the sword to the sword to be a success without the sword to the sword to be a success without the sword to the sword to be a success without the sword to the sword to be a success without the sword to the sword to the sword to be a success without the sword to the sword to be a success without the sword to the sword to be a success without the sword to the sword to be a sword to be a sword to be a sword to the sword to be a sword t to Spiritualism has ever been a success without the sword to make it so. The Christian religion is not an exception. Jesus tried to establish a religion without the sword, but because he denied the established religion, he was considered an enemy to his country, an enemy to his God. He was put to death. Joseph Smith of this country was ignominiously put to death for the same reason: his religion was against the religious sentiment of the age. Now, we have a religion that denies the authority of man. Where did you ever see a religion that was not led by a warrior? or if not a warrior, he became one before his religion was established. Even Andrew Jackson Davis is not regarded by us as a leader. We recognize no man as leader, no book as authority. That is different from any other religion. We are the first that have started our recognizing no book, nor man, as authority or leader.

leader.

Again, we claim that there is no such thing as supernaturalism: Everything is in accordance with natural laws. Men have always believed that it was necessary to the success of a religion that it should be clothed in mystery. We have attempted to disrobe religion of all mystery and make it a plain, simple fact. Shall our system provail? It will if the world is prepared for it. Look at the history of the world! The early kings were considered gods and demi-

gods; it was supposed that they and their relatives descended from Heaven. There is a nucleus of truth in all religions, and every religion has been in advance of the practice of the people; the Brahmin, the Fagan, the Mohammedan, the Christian religions were all far in advance of the people. When the people advanced beyond their religion, then it was a discarded like a worn-out garment. Spiritualism is a religion of Reason—it is religion and philosophy joined. It has been supposed that the union of religion and philosophy was impossible. We need more soul in our religion. It is too cold, too much of the head and too little of the heart. I have looked into all systems of religion, and to me, although I have studied law twenty years, there is no subject so intercesting as the study of religion. I am aurprised to find so much truth in all systems of religion. The man who thinks he can do without religion knows nothing of humanity? Why have we Spiritualists not the enthusiasm of the Turks. Because we have not sufficient heart-religion. We must have a religion that will make us feel, and make the world feel, which can be done when we add to our head-religion that of the heart, then will be such enthusiasm as this world never saw.

Dr. Dann made a few closing remarks, by invitation.

Fold. That the praceedings be published in the Banner of Light and Religio-Philosophical Journal.

Noted, That the proceedings be published in the Banner of Light and Religio-Philosophical Journal.

A vote of thanks was tendered the President, Secretary and the Spiritualists of Chicago, and the Convention adjourned, to meet at Springfield, Oct. 23d, 24th, and 25th, 1803, unless otherwise directed by the Executive Board.

Written for the Banner of Light. NATURE'S CARNAGE,

BY DR. W. L. HORTON.

The golden sun that sees our natal hour, But shows the ways of Nature to devour; In all the forms, diversified, of life, Destructive Death forever is at strife. Dame Flora first demands the Muses' lays, With blushes, to expose her muni'rous ways. Dioren spreads her dulcet, fly-trap arms,

Then hugs to death the victim of her charms, Thy pitcher lip, Saricenia, filled With tempting liquid, from the dew distilled, Tempts thirsty insects; to the fount they fly,

And like inebriates drink; and drinking, die. With mathematic skill the spider Joins Her flimsy thread, in angles and in lines; Then, lurking, walts the silly fly to selze.

Binds and devours the victim at her case. The crafty wasp comes sailing high in air, Bays, "Who is that committing munier there? All such I punish in my rage and fory. For now I act the part of judge and jury,'

Then in her darkened cell she thrusts her prey, No more to see the glorious light of day. The Butcher Bird the little Sparrow kills. And then his greedy maw he quickly fills; Nor yet content, Tom-Tit he next assails, And on a spike or thorn his prey impales ; A gourmand, with a calculation fine. Has got his breakfast, and knows where to dine;

Not every gourmand has that sort of seure, For they oft dine at other folks' expense. The cat, we think so pretty and so nice, Thinks she's more pretty when she's slaying mice: Like the wild savage, in his hateful ways, Delights to torture first before he slays,

And see the falcon pounce upon the dove. Her timid, quivering heart in pieces tear While yet alive, we sicken and forbear To think that HE who made them both approves Such tyrant slaughter of the little doves. Our bird of speed and might, the Engle, soars High o'er the victim that his brood devours,

When we survey the elements above,

Stoops with unerring aim upon his prey, And bears a lamb or hare with case away. The tiger, ilon, panther, and the bear, Whose instincts lead to wage destructive war, With weapons armed, with strength and cunning skill,

Blay herds of leasts, their greedy maws to fill. Job's great leviathan, the unwieldly whale, Who shall his strength defy? his power assail? Say who shall stay his appetite for food? Or who shall draw him from the briny flood? Whole shoals of fishes at one meal he takes, On myrlads his scanty meal he makes; Roaring with pain, in his distended sides, The reckless gourmand floats upon the tides; So you may hear a biped groan with pain,

Who eats and drinks, then eats and drinks again. Through Nature's realms, of ocean, air and earth, See all the forms to which sho's given birth; Two parties live-the truth we can't avoid-One to destroy, and one to be destroyed!

Of all the tyrants since the world legan, The greatest tyrant is the creature, man. O'er all creation, God, who gave him power, Gave him the right to kill and to devour; And then for lust of power, or gain of place, He wages war on his own graceless race.

Teach me, oh Goo, amid this carnal spite, Submission to thy will-if this be right.

### LIST OF LECTURERS. PUBLISHED GRATUITOUSLY EVERT WERE.

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

behovers Societies and Lecturers to promptly notify as of appointment, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we design to be so informed, as this column is devoted exclusively to Lecturers.]

C. FANNE ALLYN will speak in Putnam, Conn., during Angust in Salem, Mass., during Septembert in New York during October; in Cambridgeport, Mass., during November, Address as above, or 6 Gloucester place, Boxton, Mass.

Mas. ANA E. ALLER, Kingdeld, Slass.

Mas. ANA E. ALLER, Citted Hill), inspirational speaker, 129

South Clark street, Cittedago, ill

JARREO, ALLER, Springdeld, Slass.

Mas. N. R. A. Salem, Margaged, Slass.

Mas. N. R. A. Salem, Margaged, Mass.

May A. A. Aprillett, 35 flich street, Columbus, O.

J. Salbion Alexanders, inspirational and trance speaker, Chicago, ill., will answer calls be street upon Physiology and spiritualism. Address, to 2014. [Rev. J. O. Bainert, Sycamore, ill.]

Mas. Sarahi A. Byrkkes will speak in Somers, Conn., during September; in Stational during October; in Indexister, N. Y. during November; in Stational during October; in Indexister, N. Y. during November; in Stational during October; in Indexister, N. W. Mas. A. P., Brown, P. O. drawer 3985, Chicago, Ill., Mas. A. N. B. Sarah, P. J. Stational, Mas. Anny N. Branham, inspirational speaker, Weston, Ms. Mas. Nellie J. T. Brandaw will speak in Milliord, N. H., during October; at the Everett, Inoma, New Ind. Mas. Nellie J. T. Brandaw will speak in Milliord, N. H., during October; at the Everett, Inoma, New Ind. Mas. Nellie J. T. Brandaw will speak in Milliord, N. H., during Debruary and March. Address, Elin Grove, D. D., during February and March. Address, Ill Grow, D. J. H., Brandaw, West Randolph, V.

Z. J. Brown, M. D. will answer calls to lecture on Sundays, and also attend funerals. Address, Calebrille, Volo Co., Cal. Dh. JARES K. BALLEY, Adrian, Mich.

Miss. E. Brank, Inspirational speaker, Mankato, Minn. J. H., Brandaw, L. Brank, M. J. Brandaw,

August.
DE. E. C. DUNN will speak in Buffalo, N. Y., during August
DE. E. C. DUNN will speak in Buffalo, N. Y., during August
-address care 55 East Senica street. Permanent address,
Rockford, ill.
Mgs. Acres M. Davis, 247 Main street, Cambridgeport, Ms.
HENRY VAN HORE, trance speaker, 48 and 50 Waussh avonue, Chicago, ill.

MRS. CLARA R. DEEVERE, trance speaker, Newport, Me. A. C. Ebrukus, lecturer, Newton, Iowa.
DR. H. E. Emkut, lecturer, South Coventry, Conn. A. T. Foss, Manchester, N. H.
R. J. Finner, Truy. N. Y.
MIRS. FARNIE B. FELTON, Bouth Malden, Mass.
Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal.

Mas. Parner B. Felton, South Malden, Mass.
Miss Elexa Howr Fuller, impirational speaker, San Francisco, Cal.
Dr. II. P. Parnerello will lecture in Lempster and Marlow N. II. the Sunday of August, speaking the first Sunday in Lempster. Address as above, or lique Anchor, M. J.
Hrv. J. Francis, Ogdensburg, N. Y.
J. G. Fish will speak in Battlo Creek, Mich., during September, and thence "Vestward to !" for the next six months.
Address, Hammonton, N. J.
MHS. M. L. PHNCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.
MHS. CLAHA A. FIRLD, lecturer, Newport, Me.
MISS ALMEDIA B. FUNDER, impressional and inspirational peaker, Omnha, Neb.
A. B. FRENCH, lecturer Clyde, O.
ISAAO P. GHERNLEAP, S Cottage place, Boston, Mass.
N. B. GHERNLEAP, S Cottage place, Boston, Mass.
N. B. GHERNLEAP, S Cottage place, Hoston, Mass.
N. B. GHERNLEAP, S Cottage place, Hoston, Mass.
N. B. CIL, CHIGGE, inspirational speaker, will answer calls to lecture. Address, hox 409, Port Wayne, Ind.
Rev. JOSKPH C. GILL, Helvidere, III.
Miss. Laura De Fonce Gordon, Virginia City, Nevada.
JOHN P. GULID, Lawrence, Mass. will answer calls to lecture.
Miss. C. L. Gade, tranco speaker, corner of Barrow and Washington streets, New York.
HARAHI GRAYRS, inspirational speaker, Herlin, Mich.
J. G. Gilks, Princeton, Mo.
DR CLANMADE, lecturer, 134 South 7th street, Williamsburgh,
N. Y.
DR. M. HERRT HOUGHTON Will be in West Paris, Me., during

Washington streets, New York.

J. G. Gilkes, Princeton, Mu.

DR GAMMAGE, Iccturer, 134 South 7th street, Williamsburgh, N. Y.

DR. M. Hennt Horgitton will be in West Parls, Me., during August; will speak in Allegan, Mich., during September, October and November.

Miss Julia J. Hubbard, box 293, Chelses, Mass.

Mosks Hull Hobort, Lake Co., Ind.

Daniel W. Hull, Fairfield, Iowa.

Miss. Na. Houtton, 24 Wannest street, Lowell, Mass.

Miss Nellis Hayers, 20 Wilm street, Worcester, Mass.

R. G. Haybord, Coopenville, N. Y.

Miss. P. O. Hyzer, 112 East Madison street, Baitimore, Md.

J. D. Hascall, M. D., Waterloo, Wis.

Dr. E. B. Holden, Inspirational speaker, No. Clarendon, Vt. Charles Holt, Corry, Eric Co., Pa., box 241.

Dr. J. N. Hobords, trance speaker, will answer calls to lecture. Address, 9 Henry street, East Boston, Mass.

Miss. Eman Harnison can be addressed, (postpaid), care of Mrs. Wikhnson, St. George's Hall, Langham Place, W., London, England.

Miss. M. S. Townsens Hoadler, Bridgewater, Vt.

Janzs H. Harris will answer calls to lecture and attend fanerals. Address, box 89, Abington, Mass.

W. A. D. Hube, Liberty Hill, Conn.

1 yman C. Howe, Inspirational speaker, Laona, N. Y.

Miss Resik M. Johnson will speak in Toledo, O., during Rentember; in Cleveland during October; in Oswego, N. Y.

during November. Address accordingly; permanent address, Millord, Mass.

W. H. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamkson, inspirational speaker, Belvidere, Ill.

Annahan James, Pleasantville, Yennigo Co., Ps., box 34.

S. B. Jone, Eq., Chicago, Ill.

Hanvay A. Jones, Eq., can occasionally speak on Sundays 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 t

Coc, Juneau Co., Wis.
PROF. R. M. M'COUD, Centralia, III.
EMMAM, MARTIN, inspirational speaker, Hirmingham, Mich.
JARES B. MORRISON, inspirational speaker, box 378, Haver-

EMA M. MARTY, IMPIRATIONS Speaker, Birmingham, Mich. James B. Mobbbson, inspirational speaker, box 778, Haverbill, Maw.

Mrs. Mart A. Mitchell, clairvoyant impirational speaker, will answer calls to becture mon. Spiritualism, Sundays and week day excellers, in New York State. Address soon. Apulla, Ononlaga Co., N. V.

In. James Mohmison, becturer, McHenry, III.

Miss Ema J., Morba, trance speaker, Alstead, N. H., will answer calls to lecture Sundays or week-evenings.

Dh. W. H. C. Martis, 173 Windsor street, Hartfard, Conn. O. W. Manuel, trance speaker, 35 Ruthard Square, Boston. Miss. H. M. W. Misard, trance speaker, Oswego, III.

Leo Miller, Mt. Morris, N. Y.

Dh. John Mayhew, Washington, D. C., P. O. box 607.

Dh. G. W. Mohnell, Jr., trance and impirational speaker, will lecture and attend funerals. Address, Johton, Mass. Miss. Hannan Mobbe, trance speaker, Johton, Mass. Miss. Hannan Mobbe, trance speaker, Johton, Mass. Miss. Hannan Mobbe, trance speaker, Joht, Will Co., III.

Miss. Sarah Helen Matthews will receive calls to lecture and attend funerals. Address, care Dr. Roundy, Quincy, Mass. A. L. E. Nash, lecturer, Rochester, N. Y.

C. Norwoot, Ottuwa, III., Inspirational speaker.

J. Wa. Van Namee, Mource, Mich.

W. M. Oden, Salem, III.

Miss. E. R. Palatka, trance speake, Big Flats, Chemung Co., N. Y.

J. H. Powelle, Vincland, N. J., box 158.

Co., N. Y.

J. H. Powell, Vinciana, N. J., box 158.

Mis. Pike, lecturer, St. Louis, Mo.

Miss Nettik M. Peask, trance speaker, New Albany Ind.

A. A. Ford, inspirational speaker, Rochester Depot, Loraine

Chila A. A. Fund, inspirational speaker, non-o., Ohio. MRS J. PUPPER, trance speaker, South Hanover, Mass. J. L. Potter, trance speaker, La Crosse, Wis., care of E. A.

Co., Ohio.

MIRS J. PUTERR, ITANCO SPCARCE, SORTH HANDYOF, MASS.

J. L. PUTER, ITANCO SPCARCE, La Crosse, Wis., care of E. A.
Wilson.

MIRS. ANNA M. L. POTTS, M. D., Iccturer, Adrian, Mich.

Ladia ANN France, inspirational speaker, Dirco, Mich.

Geogue A. Parezi, inspirational speaker, Dirco, Mich.

Geogue A. Parezi, inspirational speaker, P. O. hox

87, Auburn, Mc. In addition to his practice, healing sick and

infirm people in places he may wist, will be pleased to answer

car's to lecture. His themes pertain exclusively to the gospe

and philosophy of Spiritualism.

DR. S. D. Pace will answer calls to lecture on Spiritualism.

Address, Port Huron, Mich.

DR. W. K. Ripler, Foxboro', Mass.

A. C. Robinson, H. Fullon street, Brooklyn, N. Y.

DR. P. B. RANDOLPH, care box 3332, Boxton, Mass.

J. T. Ruter, hornal speaker, Lox 281, Reaver Dam, Wis.

Mass, JENSIE S. Br. 100, 46 Handali street, Providence, B. J.

REV. A. B. RANDALL, Appleton, Wis.

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

MRS. E. B. ROSE will answer calls to lecture and attend

funerals. Address, Providence, R. J. (indian Bridge).

C. H. Riffer, Inspirational speaker, Boxton, Mass.

J. H. RANDALL, inspirational speaker, Epper Lisic, N. Y.

MRS. Frank Reid, Inspirational speaker, Kalamazoo, Mich.

AUSTER, E. SIMBONS, Woodstock, Y.

DR. H. B. STORER, 56 Pleasant street, Boxton, Mass.

MRS. M. T. STEARNS may be addressed at Vincland, N. J.,

(Ill farther notice.

MRS. NELLE SMITH, Impressional speaker, Sturgls, Mich.

SEI AH, VAN SICKLE, Greenbink, Mich.

MRS. ALE, B. NAWER, Baldwinsville, Mass.

MRS. CARIRRA, SCOTT, trance speaker, Elmira, N. Y., will

answer calls to lecture.

MRS. ALERS, MASSER, H. Baldwinsville, Mass.

MRS. E. SILGELT, I Elemental street, Boston, Mass., will

answer calls to lecture.

MRS. ALMER W. SMITH, 36 Salem street, Portland, Mc., will

answer calls to lecture.

MRS. PANIE DAVIS SMITH, trance speaker, Sturgla, Mich.

MRS. Calman, Toda, Saleman, Co.

MRS. Calman, T. Providence, R. I.

MRS. Calman, T. C.

MRS. Cal

Mass., P. O. Dox 392.

Mass., P. O. Dox 392.

Mas. Esther S. Talmador, france speaker, Westville, Ind. Ing. S. A. Thomas, becturer, Westville, Ind.
N. Frank White Can be addressed during August, care Ban ner of Light, Boston.
E. V. Wilson will speak in Rochester, N. Y., during August; will hold a discussion with Edde Moore in Richmond, Ind., Sept. 1, 2, 3, 4 and 5; will speak in Richmond and vicinity during Reptember; will hold a discussion with William E. Sharkey, taoul-sleeper, provided his soul does not get to sleep and he thus fail to come to time, as he did vily II and 12.) in Browwille, Neb.; will remain in Nebraska during October, Will accept calls to lecture on week-lay evenings during his stay in those places. Permanent address, Lombard, Ill.
E. S. Wherler, inspirational speaker, Cleveland, O. Mass. M. Accomber Wood will speak in East Boston, Mass., Oct. 18 and 25; also during February, 1863. Address, II Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.

Mas. S. E. Warker will lecture in St. Louis, Mo., during September. Will make engagements to lecture in the vicinity on week evenings. Address, box 329, Davenport, Iowa.

Mass. N. J. Willer, 31 Fremont Row, Room 16, Boston, Mass.

F. L. Warsworth, 329 South Morgan street, Chicago, Ill. HERRY C. WRGHT, care Bela Marsh, Boston, Mass.

F. L. Walliam F. Wentworth, trance speaker, Hammonton, N. J., care J. M. Pecoles.

Mass. Wars J. Will.Coxson will receive calls to lecture on

WILLIAM F. WENTWOIR, trained speaker, frammonton, N. J., care J. M. Pecciles.

MRS. MARY J. WILCONSON will receive calls to lecture on the route from Chicago to Rochester, N. Y., through the summer months. Apply immediately, care John Spettigue, 152 Smith Chark street. Chicago, Ill.

MRS. HATTIS E. WILSON (colored), trance speaker, 70 Tre-

South Chirk street, Chicago, Ill.

MRS. HASTIE E. WILSON (colored), trance speaker, 70 Tremont street, Roston, Mass.

LOIS WAISBROOKER can be addressed at St. Louis, Mo., care of Henry Stage, Esq., till August; permanent address, box 58 Hodson, Summit Co., O.

A. B. WHITHO, Albion, Mich.

MISS ELVIMA WHERLOCK, normal speaker, Janesville, Wis.

A. A. WHERLOCK, Taledto, O., tox 643.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

MRS. MAMY E. WILLIS, Lawrence, Mass., P. O. box 473.

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MRS. MAMY E. WILLIS, Lawrence, Mass., P. O. box 473.

MRS. MALY E. WILLIS, Lawrence, Mass., P. O. box 473.

MRS. MILLIS, Lope, 6. 12 and 20. Would like to make further arrangements in New England. Address as above.

DE. J. C. WILEEY will answer calls to lecture on Spiritualism of Temperance, and organize Children's Progressive Lyceums. Address, Burlington, lowa.

RZV. DR. W. WILLIS, Rochester, N. Y., trance speaker.

A. C. WOODBULF, Buttle Creek, Mich.

B. H. WOLKON, trance speaker, Mich.

B. H. WOLKON, Conductor of the Burnalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums: Address, Buffalo, N. Y., box 164.

J. C. WHITNEY, Inspirational speaker, Rock Grove City, Floyd Co., lowa.

ELLJAIN WOODWOON, WHOODS AND MARKED W. W. Inspirational speaker, Lealle, Mich.

ELLJAIN WOODWOON, WHOODS AND MARKED W. W. Inspirational speaker.

J. G. WHITKEY, impirational speaker, Rock Grove City, Fluyd Co., lows.

ELLAH WOODWORTH, inspirational speaker, Lealic, Mich., Gilman R. Washburn, Woodstock, Vt., inspirational speaker, PROF. E. WRIPTLE, lecturer upon Heology and the Spiritual, Philosophy, Clyde, O. Mas. Julistits Yraw will speak in Warren, R. I., Aug. B: In Lynn during September; in Cambridgeport during October; in East Buston during November. Address, Northburg, Mass.

Mas. A. Mas. W. J. YOUNG will answer calls to lecture in

Mas. & Mrs. Wm J. Young will answer calls to lecture in-the vicinity of their home. Boise City, Idaho Territory. A Mrs. Farrie T. Young, Boston, Mass., care Bauner of Light.

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pleasure,

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Theodore poor wo ers of his were as retisical rable."

### Spiritual Camp Meeting at Harwich, Cape Cod.

[Reported for the BANNER or Light by the Secretary.]

According to announcement, a body of Bpiritualists and Cibers, fiora various quarters, assembled at a pleasant pine-growe, on the premises of Nathaniel Robbins, Esq., hear Harwich Center, on Wednesday, the 29th ult. The grounds were in good order, and several tents were effected for accommodating strangers with victuals and lodging. The speakers generally were entertained by the friends in that quarter. In the afternoon the meeting, then consisting of about one hundred persons, was called to order, and Henry C. Wright was chosen President. By request, Mr. J. W. Emery, of Harwich, acted as Secretary, and Mrs. C. F. Taber, of New Bedford, was chosen Vice President.

After the appointment of committees to attend to the business details, the hours of meeting were fixed at 10 A. M. and 2 P. M., and it was proposed that the meeting should then proceed as a Conference.

A hynn was sung—"I'm going home." Mr. Wright then addressed the meeting in his characteristic style, on the theme, "What and where is Heil?" He was not going to die, nor going home, either; he carried his home and his hell with him, his God and his heaven.

Mrs. Taber addressed the meeting, relating incidents in her experience and glorying in her regeneration from the old ideas of Calvinism. Ac.

her experience and glorying in her regeneration from the

her experience and glorying in her regeneration from the old them of Calvinian, &c.

Mrs. A. Withelm, of Philadelphia, then made an address on the development and growth of the God-principle; the compensations of life; the accusing principle of conscience, which judges and punishes as where'er we be. Her remarks were well received and applauded.

Mr. Wright followed. He asked the question. "Where is my Saviour?" To illustrate, if he made a wound in a pine tree could anything in a tree about it, or one that existed two thousand years ago cure it? No; the saving and reenperating power must be in the tree itself. So with the soil; if I wound that the only saviour to heal it is in my own soil, and nowhere else. That saviour is Love in your heart. It isn't so much whether Christ loves me, as whether I love, Christ. A stranger then arose and related an anerdote illustrating

the power of love to overcome rage and malice.

The Conference was continued by remarks from a Mr.
Wight, of limitat, the Precident, Mr. L. P. Greenleaf, of
Boston, a young lady from Conway (influenced by the spirit of Lorenzo Dow), and Mrs. Taber; and soon after 5 o'clock the meeting adjourned. Thursday, July 30,-There was a considerable accession

Thirstay, July 30.—There was a considerable accession to the company this morning. The meeting opened by a proposition introduced by Mr. Emery: "Who and what and where is God, and in whom and how are his powers and goodness meet manifest?"

This theme was discussed in its varied phases by Mrs. Lewis, of Barnstable, Mr. Long, of South Harwich, Dr. H. B. Sterer, of Beeten, Mr. I. P. Greenlenf and Mrs. Hattie E. Wilson of Haston

sen, of Roston.

son, of Rooton.

The afternoon session was opened by a little poom from Warren H. Doollitte, a hal from the Roston Lyccum.

Moree people came in, and were treated to an address through Mrs. H. E. Wilson, of Boston. The address was spirited and contained manygood points.

Mrs. A. Wilbelm, of Philadelphia, then gave an address was a properly and the properly of the

upon the general theme of Inspiration, in which she was brilliant and interesting as usual.

Mr. Storer continued the subject. Remarks upon mag-

e control were also made by Mr. F. J. Gurney, of South on.
H. C. Wright closed the meeting with some strong remarks in his peculiar vein, in which he affirmed that no in-fluence should control him against his will, and that under "daylration" men and women often uttered very silly

An evening meeting was held, there being a good moon and the weather quite pleasant. C. Fannie Allyn recited poeth, and a general conference ensued, continuing the sub-ject of Inspiration. Mr. Wright's remarks in the afternoon precon inspiration. Mr. Wright's remarks in the aftermon served as a goost target, and he was bombarded and fusiladed from all quarters. Mr. Harris, of North Abington, I. C. Ray, of New Bedfoot, Mrs. Taber, Mr. Gurney, Mrs. Withelm, Messrs. Wright, of Imfalo, Long, Storer, A. E. Carpenter, George A. Bacen, of Hoston, and the President, taking part in the exercises.

in the exercises.

Friday, July 31.—Opened at 9 A. M., as a Conference, Ictoryks were made by Mr. Wright, of Buffalo, Ray, New Belford, Greenleaf and Carpenter, Boston, Mrs. Davis, Cambridgeport, Mr. Whoelock, Ohio, H. B. Storer, Boston, and Mr. Greenleaf

Mr. Gurney.

Begofar service then commenced by a lecture characterized by profound thought, from Mr. A. A. Wheelock, of Ohio; subsect, "The Needs of Humanity."

Mr. Agnes M. Davis made a very pleasant, pretty and procleal address on "The Needs of the Hour," which was

Directed address on "The Needs of the Hour," which was attentively listened to and well received.

In the afterness about five hundred people were present.

Mr. Witheling ave one of her solid and practical addresses, and was followed by Dr. Storer, who gave many interesting facts in his spiritual experience, which elletted close attention. The andience never tired of hearing the Doctor, who is always hueld, foreithe and practical.)

C. Fannie Allyn, as per announcement, then occupied the maximal of the time in an admirable address on "The Strift of Liberty," which was proposed by the audience, closing with a most fellicitous poem.

There was a conference incetting in the evening, in which

There was a conference meeting in the evening, in which various matters were presented and discussed by speakers

hitherto named. Saturday, Aug. 1 .- At the conference meeting in the morn-Naturday, Aug. 1.—At the conference meeting in the morning the rubject considered was Children's Progressive Lycenums. The speakers were Mr. Carpenter, Mrs. Taber, Mr. Wheelock, Mrs. Davis and Mrs. H. E. Wilson. A short becure wis given by Miss Matris Thwing, and a recutation by a lad, as sample of what the Children's Lycenums are doing. Then followed a short becture by Mr. Greenleaf.

In the afternoon an hour was occupied by Mr. A. E. Carpenter in cheldating the subject of Children's Progressive Lycenums, their uses, and how to organize them.

Mr. Isaac Small, of Harwich, threw in a little thunder-bolt at this point, by declaring his ordation that sufrit-manifesta-

Mr. Isaac Small, of Harwich, threw in a little thunder-bolt at this point, by declaring his epinion that spirit-manifestations generally were humburg. It was then resolved by the Convention to go more fully into the merits of spiritual phenomena. Mr. Wright, the President, then addressed the audience in relation to the evidence he had tested of the facts of the spiritual phenomena—facts which had satisfied him that the manifestations were just what they purported to be, viz: contact and communication by invisible intelligences. The Conference was further addressed by Dr. C. L. Haven, of Boston, by Mr. Bacen, who related several astonishing facts witnessed by himself at Washington and elsewhere, by Mr. J. H. Bickford, of Charlestown, Mrs. Taber, Loring Moody, Dr. Storer, Messers, Keith, Wright and others, and was a very Uvely and spirited meeting. Uvely and spirited meeting.

evening was devoted to a general discussion of the subject of Spiritualism.

The evening was devoted to a general discussion of the subject of Spiritualism.

Sunday, Aug. 2.—The day was very pleasant, and many strangers were on the ground. From fifteen hundred to two thousand persons were present to-day, and all went on in good order and harmony, nothing like a polleeman or watchman being required throughout the whole proceedings. The gracital subject of Spiritualism continued under discussion till ten ofetoek, when Mr. Greenleaf delivered a lecture on "The vital relations of Spiritualism to the life that now is." He made some good and strong points, and was well received. Mr. A. B. Whiting, of Michigan, then gave an effective address in relation to apirit-manifestations in all ages past. He made a deep improssion by his forcible illustrations, and closed with a fine inspirational poem.

In the afternoon it was estimated that twenty-five hundred were present. Regular addresses were made by Mr. Georgo A. Bacon, relative to the grounds for believing and accepting Spiritualism, by Mrs. A. M. Davis, Dr. H. B. Store and Hattie E. Wilson, on the practical uses of Spiritualism, all of which were listened to with eager attention.

The evening was devoted to a general conference, after a short lecture by Mrs. Taber. A mulatto freed woman from North Carolina gave a narrative of her terrible experiences in the South during the war, and solicited aid for her starving kindred in that quarter, and her appeal was liberally responded to by the audience. The remaining time was then spent in short and pidity speeches from Messrs. Bickford, Carpenter, Greenleaf, Wright and Bacon and Ladies Davis, Thwing, Mather and Wilson upon the general theme of Spiritualism, its teachings and lessons, and especially upon the power of love to conquer and subdue all the evil passions of the world. The meeting was brought to a close with the utmost good feeling and harmony.

A vote of thanks was tendered by the strangers of the Convention to the friends who had so kindly entertained and cared for them; and this was respon

And thus the Camp Meeting on Cape Cod was dismissed after a very successful and pleasant session of five days without discord, accident or disturbance of any kind to mathe general peace and order of the quiet neighborhood.

A MAN FRIGHTENED TO DEATH BY A VISION -The Corinth (Mississippi) Caucasian of the 22d inst. says: A strange and surprising incident oc-curred last week in the country some miles north of Corinth. A Mr. Mangrum killed a young man during the war, and a few days since Mr. Mangrum was on a deer drive, and while at one of the stands he saw an object approaching him which so alarmed him that he raised his gun and fired at it. The object, which resembled a man covered with a sheet, continued to advance upon Mr. Manwith a sheet, continued to advance upon Mr. Mangrum, when he drew his pistols and emptied all the barrels at the ghost. None of the shots seeming to take effect, he climbed a tree to make his escape. By the time he was a short distance up the tree, the white object was standing under him with its eyes fixed upon him, and he declared that it was the spirit of the young man whom he had killed. Mangrum was so startled at the steady gaze of the eye that he had been the cause of laying cold in death, that he fainted and fell from the tree. His friends carried him home, the ghost following and standing before him constantly, the lowing and standing before him constantly, the sight of which brought up the recollection of his guilt with such force to his mind that he died in great agony after two or three days' suffering.

If such events do occur, courts and juries to try cases of murder may find their occupation gone and the dead person living still able to avenge his or her own wrongs. -

The more we help others to bear their burdens, the lighter our own will be.

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

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

# Bunner of Light.

BOSTON, SATURDAY, AUGUST 15, 1868.

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

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### Better Late than Never.

All the substantial facts of a recent paper in the Atlantic Monthly, entitled "A Remarkable Case of Physical Phenomena" were published in the Banner of Light of Sept. 28th, 1867. There is nothing new whatever in the present recital, and the details are not given with sufficient precision of statement and narrative to excite more than the "life of the nation more than any rebellion ordinary attention. The Atlantic appears to be just rubbing its eyes open to the bright light, which is shining all around. It gives this old account of certain "physical manifestations" through an Irish maid-servant, resident at the time in a certain inland town of Massachusetts, as if the world had never witnessed or heard of it is excusable for its own ignorance or inattention, but it presumes considerably on the progressive intelligence of the human race around it, care for anything but what the Atlantic Monthly knows and cares for.

Let that, however, all pass. We simply desire to make it plain that this relation by a writer in 'demonstrations," as he chooses to call them. Beyond this, he and the publishers of his article are at liberty to hold what notions or prejudices they choose to hold on the matter. But we cannot refrain from expressing our amusement at the author's lecture of the College Professors who disdained to look into the phenomena at his urgent solicitations, while for himself he does not great contempt for the manifestations as any is becoming duly appreciated. Professor could do! He berates them for not being willing to look into these mysteries, as he regards them, and as all such willfully ignorant persons regard them, while he is guilty of prethem so freely.

### "Oh, wad some power the giftle gie us,

The Irish girl alluded to was merely watched by the family with which she resided. They must might be within the power of such persons at once to alleviate the distress and diminish the suffering of this poor girl, even if they could not properly serve as conduits for the surplus magnetic force which so overwhelmingly invested her. Instead, however, of exerting themselves in the slightest degree either to compose her or to ly held her to the straight line of her daily serproduce a state that might by superficial observers be mistaken for insanity.

Another fact is to be noted in connection with their handling of the case. Instead of honestly trying to ascertain the character of these physical manifestations, by waiting in patience and without betraying an eager meddlesomeness to secure a footing for their own opposing prejudices, they went to work in the most deliberate manner to break the laws of the transmission of the phenomena, to place obstacles in the way, to interpose willful and unnatural conditions of their own contriving, and to see if by any kind of hocus-pocus they could substantiate a prejudice rather than arrive by an open road to a living and self-supporting theory. They acted precisely as the Professors over at Harvard did, a dozen years ago; one of whom, who delighted to use his pen long afterward in assailing, not the proofs of spirit intercourse, but the character and reputations of mediums and all who believed in Spiritualism-one of whom, we say, has since passed to the other sphere, and has thence sent back word to us of the blindness which he suffered to deludė him.

Now it is plain enough to the common reason that if we would fairly investigate certain phonomena which strike us as strange and mysterious, we take these phenomena, just as if they were facts, and proceed to study them, deducing from the entire body of them such a theory as they will reasonably bear. From ascertained facts we proceed to our philosophy. That is the rue Baconian way. That is the way in which the structure called Spiritualism has been reared. But to go to work and challenge the facts, or the phenomena, to do certain things which we fancy they ought to do-and because they cannot comply with our terms to turn around and proclaim to disregard the very first conditions of all fair investigation. In this case, the writer of the Atlantic article says he believed the cause of these phenomena was electricity; so he proceeds to test the inquiry by such methods as his slight acquaintance with electrical and magnetic laws suggests. He isolates the girl's bed by standing it on glass; and even after it has once, by his own admission, jumped off the insulators, he condemus the whole series of the phenomena as worthless because they cannot make themselves apparent after his plan as well as after their own ! And so do all the willful skeptics on this matter conduct themselves.

We have no doubt that if the girl alluded to had been seen by's good magnetic medium, she would have been saved a great deal of the trouble and distress which she was ignorantly called to pass through, and would not subsequently have been sent to an Asylum or found a "home" in a New England Poorhouse. Could a person who knows the law of communication and of spiritual development have been admitted to the apartments in which these manifestations were produced, an excellent physical medium would with- i flourishing condition.

out doubt have been diveloped, and without the slightest terror or suffering.

The fact that feven at this late day of the world, such an article appears first in order in the Atlantic Monthly, shows that the time has gone by for hooting at phenomena which scientific men are seriously summoned to explain. We shall soon expect to count the Atlantic among the genuine advocates of Spiritualism.

### A Good and Timely Article.

We invoke the attention of all the readers of the Banner of Light to the article on "The Secret Vices of Childre," which is reproduced in another column. Fer lack of such information as it suggests and combins, thousands and tens of thousands of young persons become enervated both in mind and morals, and finally make complete wreck of their physical systems. It is long past the time when very plain and pointed preaching on this subject should have begun. No social state can preserve itlelf from decay, that is eaten out by secret vices placticed among its children and youth. They are in every true sense the "little foxes" that destroy the vines and vineyard. Read and heet the important truths contained in this striking article without any further delay. Then call the attention of others to them. Scatter them broadcast over the land. The recognition of physical purity is the corner-stone of morals. We must have these matters better understood. If parents but saw and felt the necessity, they would like no time in instructing their children. Here is a subject that concerns against its mere government. Everything that is desirable hangs on a thorough reform here.

### Prof. Howe,

So far as we have ever learned, is the only teacher in America who cat post adults and make them good practical grammarians in five hours. these manifestations before. Naturally enough, The Professor has had hirty-one years practical experience in teaching, and has taken the highest position in the colonie to which an English scholar could attain. He is a nuril of the celeto take it for granted that they neither know nor brated PROF. D'AVRAY, the had been selected by Lord Stanley, of England, to advance the educational department of the British Colonies.

As the Professor simplifies almost to a miracle, and teaches successfully and thoroughly in such that magazine is not of any new occurrences, or limited time, his mission is distinctly pointed out as one that will be invaluably useful to business men and adults generally. He teaches other branches, also, with equal apidity.

As his charges are said to be moderate, and his success in every case certain, we consider it a good opportunity for those who at all feel themselves in need of his services, to visit him in Hall 38, 3 Tremont Row, where he gives instruction at hesitate to declare, even before he has stated his all hours, from 8 A. M. to 10 P. M. The Professor facts to the reader, that he is as great a skeptic has our best wishes for his success, and we are as possible—that is, that he entertains fully as glad to learn that his singular ability as a teacher

### Celebration of a Silver Wedding.

The friends of Mr. and Mrs Andrew Bennett, of Abington, met at Unity Hill, North Hanson, cisely the same conduct for which he condemns on the evening of Friday, July 24th, for the purpose of appropriately commenorating the twenty-fifth anniversary of the marriage of this worthy counle. The utmost harmony and enjoyment prevailed. Although the parties interested were known Spiritualists, yet the services of the occahave known that there are persons in the world sion were participated in by those of other reliwho are more or less conversant with the laws of glous beliefs. The marriage and presentation spirit intercourse and communication, and that it ceremonies were ably conducted by Mr. James Harris, of Abington, after which the remainder of the evening was devoted to dancing.

It was suggested, by Mr. F. J. Gurney, that the occasion should be made one of lasting good to others not present, as well as to those who united in the celebration; and he proposed that a collection be taken up, the proceeds of which should be study the character of the phenomena, they rigid- devoted to sending the Banner of Light free to the inmates of the Plymouth Country Jail! A sum sufvice, watched her by night as well as by day, and ficient for a year's subscription was raised on the in every possible way, note-book in hand, intensified the fears born of her ignorance, unsettled her tender our grateful thanks to all the parties nerves, and excited mental misgivings which concerned in this noble free-will offering which would tend, in persons of the strongest minds, to enables us to furnish mental food to those who are in need.

"I was in prison and we came unto me." In snirit. f not in habliments of flesh, may these kind friends now visit the lonely prisoner. The feeling which prompted this act of charity is an eddy of that broad tidal wave of benevolence which Spiritualism is casting upon the shore of the nineteenth century, to guide and bless, and finally save man-

## In the Lecture Field.

Dr. Gammage, 134 South Seventh street, Wiliamsburgh, N. Y., will answer calls to lecture on the following subjects: "Is there any logical resting place between Atheism and Spiritualism:" 'The Immortality of the Soul, is it a Fact or a Fiction; "To which Do We Most Belong, the World of Fact or the World of Fiction;" "What Poets have Said, and Musicians Sung of Another World;" "Is a Belief in Modern Spiritualism Inconsistent With a Belief in Christianity;" "How to Stem the Tide of Modern Skepticism."

## Shocking Accident.

By a cable telegram, we learn that a dreadful accident occurred in Manchester, England, August 1st. During the regular performance at Lang's Music Hall, an alarm of fire was raised, when the entire audience immediately rushed for the doors, completely blocking up the passage WAVE.

The wildest excitement prevailed, and when at last order was restored by the reported announcement that there was no fire, it was found that no less than twenty-three persons, mainly women and children, had been crushed to death in the stampede, and a large number of persons had limbs broken, and were otherwise injured. There would be a great saving of life on such occasions, if people would only use a little reason, and not them all false and deceitful, or anything else, is rush to the outlet in a body and impede all

### The Six Days Camp Meeting-Change of Time.

Read the programme in this week's Banner of Light of the Annual Spiritualist Camp Meeting, to be held at Pierpont Grove, Melrose, and observe that the meeting has been postponed one week. It will commence on Tuesday, Sept. 1st, continuing six days, and close on Sunday the 6.h. This arrangement will accommodate the speakers and delegates who wish to attend the National Convention, and also participate on their return in the grand spiritual "feast of days" at the beautiful Pierpont Grove. Camp meetings, under spiritualistic auspices,

have proved a decided success, and should the weather prove favorable, it is probable that this meeting will assemble a very large company to enjoy its public services, and social privileges.

The Boston Children's Lycoum. A. A. Wheelock visited the Lyceum August 2d, and addressed the children. The school is in a,

### The Camp-Meeting at Harwich.

The friends on the Cape may well feel no little share of pride in having inaugurated a series of popular grove meetings of a character physically recuperative, socially reciprocal, mentally profitable and spiritually inspiring. The one just held was, on the whole, unexceptionable. Favored by good weather, an increased attendance at each session, an unusual array of most excellent speakers, intelligent and interested listeners, gave to the whole affair that measure of success and satisfaction which is understood by the term complete. No friction, confusion or interference marred the enjoyment of the occasion; and so far as management of the meeting was concerned, it was like the boy's whistle, it managed itself-but one benevolent "executioner," whose office was chairman, being required. In common with all such officials, he oftentimes performed this part of his duty most reluctantly.

Throughout the entire services, and there were over a dozen sessions, the utmost good will, order, charity and harmony abounded. This, for a five days' continuous meeting out of doors, the number on Sunday reaching considerably over two thousand, in a section where the great majority of the people hold religiously diverse or antagonistic riews—is a fact worthy of special mention.

Socially viewed, speakers and friends from sbroad were most generously provided, for, and the hospitality received by them left nothing to be desired-except its repetition. Mutual kindnesses were exchanged, acquaintances formed, lasting friendships made, the cords of sympathy and love strengthened, and the whole heart-nature received a refreshing bantism.

Reviewed mentally, it was an occasion difficult to duplicate. The phenomenal, the practical, the scientific, philosophic and religious aspect of Spiritualism were respectively presented by the various speakers in a manner necessarily calculated to make an abiding impression for good. Spiritualism, with its distinctive phases, its teachings and lessons, its infinite superiority as a gen eral system of religious education, for young and old, over the popularly recognized theories of the church, were so clearly and strongly stated as to challenge successful refutation.

The educational, practical, philosophic and philharmonic addresses of Henry C. Wright, Mrs. C. F. Taber, A. E. Carpenter, Mrs. A. Wilhelm. A. A. Wheelock, C. Fannie Allyn, A. B. Whiting, Agnes M. Davis, I. P. Greenleaf, Mrs. Hattie E. Wilson, Dr. H. B. Storer, Miss Mattle Thwingand in factall the others (except the writer's) commanded and received, by virtue of their intrinsic ability and worth, the heart and head approval of all who listened.

For dept's and fervor of feeling, earnestness and independence of thought, with freedom of speech for the most outspoken radicalisms, all prompted and clothed by the true love-principle-for an exhaustless flow of high inspiration through adapted channels-these characteristics, if ever before so happily combined, were never excelled at any one meeting it was our good fortune to attend. Fruitful thought was plentifully sowed in prolific soil, which, if stimulated by the least brain exercise, must produce a mental harvest of immeasurable profit. Thus much in a plural or general sense.

Individually, it was one of the biggest patches of green, whereon we gratefully rested, gathering the needed strength to start anew on our journey over the Sahara before us, which we have met with in our desert life, for many a weary mile. It was like unto refreshments to the tired traveler, beneath the shade of date and palm trees, with cooling draughts from sparkling fountains. So long as memory fulfills her mission, shall we revert to this camping ground as a long "day's march nearer home." Its result to us means courage and inspiration for the future.

Boston, Aug. 4, 1868. G. A. B.

Dr. Newton, the Healer. We are continually receiving reports from various quarters in regard to the marvelous healing powers of Dr. J. R. Newton, similar to the follow-

it ever be found floating high at the masthead of this glorious Spiritual Philosophy, carrying, as it now does, in its broad, ample folds, as it waves over land and sea, sparkling gems of truth, love and consolation to souls hungering and thirsting for spiritual food; and be to each and every heart warm and true, like "the shadow of a great rock in a weary land."

It may not be uninteresting to you to learn if you have not already,) of the wonder workings of Dr. J. R. Newton, who has recently visited this place, dispensing his life giving power, causing the lame to walk, the dumb to speak, and doing "many mighty works" despite their unbelief. And had I the talents of an angel, and immortal lungs, I would sound this truth out so loud that heaven and earth should reverberate the "glad tidings of great joy." Having been a recipient of this unspeakable blessing, I will cease not to give thanks for him daily and hourly, that "angels ever bright and fair "may strengthen his hands and encourage his heart, and he around about him "like a wall to suffering humanity. God bless Dr. Newton.
Very respectfully yours. L. B. GAMMANS.
Middleboro', Mass. Aug. 2, 1868. as he goes forth on his mission of salvation

### MORE EVIDENCE. In connection with the above, we record the ad-

ditional testimony furnished by Rev. Frederic Rowland Young, Unitarian minister of Swindon, Wiltshire, Eng. This gentleman, so says a late number of the London Spiritual Magazine," has for years been a severe sufferer from neuralgia in the head. The effects of it have been so prostrating of individuals-they surround themselves with as to incapacitate him frequently for the discharge of his ministerial duties. At one period he was obliged to retire from them for a whole year. At times the attacks threw him into a state of utter insensibility, in which he would frequently continue for many hours. Finding all medical aid useless, he this spring sailed for the United States, to try what Dr. Newton could do for him by laying on of hands. He has written to his friends, assuring them that he finds himself quite cured; that he has witnessed extraordinary cases of cure in other persons, by Dr. Newton, and that are formed by spiritual power from our atmohe believes he has himself acquired considerable healing power which he means to test on his return. We have seen his letter containing these particulars; and we have just received a letter, also, from Dr. Newton, in which he says he believes that 'Mr. Young is cured of his neuralgia.' That' Mr. Young witnessed a good cure of a young lady brought here on a bed-not having walked for three years. By a few minutes' treatment she was restored to health, and walked a full mile. This case influenced many others from the same place. I was sent for thither to see a man so low with paralysis that he was given over by the physicians, who said that he could not live twentyfour hours. By a few minutes' treatment he was perfectly restored to health, I have seen him since, and he is as well as any man."

### Sutton, N. H. Frank Chase informs us that Miss Mary E.

Currier, the celebrated musical medium from this State, will hold scances in Sutton in September.

James B. Morrison speaks in East Kingston, N. H., during August,

Changes in the Spiritual Atmosphere, NUMBER ONE.

BY "THE UNKNOWN,"

A few evenings since I found myself, after a half hours quiet, in the spiritual or interior condition, a state in which spiritual things are revealed to the observant spiritual senses, as clearly as natural things are to the external senses when keenly active. This state seems to me to differ from clairvoyance. The clairvoyant sees things as if the natural eyes were open, yet is not limited in observation to the forms of things or by the barriers that limit natural sight, because the medium through which the senses of the spirit recognize objects, is not, like light, bounded by opaque bodies, but passes through most substances, making them as transparent mediums as glass is to light.

But in the interior state only spiritual things are beheld, and principles are recognized through the operation of their laws. This state seems to me to be induced by the flowing down of the spiritual magnetism, until the brain is so influenced by it that it is passive in the nerves of sensation that unite it to the external world, and active in those channels of communication that unite the interior or divine with the spirit of things, and the manifestations of spiritual laws.

I believe this condition is not induced by any individual spiritual control, but by a calm aspiration of the one seeking to come into the condition, thus bringing the laterior or soul into sympathetic relations with the divine essence of things which we term principles. But as I have yet much to learn of this state I do not make assertions but only give impressions.

In this state I began to see the future of the earth-life of one near me. The track of life, or destiny of the individual, seemed like a plain, straight path, upon which shone a light that made it seem as if it would be the easiest thing possible to walk in it. But on looking closer I beheld innumerable threads of light that led in tortuous courses away from the main track. Some led into deep shadows, others into a dim uncertain light. Some seemed to leave the broad track but a little, others took wide range, and only led back after

many turnings. A certain distance on the track I beheld an obstacle that seemed placed there by another, purposely to impede the course of the individual, and I begged that he would calmly wait for it to be removed, and not rush headlong on to it. He

"If I am to overcome it, I shall; if destiny impels me to rush forward and be overthrown, I shall be."

Here began a slight mental contention, consisting of an argument on fate and free will; the old vexed question that has occupied so many intelligent minds for centuries, and between the two extremes of which lies the beautiful truth of a divine law, ever operative to draw man toward the good, the pure, the true, and the laws of mental condition, that urge him hither and thither as in the threads of light across and beside the main track, as at first seen.

When the assertions of the individual had been made with some positiveness, I observed a phenomenon new to me. I saw the spiritual atmosphere about him in motion. It moved in waves, precisely as the water of a clear lake would if a stone were thrown into it. These waves seemed largest at the centre, and to widen and diminish at regular distances.

As one of these waves struck me, it produced a disagreeable sensation, a disturbance of the whole sensitive mental state. There was no longer that repose and calmness that was necessary for the inflow of spiritual light. As the controverting ideas were made active in the brain of the individual, they seemed to pass out, giving to the spiritual atmosphere the condition described.

If this be a real sight of the effects of a slight expression of a controversial spirit, what must be the effect of those contentions and quarrels that are so common in families and in society? The mental air must often be like a sea lashed by a tempest, while those spirits that live in harmonious relations, may be said truly to be in a haven of rest.

How often will there come into such a haven a feeling of disturbance, a sense of unhappiness, an indescribable longing to fly away to some faroff port. May not this be the effect of these jarring waves that some antagonistic minds have sent by the far-reaching power of their thoughts, and thus we become sensitive to their disturbing effects?

If this was merely a symbolic representation of the effect of a mental condition, a psychologic impression given by some spirit to show the effect of inharmonious conditions, it is none the less worthy of attention. It proves that we all have great power to increase or decrease the harmony of the world.

We know that the law of motion resides in all life—that rest would be stagnation; therefore there must be a constant flowing forth of spiritual life. The great thinker sends forth his thoughts like a living stream of light. Truth is well represented by light, and like light it goes ever forth on its silent mission.

The calm, even-balanced mind is ever surrounded by an atmosphere of its own generating. The atmosphere of every planet is the result of the physical condition of the planet; and so it is an atmosphere, the light of which depends upon its power to be influenced by the spiritual forces that act upon it.

Science has of late been busy trying to analyze the spiritual light, to show of what elements it is composed. With spectroscope it is able to separate the elements of the natural light, and it is seeking by the same instrument to discover the element of those lights that are so distinctly visible in the presence of some mediums. These lights can hardly be called spiritual, since they sphere. But the result of the investigation must be very interesting to all.

When we shall have developed the new science of the future, that shall clearly define the purely spiritual elements, and be able to reveal the operation of spiritual laws, we shall have wiser men and women, and the earth will have swung grandly into that cycle of its progress where spiritual light will descend like the sunlight, warming and invigorating all manifestations of

But it is absurd to hope that men of science will follow their investigations any length into the bigher realm of spiritual things. They must deal with what the natural senses recognize, and they will only search into that portion of spiritual manifestation that we term physical.

As said, it must be a new science of the future that will undertake the analysis of the purely spiritual phenomena that result from mental

The Davenport mediums are on their way to this country. We shall publish in our next, what the last London Spiritual Magazine says of them and their seances.

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### Liberality.

Under this caption the Appleton (Wis.) Spiritualist makes some forcible remarks, on a class of sectists who style themselves "Liberal Christians." Spiritualists should be on their guard. When they allow themselves to be cajoled into the belief that the so-called Liberal Christians are promoting the growth and expansion of Spiritualism, they do our cause and our brave workers a great wrong. Pay your money to aid the spiritual meetings, the Children's Lyceums, and the journals devoted to Spiritualism, instead of building up a sect that would ignore you the moment they become strong enough to exist without your aid. By this we would not be understood as desiring to retard the growth of liberality, even among Christians, as there is need enough of that element in their ranks we well know; but we need the aid of every Spiritualist in the work in which we are engaged, without stint. Hear what the editor of The Spiritualist has to say upon this subject:

"We hear much about 'Liberal Christians' now, in these days of free inquiry. Certain sects tell the Spiritualists they are liberal. They invite us to their churches; ask the Spiritualists to hire ews there, and help support their minister. How beral! They are willing to preach to us and to accept the money and support of the Spiritualists. But ask them to attend and hear our lecturers, to give us the use of their houses, which Spiritualists many cases, have helped them to build, and you are looked upon as presumptuous, and they almost feel insulted. Now where is the liberality in this? They are liberal to take—that is all. It is downright insult to call it liberality. The Spiritualists who are thus deceived and flattered into the support of these liberal sects are wofully de-ceived, and are ridiculed behind their backs for

their lack of independent honest manhood. Right! We know that in some places the cause of Spir We know that in some places the cause of spiritualism is suffering from this evil. One of our lecturers goes into a new field. He calls on the Spiritualists, and the most wealthy one tells him a lecturer cannot be supported there. He pays \$75 a year for a seat in Rev. Mr. So-and-so's church, and it is all he can afford to pay; and adds, as he is a little ashamed of his servility and lack of manhood. He presches very liberal sermons. manhood, 'He preaches very liberal sermons. Will he extend the liberal hand to a Spiritualist, the is called on? 'Oh no, we do not expect him to do that.' 'Where then is his liberality, or rather, where is yours, sir? You give liberally to what you do not believe; you are alding those who will not countenance you, nor tolerate your opinions; and you will not, because you dare not, even aid the supporters of the truth in which you, with many, rejoice, and which has done so much for your own soul.'

This man is liberal to the wrong, and illiberal to the right; nay, his soul is in slavery to what he disbelieves. The preacher is false in his professions, for he is utterly illiberal in action. His hearers will not hear a Spiritualist, for they imitate their preacher—and the Spiritualists are cajoled into supporting this sheer hypocrisy.

We have seen so much of this 'liberality,' that

we utterly loathe it, and we must do our duty and earnestly and seriously expostulate with such Spiritualists, if they are worthy of that name. 'Whosoever will not provide for his own, especially they of his own household, has denied the faith and is worse than an infidel.' Now then, brother, stop pampering opposers and feeding your enemies; and give your means to support your own household.

Spiritualists would have others respect them they must first learn to respect themselves. Be liberal at home—liberally support the truth. Be liberal to all, but be not servile slaves. By an honest, manly independence you will at least se-cure your self-respect—the respect of a friend whose company you can never avoid—besides securing the respect of all whose respect does not degrade you in your own and others eyes. The true liberal man will never encourage nor support illiberality in others.

## Seceders from Mormondom.

A train of twenty-three wagons of Josephite families, on their way from Utah to the States, has arrived at Cheyenne. They express themselves very much disgusted with the way they were treated by Brigham. They assert that the portion of those who acknowledge Brigham are not true Mormons, but Brighamites, and that he is not a true prophet or the legitimate successor of the head of the Church, but an impostor who, in the name of the Church, makes arbitrary laws for his own personal advancement and gain. They left Utah on the 22d of May, and had no Monday evening to a large and appreciative audifficulties with the Indians.

## Delegates to the National Convention.

The delegates to represent the First Congregation of Spiritualists and the Lyceum of Providence in the next National Convention are as follows: Mr. and Mrs. Immanuel Searle, Lauriston Towne, William Foster, Jr., Samuel B. Chaffee, L. K. Joslin, Laura Bliven, J. W. Lewis, John uthey never gets together without bringing in : Gallington, Emily Simmons, Seth Simmons.

## To Our Subscribers.

As the present volume of the Banner of Light is near its close, we earnestly request all to renew their subscriptions before the time expires for which they have subscribed. This will save much trouble in rearranging names in our mailing machine, and prevent the loss of any numbers of the paper, which might be the case should a break oc-

# The Fare to Rochester.

The fare to Rochester, regular trains, is \$10,70 each way. The Superintendent is to be found at the passenger depot of the Boston & Albany road, if anybody going to the National Convention wants to attempt to get a reduction.

## St. Louis, Mo.

The Society of Spiritualists in St. Louis have changed the place of holding meetings from the Institute to Philharmonic Hall, corner of Washington avenue and Fourth street. J. S. Loveland is delivering a course of lectures there.

## New Publications.

Undersite on Mesnesian is the title of a little book, written by Samuel Underhill, M. D., LL. D., by the Religio-Philosophical Publishing Association, at Chicago. The Doctor divides his subject into a series of lectures, each one of which is illustrated by his actual experience on his professional travels. He discusses Mesmerism in all its aspects and on all its sides, giving free criticisms on such as oppose it, reviewing the humbugs and humbuggers, furnishing practical instructions for experimenting in the science, and directions for employing it in disease, and teaching the mode and philosophy of its curative powers. He likewise shows the process of developing a good clairvoyant. The connection of mesmerism with Spiritualism he treats briefly, but in a plain way that will hardly full to make an impression on the minds of his readers. There is a decidedly racy flavor to this characteristic book, which heightens its value above a mere manual on this most interesting subject. The R. P. Publishing Association have presented it in popular style, with large

fair type, and it is for sale at this office. THE AMERICAN ODD FELLOW for August comes to us greatly enlarged and improved, and exposes a most inviting table | plied. of fresh contents. This organ of a large and imposing fraternity is universally commended, and should be taken by every member. It is conducted with liberality and care, and its contents hetray literary taste and skill, Among the articles in the present number are a continuation of "The Unknown Friend," New York by Daylight and Gaslight. Western Sketches, Feminino Beauty, Coal Mining, and an gether in Portland?" "Indeed!" retorted Solomon, Unpublished Letter by Washington Irving. John W. Orr,

publisher, New York. Lucy, or ---- is the title of an exciting tale of the day, sale. Loring hits the wants of the season exactly.

### ALL SORTS OF PARAGRAPHS.

A. A. Wheelock, of Ohio, has been very busy since he came into the State. He spoke twice at the camp meeting on the Cape last week, and the following Sunday he lectured in Cambridgeport in the afternoon, and in the evening spoke at the Pierpont Grove Meeting in Malden. He has gone to the State of New York for a short

Will some one of our friends in England investigate the spirit message given at our Free Circles, April 9th, from Charlotte Blackmer, to Thomas Blackmer, of London, Eng.? As we have no knowledge whatever of such parties, we desire to ascertain whether such a person as "Charlotte Blackmer" ever resided there, or whether a man by the name of "Thomas Blackmer" is located in London.

We shall commence in our next issue the publication of a series of short articles on the natural and rational evidences of immortality, embracing the Physiological, the Psychological, Analogical, Theological, Moral and Scientific. The author, who is a scholar and thinker, has prepared his essays with care, and they will be found to be interesting, and of great value.

Read the notice of the Grove Meeting at Franklin, Mass. It is to be held at Kingsbury's Pond, on Thursday, Aug. 13th. No pleasanter hours are spent than at these annual gatherings.

J. H. Powell spoke at Mercantile Hall, Boston, Sunday evening, August 2d. We shall give a synoptical report of his remarks in our

A case of religious persecution at Newark, N. J. excites much interest. An Irish servant girl, named Mary Ann Smith, was converted and joined the Methodist Church. Her father had her imprisoned in a Catholic institution called the "Home of the Good Shepherd," a reform school for abandoned girls, where she is placed under discipline to cure her of her new religion, as if it were a crime. The girl has been taken before Judge Sutherland on a writ of habeas corpus, by her Methodist friends, but the judge sustained the authority of the father, and the girl is again in confinement. Liberty of conscience in this case is decidedly not protected by law.

THE ARABULA.—This great work—great, not in size, but in value, is the crowning glory of the list of valuable works of A. J. Davis, and should be in every one's hands. It seems to us impossible that any one can read it and not be wiser and better for it .- The Appleton (Wis.) Spiritualist.

John Wilson, printer, one of the most accomplished masters of the art, died in Cambridge, August 3d. Recognizing his skill as a printer, Harvard College confirmed the degree of A. B. upon him, an honor which has not been paid to any member of the craft since the days of Franklin. In every relation of life Mr. Wilson was highly esteemed.

Charles G. Halpine (Miles O'Reilly), late Register of the city of New York, and editor of the Citizen (newspaper), died at his residence in New York at an early hour Monday morning, Aug. 3d. His death was the result of an overdose of chloroform, taken to alleviate neuralgia pains.

THE PRAYER OF SOCRATES.—Oh Beloved Pan, and all ye other gods of this place, grant me to become beautiful in the inner man, and that whatever outward things I may have, may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either hear or employ. Do we need anything else, Phædrus? For myself I have prayed enough.—Prayers of the

There are a great many people, even among Spiritualists, who should profit by the above.

PSYCHOLOGY.-Prof. Stearns is in the western part of this State, lecturing on Psychology. The Westfield News Letter of July 29th, says: " Prof. Stearns gave his first lecture at Music Hall on nd had some of our first young men and boys for subjects, and kept his audience in a roar of laughter and proved himself one of the greatest psychologists of the age." The Professor is doing much to enlighten the public mind on progressive ideas, wherever he goes.

"It seems as though I'd never get square with that grand jury," remarked a disconsolate regue little bill ag'in' me."

California expects to have a surplus of ove ! eleven million bushels of wheat.

The trade of Boston is second only to New York, being annually about \$900,000,000.

"THE LITTLE ANGEL, a Temperance Stor; for Children," from the pen of Mrs. H. N. Greene just published for the author, is for sale at this

office. It is in pamphlet form. Price 15 cents. Preventive of cholera—the high price of fruits.

Tobacco is the greatest robber of the soil that grows, a ton of tobacco exhausting the soil as much as fourteen tons of wheat, and fifteen ton

of corn. The marriage tie is said to be a beau-knot.

HAPPINESS.—There is an instinct in the hear of man which makes him fear a cloudless happiness. It seems to him that he owes to misfortune a tithe on his life, and that which he does not pay: bears interest and is amassed, and largely swelli a debt which sooner or later he must acquit.

Portland has erected two thousand new buildings since the great fire. There were but seventeen hundred burned.

HOLMES'S MAGNETIC INSULATED WRITING PLANCHETTE.—It will be seen by their advertise ment in another column that Holmes & Co., 140 Fulton street, New York, have just got up a new planchette, which they consider superior to any other in the market. Mr. Holmes is himself a medium, and claims that he has had revealed to him through spirit influence the magnetic substances of which his planchette is composed.

Charles W. Brewster, senior editor of the Portsmouth, N. H., Journal, died August 4th, aged sixtysoven.

A little girl was directed to open the door for General Washington, as he was leaving a house where he was visiting. Turning to her, he said: I am sorry, my little dear, to give you so much trouble." "I wish, sir, it was to let you in," she re-

Queen Victoria is grandmother to thirteen chil-

"Did you know," said a cunning Gentile to a Jew, "that they hang Jews and jackasses toden it is vell dat you and I ish not dere."

Mr. F. B. Sanborn has accepted an editorial pofrom Loring's prolific pross, which is meeting with a rapid sition on the Springfield Republican, at a salary of · 1 \$4,000,

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE ..... LOCAL EDITOR AND AGENT. FOR MEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books. umes, nineteen cloth, three only paper: Nature's Divine Revelations, 39th edition, just out. Svois... Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thisker. Magic Staff, an Autobiography of the author. Penetralia. Harbinger of Heath, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Spirit Intercourse, Post and Artel Life, Children's Progressive Leveum Manual, Arabula, or Divine Guest, and Stellar Key to the Summer-Land—last two just issued, and most highly intercating and Instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

Four books by Warren Chase—Life Line; Fuglitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$200.

mplete works of Thomas Paine, in three volumes, price 16: postage 90 cts.

Persons sending us \$10 in one order can order the full mount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new

They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the new Louden monthly, Human Nature, edited by J. Burns. London: price \$3.00, postage 20 cents. "Ideal Attained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zolstic and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mail Arabula. Stellar Key, Memoranda, and the large and elegant littinggraph likeness of the author. A. J. Davis, of which we have a few yet left. To secure this liberal discount you must send soon. "Young England" is sold, but we have another rare and remarkable English book, CALBETHENICS, on Petalogzian principles, by HEKSEY DR LASTER, showing every position of the human body, in two thousand figures (only one copy, price \$5.00). Teachers of gymnastics, if not in possession of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its 164 large pages are mostly taken up with the engravings.

### Children.

Every day our heart aches because we cannot relieve the sufferings of the poor children. Little bare-legged boys and girls, with bodies partially covered with dirty rags-lank forms, sad and sorrowful countenances—hanging around the places where laboring men are tearing down old or building up new buildings, some with old baskets and some with arms loaded with fragments of boards and blocks, bearing them away to their poverty stricken homes. Often they go supperless to sleep, (not bed) and breakfastless to work and beg all they eat in the streets, or of the workmen who carry their dinner to their daily labor. We sometimes ask if these are children of the same father, God, as these we see on the sidewalk well dressed and fed, and well cared for by older persons, and if a Christian answers that they are, we next inquire why this partiality of a parent to his children. Is it useless to plead with him for impartiality? If we follow up these objects of pity, we often find the drunkeness of one or both parents the real cause of poverty and suffering, and often find still more and smaller hungry beings at home, who are taught by the church to call God, father, as soon as old enough to speak the words, provided always that any church or preacher deems them worth saving, and the Cathotic church usually does, and collects souls often when it cannot collect money. Protestant churches seldom go after these stray children, whose parents cannot pay their passage through the church into heaven, nor keep them decently clothed and fed. What we long to see is the cause of this wretched condition removed, and we feel more and more assured that the greatest cause is alcohol in some form of use; hence we urge everybody to join in an effort to stop its manufacture and sale, except as a poison for mechanical pur-

## Public Benefactors.

There is no class of public benefactors so universally despised, neglected, and poorly paid as everybody admits the benencial effects of while everybody admits the benencial effects of the city, which are and most, wretched narts of the city, which are and most wretched parts of the city, which are 75 cts. even more frequented by the noor hand-organist than those parts where the piano can be heard, it is strange the valuable services of this class of public workers (or teachers,) are not more valued. No one who knows them can fail to see their sympathy with the poorer classes as the reason why they visit them more and play for them without of the softening tones that so often touch the tenswearing to which it is constantly accustomed.

We have often stopped to observe the effects of the hand-organ on the little half clad and half fed children on the sidewalk, and in our hearts blessed the organ-grinder. If we were rich in worldly goods we would employ and pay some of these persons until society would be so changed that such children could have other and better music. If our city authorities will sell licenses to deal in liquor and ruin families, they would do well to employ a few musicians to play for the poor children that are deprived by the liquor dealer from enjoying other and better music. Every street musician has our blessing, and we bid them go on with the thankless task of benefiting the poorest of the noor.

A writer in the World's Crisis says, Satan in the form of sectarianism, would never have crept into the Church and spoiled it as he has, if the Church had been awake and "searched out the Achaus in the camp and burned them with dre."

Answers to Sealed Letters, by R. W. Achaus in the camp and burned them with dre."

This leaves to Sealed Letters, by R. W. Inclose \$2 and 3 stamps. This language would have been appropriate for a Roman Catholic, but seems very inappropriate for an Adventist, whose sect is one of the Satans referred to, and who is himself one of the Achans in the camp. That old Church did keep out these in the camp. That old Church did keep out these
Satans for a thousand years, in the way referred cents) and HUMAN NATURE (price 25 cents) are to by this writer, until the days of Luther and Calvin, since which they have greatly multiplied and overpowered the old Church, until at last comes the Adventists-and this writer and the World's Crisis-among the proscribed, but legally protected, Achans or Satans, as he chooses to call them. We cannot see how he could escape by any rule or decision of the majority of Christians from the sentence he would pass on others. | number now ready.

A man in Mississippi, who escaped from a dozen of more ruflians with a covering of coal oil and turpentine, and suffered terribly, says he could not have escaped except by the providence of Almighty God." We wonder why the same power could not or would not have saved him from the whole affair and the terrible suffering which he describes. To us it is simply ridiculous to attribute such occurences to Providence and not charge the failures to the same source.

A writer in the New York Herald gives a graphic description of a camp meeting, and says twenty-five thousand were estimated present. If the speeches and actions reported could be heard says and seen in a Sniritualist meeting (which for do.) and seen in a Spiritualist meeting (which for decrety's sake we are glad never are) it would decrety's sake we are glad never are) it would decrety's sake we are glad never are) it would decrety's sake we are glad never are) it would decrety sake we are glad never are are also sake we are glad never are also sake also sak

Hebe Bork Department. serve all the ridicule the Merall Designs on us, but as they are saddled on a popular church, they and the church remain respectable, no matter how they act and talk; but we and many others can remember when it was considered a disgrace to attend a Methodist meeting, especially in the evening, and when they were as unpopular and odious as Spiritualists ever were. If they were so now, no doubt the Herald would give them many hard kicks, which are withheld on account of their popularity. The older members of that church think the church was as pure and good when unpopular and abused as it is now.

### Third Annual Spiritualist Camp Meeting, at Pierpont Grove, Melrose, Mass.

The entire success of the Camp Meetings of the last two years, together with the general desire for their annual continuance, induce the Committee of Arrangements respectfully to announce that the Third Mass Camp Meeting of Spiritualists will be held at Pierpont Grove, Melrose, commencing on Tuesday, Sept. 1st, 1863, continuing six days, and closing on Sunday evening, Sept. 6.

The speaker's stand and seats for the accommodation of the audience have been powly arranged. dation of the audience have been newly arranged, and other improvements made in the grove, which is now well adapted for the comfort of all who

may attend.

Horse cars run every half hour between Scollay's Building, Boston, and Malden, until 11 P. M. Through tickets to the grove, twenty-five cents.

Fare to Malden, fifteen cents.

Baggage from Boston should be sent by Benjamin & Vaughn's express, 34 Court Square, or 3 Washington street; or by B. L. Pearce's express, 5 Congress Square.

Cars leave Boston & Maine Railroad Station, Haymarket Square 7, 71, 101, 111, 1, 21, 31, 41, 51, 61, 61, 71. Fare either to Malden or Wyoming Station, nearest the camp ground, twenty cents. Omnibusses and job wagons will be at the sta-tion, to carry passengers and baggage. Omni-busses run from Maiden and Wyoming to the

camp ground.

Parties desiring tents or accommodations for single individuals can secure the same by writing heforehand to L. D. Phillips, Malden, Mass., or procure them on arrival at the camp. Board or provisions will be furnished to those who stop on

the ground, at reasonable rates. Single meals can also be obtained at the boarding tent. Parties should bring blankets, pillows, and necessary utensils for comfort in tenting.

It is expected that opportunities will be offered of witnessing the physical manifestations through the mediumship of Miss Laura Ellis, and other

mediums. Efficient speakers are engaged, and all accredited speakers and workers are condially invited to attend and participate. Public services at 101 A. M., 2 and 73 P. M.

H. B. STORER, Boston,

Chairman, Chairman, Chairman, Chairman, Chairman, Committee of Arrangements,—Moses Stearns, G. W. Vaughn, R. S. Barrett, Henry Phelps, L. D. Phillips, C. E. Thompson, A. C. Carey, Malden; John H. Crandon, J. S. Dodge, Chelsea; D. L. Taylor, James S. Hopkins, Melrose; E. T. Whittler, J. L. Lovejoy, Stoneham; James Durgin, Winslow Pierce, Arlington; Thomas Blackburn, North Cambridge; A. W. Fuller, Haverhill; Dr. A. H. Bichardson, Charlestown; A. L. Sanborn, George Sanborn, Somerville.

### Picnic at Walden Pond Grove, Concord.

The Spiritualists of Boston, Charlestown, Chelsea and vicinity will hold a Grand Union Picnic on WEDNESDAY, Aug. 19th. Trains leave Fitch-burg Depot at 8-45; 11 A. M., and 2 15 P. M., stophurg Depot at 8-45; 11 A. M., and 2 15 P. M., stopping at Charlestowh, North Cambridge and Waltham. Passengers from Fitchburg, Marthorough, Leominster, Hudson, Groton and Acton, will take the regular trains. Every preparation is being made to have one of the largest and best picnics of the season. It is unnecessary for us to speak of the beautiful 1 and and its surroundings, but leave it for its thousands of visitors to admire. Exercises of the day: Speaking, singing, dancing swinging and boating. An artist has been engaged to take a photographic view of the whole company in family groups, or otherwise. Also.

company in family groups, or otherwise. Also, to make the festival more interesting, the ancient Order of the Sons of Joshua, have signified their intention to be present, and during the afternoon a banner will be presented to the Order with ap-

Committee of Arrangements—
DR. A. H. MICHARDSON, Charlestown,
DR. E. R. YOUNG, Boston,
J. S. DODGE, Chelsea.

Grove Meeting at Franklin, Mass.

The Spiritualists in this vicinity will hold their annual picnic at Kingsbury's pond, on Thursday,

even a hope of securing the scattering pennies to August 13th. Able speakers (both trance and insparingly bestowed by the middle classes, who spirational) will be present, and an interesting often, while they pay, despise the poor dispenser meeting may be anticipated. Mediums are cordially invited, and all orderly persons will be derest cords of the young soul and make it vibrate | welcome to join us. Carriages will be at the City to a harmony above the discords of scolding and | Mills station at 9 A. M., to convey passengers upon the morning trains to the grove.

> GARDNER ADAMS, Franklin. E. A. PRATT, Milford.

# Business Matters.

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

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 5w.Al.

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 office. Price 30 cents.

fice. Price \$1.50.

COUSIN BENJA'S POEMS are for sale at this of-

James V. Manspield, Test Medium, answers caled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

received regularly and for sale at this office.

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

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

## Special Notices.

Spiritual and Reform Books. mre, H. P. M. Brown, and mrs. Lou. H. Kimball, 137 MADISON STREET, CHICAGO, ILL., Keep constantly for sale all kinds of Spiritualist and Reform

July 18. Books, at Publishers' prices. MATHILDA A. McCond, 813 Chestnut street, 8t. Louis, Mo., keeps on hand a full assortment of Spiritual and Libers at Books, Pamphiets and Periodicals. Banner of Light always to be found upon the counter.

Aug. 1.

ADVERTISEMENTS

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

The Advertisements to be Renewed at Continued Rutes must be left at our Office before 12 M. on Thursdays.

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

5,000. 5,000. 5,000. FIFTH THOUSAND, JUST PUBLISHED.

Rapid Sale of an Extraordinary New Book BY ANDREW JACKSON DAVIS,

ENTITLED, A STELLAR KEY

# THE SUMMER-LAND.

PART I.
ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS
OF CELESTIAL SCENERY.

EVERY candld mimi will approach the perusal of such a work as this with feelings inspired by the highest theme which human beings can admit to their contemplation. For this plain reason, too, it is a book above and beyond ordinary criticism. The rules of none of the schools can be applied to its examination. It is a treatise, and clearly an inspired one, on celevial things; things so far removed from this little creeping the of ours, yet, by the miraculous power of might and sympathy, brought so very close to our recognition that we are able to soar away to the far limits of our spirit-life, while still faithfully accumulating and as-limitang the experience which ripens us for its final enjoy ment.

The erceds have vainly sought to open the heavens to us, wherein are the new consitions of human existence. But here we find them mapped out with perfect distinctness. They are so clear to the eye of the spirit that it is as if it looked at them through a window. The spirit-land is revealed. Mr. Davis has discerned the interior aspects of that cleasted sphere to which mortals are destined after leaving the form on earth, and in this little book he has set them down for the comfort, the instruction and exaltation of every soul that reads in faith. We cannot underrake, in a brief notice, to turnish anything like a just analysis of the volume—the latest and best of all the analhor's willings, the crowning work of the whole series. In his prefatory notice he says its design is to "furnish selectific and philosophical evidences of the existence of an inhatitable sphere or zone, among the sums and planets of space. And be adds, with all the weight of truth, that "these evidences are indeepensable, heing adapted to all who seek a solid, rational, philosophical roundation on whelp to rest their hopes of a substantial existence after death." In such an investigation all living men are profoundly interested. It comes home to every heart. The deadest tood of a mor

over we will but add an expression of our hope, which is more relief than hope, that every Spiritualist fixing will buy it is title book and make it the treasury of his soul's highest faith. Frice 31; postage 16c. Liberal obcount to the trade. For sale at the BANNER OF LIGHT BOOKSTORES, 128

# **BREAST-PINS AND CHARMS**



" 4-Pin,
For sale at the BANNER OF LIGHT BOOKSTORES, 188
Washington street, Boston, and 511 Broadway, New York. AFTER DEATH,

# Disembodied Man.

THE Location, Topography and Scenery of the Supernal Universe: Its Inhabitants, their Customs, Habits, Modes of Existence: Sex after Death; Marriage in the World of Souls; The Sin against the Holy Ghost, Its Fearint Penolities, etc. Being the Sequelter "BEALINGS WITH THE DEATH", By the Author of "Pre-Adamte Man," "Buthap with the Book," "Burtalette," etc. Pitce 84,00; postage 8c. For sale at the B NNER OF LIGHT BOOKS FORES, 478 Washington street, Boston, and 544 Broadway, New York.

# MRS. PLUMB,

Perfectly Unconscious Physicia, Business and Test Medium, 63 Russell street, opposite the head of Eden street, Charlestown, Mass.

AIRS. PLUMB cures Cancers and Tunors, Fevers, Paralysis; all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient, Will watch with the suck if called upon to do so. Will examine Diseases at a distance, for \$1 and return stamp; Correspond on Business, answer Scaled Letters, look for Lost or Stolen Property for \$1 and return stamp; each.

Aug. 15—18.

## TRACTS! TRACTS!

FIRST EDITION 100,000. HALF SOLD AL-READY. LOIS WAISBROOKER

HOLMES' ALPHABETIC PLANCHETTE. HOLMES' MAGNETIC INSULATED WRITING PLANCHETTE.

MADE of magnetic substances revealed to him underspirit Influence. If you would like to witness the most complete test of spirit power you ever saw, send for one. Sent by express, securely packed, with full directions on receipt of 81,50; by mail prepaid for 66 cents extra. Address, HOLMER & CO. Sole Proprietors, Aug. 15.

A RARE BOOK!

JUST PUBLISHED BY WILLIAM WHITE & 00, of the Banner of Light Publishing House, THREE VOLCES. By Warren S. Barlow.

A POEM IN THREE PARTS.

Part I-The Voice of Nature: Part II-The Voice of Super...stition; Part III-The Voice of a Pebbie.

It is one of the keenest satirical expositions of the superstition, blootry and false teachings of the age, which has appeared for a long time.

Elegantly princed on heavy, fine paper; bound in beveled boards, in good style; nearly 200 pages. Price \$1,25; postage 16 cents. Liberal discount to the trade.

For Asic at the BANNER OF LIGHT BOOKSTORES, 15 Washington street, Boston, and 544 Brondway, New York.

"THE LITTLE ANGEL." A Temperance Story for Children, by Mrs. H. N. Greene, Author of Pine Cottage Stolles. Price 15c: postage 2c. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

# CO-OPERATION. THE Cooperative Association for the purpose of Agricultural, Manufacturing and Mercastile business, has been chartered and is in successful operation. These wishing to operate in that way, are requested for further information to correspond with our Secretary, H. W. PALMER, Lamoil, Marshall County, Iowa.

DR. WILLIAM F. PADELFORD, SPECIALIST,
Office, 46 1-2 Howard street, Boston.
June 27.—114\*

June 71.—13. \*\*

DR. GEORGE BANCROFT EMERSON, sineases by drawing them unto himself, at any distance. Cru examine persons, tell how they feel, where and what their disease is. One examination \$1: fifteen exercises, to draw disease at a distance, \$5: manipulations \$l.

N. H. Will give delineations of character; also accurate information on business, &c. Office, No. 43 has x street, Boston. Hours from \$A. M. 105 P. M. 114\*—Aug. 16.

# Message Department.

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

through the instrumentality of Mrs. of. II. Conunt.

While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their cartifilite to that beyond—whether for good or evil. But those who leave the cartis-phere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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

### Invocation.

Oh thou who changeth death to life, whose light with unerring certainty hath ever shone through the darkness of every age, whose ever-lasting love embraces all humanity, then who art perfect to day as thou ever hast been, thou upon whom the soul ever can rely, we would mingle our prayers and our praises with those of Nature, and laying them upon her sacred altar implore thy blessing. Thy children on earth, in this age, turn their thoughts with more potency toward thee, than all those ages that belong to the past. The cry to know of thee is abroad in the land; East and West, North and South we hear the prayers of thy children going upward and out-prayers of thy children going upward and out-ward toward thee, asking for knowledge, and in return, oh Lord, we hear thy voice whispering to every soul, saying unto all, "I am near, and near to every soul, saying unto all, "I am near, and near to teach you, near to lead you out of darkness into light, near to guide your feet, through the rough ways of human life, near to bless all your aspirations after knowledge, near to shed holy dews of truth upon all your endeavors." Oh our Father, for this return we do most forvently thank thee; thine angels are abroad, manifesting unto the needs of thy children in mortal; everywhere they go, and everywhere they find admittance. We thank thee, oh Spirit Eternal, that thou hast so abundantly blessed us during our life in the spirit world. A great and holy mission thou hast enabundantly blessed us during our life in the spirit-world. A great and holy mission thou hast entrusted to our keeping, and oh grant that our strength may come, All-Wise Essence, from thee. May we perform every duty as though thou wert at our right hand; ay, nearer than that—as though thou wert within us and around about us. May we feel that all thy children everywhere have need of something from us, and oh may we feel that holy love for each and all that shall annihilate all darkness and give birth to all light. Our Father, our simple praises we lay upon the altar of Nature, and asking thy blessing upon them we will also expect that it will come, and we shall know also expect that it will come, and we shall know that it hath come—we shall understand its coming. Oh, then, grant that we may again be enabled to return thee still further thanks for all that thou wilt bestow upon us. Amen. April 20.

### Questions and Answers.

CONTROLLING SPIRIT. - Your queries, Mr. Chairman, if you have such, we are now ready to

consider.

OURS.—Please explain the law that produces physical manifestations, and why they are more frequent than in former times?

ANS.—It would be absolutely impossible to give

a full, clear explanation of the law by which these manifestations are performed, without demthese manifestations are performed, without demonstration, and as the conditions are wanting here by which we can demonstrate the law, we, of course, must fail in the answer. They are of more frequent occurrence in these days, perhaps, than in past time, because man is more unfolded and the earth is also in a state more fitted. in past time, because man is more unfolded and the earth is also in a state more fitted to receive such so-called occult manifestations. The earth is ready for such—mind is ready for such. A few years in the past—a few, when compared with eternity, certainly—a certain band of disembodied spirits returned to earth for the purpose of demonstrating the reality of life after death to those who remained on the earth. They came, a certain porstrating the reality of life after death to those who remained on the earth. They came, a certain portion of them, very near this locality, and what was the result? Why, the darkness awallowed up the light, absolutely crucified it, and therefore, as a matter of justice to the instruments through which the light was to shine, it retired to wait till the darkness should by a natural process he discovered which the light was to shine, it reduced to wait the darkness should by a natural process be dispelled. The same light has come again—the same class of manifestations that were given then, are given to-day, but under different circumstances. given to-day, but under different circumstances. The darkness of night has passed away, therefore the instruments through which these manifestations were made are no longer crucified as they were in those days; but the time is coming when the light will shine still brighter; when these manifestations held shim is a light will shim at a light will shim it. the right will shine still brighter; when these manifestations, both physical and mental, will have reached an altitude far beyond the present, and you will look back upon the present, doubtless considering it as the infancy of spirit manifestation.

Q.—What attracts the magnet to the North Pole?

Explain why me necessity of attraction is to that point more than any other.

A.—Scientific minds inform us that the North Pole is the great magnetic heart of the earth. From that all the various magnetic currents that are known to exist thoroughout the earth radiate, and therefore the conditions at that particular and therefore the conditions at that patternal point would induce the magnet to turn in that direction. It would be absolutely impossible for it to turn in any other. It has been said by some that all the magnetic life proper which belongs to the earth exists under the earth's surface; but recent experiments have demonstrated this to be cent experiments have demonstrated this to be false. The theory is unsound. The earth is literfalse. The theory is unsound. The earth is literally filled with magnetic veins and arteries, and by their side are found electric veins and arteries og their said are found electric veins and arches, each acting upon the other, producing all the manifestations that are found in Nature. These two wonderfully subtle elements are the powers by which all Nature grows out of chaos into order

().—In case of destroyed MSS, or of typed works of literature, or of records important to us here on earth, have you, in the spirit-world, those ideas in record unabilterated? If so, are they where you

can consult them and impart their purport to us, when of importance to the development of science?

A.—An accurate record of all written or un-A.—An accurate record of all written or un-written thoughts that have found expression upon this planet is kept in the spirit-world proper, that belongs to this planet. Not a single thought is lost. All the old ideas are carefully kept in the apirit-world. Nothing is lost, because everything has an internal or immortal life. All those valuable records that the past had but the present has not, so far as human life is concerned, are all kept in the spirit-world, and every soul that desires to inform itself concerning those records is at liberty so to do. They are free to all. The spirit-world is one vast public library.

## Thomas Harris.

Hearing that this place was open for all, I have ventured to come. My recollections of the earth and the life I went through here are not of the most pleasing character. And perhaps I am un-wise in ever returning to the place where I found so little sympathy as here, for by returning, I, for the time, call up some of the dark scenes through which I passed when here. I was, in many re-spects, unfortunate. I think I was unfortunately born, for sometimes when I had the best inten-tions I would be correctored. tions I would do very strange things, and could hardly tell why I did them. I was married in 1815, and I think had the great God spared my wife I should have been a different man; but in less than one year she died, and a strange feeling of recklessness seemed to possess me after that. Hoping to be successful again in that line, ten years of the I would be successful again in that line, ten years of the I would be successful again in that line, ten

years after I married again, and married well. I had two boys by the marriage, and one girl. One of the boys and the girl are living on the earth.

Thirty years ago, by the laws of New Hampshire, I was convicted of forgery and horse-stealshire, I was convicted of forgery and horse-stealing, and sentenced to fifteen years' imprisonment in the Concord prison. I suppose you know where that is. I was sick there, and died soon after being incarcerated. I had no fixed idea of God or a future state. I paid very little attention to those things, and I found myself at death in a very uncertain and unsettled state. It was along time before I could believe that I was dead; a long time before I would receive instruction from long time before I would receive instruction from those who came to me. I felt that all the world was against me, and consequently I was against all the world. I have been under a course of training for a long time, and I have changed, though I have not entirely outgrown the old feelings. They sometimes rise up in me, and I feel them were strongly

them very strongly.

When I learned that there was a way back, I thought it was no use for me to come; then again I thought I would, for my son who remains here has no belief in any life after death. And he says that these spirits that purport to come from the dead, these manifestations are only the mani-

festations of the living who are here. He says, "I know I am right, and if I was not, why would not some of my friends return?" And yet there is a fear lingering about him. He wishes it to be so that they could come, and at the same time he wishes for them to stay away. Once I was near when he was talking with some one with regard to these spirit manifestations, and he said, "There are stong points by which some of my family are strong points by which some of my family who are now no more might identify themselves if there was such a thing as the return of those that are dead. I do not believe in any hereafter. I cannot see anything in Nature that proves it to

me."
The points I offer are strong enough to convince all those who knew me that there is a life after death, and more than that, that those who know how can come back here and tell of that life in such terms that you cannot mistake their mean-

I am not here to justify any course that I pur sued when here, but I do say that I was, in many respects, more sinned against than sinning.

I was first shown the way to this place by a spirit who once boarded in the old Eagle tavern, close by that infernal institution in Concord. He told me the way here, and how I should proceed to come, and that it was a free place.

I am done. Good-day. Thomas Harris, my April 20. name.

never found one that would suit me till I came here. Tell her, if you will, that I received Uncle William's letter, with the money. He thinks I never received it, consequently never had the good of it. I did, and it was used for me. But I found it. I did, and it was used for me. But I found it hard to get any of the attendants to write. They would say "yes," to all, but they had so much to do that many of us were in that respect not attended to. Tell her I am happy respect not attended to. Tell her I am happy here—satisfied with this new life, but it is not all what I thought it would be. I should be very happy if I only could see her so, but she is constantly mourning about me, and it makes me sometimes sorry I am here. Tell her I was conscious when I died, and was ready and willing to go, only that I thought of her and of what she would suffer, and I knew she was coming to me, and I thought if she got there after I was dead how hard it would be. So that made it hard to die; but if she had been there I should have died happy—very happy. Tell her to tell Uncle Wilhappy—very happy. Tell her to tell Uncle William that I thank him for the efforts that have been made to recover my body, but I would suggest that they make no more, because it is all useless. There is nothing now to recover, and if there was, it is quite as well off where it is as it would be anywhere else. I would rather that my mother would turn her thoughts to me, to my living spirit, than to have them constanty cen-tered on my dead body. Good-day, sir. I thank you. April 20.

Alice Vanstein. When I first came I thought that was my brother, for he looks just like him, and I wondered how he came here, because I did n't know that he was dead. I lived in Hoboken, and my name is Alice Vanstein. I know how to come. I know folks could come back 'fore I died, and knew I tolks could come back fore I died, and knew I could come. I lived here nine years. I've got three sisters and two brothers here, too—here, dead. And I've got a brother and sister alive, too. I had the fever and sore throat. I've been here only a year in February. I've been back twice in New York, I have. I did n't talk as I do here. I got somebody to write for me, and they told me to come here, so I could get a message published. It was n't in Hoboken that I come—in New York, where Barnam's Museum is: I told me to come here, so I could get a message published. It was n't in Hoboken that I come—in New York, where Barnam's Museum is; I went there once—twice I went there—not since I was dead. I got a mother, too, in Hoboken, and she is afraid of the spirits. She says, "The children see them." No they didn't—nobody but me, nobody hut me. She used to say, "The children says they see 'em, but if they do I don't wan't 'em to come to me." But I shall go, because I want to, and because we are all coming—all of us, but we don't know, whether we shall come here, we shall come in New York again. here, we shall come in New York again.

My mother's name is Janet. She do n't know—she do n't know that there 's nothing to fear from us coming back. She's afraid it is n't right to talk with dead folks. I said I should come—I knew I could 'ganga I sould see the contact. come, and I knew I could. Do you have any medicine to give? [No. Do you want any?] Yes. [What for?] Oh I am sick. [You won't be when you go away. Where are you sick?] Here, (laying her hand on her chest.) Do n't you give any medicine? give any medicine? [No.] I am going to my mother as soon as P go away from here—and Eddy, too, to see if I can find him. I reckon I can, now I've been here. He looks just like that boy that come here before I did. April 20.

Séance opened and conducted by Wm. E Channing; letters answered by "Cousin Benja."

## Invocation.

Our Father, with deep and holy reverence for all that thou dost reveal to us through Nature we, from time to time, descend into the valley where the shadow of death still lies, that we may shed some beams of sunlight that in the great future may dispel the shadows—that those rays of sunlight may become a balm unto wounded hearts, we pray. May they cause those heads that are now bowed down in doubt and sorrow, to be raised in joy and faith and thanksglving. Ob we praise thee for the privilege of return, for as the earth was the mother of our mortal house, she is dear unto us; and with all herdeep valleys, with all her places of sorrow, with all her many imperfections, she is our mother, and therefore dear unto us. Oh we thank thee that thou art so near unto us always, that thy holy spirit like gentle dews falls upon us when we thirst for knowledge; oh Lord, we rise up strong in thee, resolving anew to put all error under our feet, resolving anew to worship thee more truly, to serve thee more divinely. Thou great Spirit who art so fond of freedom, thou who art handsome in all thy proportions, thou who art perfect to day, and thou who wilt ever remain perfect, we will trust thee, we will love thee, we will worship thee with all our might, mind and strength, lay-ing upon the sacred altar of being all our hopes, all our fears, all our aspirations, our praises, our prayers, and we need not ask thee to bless them, for thy blessing is perpetual, a holy gift that is

have mercy upon our imperfection; thou who art all-wise wilt deal tenderly with our ignorance;

many who believe they are in an intermediate state. In one sense this is true, but not in the sense in which they conceive it to be true, and they are in perpetual fear of being any moment consigned to endless torment, or in expectation of being called upon to enjoy endless perfection.
That they are, in one sense, in an intermediate
state, as I before remarked, is very true. All
souls are in that intermediate state because they have come from the past, they exist in the present, and the future is to come. There is a something better for every soul. It is necessary that every soul pass through all the different conditions that seem to be forced upon it, in order that they may be fitted for that future which belongs to them to them

Q.—By what spiritual power did Christ still the waves and the winds, as recorded in the New Testament?
A.—There is a great difference of opinion with

regard to that story. Many are very honest in affirming that he had nothing whatever to do with the stilling of the winds and the waves. That he might have gone out and said unto the elements, "Peace, he still," they do not deny. But your speaker believes that the spirit of man has dominion over all things—the elements not executed. minion over all things—the elements not excepted.
Your speaker believes that just so far as you understand the law of things, and just so far as you are in harmony with that law, you can make it your servant; it will render absolute obadience to William C. Jaques.

I have a mother, sir, in Harrisburg, Penn., and I wish I could reach her by some means. I was all she had, and she has never ceased to mourn for me. I went into the war, hoping, of course, to come out alive; and I hoped if I did die as a soldier, it would be on the battle field. But that was not my good fortune. I was sick, and died at Port Royal. My name, sir, William C. Jaques. My age, seventeen. Tell my mother that I appreciate her coming to me, and was sorry I died before she got there, and still more sorry, for her sake, that I was buried, and she found it hard to gain any satisfactory intelligence of me. I have been as near as I could to her since, and have tried a great many means to come back, but I never found one that would suit me till I came tagonism to the law and in ignorance of the law. If Jesus did control the elements, he did it by If Jesus aid control the elements, he did it by virtue of the magnetic and electric law that he understood and that he was in harmony with. He did it upon precisely the same principle that Dr. Newton and other healers produce their cures. They say to disease, "Depart," and it takes its departure absolutely. Jesus said to the winds and the waves, "Be still," and they were quiet. One is no more mysterious or hard to do than the other.

Q .- In regard to clairvoyance, I would ask if it is not universal? Do we not all, at times, leave the body during sleep, in the night-time, and re-turn to it, and in the morning call it a dream?

A.—Yes, every soul is of itself clairvoyant. As a soul, it is not absolutely bound to the human body. When the body is in a state of repose, under the dominant power of the animal functions only, it can go off and visit other places, engage only, it can go on and visit other places engage in other scenes than those that surround the body. Suppose, for instance, you have a friend in the city of London. You lie down upon your couch thinking of that friend; your spirit is in rapport with him, and by the law of magnetic attraction, as soon as the body is in a state of repose, away goes the soul to commune with the friend in London. This is more especially true of some, but it is, in a certain sense, true with regard to all souls.

Q.—Can a spirit control another in more than one sphere below? A.—Oh yes, certainly; in as many spheres as there are minds to inhabit mental spheres.

QR.—I mean directly.
A.—Yes, directly.
Q.—One in the fifth sphere can control one in the first, directly?
A.—The highest angel of which mind can conceive, can return to the least one of earth's children and commune with them directly, without the assistance of any second or third party. may seem to be a very strong assertion, but it is

may seem to be a very strong assertion, but it is a very true one.
Q.—I saw the other day a little toy called a "planchette," which answers various questions when one's hands are placed upon it. Can you explain the philosophy of it? Has it anything to do with Spiritualism?

A.—Not having seen it, we of course cannot.

do with Spiritualism?

A.—Not having seen it, we of course cannot explain it. If you will produce such a toy we will see what we can do toward explaining it.

Q.—Can we mortals in the form do anything to assist those out of the form that need help—that come to us undeveloped? Can we do them good?

A.—Certainly you can. If you were not able to impart any good to them, they certainly could not to you. The law must work both ways in order to be of use to either soul. If the angel Gabriel comes to you teaching you he in turn. Gabriel comes to you teaching you, he, in turn, gains something from you, else it is a very poor and one-sided affair. He cannot shed his light upon you without receiving a corresponding light from you. It is give and take throughout all the realm of mind and matter.

Q.—Does the good behavior of society depend

on its supply?

A.—Its supply of what?

Qu.—Of the material wants of life.

A.—Yes, to a very great extent—very great.

The individual who is well supplied with all that goes to make him comfortable, with all that would tend to produce a comfortable state of mind and body, would hardly think of committing a crime unless the conditions were forced upon him from unless the conditions were forced upon him from ante-natal conditions. There are thieves that are horn thieves: there are murderers that were mur derers before they came into this world. thought of the mother may have stamped the law of murder upon the child. Then, generally with the slightest provocation, the law begins to act, and the man or woman commits the act of mur-der. But if there were less of poverty, if the law of mine and thine was not so severe in the earth-life, there would be less crime. Society would rise; it would assume fairer proportions than it

O .- Can all persons become clairvoyants, in the

common acceptation of the term?

A.—They are all clairvoyants, whether they will or not. Every soul is gifted with clairvoyance. The gift may not be exercised so that you are conscious of it, but you have it, nevertheless. April 21.

# Adelia Bowen.

I have a dear friend in St. Louis, and I am anxious to let her know that I am still a conscious anxious to let her know that I am still a conscious spirit, and that I have the power to return and communicate here on earth. We neither of us had any belief in these things before my passing away, but we used to talk much about them ourselves, and we promised that whoever went first, if there was a way to return, and we could come, that we would do so, with all the evidence that it was possible to bring from the land beyond death. I have no friends, that I know of, who are professed believers in modern Spiritualism. On the contrary, all my friends fear it. They have heard so many mysterious stories concerning it that they fear, and, however much they may de-sire to know of its truth, they have not the courall our fears, all our aspirations, our praises, our prayers, and we need not ask thee to bless them, for thy blessing is perpetual, a holy gift that is never withdrawn.

Oh we look forward with joy to the time when all kinds of bondage shall be known no more on the earth, when every soul shall rejoice in freedom as the matter extended in the promise to each other, "If you go that is in Boston." We made inquiries. We got the paper called the Banner of Light. We read it, and informed ourselves, as well as we could, as to the process, and finally concluded—I did, at least consciousness of thee, and none shall say unto another, "Thou art unholy while I am holy." We praise thee for those glimpses of that better time which even now is streaming through the shadows causing many hearts to rejoice; causing many who are in bondage to have patience and hope. Thou who art so perfect, we know that thou wilt have mercy upon our imperfection; thou who art that our guardian spirits, our mothers, were the prime movers in that conversation. They inall-wise wilt deal tenderly with our ignorance; thou who art from everlasting to everlasting, wilt fold us in the arms of thy love, keeping us safe through the present and through all the future. Oh, then, we are safe in thee; and unto thee be all honor, all praise, all glory, from the hearts of thy children, to-day and forever. Amen.

April 21.

Questions and Answers.

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Ans.—Oh yes, many such. For a great many pass from the earth through an uncertain state, or they are in an uncertain mental state when they pass from their earthly-bodies, and that percentage they pass from their earthly-bodies, and that percentage they shall pass out of it. There are obliged to observe the rules which they have laid and they have laid to be considered; and their beavelence is boundary to be complied with and that they are perience they shall pass out of it. There are obliged to observe the rules which they have laid to think of it, knowing that I was soon to come to think the ward in the spirit world. But I did not anticipate so much delay. I had supposed that the length of time that would elapse would depend very much upon the desire of the spirit to return, but I find it is not so. That has something to do with it, but not all. I find there are conditions to be overcome, laws to be complied with, and that the various surroundings of earth, and the earthly medium through which we may wish to come, must be considered; and even at this place there seems to be a precise regularity to all things. Those who have this order—I call it—in charge, have certain rules by which all must abide, though they are very lenient in their love to all; they invite all, they are seems to the provide and the conversation.

down, in order to be successful. I might wish to come many, many times ere I could be admitted, though they always know just what conditions are requisite to each spirit who comes to ask for the privilege to commune here, and if the conditions are wanting they tell us so, and again and again and again we come here and are disappointed. But they always tell us to hope, because the time will surely come when we and all others can do best at that time. To day seems to be my time, and, oh, how thankful I am for it; for I have waited two years and a half, when I expected I might not have to wait more than two weeks. Oh, you cannot know how thankful I am, and I am looking forward with a great deal of anticipation to the time when my friend will receive my message, and I know it will come to her like a voice from the unseen world, like a star gleaming through the darkness of theological bigotry. Like a certain light it will be to her, for I know she will believe. But now, because all has been silent between me and her, she says, "Oh, I knew it was so, or I feared it was. There is no truth in modern Spiritualism. I did hope there was, but, oh, a great shadow has fallen upon me darker than ever." The old adage, "it is always darkest just event shadow has falled upon me darker than ever." The old adage, "it is always darkest just before day," is especially true in her case.

My name was Adelia Bowen. I am from St.
Louis. My friend bears the name of Frances C.

Kendall. She was born, I think, in Louislana. I am not positive, but I think so. But she did not

long remain there.

I have no special way marked out by which we can continue our correspondence, but I feel sure that when my message shall be received I shall be able to come more directly to her and hold sweet and sacred communion with her own spirit. Now her doubt shuts the door upon me. Her fear disturbs the atmosphere, and, through that disturbance, the influence and impressions that I would bring to her are lost. I would say to her that I have met her dear mother, and she bids me tell her child that she has always watched over her, that she has always been near her, that when that great shadow fell upon her—of which I am not here to speak—she was nearer than ever, and it was her that sustained her child. I have also met her brother, who fell in the war. At first he was sadly disappointed, and expressed so much disappointment with regard to the way and manner in which he came to the spirit-world, and with regard to his own ignorance of that spirit-world, that he was positively unhappy; but he is fast out-growing it, and says, "If you can go to my sister, tell her that I live, that I am happy, and that whenever she wishes it I will make the effort the state of the

fort to return and commune with her."

I might speak of many others of her friends and mine I have met, but it would be useless. I am only here, at this public place, to assure her that I can come and fulfill my promise. And now, in the future, I want her to seek out some good me-dium, if she wishes so to do, and I will meet her more clearly and give her as much evidence con-cerning the life after death as it is possible for me

the fluture, want for to seek out some good medium, if she wishes so to do, and I will meet he more clearly and give her as much evidence concerning the life after death as it is possible for me to give. Farewell, sir.

April 21.

[How do you do?] I am pretty comfortable, considering all the time I 've been waiting. Yes, sir, it's ever since 1862, the last week in September, that I grounded arms and was promoted at the same time.

Now, sir, I is suppose you want to know what brings me here. Well, sir, I can just tell you. It's two things. The first is to find and communicate with my family that I left here. I have two boys and a girl. And, in the next place, it is to meet with the old chap that I used to work for. His name, sir, is Wagner, and he is on Broadway, in New York. I was a porter for him; that is to say, I carried his traps and done porter's work. When I went to him and told him I was going to war, and I wanted to know if I could have my place when I come back—"Going to war?" "Cause I want to go, says I. "Who is been putting that into your head?" "Now," said he, "look here, James, just as sure as you go to the war you 'll get disappointed, and get killed, that's sure; but I was n't so disappointed, and get killed into the bargain." Oh, well, I was killed, that's sure; but I was n't so disappointed, and get killed into the bargain." Oh, well, I was killed, that's sure; but I was n't so disappointed, and get killed into the bargain." Oh, well, I was killed, that's sure; but I was n't so disappointed, and get killed into the bargain." Oh, well, I was considered the said of the constitution and the Union. "Now," said I, "that's a lile!" Well, we had quite a little brush over it. He told me of the constitution and the Union. "Now," said I, "that's a lile!" Well, we had quite a little brush over it. He told me of the constitution and the Union. "Now," said I, "took be deviled to the bed well be some the proposal to work the was no use at all the sure of the constitution and a many server the sure of the con pretty sure." The very last words he said to me were, "Go, and go to the devil!"

were, "Go, and go to the devil!"

But I have n't gone to the devil at all. I left him entirely when I left that man. And now one of the things that brings me back is for his one of the things that brings his back is for his special benefit. I want to know how about the Confederacy. I want to know of him how it stands now? Where's Jeff. Davis? He's where he wouldn't be if I had the handling of him. That's true. But he is n't President at all, I take it. And where's the Confederacy? It's all smashed up. And where's the niggers? Why, they're all gone free. Yes, sir. So far so good. And who knows how much of a help I was? I don't know myself but I know I don't know myself kno And who knows how much of a neip 1 was? 1 do n't know myself, but I know I done all I could. Oh that was the toughest brush of the season, that Antietam fight. Oh it was about the jolliest fight you ever see, and all I wanted when they nght you ever see, and all I wanted when they was carrying me to the rear was to know that we was n't defeated. On the first day we was pretty badly cut up, but in the next two it was quite another thing. It turned on our side, and then I said I was willing to die; but I did n't die just then—you see I was a tough customer; took more that two bullets to kill me. I had two in me, and I got along till the last week in September, and then I was in so bad a condition in body that I

then I was in so but a condition in body that I had to vacate the premises.

Now, sir, something tells me that that man has known something about these things, (Spiritualism) and so you see I have a hope that I won't have to wait long knocking at the door, saying, "How are you, old fellow?"

He said to me, "I suppose you know if you leave me just now, there's no way by which you can collect your pay. There's three weeks due you." "Well," said I, "the devil take the pay. I'll not stop for that." But now it would come very handy to the old woman I left, and if he has a mind to fork over, I think it would be just the yeary heat thing he could do. Do u't know what a mind to fork over, I think it would be just the very best thing he could do. Do n't know what you think about it, but I think so. [I think so, too.] And here's another good thing he can do. When he gets my message, trot right down to the old woman, find her out, and say, "Here, this is from James," and then explain all he knows about it. If he don't know much, he can't say much; if he knows a good deal, he can say a good deal. But if it don't get to her that way, I've got another way marked out, so I've two I 've got another way marked out, so I 've two strings to my bow, and if the first one snaps I 'il

Now, sir, I suppose my time is about out, and I want to say to my wife, "It is all right with me. I am well off enough here, and I don't care whether the children are brought up Catholics or not, at all, only I want them to know that we can come back." Good-day, sir: You got my name? [James Fagin?] Yes, sir, of the 102d New York. You got that? [Yes.] All right, then.

April 21.

## Charlie Pierce.

I was born here in Boston, but I died in Clarendon, Vermont. My name was Charlie Pierce. I was fifteen years old. I took the chills and fever in Detroit, or they first showed themselves there. I was with my father. We had moved there. I suppose I got them further West. I found it imsuppose I got them further West. I found it impossible to get entirely rid of them for a long time, and when I did I went into consumption. Perhaps it was inherited from my mother. And Pethaps it was inherited from my mother. And with the view that I should gain my health, my father sent me to Clarendon. I died of hemorphage of the lungs. And now if there is any way by which I can reach those I have left here; I want to. I want my father to know that I have met my mother and sister, and that we all join in the wish to come back to him—not to stay, but I the greatest glory is not in ne to communicate with him. I want him to know I rising every time that we fall.

was conscious of his grief, and that he reproached himself for sending me there; he thought the air was too bracing. But if I had stayed here longer I should have only lingered in misery, and it was better that I came as I did. I was not conscious of any suffering when I died, only a faintness, and I had had that so many times I was quite used to it, and I supposed I should recover from it again, so I thought nothing of it. And the next I knew I was, as near as I can judge, about four feet above my prostrate body. The atmosphere that seemed to be engendered by the disturbed state of mind of the friends that were around seemed to me very dense, like a thick fog. After that cleared away, I seemed to gradually rise and looking forward with a great deal of anticipation that cleared away, I seemed to gradually rise and to the time when my friend will receive my mes- go away, and then I think I must have been in an go away, and then I think I must have been in an unconscious state. My next experience was of meeting my mother, and I was in as tangible, as real a dwelling as I was ever in here—just as real to the spirit as these dwellings are to the body. And my mother told me it was her home; and soon I saw a beautiful spirit that I recognized at once as my sister, although she had grown, and was quite a different being from what she was here, I want father to know that she has grown in stature as well as in mind, and she is year in stature as well as in mind, and she is very

beautiful.

I would like to have him, when he is in New York, go to Mr. Foster. I can come there, and will there satisfy him of my presence and my ability to think and to act in the new world. Good day.

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

### MESSAGES TO BE PUBLISHED,

Thursday, April 23.—Invocation; Questions and Answers; Elizabeth A. Westbrook, of Boston, to her children; James Gerry, of New Orleans; Timothy Matthews, of Missouri, to his brother Charles.

Monday, April 27.—Invocation; Questions and Answers; Olive S. dawyer, to friends in New York; Miles Thompson, of Pittsburgh, Pa.; William Fitzgerald, of New Orleans, to his mother.

Tuesday, April 28.—Invocation; Questions and Answers; Annie Gilson, to her friends in New Hedford; Col. Theodore Tyler, of Bayannah, Ga.; Agnes Soule of New York to

Annie Glison, to her friends in New Bedford; Col. Theodore Tyler, of Savannah, Ga.; Agnes Soule, of New York, to her mother; Jack Merrill, of Evansville, Ind., to his brother,

mother; Jack Merfill, of Evansville, Ind., to his brother, Sainuci Merrill.

Thursday, April 30.—Invocation; Questions and Answers; Abigail Whitney, to her children; I saue Turner, of Bangor, Me., to his mother: Mary Bolan, of South Boston, to her husband and children; Nathanlel Banks Stacy.

Monday, May 4.—Invocation; Questions and Answers; Daniel Johnson, of Salem, Mass.; Alice Stevens, of New York city, died May 4, 1863, at I P. M.; Alice Stevens, of New York city, died May 4, 1863, at I P. M.; Alice Thenny, ist Ohio Regiment, to his brother; Elizabeth Metville, of Lowell, Mass., to her children; William Bart, of Boston, to his children.

Tuesday, May 5.—Invocation; Questions and Answers; Lucy Starboard, of Boston, to her father and mother; Silas Wait, second officer on board the barque "Seabind," to his friends in New York; Licut, James Edward Farquer, Third Virginia Regiment, to his mother.

Thursday, May 1.—Invocation; Questions and Answers; Angeline Sawyer, alias Ada Stevens, to her friends in St. Louis; Johnnie Joice; Oren C. Perkins, of Louisiana, to Daniel Burnett; William Brown, of Boston, 54th Mass, to his mother and sister.

Monday, May 11.—Invocation; Questions and Answers; James O'Nell, of Boston, 2d Lieut, 5th Mass, Regt.; Eunice Ciarke, of Windham, Vt., to her relatives and friends; Mrs. Hannah Holoper, of Longwood, to her friends; Henry Hart, of Boston.

Tuesday, May 12.—Invocation; Questions and Answers;

Stratord Williams, of Millord, N. H., to his friend Luther Collby.

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

Thursday, June 25.—Invocation; Questions and Answers; Florence Wilbur, to her sister, in New York; Michael Cramer, to Mr. Van Dyke, Broadway, New York; Annie Tykyndiali, of Jacksonville, Miss., to her mother,

Monday, June 29.—invocation; Questions and Answers; Daniel Saunders, of Boston, died in California in 1853; Mrs. Saily Cook, of Belfast, Mc., to her children; Thomas Weld, of Richmond, Va.; Michael Connelly, of Boston.

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

Thursday, Juny 2.—Invocation; Questions and Answers; Charles Sayth, of Springfield, Ill., to his family; Isaac S. Eldredge, to his parents, in New York.

## Obituaries.

Passed on to the Summer-Land, from Lebanon Village, on the 24th of July, Thomas J. Kingsley, in the 63th year of his

age.

A highly intellectual, influential and much esteemed man has thus stopped biblind the curtain that is dropped at that change man calls death, leaving a large circle of friends—among whom is an only son, about 19 years of age, two sisters and quite a number of more distant relatives—to mourn his loss. A large gathering of citizens assembled to pay the last tribute of respect to the body from which a deathless spirit had taken its departure. It was the privilege of the undersigned to comfort the mourners on the occasion with the facts and philosophy of our beautiful faith. A. G. DOUBLEDAY.

Passed to the higher life, April 30, 1868, at Washington, D C., ofter a lingering illness, W. F. Putnam, formerly of New Hampshire, aged 31 years. For twelve years he was a firm believer in spirit-teachings.

Say not the loved return to us no more
When in the grave their withered ciay is lying;
Think not communion with our friends is o'er
When we have seen them close their eyes in dying.
Hath the soul, then, no other habitation
Than this pale clay, so feeble and so worn?
Must love, with that cold heart's last palpitation,
Die into night, and know no waking morn?

Ole into night, and know no waking morn to the no, we are not sundered by the grave; The one we love, whose absence we deplore, Is with us, near us, in our hours of sorrow, Walling to clasp us when our task is o'er. Then nover be the brow in sadness shrouded When friends put off their worn-out robes of clay, But with the eye of faith and hope be aided To see them newly clad in robes of day. C. M. I C. M. P.

MISS HOSMER AND CHARLOTTE CUSHMAN.-Miss Hosmer is often seen in public in Rome, at times driving a handsome carriage and span rapidly along the streets, at times on horseback, making her way (in which latter capacity she excels) to the meet of the fox-hounds on the Campagna. The pack, this year, is good, the sport air, and the amusement very fashionable. Miss Hosmer is an expert rider, and both she and Miss Cushman are often seen going at a furious pace over walls, fences and ditches close upon the beels of the hounds. Each of these ladder has extense of the hounds. Each of these ladies has a strong and tireless energy, and a muscular physique which many a man may well envy. They are gifted with wonderful endurance, which the latter has the occasion often to display upon the stage, and with which many of your readers are familiar. Both are theroughly American with of the part Both are thoroughly American, yet of strong and impressive individuality, that brings them out in striking contrast to the rest of society in Rome.— Letter from Europe.

"I have passed the greater part of my life," said Simon, the son of Gamaliel, "in the society of the wise, and found nothing more becoming in the man of wisdom than silence. It is not the preaching, but; the practice, which ought to be considered as the most important. A profusion of words is sure to produce error."

The greatest glory is not in never falling, but in

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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, 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 25th day of Rochester, State of New York, on Tuesday, the 25th day of Rochester, State of New York, on Tuesday, the 25th day of Rochester, State of New York, on Tuesday, the 25th day of Rochester, State of New York, on Tuesday, the 25th day of Rochester, State of New York, on Tuesday, the 25th day of Rochester, State of New York, and each State Organization the United States, 'to said of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fitty 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.

I SAAC REIM, President for New York;

WARREN CHASE, 'ite President for New York;

WARREN CHASE, 'ite President for New York;

JAODS WEAVAR, 'in Pennsylvania;

Pennsylvania;

New Jersey;

HORATIO ALDEN, 'in Massachusetts;

A. T. FOSS, 'in Massachusetts, 'in Massachusetts;

New Horata, 'in Massachusetts;

Ner Severance, 'in Michigan;

LILICA H. MOTT, 'in Michigan;

HENRY JCREEN, 'in Michigan;

HENRY JCREEN, 'in Michigan;

HENRY J. CSBORNE, 'in Michigan;

HINDARGE SASTON, 'in Michigan;

HINDARGE SASTON, 'in Michigan;

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HINDARGE SASTON, 'in Michigan;

HINDARGE SASTON HENRY J. OSBORNE, " " Kansas : " Georgia;
JAMES EASTON, " " Minnesola;
S. Y. BIADSTREET, " lowa;
L. K. JUSLIN, Treasurer, Rhode Hand;
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, in Brant, Eric Co. N. Y., commencing on Friday, the 21st day of August, 1863, at 100 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. Touser,
JAMES VARNET,
MARRION E. BROWN,
Committee.

Convention of Spiritualists in Des Moines, Town Convention of Spiritualists in Des Moines, Iows.

A Convention of Spiritualists will be held in Des Moines, Iowa, commencing Thursday, Oct. 1st. All Spiritualists 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 piace 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., D. on the third Saturday and Sunday in August. The grove is situated half a mile from the station, in the pleasant village of Centreville. Ampte 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. H. L. Clark, Sec'y.

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. ESERLL, See y.

# Miscellaneous.

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Vitus' Dauce, Fits, Cramps, Weak Joints, Scintica, Contracted Sinews, Sprains,

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They are used and recommended by noted Clairvoyant Physicians and Mediums, and are of inestimable value to those the are deficient in Magnetic Susceptibility, and require development. Dr. Mills, of Bristol, Ct., says: - They have proved extremely useful in supplying magnetism where I most required it.

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Arm 2.00 "Thigh 2.30 "2.35 each.

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# RENEWER OF STRENGTHI A SURE REMEDY

For all Diseases of the

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And all Diseases resulting from any

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

CONSTIPATION, FLATULENCE, INWARD PILES. FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS

OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINKING OR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURHIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS DEFORE THE SIGHT,

DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-LOWNESS OF THE SKIN AND

EYES, PAIN IN THE SIDE,

BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF

EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which his essesse true merit, is skillfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remody will effectuJaundice, Chronic or NerChronic Diarrhea, Disease of the Kidneys, and all Diseases arising from a Disordered Liver, Stomach or Intestines.

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RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

Induced by Severe Labor, Exposure, Hardships, Fovors, &c., Is speedily removed. A tone and vigor is imparted to the

whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tinge is eradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

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

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# TESTIMONIALS.

Hon. George W. Woodward,

Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TONIG is a good remedy, useful

in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA. April 28, 1868. I consider HOOPLAND'S GREMAN TONIO a valuable medicine in cases of attacks of Indigostion or Dyspepsia. I certify this from my experience of it. Yours truly, JAMES THOMPSON.

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

Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all of a cases declined; but with a stear proof in various inmy own family, of the use-to-fulness of Dr. Hoofland's Dreman Tonio, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but naually, I doubt not, it will be very beneficial to those who suffer from the above causes.

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

## CAUTION.

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NOTICE.

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If—June 6.

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292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rubumatism, diseases of the Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 18w—July 4.

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# Miscellaneons.

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THIS pleasant and healthy beverage was originally prepared by Dr. P. E. Insu, and has been sold by him for the past the nie piecer at his well-known Botaxio Plankact, Ne. 5 Thiad Aviste, New York Citt, where it has an immense sale through its one merits alone, having never been advertised by him until within a few weeks past. It is compounded from anot Roots and Barks as were most highly prized by the Ottawa Indiana, and used by thom in their elekerated remedies for Partiging the Blood and renocating the spatem. Ottawa, Breen has been pronounced by medical professors and scentificmen to possess rare medicinal properties. Its fonce, diaretic and alterative qualities, though scribe in their action, are tray wonderful in their effects, relieving Dispersals and all other decrangement of the Blood, Lieve and Kidneys, producing a healthy tone and a small condition of the system.

It is also a cooling and pleasant becrape, more fully quenching thirst than any other article in use, which makes it particularly sought for as a normer drink, and only requires a fair trial to be appreciated. This Beer is drawn from a fountain cold as an feeberg for

ADDRESSED TO INVALIDS.

### S. B. BRITTAN, M. D., MEMBER OF THE

New York Eclectic Medical Society,

WHO has made an almost life-long study of the Constitu-tion of Maa, the Philosophy of the various forms of Dis-ease and Professional Treatment on Natural and Physiological principles, is now established at

No. 7 Bruen Piace, Hill street, Newark, N. J., No. 7 Bruen Place, IIII street, Newark, N. J., where the subtile agents known to Medical Reformers are scientifically applied.

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Patients from abroad can be provided with board, at convenient places, and at very reasonable prices, in Newark.

S. B. B. BRITTAN, M. D. June 27.—13w

S. B. B. BRITTAN, M. D.

Or Psychometrical Delineation of Character.

SOUL READING,

Or Psychometrical Belineation of Character, MR. AND MRS. A. B. SEVERANCE would respectfully Manhounce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and pscullarities of disposition; marked changes in past and future life; physical disease, with prescription there for; what husiness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and bints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3 cent stamps.

### MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwaukee, Wis. THE BETTER WAY

FOR all who wish my advice and remedies, is to send me a a statement of their leading symptoms. Two-thirds who send do not need chirvoyant examination, and could save that expense. No charge for advice. Clairvoyant examinations 52. Remedies prepared for each patient according to their case, and sent to all parts of the country. Address, always with name, age and 3 stamps,

DR. H. B. STORER, Medical Office, 56 Pleasant street, Boston, July 25.

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HEALS the sick without medicine, 119 Wisconsin street, Milwankec, Wis., also cures by magnetized paper. Send handwriting, name, residence and \$1,00. Send for Circular. July 11.-6s.\*

MRS. MARY LEWIS, by sending their auto-LVA graph, or lock of bair, will give psychometrical delinea-tions of character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., ill. June 20.—20w\*

EMERY N. MOORE & CO., Printers and Engravers,

No. 0 Water street, (First door from Washington Street,) Boston, Mass. Fine Job Printing prom tly and neatly executed.

June 13.

THE HELVID ETERS MEDMS NARY

TRENCHAND ENGLISH BOARDING NAND DAY SCHOOL

for Young Ladies, will commence its Fall Term on Tuesday, Sept. 15th. This institution is pleasantly located on an eminence overlooking the beautiful town of Belvidere, and commanding a fine view of the surrounding country. No healthier or more desirable location for a school could be found anywhere. The buildings, which were built expressly for school purposes, are handsome and commedious and well supplied with all the necessary appliances for teaching. Particular attention is paid to the health of each pupil. A teach er of Gyranssites is employed, and the pupils receive daily instruction in the new system of exercise invented by Dr. Dio Lowis. The course of instruction is extensive and thorough, Music, Drawing and Painting, Ancient and Modern Languages and all the higher branches of an English education are taught by experienced teachers. and all the higher branches of an Enginen education and all the higher branches of an Enginen education and all the presence i Pmi. S. B. Brittan, Newark, N. J.; Luther Colby, Boston, Mass.; A. J. Davis and Mary F. Davis, Orange, N. J.; C. M. Flumb, New York; Col. Wm. B. Thomas, Phila delphia, Pa.: Theod.rc D. Weld, Boston, Mass.

For Circuiars, containing further particulars, address, For Circuiars, containing further particulars, address, Minsga Bush, Aug 1.

Belvidere, Warren Co., N. J.

DR. AMMI BROWN

ONTINUES the practice of Dentistry at his office and real scribes for and Cunra acute and chronic dience, No. 31 Boylston street, Boston. Special attention given to preserving the natural teeth.

13 Beat BBD STREET, New York, gives correct Diagrams of the most intricate cases. Machinettes, proceedings for and Cunra acute and chronic diseases under spring to preserving the natural teeth.

14 June 13.—11 we

# Mediums in Boston. New York Advertisements. New York Advertisements.

LETTER FROM JAMES V. MANSFIELD. CHEMICAL DISCOVERY

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

May 18th, 1868. PROF. PATTON SPENCE-For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous corre spondents, what I knew of their efficacy. In most instances I have replied that I knew nothing of

them beyond that which was told me by those who had made 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 But for the last year my son has been much afflicted with what is commonly called Chronic Catarri, and the Homes

pathic remedies which had litherto relieved him had ceased to do blim any good. He became nerveus and despendent, and general debility was apparent. About this time one of your agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Before he had taken twenty powders he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." Ills appetite returned, he slept soundly and now is about his daily avocation, as well, if not better than he ever was.

Mrs. Mansfield was at the same time suffering from pain caused by fulling, 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 l'owders, and within the sonce of three days she was free from pain, and is now as well as she ever was. . -

At the same time we had in our family a young gentleman from Boston, who had been for years affileted 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 decline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansield, I think the game of life is about played with me". He was making preparations to go home, and as we thought (and no doubt as he thought tool never to return to us again. Mrs. Mansfield thought it best to recommend your Powdors to him. Feeling confident that the had received benefit from them, the thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea, in his condition, of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about tour weeks ago. To-day he is apparently well and about his business, although he continues still to take now and then a Powder. 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 ome under my-observation within the last two months. But I will close by calling your attention to only one of them. The quaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was steeping quietly in less than afteen 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 as he continued to take the Powders from time to time, he tells me he is freer from those bad feelings than at any time during the last ten years.

As before sald, 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.

No. 102 West 18th street, New Fork.

The magic control of the Positive and Negative and Negative and Negative According and pleasant becomes, more fully quench ing thirst than any other article in use, which makes it particularly sought for an animare drink, and only requires a fair trial to be appreciated. This Beer is drawn from a fountain cold as an iecberg for

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Corner Trend Accel, Real of the Positive and Negative and Negative Acceleration, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses, Restalina, Erspheias, Proceedings of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses and Borangements; Cramps, struction, Pailing of the Womb, all Female Weaknesses, wanters, Nath Negative, The Rubb of the Positive and Negative, New York.

A POWER IN

der, Stomach, Prostate Ginud; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofnin, Nervousness, Sleepfessness, Atve Powbers Cure Paralysis, or Falsy, Amaurosis and beamess from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhos; extreme Nervous of Muscular Prostration or Relaxation.

For the cure of Chilis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

ers are needed.
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The Pasitive and Negative Powders do no viotence to the system; they cause no purglug, no naturen,
no vomiting, no narcetizing; yet, in the language of 8.

W. Blehmond, of Chenoa, Ill., "They are a most wonderful
medicine, to stient and yet to efficacious."

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been, anything equal to Mrs. Hence's Positive and
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hoth sexes, and to every variety of sickness likely
to occur in a family of adults and children. In most cases, the
Powders, if given in time, will cure all ordinary attacks of dis
ease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

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Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer tions and directions sent free postpaid. Those who prefer special written directions as to which kind of the P-wders to use, and how to use them, will please send use brief description of their disease when they send for the Powders.

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

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This is the best Family and Liver Pill known, containing no First Solution of Tar Ointment,

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First Solution of Tar Plaster. This is found to be superior to all others for removing pains, estoring lost action, &c.; as cleap as any in the market. restoring lost action, &c.; as cheap as any in the market.
These medicines are sold by drugglets everywhere. If your
druggist has not got them, ask lim to procure them. Special
attention paid to examination and treatment of patients at
the office. All communications concerning medicines and
their application to disease, free of.c.t.arge.
19: (I have moved him soffice from 60 stin avenue to 142 West
16th street, near Union Spance, to a four story English basement bionse, where he can accommodate patients from abroad
who desire to stay for treatment. Hours from 10 a. m. to 4
19: 31.

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PRADICATES Humors, MERCERY, and all impurities, from the system; MacKille SLLY VITALIERS and STRESCTIFFS all the main organs of file, causing the blood to become more arrental, on many cause there being too much of the Prints; restores vitality to the KIUNLAS where they have been weak-

MAGNETIC VEGETABLE MEDICINE!

Dr. William Clark's Magnette Dysentery, Cholera Marbus and Cholera Cordial. Dr. William Clark's Magnetic Nervise,

Bronchini Syrup, strengthens the glands and tubes, clears the air cells and cleaners the membranes from unhealthy mucus collections.

the columns of exidence in the Basses of Light, the PORILAND TRANSCRIPT, the PRISENT AGE, the MASSACHY SEITS PLOUGHRAN, the BANNER OF PROGRESS, the REPUB THE STREET THE SPIRITUAL ROSTRING THE CONSECTION COURANT, and other papers. From this time forth, sindto any, and oner papers. From the time for it, sin-lar columns of varied notices of the GREAT SPIRIT-UAL REMEDY will, as speedly as possible, be put in all the leading papers of the United States. Thus, in the

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 de mand for them is immense, and is constantly increasing. Every hox sold makes a call for a hundred more.

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U and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. andin a word, all Murbid Conditions affecting the Vital or Functional Action of the System. Office Hours, for Examination, Consultation and Tecatment, from 8 to 11 o'clock A. M., and from 4 to

TTF Fre for Examination, \$5; for office treatment, \$2; Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Beasonable reductions made for the poor.

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July 18.—8w\*

MRS. R. L. MOORES Clairvoyant Prescriptions are giving universal satisfaction Seed 41, 2 stamps and lock of helr, with age and sex of patient, care of Warden Chabe, 54 Broadway, New York. 8w-June 27, N. B. MRS. J. COTTON, Magnetic Healer, Office hours from 8 A. M. 1118 P. M. 278 - Aug. 1.

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A NAWERS MENTAL QUESTIONS. Price \$2.00. Sent by BELIA MARSH, Augk.-3w 14 Bromdeld street, Boston, Mass.

DYSPETPIA, SCIERRUS, SCROPPLA FRUPTIONS, HUMORS, LIVER, RIDERY, AND PARTICILARLY HEART DISSEASE, FIMPLY EXPTIUNS ON THE FACE, NEURALGIA, HIRE MATINE, FEVER SORES, PISTUA, THE POISSONING OF THE SHEEM BY TOO MUCH MERCEY,

—which diseases sow the seeds of Consumption of which thousands die annually—hundreds of living wincesses will testify to the effects of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now offers them to the public through Druggists and from the Office. The First Solution and Compound Elixir of Tar ; Price \$1.00 per Bottle,

This is taken intercally, also diluted to inject the nose, for Catarrh, and cradicating all Humors from the Blood and System. First Solution and Volutized Tar, with Inhaler

IMPORTANT FACT,

DR. E. P. GARVIN cures Incipient Pulmonary Consumption, Caranan, Brokentris and all Blood Distagra by his new chemical discovery for dissolving Tax with its thirteen clements, for the first time. This remedy and its combinations have more pullfying properties to the Blood than any known. After submitting it to the most rigid tests in the above discases, sho

for 1 month's use-Package complete-\$5.00. This carries the vapors of ar direct to the Throat and Lungs, railing and atimulating the ulcerated aurfaces, neutralizing he posons in the blood by inhalation. First Solution of Tur and Mandrake Pills;

with new patented Pile Tube, for the complete eradication of Piles, Hemorrholds, Fistula, &c.;

Price \$1.00 per Box; Price of Tube \$3.00. This Olument can be used without the tube for White Swellings, Tumors, Old Sores, &c.

# VEGETABLE SYRUP

restores vitality to the Kirsta's where they have been weak-ened by the liver becoming torpid; acts on the glands in a par-ficular manner, increasing all the secretions and excretions, and completely renovates and changes the action of the whole system.

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

Examining CLAIRVOYANTLY the system, we know the effect toon the organs and functions of the body. Spitch artists should seek relief from the proper channels. It is not in far meny with your faint to attempt to be cared by the old seek relief and to seek spitcharl food for your in merificial religion. Cling to those of your tails in all things, dwell in love, and blending one with another, to in monather, in the old religion. Then let us all work together in the spirit of Lore and Brisdom.

Spirits that can look into the system and see clairvoyantly the workings of the whole physical battery, as plainly as the mirror reliefs your forms, ought to be trusted by those accepting the philosophy before physical battery, as plainly as the mirror reliefs your forms, ought to be trusted by those accepting the philosophy before physicals in the form that have to depend upon the knowledge they receive by dissecting decreased forms and pairing over medical works. Progression 18, ALL 181868.

IN ALL THINGS.

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

for strengthening and equalizing the nerves and circulation. Dr. William Clark's Magnetic Pulmonary and

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TP\* N. 1B.- Hany desire to consult Dr. Clark's splitt, they can do so by calling on or addressing his medium.

JEANNIE WATERMAN DANFOLTH,

Aug. 1.-5w

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hands of an unscen power, nm 1 mude to preach Spirit-unlism, not through one paper, nor to Spiritualists alone, but

Every patient who has used them, becomes at once their on thusiastic advocate, a real, live, talking advertisement, and a Every town, city, village and neighborhood in all parts of the UNITED STATES, CANADA and

PH WICIANS have been reduced to the lowest possible point. Printed terms sent tree, postpaid. Address PROP. PAYTON SPENCE, M. D. BOX 5817, NEW YORK CITY.

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To'clock P. N. Patients unable to call, will be visited at their residences. or visits, according to distances, \$3 to \$5, including advice.

MANO. 41. O. DELY MOUR, Business and Test Medium. No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 8 r. M. Clretes Tuesday and Thursday evenings.

Aug. 1.—6w\*

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# Mestern Department.

Individuals subscribing for the BANNER or Light by mall, or ordering books, should send their letters containing remittances direct to the Boston office. Its Washington street, Local matters from the West requiring immediate attention, and fong articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PREBLES. Persons writing us in August will direct to Pleasantville, Venango Co., Pa.

### The Transfer of Forces.

The universe knows no loss. Wood burned up, is only changed into different forms of substance. · Dewdrops hanging pearl-like from million plants in morning time, are kissed away by the rising sun into upper, cloudier regions, to return again in copious showers. Stars that fade from our vision go to illumine the remoter spaces of the siderial heavens. All that was is-all that goes comes again, forms alone changing.

We see a singular illustration of circultous motion in the oil-wells of Pennsylvania. From the depths of these wells, seven and eight hundred feet, there issue continuous streams of highly inflammable gas. This directed into reservoirs, and from thence through pipes into the furnace creates an intense heat, propelling the engine, which engine, through appropriate machinery, pumps the oil from the wells. In one sense, therefore, these wells are samples of self-propulsionthat is, they generate much of the force that works

The theory underlying the conservation of forces, is that power, like matter, is never destroyed, but rather conserved. The general principle involved in the correlation of forces, is that all the various forces manifest are mutually convertible, or may be transformed one into another. When forces disappear and seem to be literally destroyed, they only change form; the impulse lives on by the law of transfer, undiminished and indestructible through endless transmutations. A moving body comes to rest, and the mechanical force employed seems to be annihilated; a given body at rest put in motion, and force appears to be created. These appearances are deceptive in both cases. Critical scrutiny in connection with the finer measurements of scientists, show that no movement or impulse, however slight, can disappear without being traceable in other forms.

Perpetual motion must ever remain a dream unrealized, because no force can arise except at the expense of some preëxisting force; nor can it disappear without producing an equivalent, dynamical result. No machine can create its own power. There is no creation, only formation, correlation, and a perpetual transference of forces.

Whenever mechanical motion is arrested, whether gradually by friction, or suddenly by collision. heat is produced. When one body strikes another it is warmed. An apple falling in autumn time from a tree, has its temperature but slightly raised, while an aerolite falling from the heavens has its rapid motion so arrested by impinging or by impact against the atmosphere, that it is ignited or perhaps fused ere it reaches the eatth. Accordingly all mechanical motion, when brought to rest, increases the store-house of heat in Nature. Heat, on the other hand, produces mechanical force, as we see in the illustration of the steamengine, and is consumed in its production. Therefore all mechanical movements are at the expense of the store-house of heat in the universe. Finally the "whole circle of forces, electric, chemical and vital, as well as thermal and mechanical, are thus mutually convertible; and while the total amount of power, like that of matter, remains unaltered, all the effects and changes which we behold in nature or experience in ourselves are the results of those mutations of energy which take place under inexorable numerical laws." And all force, motion, life, are, doubtless, reducible, in their last analysis, back to God, soul of all things

## Horace Greeley on Subjugation.

Conscious that politics is not our forte, and that the leaders of neither party are fit for canonization, we shall take a deeper interest in national affairs when women are permitted to vote, transact business, and sit the equals of men in legislative halls. As governmental matters are now administered by the different partisans, it is selfishness in competition with selfishness—the battle of " Gog and Magog."

Glancing at the New York Tribune the other day, our eye caught the following sentence from the editor relating to Seymour, of Utica: "He declared that we could never subdue what he called the South; but we did:" The Tribune editor may be a very good statistical politician, but he is certainly a sufficiently sorry theologian not to discern the radical difference between the import of the terms " subdue and conquer."

The North conquered the South as Napoleon conquered a large part of Europe; as Russia conquered Poland: as England conquered Ireland: but neither an Irish nor Polish heart was subdued. The North in conquering the South did not "subdue" it. There's the same difference between "subdue" and "conquer," that there is between moral power and blind war-like force.

The navy, cannon and sword may conquer, but they cannot subdue. Love and sympathy are the only great subduing and redemptive powers. God and angels resort to no other means. The apostle said, "Jesus must reign till he subducs all things unto himself "-that is, the principles of love and justice that characterize his peaceful reign must ultimately overcome all war, discord and selfishness-glorious consummation.

## Topcka, Kansas.

F. L. Crane, writing from this comparatively. young, yet flourishing State, says:

Miss S. A. Nutt introduced the Spiritual Philosophy into our place something like a year and a half since; since which we have had courses of lectures from E. Sprague, Mrs. A. Wilhelm, M. D., and E. V. Wilson, the latter making the Orthodox wince. We rent the Odd Fellows hall for Sunday wince. day meetings, and have sent for a good organ, in-tending to make our organization permanent. There is a great call among us for a good test me-

## Berlin, Wisconsin.

J. F. Hamilton, writing from this stirring, western locality, after speaking of the growing interest in Spiritualism in all the regions "round about," informs us that the North-western Association of Spiritualists holds its next quarterly meeting in Berlin, the second Saturday and Sunday in September. If we can possibly so arrange, we will be present.

## Apply for their Churches.

Spiritualists, when you have material interests in the church edifices of "Liberal Christians," or if none, ask for their use when standing idle for trance mediums and Spiritualist lecturers. If they refuse them for such purposes, post us, as in the future there is a history to be written relating, among other things, to the illiberality of professedly "liberal Christians."

More than \$40,000,000 have been expended on he Sues Canal.

Test of Spirit Power.

Having been a deeply interested reader of your able journal, I beg leave to record my testimony on its bright pages in defence of the immortality of the soul.

Hoping that you will open the columns of your paper to one who has never appeared there, I will state briefly my ideas relative to man's present and future state of existence, gathered from experience and observation. I wish to say at the commencement, however, that I am not going to defend any ism that has been set up for man's worship, but simply to put on record the results of my own experience and observation, choosing rather that my life shall be the true index of my religion or religious belief. I have been a deeply interested observer of the phenomena called Spiritualism from the time of the first rap at Rochester, down to the present. The question, "If saw, believing that person to be a good medium, a man die shall he live again?" has been one that fact has been demonstrated beyond any reasonafter the dissolution of the body, in a conscious state, and returns to comfort and console the aching hearts that are left to mourn the sudden change. It is a most beautiful and soul-inspiring thought to me to know that our dear loved ones are not robbed of their active consciousness and earnest solicitude for our welfare, but are ever watching, with the deepest interest, our footsteps on the shores of time. I have labored earnestly and prayerfully for twenty long years for the evidence of this fact, and have had it pictured to me in theory which looked very plausible, and, in fact, so clear was it I could not gainsay it; but yet I could not believe, for theories are very desomething tangible; something that was soulsatisfying; and nothing short of a genuine message from a world of spirits, and from a dearly loved companion, and coming through a channel that I could not question, could satisfy me. And thanks be to God, I believe I have received a message that could not emanate from any other mind than my own dear spirit wife. The identity, the language, the affection, the love, the devotion, the facts which it reveals to me, all speak nothing but the truth, and breathe a degree of love which is only limited by finite capacity, and disarms me of all the arguments and logic which my feeble brain can bring against it. Then how can I, in view of all this evidence, but believe?

If there are such beings as angels, they must have dwelt on earth in the form of men, clothed in human flesh, for we have no history of their creation. Consequently I must believe, in the absence of any evidence to the contrary, whether from the Bible or any other authority, that the order of beings called angels are nothing more nor less than those who once inhabited the earth like ourselves, and only become angels, or "ministering spirits," by the shuffling off of this mortality and standing forth the immortal spirit. As it seems to me, experience is the only infallible teacher, and, as Sir John Herschell once said, the intelligence, and that the world is growing wiser true character of a philosopher is "to hope all things not impossible and believe all things not and is in perfect harmony with the laws of God unreasonable." Now why should I be called upon to suffer so intensely away down deep in my inmost soul, if it be not for a legitimate object and a holy purpose? Has our Creator created us for no other purpose than to see us become victims to our own folly and short-sightedness, and then because we do, cast us into outer darkness, there to remain forever, never to look again upon the sweet faces of "loved ones gone before?" But I hear some Orthodox brother or friend say: " He does not leave us without hope or a remedy in this world. He has given his only begotten Son as a ransom for us, that if we believe on Him we shall have eternal life." But, my dear friend, if the sisters, the relatives and friends of us who are I ask you what it is to believe on Jesus Christ, you will answer, "I must believe that he was con- we can hold converse by complying with the laws ceived of the Holy Ghost, born of the Virgin Mary, and conditions which govern communicative and was crucified, and buried, and rose again the thought. What has been, now is, and ever will be, third day, and ascended to the right hand of God, relative to man's powers and possibilities to grasp there to intercede for us," for what? Why, to save and unravel the mysteries of the Great Beyond, us poor finite creatures, erring children, from and learn of the immortals the condition of the being eternally damned.

Now, to leave the theoretical and deal as much all must sooner or later realize. This I cannot I can with the practical things of this world, for I cannot believe as my Orthodox friend does, consciousness; neither can I deny that which the that God has instituted any such means of salvation, although I believe that the life of Christ is of, for it at once becomes a part of my very life, worthy the imitation of us all, and is one of the and can no more be ignored than the fact of my essential conditions of our happiness, both here individuality. and hereafter. But there is another view to be taken of this question, which seems to me nearer the practical. God is represented as being more from the body, is as strongly impressed upon my merciful and more willing to forgive his erring | mind as the existence of, or that there is such a children than earthly parents are to forgive their person as Andrew Johnson, President of the children. Now I will ask my Methodist or Baptist friend to put his finger on that point in human nature where he would be willing to give up his child (if he has any love for it) and cease to have any further sympathy, or affection, or regard for his future welfare. Can you be indifferent toward that unfortunate boy or girl of yours who has yielded to temptation, perchance by the force of passion or appetite which he or she has inherited from you or their grandparents, and say to them, "Now suffer; I don't care." Or rather is to which we must all of necessity bow, is not there not a feeling within your bosom of the in- written on paper or tablets of stone, but is stamptensest sympathy and pity, which no power on ed upon man's very nature, the soul's inherent earth can crush out? And would not your charl. consciousness. ty cover that multitude of sins which your child has through temptation committed? It seems to me that if your charity is measured by the degree of love you have for your child, that that place called Hell would find no lodgment in the mind

of any intelligent man or woman. Now, looking at this in the light of human nature, it seems to me that all will admit that this fact is established, viz: that human sympathy extends even beyond the grave, and can never cease as long as memory lasts. Now, if such is human nature, unwilling to yield even after God with reverential awe. Could there be any death, what must be the nature of God's judgments? Is there any virtue in hate? Is there any wisdom in revenge? Can there be any justice in the penalty of a life of never ending despair as a reward or punishment for the few years of a misspent life by us short sighted and finite life which they now experience, and we all must creatures of earth? It seems to me there can be sooner or later realize? As virtue brings its own but one answer to this question, and that is, that reward and vice its own punishment, so let us God cannot inflict any punishment that is not labor that we may discriminate between good reformatory in its nature and tendency, and at the same time be just.

Now, to come directly to the question, "Is man immortal?" Is there anything in man which survives this tenement of clay, and if so, what are the evidences of his immortality? This question has been asked times without number, and few have been able to answer it philosophically. In answering this question I shall produce what to I am prepared to prove the assertions I have made me is the most tangible, and yet the most philo- and position taken, if called upon, and will now sophical evidence, and not to enter into any met- invite any criticisms that they may see fit to aphysical analysis of man's powers and possibili- make through the Banner of Light. As I feel ties. I can only judge of form by the sense of conscious that I am right in my conclusions, and sight. I can only judge of sound by the sense of am perfectly willing to risk my salvation upon it, hearing. I can only judge of odors by the sense I would deem it a pleasure to reply to any one of smell. I can only judge of the palateableness | who may feel disposed to question the position I of food by the sense of taste. And I can only have taken, for only by the comparison of differjudge of feeling by the sense of touch. Now, as ent views are we able to judge rightly. an eminent philosopher has very truthfully said, | Chicago, Ill.

Perception and consciousness are both original and legitimate sources of belief. We cannot philosophically deny the existence of either. The world without us and the world within us, the me and the not me, are both given to us by the principles of our constitution as ultimate facts, which, whatever may be his theory, every man, from the necessity of his constitution, practically admits." Now if this be an established fact, which I think no sane or reasonable man will deny, viz: that we do not come in possession of any knowledge whatever except through one or more of our senses, does it not logically follow that whatever is determined by our intuitive perception and consciousness is final so far as finite human judgment can determine it? It seems to me this is so. Now if I write and send a letter to a person a thousand miles away, and that person I never asking of her to give me undisputable evidence of I have sought in vain for an answer to, until the | the immortality of the soul, and as a test to allow my spirit wife to communicate through her to me, able doubt of my own that the spirit still lives and I receive a communication revealing such information or evidence as could not by any possibility come from any other mind, and that person my wife nor myself ever saw, and that communication or evidence proves to be literally true, as I can with positive knowledge testify, what other conclusion can I come to than that my wife still lives and has actually demonstrated the fact to me by giving me such evidence as she only could give? You may say that this medium read my mind. I deny it for this reason: that from the circumstances and nature of the case it was utterly impossible, for the evidence which she gave was such as was least expected, and such as I did not dream or even hope to receive; and that is ceiving. My soul demanded demonstrated facts; what makes it more real and tangible to me. My whole being is filled with immortal gratitude for this revelation to me; and could I be permitted to see her, as others have seen their friends, and have so testified on their death beds, and do now as well as in olden times, I could not express the

> Why should I doubt the thousands of living witnesses to-day, if I can believe similar instances recorded in the Bible by men whom I never saw? The same law holds good to-day that existed then. If spirits could return and bring messages to the Jews and Gentiles of old, as recorded in the Bible, what law in God's whole universe to-day prevents the immortals from accomplishing the selfsame result? Is not human sympathy to-day just as keen, and our affections just as strong, and human needs just as apparent? Then why should advanced humanity at this enlightened age be deprived of that most blessed privilege of conversing and communicating with the angel world? I am sure our claims are just as good, if the degree of intelligence has any weight in the matter, for no one will deny our superiority in point of intelligence over our ancestors, especially those of Bible times. And I believe and claim that the same degree of morals, I mean strict virtue, has kept pace with the advancing civilization and increased and better by virtue of this increased intelligence.

ecstatic joy that would fill my heart.

and of our natures. Oh, transcendent thought this, when I contemplate this beautiful provision in God's good providence, whereby we may still hold sweet converse with the loved ones gone before, by learning the laws which govern mental action, and placing ourselves in a condition of spiritual receptivity, and not allow the bigoted superstitions of the dark ages to prevent a just and impartial investigation into the claims which the ten thousand living witnesses of to-day are prepared to demonstrate, viz: the nearness of the angel world, which I believe to be the fathers, the mothers, the brothers, left behind and soon will follow, and with whom life which they have entered upon, and which we deny, that which is revealed to me through my intuitive perception of my soul takes cognizance

The fact of my wife revealing to me that she now has a conscious existence, although absent United States, although I never saw him.

I cannot accept the Bible as containing the sum total of all that the capacities of man can grasp, or that has been revealed. Furthermore, it is becoming more and more evident to minds that are disposed to investigate the claims of science and of intellectual philosophy, untrammeled by the theological mysteries that surround and envelone the minds of those who bow at the shrine of a wrathful God, that the great scheme of salvation

I could not remain longer silent upon this allimportant subject, for it is one the solution of which has elicited the best efforts I could put forth. And I can now say that I have been well rewarded for my patient study and untiring perseverence.

Oh, what a mighty power there is in that "unspoken language" which comes welling up from my inmost soul, and which language is inadequate to express, of that immortal gratitude which thrills my whole being and lifts my heart up to more soul-satisfying consolation given to mortal man than to be unmistakably assured of the fact that he can communicate with those who were once the object of his best affections while here on earth, and learn of them the conditions of that and evil, good spirits and lying spirits, and try them to know whether they be of God, or in other words, truthful and reliable. Apply the same tests to them that we do to our fellowmen on earth. The rule is simple and reliable when judiciously applied.

In conclusion, I will say to my friends that may chance to read this testimony of mine, that

THOS. BENTON LOOMIS.

Report of the Indiana State Agent. To L. D. Wilson, Secretary of Indiana Spiritualist Association:

DEAR BROTHER-Agreeably to the advice of your Executive Board, I commenced my missionary labors on the first of July, in the northern part of the State. I find here a large field where part of the State. I find here a large field where much more practical work might be accomplished, than the limited time I can spend with the friends will admit of. The places I have visited are all off the railway routes, where but few liberal meetings have been enjoyed, and notwith standing the busy harvest season, my Sunday lectures have been well attended. At week-evening meetings, during this extreme hot weather, the attendance has been small.

the attendance has been small.

During the month of July, I have lectured in the following places, giving in all fifteen lectures: Brusha Prairie, Turkey Creek, Angola, Jamestown, Clear Lake, Orland, Lagrange and Middlehury. I met with some noble workers in each of these places, and always a kind, cheerful welcome.

I organized a small Society with twelve members at Angola; and they will soon take steps to organize at Middlebury. At Orland and Eikhart

expect to effect an organization next month. In most of the towns I have visited in this In most of the towns I have visited in this State, the majority of Spiritualists, though willing and often anxious to hear tectures, are unwilling to incur any responsibility, or even accept any office that involves labor. One or two individuals usually assume the thankless task of engaging, boarding, and paying speakers. With such general feeling of indifference, it is difficult to make an organization cooperative and effective, and especially to procure efficient officers to operate a Lyceum successfully. Much preliminary labor needs to be done to bring our scattered forces into unitary cooperation, and yet the field looks very promising.

I shall visit Orland and Elkhart the first two

Sundays in August; Fairmount, Grant County, the third Sunday. I received during the month the following con-

tributions: Brusha Prairie...... 9 00 As the weather becomes cooler, I hope to be

able to report more effective labor in the Missionary cause.
With unwavering faith in the triumph of our principles, I remain,
Very truly yours.

E. WHIPPLE.

A Suggestion.

Spiritualists, when sectarists of the old school, or "Liberal Christians," politely plead of you to support their preachers, tell them yes; most certainly; you will subscribe and pay as much for the support of their clergy as they will to support spiritual lecturers. Ask them then to specify the amount—this would be square work, and in perfect consonance with the golden rule.

### SPIRITUALIST MEETINGS

BORTON.—The First Spiritualist Association hold regular meetings at Mercantile Hail, 32 Summer street, every Sunday afternoon and evening at 23 and 75 octock. Samuel F. Towle, Fresident; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W McGuire, Conductor; Aliss Mary A. Sanborn, Guardian. All letters should be addressed to Mis Susan M. Fitz, Secre tary, 68 Warren street.

The South End Lyceum meets every Sunday at 105 A. M. at Springfield Hail, 80 Springfield street. A. J. Chase, Conductor; Mirs. M. A. Stewart, Guardian Address all communications to A. J. Chase, 22 Springfield street, Circle every Sunday evening at 423 Washington street, opposite Essex. Mirs. M. E. Beats, medium.

East Boston.—Meetings are held in Temperance Hall, No. 5 Mayerick square, every Sunday, at 3 and 75 r. M. Benjamin Odlorne, 91 Lexington street, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martha S., enkins, Guardian.

Charlestown.—The Children's Lyceum of the First Spirit-

CHARLESTOWN.—The Children's Lyceum of the First Spirit-ualist Association hold regular sessions at Central Hall. No. 25 Elm street, every Sunday, at 101 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

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

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

The Bible Christian Spiritualists hold meetings every Sunday in Winnishmeet Division itali, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Heker, Sup't.

CAMBRIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 74 r. M. J. Close, President. Children's Lyccum meets at 10½ A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2½ r. M., in Lyccum Hall, corner of Central and Middle streets. Children's Progressive Lyccum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

Cor. Sec.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetlings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Springfikld, Mass.—The Fraternal Society of Spiritual ists hold meetings every Bunday at Fallon's Hall. Progress ive Lyceum meets at 2 P. M. Conductor, James G. Alibe; Guardian, Mirs. F. C. Coburn. Lectures at 7r. M. Stoneham, Mass.—The Spiritualist Association hold meetings at Harmony Hall two bundays in each month, at 23 and 7r. M. Afternoon lectures, free. Evenings, 10 cents. Wim. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. A. Kempton, Guardian.
Firchburg, Mass.—The Spiritualists hold meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall.
The Children's Progressive Lyceum meets at same place at 10
A.M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds,
Guardian; N. A. Abbott Secretary.

FOXBORO', MASS.—Meetings are held every Sabbath in Town Hall, at 14 P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Bummer, Guard-ian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 14 P. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

Worcester, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian.

ing. E. Wilder, 20, Conductor; Mrs. S. M. Dow, Guardian. Quinct, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyccum meets at 1% P. M.

Lynn, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall, Market street. Children's Progressive Lyccum meets in the same hall at 10½ A. M. W. Greenleaf, Conductor; Mrs. L. Booth, Guandian.

Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Bundays, afternoons at 3 and ovenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, William Foster, Jr.; Guardian of Groups,——; Musical Director, Mrs. Wm. M. Robinson.

PCTNAN, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M. Speaker engaged:—C. Fannie Allyn during August. HARTFORD, CONN.—Spiritual meetings every Sunday even ing for conference or lecture at 7% o'clock. Children's Pro gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

BRIDGEPORT, COMM.—Children's Progressive Lyceum meets every Sunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical NEW HAVEN, CONN. — The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10 M A. M. E. Whiting, Con

ductor.

COKCORD, N. H.—The Children's Progressive Lyceum meet in their new hall, Statesman Building, every Sunday, at \$\frac{3}{2}\ A. M. Conductor, Dr. French Webster; Guardian, Mrs. Hoblinson Hatch; Asst. Conductor, Wm. Stevenson: Secretary, C. H. Roblinson. The Concord Association of Spiritualists holds meetings at the same place overy Sunday, at 6 r. M. Lecturers wishing to make engagements will address Dr. French Webster.

BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

PORTLAND, Mr.—The Spiritualist Association hold meetings

gaged:—Mrs. Cora L. V. Daniels during August.

Portland, Mr.—The Spiritualist Association hold meetings every Sunday in Temperance Hell, at 3 and 7% o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyccum meets at 10\frac{1}{2} A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, G. ardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

Houlton, Mr.—Meelings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Dover And Forgers Mr.—The Children's Presentation. DOVER AND FOXCROFF, ME.—The Children's Progressive Lyccum holds its Sunday session in Merrick Hall, in Dover, at 10½ A. M. E. B. Averlil, Conductor: Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. Mrs.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everctt Hooms, corner of Broadway and Thirty-Fourth street. Lectures at 103 A. M. and 73 P. M. Children's Progressive Lyccum at 23 P. M. P. E. Farnsworth, Secretary, P. O. hox 5579. The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 806 Broadway. Conference every Sunday at same place, at 2 P. M. Seatsfree. The Spiritualists hold meetings every Bunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M.

BROOKLEM, N. Y.—The Spiritualists hold meatings in Saw.

BROOKLY, N. Y.—The Spiritualists hold meetings in Saw-yer's Hall, comer Fulton Avenue and Jay street, every Sun-day, at \$\frac{3}{2}\$ and \$\frac{1}{2}\$ r. M. Children's Progressive Lyceumineets at \$\frac{1}{2}\$ A.M. A. G. Klpp, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

The First Spiritualist Society hold meetings every Sun-day at the Cumberland-street Lecture Boom, near De Kalb avenue. Circle and conference at \$10\frac{1}{2}\$ o'clock A.M.; lectures at \$\frac{3}{2}\$ and \$7\frac{1}{2}\$ P. M.

HOGHESTER, N. Y.—Religious Society of Progressive Spirit-ualists meet in Sclitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged: E. Y. Wilson, during August; L. C. Howe, during September; H. P. Fairfield, during October; Mrs. Sarah A. Byrnes during November; C. Fannie Allyn, during February. Children's Progressive Ly-ceum meets every Sunday, at 23 p. M. Mrs. Collins, Con-ductor; Miss. E. G. Beebe, Assistant Conductor.

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

Buffalo, N. Y.—Mectings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A M and 7% P. M. James Lewis, President: E. C. Cooper, Vice President: J. Lane, Treasurer; E. Woodthorpe, Secretary, Children's Lyceum meets at 2 P. M. M. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Mary Lane, Guardian.

Oswaço, N. Y.—The Spiritualists hold mactings every Sunday at 2½ and 7½ r. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ r. M. J. L. Pool, Conductor; Xra. S. Doolittle, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 101 A.N. and 74 P. M. Children's Lyceum at 23 P. M. Belden J. Finney, Conductor: Miss Libble Maccoy, Gunrdian. Conductor; Miss Libbie Maccoy, Gunrdian.

VINKLAND, N. J.—Friends of Progress meetingsage held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Cambdell: Vice Presidents, Mirs. Sarah Coonley and Mirs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester: Recording Secretary, H. M. Ladd. Children's Progressive Lyccum at 12½ P. M. Hosea Allen, Conductor: Mirs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. J. B. Holf. President; Mrs. O. A. K. Poore, Secretary. Lyccum at 11. President; Mrs. O. A. K. Poore, Secretary. Lyccum at 12. M. J. O. Bansom, Conductor; Miss Lizzie Randall, Guardian of Groups.

N. J. C. Banson, Country, A. J. Spiritualists and Priends of Progress hold meetings in Music Hall, No. 4 Bank effect, at 2½ and 7½ r.m. The atternoon is devoted wholly to the Children's Progressive Lycesim. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Baltimore, Mp.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saiaters Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice.

PDISTANKLERIA. PA.—Meetings are held in the new hall in

PHILADELPHIA, PA.—Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Mr. Langham, Conductor; Mrs. Mary Stretch,

10 o'clock. Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, comer of 6th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock.

M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Evening lecture at 7½ o'clock.

CORRY, 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 atreets. George B. Davis, Conductor; A. D. Cridge, Guardian. Conference at 12 M. Platonie School at 8 P. M.

ference at 12 M. Platonic School at 8 P. 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 7½ P. M., by E. S. Wheeler, regular speaker. Lyceum at 9½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, 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.

MILAN, O.—Sultitualists' and Liberalists' Association and

at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ r. M. All are invited free. Children's Progressive Lycum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Cincinnati, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have, secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 10½ A. M. and 7½ r. M.

Brivider, I.L.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamieson until Nov. 22.

Sycamore, I.L.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Hayvey A. Jones, Conductor; Mrs. Hiram Bidwell, Guardian, The Free Conference meets at the same place on Sunday at 3 o'clock; seasion one hour; essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording See'y.

Chioaco, Ill.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, avery

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State atrect. Hours of meeting 102 A. M. and 72 P. M.

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

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o clock. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.
RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A.M. Children's Progressive Lyccum meets in the same ball at 2 P. M.

Progressive Lyceum meets in the same hall at 2 p. m.

Br. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. m. and Sp. M. 1. Lyceum 2 p. m. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: 1 homas Allen. Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Saiah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Carriade, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Additional Control of Coloney, Musical Director.

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Adrian, Migh.—Regular Sunday meetings at 10% A. M. and
7½ r. M., in City Hall, Main street. Children's Progressive
Lyceum meets at same place at 12 m. Mrs. Martha Hult,
President; Ezra T. Sherwin, Secretary.

BATTLE 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.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 M. P. M., in Temperanco Hall, Market street, between 4th and 5th.

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Georgetown, Colorado.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mirs. Toft, clairvoyant speaking medium.

SAORAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at H. A. M. and 7 r. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 r. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

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