

JOAN OF ARC'S MEDIUMSHIP.

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To our friend Charles F. Barnard, (for many years pastor of the Warren Street Chapel, in this city.) we are indebted for extracts from a late biographical history of Joan of Arc, which we give below with the accompanying note of Mr. B. The extracts are very interesting.

To THE EDITORS OF THE BANNER OF LIGHT-Dear Sire: You were pleased to express your surprise, in reporting my appearance upon the platform at our charming picnic at Walden Pond, to find that I was " a believer in the philosophy of Spiritualism." For my part, if I know myself, I should have been very much surprised had anything I said upon that occasion led you to any other conclusion. I drank in this philosophy with my carliest breath; most fortunately. my memory cannot run back to a moment when I was not embosomed in the spiritual atmosphere and aspirations of sang, and was happy with the rest. those to whom my first lessons in all good things were intrusted by the spiritual author of my being; and when I passed from these sacred teachers at home to the preacher she went with other children into the fields to of my childhood, need I say that Channing, to whom I was thus providentially sent, was preëminently fitted to awaken a spiritual life in every one within his reach? Indeed, the highest merit of this truly cloquent divine consisted in his Spiritualism, as opposed to the materialism of the popular theology of his day. He protested against the prevailing errors of that theology as an inspired proacher of the great central principle of all true philosophy and religion, viz .: the spiritual idea of God and the spiritual idea of man made in his image. Channing held fast to the unity of God and man-he belleved that love to God and love to man was the sum and substance of real religion-and he delighted to dwell upon the assurance of the breath of God through which man becomes a living soul, and to recall the golden dawn of humanity when God walked and talked with man as a father with his child, in the garden. To him the Bible was at once the record of the spiritual fatherhood of God and the spiritual brotherhood of man. A late writer observes very justly that herein was the strength of Channing-herein his immortality.

And let me turn from this view to give a few glimpses of JOAN OF Anc, whom I introduced to our friends at the picnic as one of our "first Spiritualists," and of whom some of your readers have begged to hear more. I quote from a late work with the following title: "The Life and Death of Jeanne D'Arc, called the Maid. By Harriot Parr. ' The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.' John Ruskin, Ethics of the Two vols., London; Smith, Elder & Co., 1800. "Man, when he resteth and assureth himselfe upon Divine protection and favour, gathereth a force and faith which humane nature in it selfe could not obtain." Lord Bacon-Essays of Atheisme."

"All the well-known authentic documents concerning Jeanue D'Aro have been collected and in five volumes, demy-octavo, and it is from these original sources that the present life of the maid has been drawn.

For historical narrative necessary to give the story coherence, I have been (says Miss Parr) occasionally indebted to other sources. Some familiar tales will be missed in these volumes, and

proclaimed that the kingdom, brought to desolation by a woman, should be restored by a daughter of the people-a maid from the heary druidical forest visible from the door of her father's cottage, and Jeanne knew this tradition. At a short distance from it, like an advanced guard of the forest beyond, stood a vast beech of immemorial age. The gossips said it was fairyhaunted, and called it the Beautiful May. Almost under its shadow gushed a spring, to which went the fever-sick for healing; and under it, too, a whisper ran that mandragora grew-mandragora to charm away poverty and medicine sorrow.

On May morning all the children ran thither by troops, and when they made it gay, Jeanne brought her cakes, tressed her garlands, danced,

She had learnt her Credo, her Pater Noster, and Ave Maria at her mother's knee, and as a child. keep sheep. She had a high spirit and warm temper. The cure used to say she had not her equal in the parish. Her ardor, energy and physical strength made her delight in active sports. She was leader in every race and gameso fleet of foot and enduring that not one of her playmates could match her. Violent exertion in-stead of jading her produced a cold excitement, which shone in her countenance, making her look like one possessed. She began to hear a voice.

Her moods were not always joyous. Sometimes in the long days, tending her flock under the wood, she would go apart from all her companions and sit alone, her rapt gaze on the sky, her face as of one who communes with her own thoughts and with God. She loved to listen to the murmur of the leaves, to the long, solemn whispering of the wind in the branches; but especially she loved the sweet, measured cadence of bells; and when complines rang at the church of Domrémy, she would make a devout reverence, kneel down, clasp her hands, and say her prayers. She was full of patience and tender trustliness; and during the solitary vigils, she tamed wild birds to come at her call, to eat crumbs out of her bosom, and be her friends. It was not until the autumn of 1424 that the

troubles of the war spread to Domrémy. But from that time it had no assured peace. Now a company, of English appeared, and now a troop Was bloodslied Ritt weeping. Pletre de Bourlemont and his village held stoutly for the cause of Charles VII and Armagene. Two leagues away was the village of Marcey-furiously Burgundian,

the lads of the rival hamlets emulated their elders, and never met but they fought. Many a time Jeanne saw her brothers Jacquemin, Jean and Pierre, return beaten and bleeding from an some traits will be found in the character of the encounter with their unfriendly neighbors, and maid which a sentimental tenderness has com- the sight fired her passionate heart with helpless monly slurred over, regarding them, perhaps, as rage. Every day life became more disturbed and blemishes; for my endeavor has been to represent perilous upon the frontier toward Champagne. her true to Nature and to evidence, sure that the The children no longer led their sheep to pasture truth of a nature so loyal, religious and pure, is in the open fields. For fear of the soldiers, the flocks and herds were driven into a fortified camp ows upon it, than with any glasses overlaying by the river, called the Island, and Jeanne kept at home, learning to spin and sew, and to do a woman's work with her mother and sister in her house. Hard by was the church, the door open every day, and all day long. Jeanne often stole in alone to dream and pray. Her books were the crucifix and pictures there; her learning the legends of the saints, the storles of the blessed martyrs, bits of old history and fable, told over the wheel or by the winter fire. Now and then came to Domrémy a mendicant friar, travelstained and tired, seeking a night's rest and a meal, recounting the bitter distresses he had witlessed on his journeyings, opening the Gospel, The people prayed God to send their princes the | his one treasure, proclaiming the good news of God, the Great Salvation, the love and helpfulness of Christ to helpless men. In the pious households of the village he was always welcome, and nowhere more welcome than under the roof of Jacques d'Arc. The missionary monk scattered the good seed, and went on his way. In Jeanne's heart it struck deep root, and sprang up with irrepressible vigor amidst the tangle of simple truth and pious tradition, which formed the faith of the primitive society in which she was won the famous battle of Agincourt, destroyed the bred. Gifted with a rare intelligence, with an imagination pure, fervent and elevated, she began cruit his strength for fresh campaigns; carrying early to live a second life within her laborious actual life-a life more real and absorbing, the life of her soul, which by her great powers and great sufferings was to be annealed for a great

| shrine of St. Mary, at Bernoott, her offerings to | She was, moreover, sweet-volced, affectionate, dofasted often and fasted long-absorbed and exin her ears; and one hot summer noon, when she was thirteen years old, being in the garden, saying: Jeanne be'thou & good child, and frequent at church; for the King of heaven hath chosen thee to restore France. Smitten with awe and terror, she fell on her knees, and made a vow of virginity, to keep so long as it should please God-that yow which the devout men and women of her time believed to be of all services the most holy, of all sacrifices the most acceptable to heaven. From that hour Jeanne's hallucinations were of

frequent recurrence, but she kept them secret as her thoughts. She conceived that God had given her a charge, and with it a counsel to help her. She had an intense faith, an invincible trust in His goodness, and she surrendered to Him her whole mind, will, emotions, understanding; praying that He would teach her by the voice what she ought to do. The result appeared in her daily practice. She

was constant at mass, at confession, at communion; at home she lived chedient, affectionate, submissive. She spun diligently, and sewed industriously; took her turn to drive the cattle to the Island; in the season went out to field work with her brothers-plowing, heeing, reaping-did all her bounden duties well. She was of a contemplative character, and her thoughts were her faith, her sure and steadfast hope. aspirations after things high and full of perplexity; but her good was active and helpful, natural, easy, and for every-day service. No forlorn, wayfarer came through Domrémy that she did not give him rest and food; or some little alms from her own poverty. Was a child lick, its mother knew where to find a tender nirse to aid her. Gerard d'Epinal and his wife chose her to be god-mother to their first baby Nicolas, Haumette and Margète sought her o spin with them, because she was such good and pleasant company. She was not given tomuch thought, but when she spoke she entrand herself vividly, of that half sarchstic, half melancholy humor, which belongs to large, far-sighted minds. All prudent, industrious ghi, of good behavior, Godfearing and charitable; a daughter to be a blessing to her parent's house.

without any marked incident. She sprang up her deliverance! Jeanne's first impulse was to into a fine, intrepid figure of a girl, handsome, shrink from the mission she had so ardently deindefatigable and strong, She was above the sired. She was afraid; she wept; she pleaded common height of women and her frame was that she was a girland knew nothing of war. The magnificent. •

her dearest saints, St. Catherine the virgin, St. cile and industrious. Except in this matter of Margaret, armed with the cross, victorious over marriage, she had never failed in due submission the Dragon. The mediaval sentiment of sanctity | to her parents; and her unwelcome suitor, relucand holiness pervaded her whole nature. She tant to be lightly said may by her, when they were on his side, resorted to the extreme measure alted in spirit, mysterious southe thrilled often of citing her before the ecclesiastical court at Toul, to answer why she refused obedience to them, and her hand to himself, professing that meditative and hlone, suddenly, a great light she had pledged to him her word. Jeanne was broke upon her, and she, heard & voice speaking sworn to tell the judge the truth, and having satout of it, which answered her settet aspirations, isfied him that she was averse to marriage, and had really made the young man no promise, he refused to lay any commands on her, and she was suffered to go her own way.

At Neufohatel there was a house of Franciscan monks-that mendicant order of pious, laborious, devoted men, of whom, now and then, a stray brother had found his way to Domrémy. Jeanne entertained always a deep veneration and gratitude for them. Twice she went to confession in their church, and to prayers with the poor who met at its altar. She loved their teaching. What she heard from their lips did not glide over her. mind as water over glass, but sank in. Her voices comforted and encouraged her often in after days with the good counsel and divine promises of love and succour which the poor friars read out of their Book of the Hely Gospels. She took

them as they were written, and made them her own; not by weary seeking, high or low, did she realize the Divine Presence, but by trusting. Nover to be left, never forsaken! never to ask and go unanswered! never to weep and go uncomforted! to have labor and sorrow in the world, but to he brought safe at last out of every tribulation and set in the light of God's peace forever! This was

The English and Burgundian force, sent to reduce Vaucouleurs, failed of its object, and was compelled to retire into Champagne. Then the fugitive inhabitants of Domrémy returned to their village, Jacques d'Arc, his wife and children amongst the rest. They found the church pillaged and burnt, their homesteads destroyed, every thing wantonly wasted that could not be carried off. This was a picture in little of what whole provinces in France were groaning under. The sight of it quickoned Jeanne's wrathful indignation against the English and intensified her yearning pity for the prince and people over whom they From that day the voice recited to ner incessantly the misery that was in France. The bells, the legends, fables, and faucies of her country the forest, the fountain recited the story. Then were familiar to her, and her memory was stored bright shadows began to pass before her eyes; with proverbs, the well-worn, current wisdom of and one day, out upon the hills alone, again that the unlearned. In he village she passed for a mysterious light burst over her, and now a vision of angels appeared in the glory. From the grandest of the phantom-host sounded the familiar voice : Why dost thou delay? God has great pity up-Two or three years passed over Jeanne's head on France ! The time is come that thou must go to

strife in her own heart, between love to her own people and duty to that high command which thrilled her conscience as the call of God, was very cruel.

Her mission was the perpetual subject of her conversation.

'I must be with the Dauphin by Mid Lent, though I should travel on my knees. I must absolutely go-my Lord wills it. It is on the part of the King of Heaven that this work is confided to me. Have you never heard how it has been prophesied that France, lost by a woman. shall be restored by a maid from the marches of Lorraine?' Katherine Roger and others remembered the old prediction and were much struck. They began to attach more importance to Jeanne's vagaries. It soon came into common fame that there was a girl from Domrémy demanding of the Governor a guard and guides to conduct her to the king, and that she gave herself out as commissioned by God to deliver France from the English. The nopular sentiment of the hour was in Jeanne's favor. France was fallen so low that it needed a miracle to raise it. The report of her spread. A knight of Meiz. Jean de Novelouposat, went to see her at Roger's house. He was a brave, honest gentlemen of some thirty years old, not unwilling for an adventure. He found Jeanne spinning at her wheel, dressed in her old red peasant's garb. a noble-looking, grandly-built peasant girl.

What are you doing here, ma mie?' asked he; will not our king be driven from his kingdom? Shall we not all have to become English?'

Jeanue answered him with her formula so often repeated in vain; 'None other in the world can recover the kingdom of France, nor succourit, unless by me. Albeit, I would choose rather to stay near my poor mother, that is not my lot. It behooves me to begone and do what my Lord wills that I shall do.'

Who is your Lord?' asked Jean de Metz.

Jeanne said her Lord was God. The knight was impressed. He felt her sincerity; he discerned her heroic capabilities. 'By my faithl' cried he, giving her his hand, " under God's safeguard I will conduct you to the king myself. When will you set out?'

Better now than to-morrow; better to-morrow than later,' was her prompt reply.

'And how will you go clad?' Jeanne said she would willingly put on men's clothes.

...This involved some dolay. Meanwhile the own to try on, and spoke to Bertraud do Poulangy, who was also prepossessed in her favor, about accompanying him on this journey into the heart of France, which from the length of the way-a hundred and fifty leagues-the season, and the disturbed state of the country, was likely to be one of no common peril. Bertrand de Poulangy, who was about six years the elder of Jean de Metz, entered into the scheme with joyful alacrity, and some of the inhabitants of the town agreed together to provide Jeanne with a horse, and the complete equipment of a young man a arms. The Duke of Lorraine, who then lay ill sent a messenger with a safe conduct to bring her to him. The duke questioned her of her wishes, but he intended rather to receive help than to give it. The wisdom of physicians had thought, a strain of the scer in Jeanne, ho inquired his sickness. Jeanne replied that she could not tell, but she counselled him to recall from her convent his good wife, Margaret of Bavaria, whose society he had forsaken for that of a young mistress. He was not affronted by her courageous counsel, which he told to other persons. He gave her a small present of money, and promising to pray God for the recovery of his health, she left him to make a pilgrimage to the neighboring shrino of St. Nicholas du Port. During her absence her father and mother had been over, and had seen Jean de Metz. They had also seen how strong was the enthusiasm for her amongst the people; and feeling, perhaps, that it was useless to oppose her, they had gone home again to Domremy without waiting for her return . to Vaucouleurs, to which she had gone in her flight, without a farewell, from her home. But her father was almost crazed with grief, her mother almost heart-broken. Jeanne was sad, too-yet she must go. She sought Robert de Baudricourt again, and told him the Dauphin's people were suffering great ruin before Orleans, and that they would suffer yet greater if he dide not make haste and send her to their aid. How: ho was moved to compliance at last does not ap-pear, but he was moved. He presented her witha sword, and wrote a letter to the king, explaining her condition, her persistent applications to himself, and the reasons she alleged for them, and gave it to her to be delivered on her arrival at Chinon. There was nothing now to retard her departure, unless it was the unaviling sorrow of her parents. She sent them a letter entreating their forgiveness, and they returned her a tender answer, Her first success was not all joy. Sho spent much of her last days at Vaucouleurs in the church; and a little chorister belonging to it espled her once for a long hour in the crypt, kneeling before an image of the Holy Virgin, with her head inclined upon her breast, meditating and praying, with a countenance very sorrowful and downcast. But, one morning-the 24th of February-it was a company of towns folk and country folk assembled before the governor's house, saw her come out transformed into a young soldier, looking of the middle height of men, her luxuriant hair cut round above her cars, straight as a lance, alert, intrepid of air, of spirit, of speech. She was at this time so spare of flesh that the disguise was perfect. In the street waited, ready armed and mounted for a start, Jean and Bortrand, Colet. a king's messenger, and Richard, an expert archer, with two servants, one of whom held Jeanne's

more touching with its rudenesses and its shadthem, or any evasions striving to deny them.

"On the night of the Epiphany, 1412, there was born to Jacques D'Arc and Isabelle Romée, a peasant pair of Domrémy, a village near Vaucouleurs, and on the horders of Lorraine, a second daughter and fifth child, who was baptized at the parish church by the curé, Jean Minct, as Joanetta or Jeanne. France was at that hour wasted by nearly a century of sorrows. Since 1337 there had been war, almost perpetually renewed, with England; but its present and worst calamities were the work of its own faithless, turbulent princes, and of a woman - the wicked Queen Isabeau, of Bavaria.

spirit of peace, but no peace ensued. Instead, there appeared all the miseries that wait on civil war-rapine and murder, waste, want and utter desolation, when this quarrel had run its course. For some seven years the King of England, Henry V., discerned that the times were favorable for pushing the ancient claim of the Plantagenets to the crown of France. The kingdom was visibly going to perdition for want of a head. He landed before Harfleur, beseiged and took it; fought and French army, and returned through Calais to rewith him as prisoners the Dukes of Orleans and Bourbon, and a crowd of nobles and knights beside.

The Duke of Burgundy had stood aloof from this war. Histhird son, Charles, became dauphin and heir of France. The capitol was miserably ready giving form and substance to her vague, distressed; scarcity and sickness prevailed in it. | long thoughts. The sorrows of her own people, Children cried in the streets for hunger, dropping | compassion for all the desolate people of France, and dying like flies. Men and women, fifty thousand and over, were smitten within the walls. his inheritance, and disowned by his cruel mo-Wolves prowled in the environs, and at night | ther, tinted her waking dreams-not sad-color for came in and preyed on the unburied bodies of the | mourning, but green for hope and helpfulness. dead. Men grew desperate in their wretchedness, and lived like beasts. 'Come,' said they, 'let us put ourselves into the devil's hands and do the worst we can l'

The King of England had returned to Normandy; had taken Falaise, Saint-Lo, Coutances I dreamed that she was about to bring forth a warand Evereux. In 1419, Rouen fell after a dreadful siege, and then the whole province submitted to ions of self-devotion, of mighty deeds of deliverhim. Orime gave the King of England the dominion of France.

Charles, now the King of France, inert, unthe combatants, was being matured a girl, a generous soul, who was to bring together all these Belf.

current at this epoch throughout France, which clean, she made her weekly pligrimages to the most joyous brightness a tender melancholy. her awe became an inexpressible joy. But the horse. Robert de Baudricourt, who had made There was an ancient prophecy revived and fed her soul upon it. She kept her conscience

destiny. The calamities of the external world were alcompassion for the young prince, dispossessed of

A maid from the marches of Lorraine was to save France-never in more need of saving! She mused over the prophecy in whispers to herself, Would God call her? Would God intrust the glorious

lask to her? Before her birth, her mother had rior! Jeanne let her imagination glow into visance, until she felt strong to do and to sufferstirred by that divine pity which overcomes

doubt, passes by tears, and takes work in hand, stable, frivolous as he was-had yet a moral force looking for no rest and no wage, but the final salthat Henry (of England) lacked. In the midst of vation promised to every good and faithful servant of God.

The thought that the Almighty would give her dispersed forces, to speed them on to the deliver- the mission took possession of Jeanne-grew into ance of France, and then to die-its saint, its a vivid hope-ripened into a daring expectation. martyr, its sacrifice-the perpetual memorial of Praying in the church, spinning in the quiet the guilt of a great nation divided against it- house, wandering in the fields, the shadowy wood, the sunny garden, she nourished it, and

be very restless and troubled. Signs, which betrayed some strange and jowerful influence at work upon her, continually crept out. She manifested an eager ouriosity o learn all that concerned the war; the state of the people, and of the king. She avowed a keep repugnance for the Burgundians, and of one man in the village who adhered to that party, she said that it would not have grieved her if his heat had been taken offalways with the proviso if it was agreeable to curse in her ears-synonmous with all the ealamities of the people, all he wrongs of the king; and her entire nature, body, soul and spirit, rose insurgent against them, with a vehement repulsion and defiance.

When a party of men-atarms marched through Domrémy, Jeanne watched them with more than common girlish admintion; and her father, an austerely plous man, who loved her most shadow, and sang as so wove her flowery and it is I who am to bring him to his crown.' crowns; but instead of lealing them to deck the to the blessed Mary and he saints. Her parents then her restlessness would disappear, and that she would settle down into, good wife and happy mother of children like hy ordinary woman. They pressed a lover uponher-some young man of the village-but Jeanne refused to hear him. She had no inclination to parry, and she had her vow to keep. Meanwhile the troubles tat were in France in-

creased. The English web pushing their conquests southward and en wards. One day the enemy entered Domremy. The inhabitants fied. some to the forest, some to listant towns for shelter. Jeanne's parents fled to Neufchatel with their sons and daughters, nd took refugeat an inn kept by a decent womn, called La Rousse, where they remained about fortnight.

These hard times brought he peasants into rude company. Soldiers and thir wild partners frequented the hostelry. Jenne had to take her part in serving the house, ad in driving the cattle to pasture beyond the vals. She told Gerald d'Epinal, who met her in the town, that she was sick of being there and loged to go back to Domrémy. She had variou reasons for disliking Neufchatol, not the least & them being the presence of the young men wo sought her in marriage. Bhe was very desable as a wife. Under a thick mass of rich, dak hair she had a face

voice answered her: What God bids thee, do without Her health was strong, but she had begun to fear! St. Catherine and St. Margaret will teach and keep thee l

As the vision faded she bowed her head with tears upon the earth. Whose was the voice that failed him in his malady, and discerning, as he spoke to her from God? She believed that it was the voice of St. Michael, the archangel of battles, if she knew whether he should ever be healed of and that two of the sweet, crowned faces were those of her appointed guardian saints.

Another day, when she had taken refuge from a storm in the little chapel at Bermont, she fell into a deep sleep, and, in a dream, she heard the God. As for the English, their name was like a command reiterated, that she must leave all and go to the succor of the king and kingdom of France-An appeal to Robert de Baudricourt, Governor of Vaucouleurs, was, suggested to her by the voice as the next best step, and she begged her uncle, Durant Laxart, to conduct her to him.

When Jeanne presented herself before the Governor-a practical soldier and no mystic-he saw in her only a tall, beautiful peasant girl, poorly clad in a red dress, who gravely informed him fondly, fearing he knew hot what, kept her in that she had received a voice, a command from stern subjection. Her moher observed her with her Lord to go into France to make war upon its wistful, tender anxiety. There seemed to be no enemies and carry the Dauphin for his coronation savor left for her in the dull village life, If to Rheims, 'Aud send him word,' said she 'not to Haumette and Margète bguiled her now and give the English battle until God vouchsafes him then to the beautiful Maj they could not make a succour, which he shall have before next Lent her dance. She sat uner the broad, green be out. In spite of his enemies he shall be king,

Baudricourt asked her who was her Lord. 'The tree, she carried them to be church, an offering King of Heaven,' replied Jeanne. 'The Governor laughed, advised her uncle to box her ears and would fain have married her, in the hope that send her back to her father. He refused to give her any help, countenance or encouragement whatever; and, thus rebuffed, she went back, delayed, but by no means daunted or disheartened. Indeed, so impetuous was she to begin her mission, that she possessed herself of some of her uncle's clothes, put them on, and set out to walk to Chinon. But her heart and courage were hardly yet matured for her task. She had gone but a little way when she repented and returned home again to Domrémy to wear through a few more painful months of internal conflict and struggle.

The calamities of France still increased and extended. Upon the defence of Orleans hung the fortunes of France. The loyal part of the nation looked toward it as the stronghold where the independence of their ancient monarchy and the rights of their lawful sovereign must be, once for all, asserted or forever lost.

The echoes of the slege of Orleans resounded throughout Europe, and very loudly on the borders of Lorraine. Every wayfarer who halted at Dourrémy had some bad news to tell, some disastrous possibility to predict. Jeanne d'Arc gathered up each grief and pondered on it. Through the fading autumn and dark winter days her voices urged her without censing: Go into France ! deliver Orieans / crown the Dauphin / The angelthat changed, according to her mood, from the haunted glory brightened so before her gaze that them all swear on oath to conduct her safely, defending her life and honor with their own until they brought her to the king, come out with her and set her in the saddle, rallying her meanwhile-rallying himself, perhaps-that she had made him half believe in her, begging to know whether, martial as she looked now, she ever meant to come back, in peace, and marry like other maidens.

'Yes,' replied Jeanne gaily. 'When I have done and accomplished all that God, by revelation, commands me to do, then I shall have three sons, of whom the first will be pope, the second emperor, and the third king."

'I wish one of them might be mine,' said the governor with a soldier's plainness. 'If they are to be personages of such high rank, it might be to my advantage in the future,"

'Nay, bonny Robert, nay; it is not time. The Holy Spirit will provide,' retorted Jeanne with subtility.

The escort had now fallen into marching order, and looking round at the familiar faces from Domrémy which she had known since she was a child, and at the newer friends of Vaucouleurs who had so generously taken up her cause, Jeanno said, 'Adieu! I am going into France.' 'Go,' answered Rohert de Baudricourt, 'and

let what will come of it come.' And so she role away, the maid from the marches of Lorraine, who was to be the saviour

aud deliverer of France-the knight on her one hand, the esquire on the other-her eyes resting on a golden ring, the gift of her father and mother, which was engraved with three crosses, and the words, JHESUS MARIA."

With this full sketch of her early preparation for her great mission, we refer our readers to Miss Parr's exceedingly interesting work, if they would follow the story of her journey, her reception at court, her victories, the careless king's ingratitude and neglect, her capture by the English and her shameful condemnation and fiery martyrdom by the churchmen. We cannot, however, omit the serious, sacred lesson of the following paragraphs: "At the beginning of her mission, Jeanne d'Arc, in speaking of the voices, which had become the literal law of her life, called them her counsel. In all the lulling, sweet sounds of nature she still heard them as articulate tones. In the ripple of the fountain at Domrémy, in the village bells which she had many a time bribed the careless little ringer to ring steadily, in the whispering glades of the forest, in the breathing of every wind, words of encouragement, direction. and comfort-the inspiration of the echo of her own vivid, out-reaching genlus-had been brought to her bodily cars like real speech; and the varied intonations she still ascribed in implicit confidence to the archangels and the saints in the glory that had passed before her bodily eyes; and this confidence was never shaken. During that brief, awful trial of her faith, which intervened between the moment when death was announced to her and her carrying forth to her martyrdom, she replied to the urgent entreaties of the priestsbaiting her for some admission of imposture-that her visions and voices were, indeed, true. The monk who received her last confession, who followed her to the stake, and stood by her to the end, bore witness afterward that to the death she believed her vocation to have been from God; that to the death she maintained she had done well in acting by the command of her counsel; and though obedience had brought her to that bitter pass, she did not think her counsel had betrayed her. Her conscience of having wrought a who fulfills Himself in many ways, had not forsaken her-carried her through, and no victory she ever won over her adversaries was more triumphant than her martyr's death.

Of Jeanne's good faith the severest criticism has ceased to raise a doubt. Her vocation was not the hollow fantastic dream of a sickly visionary, but an impulse to act-a possession which burthened her until she was free to act. Her frame was the very expression of youthful vigor, her spirit of robust energy. Her physical sensibilities, her moral sensibilities, were of the highest, finest order. Her perceptions of the feelings and thoughts of certain persons, her prescience o certain events concerning them and herself, reached the utmost limits of the faculty of intuition. She always denied in express terms any foresight beyond her mission, and in everything nearly or remotely connected with that, she declared herself subject to the guidance of her divine voices, and avowed that she had no power, or will, or knowledge in it, apart from what they taught her. It was a sublime task she had undertakennothing less than the reunion of a great nation solit in two, with a vast gulf of wrongs and enmities growing between, and a powerful foreign foe interested to keep it open. That it would be accomplished was her full assurance; her voices had promised it, and her voices were the pledge of God. In her darkest days, she saw France one again, her king restored, her people at peace, the English vanished out of the land. That it was a good work she had never a doubt, or that it was God's work-all the kingdoms of the world His, to give to whomsoever He would! Her thoughts, her hopes stretched out sometimes to the end of it, going before her voices, and she dreamed there would be no ebb in the tide of success heaven would send her. In proclaiming herself its envoy, she made an immense demand on the faith of both Charles VII. and the people, and gave her adversaries the opportunity of preparing for her a fearful fall. It is only the singleminded who can achieve high objects. Jeanne was all magnanimity, all pure, unselfish devotion to God, to king and country, and her mind was perplexed with no fears, embarrassed with no distrusts of those she came to serve. Her philosopby did not discern with what sluggish drags. what chuning hindrances, what crafty points, what subtle treacheries had men might traverse her great counsels to serve their own mean purposes. She knew nothing yet of the fickle favor that shouts to day Hosanna ! and to-morrow crucivy / that kisses the feet of good luck, and sees the curse of hell in misfortune. She could not conceive of the base ingratitude which would abandon her; of the brutal, blind wickedness which would deny her as God-forsaken or devilinspired when the ill-will of her enomies had brought her to a check. And it was good that she should have no revelation of such certain ties beforehand; another seer might have prophesied to her the fate she tempted in standing forth as the savior and deliverer on the sea of troubles that roared over France. But God mercifully gave her only one vista through the storm-restoration for her country, and salvation for her own soul closing itall the way thither full of the spray of tears, of shadows, which were to clear and drift step by step before her, until suddenly they rashed all away, and showed her the fire of martyrdom, and beyond it the blessed rest of heaven.

stroyed herself; then mouldered on for a score of

of foreign tyranny were broken asunder and elaborate application of engineering skill then burnt, and the deliverance she prophesied to the king and the people was fully accomplished." Passing by the base ingratitude and desertion

of the king, and the atrocious cruelty and cowardice of the Bishop of Beauvais, who accomplished her martyrdom through his "beautiful trial," as he loved to style it, we commence a careful consideration and general commiseration of the closing scene.

"The soldiers bade the executioner do his duty, stake, a mark for ten thousand eyes. High uplifted there, Jeanne beheld the multitudes at gaze, and the beautiful towers of the city, and, conscious of her innocence, she cried: 'Oh, Rouen! Rouen! I fear thou wilt have to suffer for my death!'

The executioner set fire to the pile below. The bishop confronted his victim. She possessed her soul in peace, though her body trembled at the coming agony, and she sinned not with her lips. Twice she had warned him to take heed how he Spiritualist of her early day? Who would not judged her, and now she warned him to repent that he had judged amiss. Passing by the cruel instruments, she condemned the murderous hand

that used them-the wicked head and heart that had plotted her death, and accomplished it in the name of the divine mercy. Speaking sadly, but distinctly, so that all around heard her, she repeated what she had said to him in the prison :-Bishop, I die by you. If you had put me into the hands of the church, I had never come here! The two brethren, kneeling, weeping, praying by her, did not perceive the fire creeping up. But she did, and bade them go down " and hold high the crucifix before me, and speak loud enough for me to hear you until I die." and so she was left, looking up to heaven, calling Christ and His saints. When the fire touched her she shuddered and cried:

'Water, holy water!' then 'Jesus! Jesus!' For a little while all the air, from earth to heaven, Jesus!" The eyes of the people were dazzled fifty years. They are almost all boys, and a great and dim. Some saw the name of the Redeemer written in the eddying furnace-blast; others saw arms, and when they play, they put the instrua white dove hovering in the wake of her sacrifice.

then came death, and with great victory delivered her. 'JESUS!' with a very loud voice she cried he's only a rough little fellow, for he said some again, and her spirit passed.

For a moment there was silence; then 'Draw back the fire and show her, dead, to the people, that none may ever say she has escaped.' The soldiers stared aghast; hoarse mutterings of indignation rolled through the crowd. 'She was unjustly condemned-unjustly condemned.' Her soul is in the hands of God 1'

When all was over, the Oardinal of England com-Seine. The executioner finished his work.and then sought the two good monks to confess himselfto hear if in heaven there could be pardon for

creature so holy. 'Her heart would not burn,' said he, marveling as at a manifest miracle.

The English soldier who had hated her so marcry rang over the crowd, and, smitten with a ter-Come to himself again, his heart was changed, Mr. Ames described it to me.

from God, who was greater, higher, stronger than and that critical opening, La Purcelle, (the maid) she? With His counsel to guide her, what fear of used with a corresponding felicity of audacity and stumbling or straying in her steps? Without one suddenness (that were in themselves portentious), doubt of Him as her inspirer-without one doubt for introducing the wedge of native French reof herself as His minister, full of vivid confidence, sources, for rekindling the national pride, and for hardy resolution, unselfish singleness of purpose, planting the Dauphin once more upon his feet. she took up her commanding tone and perilous When Joanna sppeared, he had been on the point post of leader; and by the pure lightning of her of giving up the struggle with the English, disenthusiasm, kindled a flame in France which tressed as they were, and of flying to the South flashed and rose victoriously, and fell and de- of France. She taught him to blush for such abject counsels. She liberated Orleans, that great years, a slow, dead fire, but never died out until city, so decisive by its fate for the issue of the the work she began was done;-until the withes | war, and then beleagured by the English with an unprecedented in Europe. Entering the city after sunset on the 29th of April, she sang mass on Sunday, May 8th, for the entire disappearance of the besieging force. On the 29th of June, she fought and gained over the English the decisive battle of Palay; on the 9th of July she took Troyes by coup de main from a mixed garrison of English and Burgundians; on the 15th of that month she carried the Dauphin into Rheims; on Sunday, the 17th, she crowned and immediately she was raised and bound to the | him; and there she rested from her labor of triumph. What remained was-to suffer.

All this forward movement was her own Excepting one man, the whole council were against her. Her enemies were all that drew favor from earth. Her supporters were her own strong enthuslasm, and the headlong contagion by which she carried this sublime frenzy into the hearts of women, of soldiers, and of all who lived by labor." Such was Joan of Arc, as we are accustomed to style her. Said we not justly she was the great rejoice to hear, to see, to act with the spirit as she did? In her disinterested devotion to her beloved native land, was she not the Washington, the Saviour, of France? C, F, B.

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 herrins, angels that are to be, Or may be if they will, and we prepare Their sonis as dours to meet in happy sir." ILEIGH HUNT.

MINNIE'S CORRESPONDENCE.

DEAR AUNTIE-Have I told you about the street singers? Oh, there are so many little felthrobbed with the prayer of her anguish: "Jesus! lows with such dd faces, as if they had lived many of them carry violins tucked under their ment straight down before them, and not under the chin, as Mr. Simms, the leader of your choir Brother Martin, standing almost in the draft of does. And then they sing the same songs over the flames, heard her sob with a last sublime ef. and over. There is one little boy that comes here fort of faith, bearing her witness to God whom every little while, and he never sings but one she trusted: " My voices have not deceived me;" and tune, and I phied him ever so much, and I thought I'd say something kind to him, but I'm afraid rough words to me.

I thought I should like to know more about him, for I wondered who taught him to sing, and if he loved it at all. So Mr. Ames said, if I dared I might go with him some morning, for he was going to find on the way the little fellows live.

I said, of coulse I was n't afraid, for I did n't see anything to be afraid of. Well, we went through the most dismal places you can imagine. city." There is nothing in the country to make you think how dreadful it was. At last we came to a place little better than a cellar. It had not him who had put his hand to the destruction of a one bright thing about it, and the air was so dreadful that I thought I should faint, only I thought what if I had to live in it all the time, and that made me forget myself in pity for those we saw there. There were forty miserable creavelously had carried a brand to throw on the pile, tures huddled together. Some on little natches but as he cast it into the fire, Jeanne's last great of straw, some just sitting on the floor, though I did not go down to see; I waited on the steps rible repentance, he fell to the earth insensible. with a policeman, but I could look in a little, and

and he declared that she whom he had persecuted | In that miserable place they sleep and live, when they do n't live out of doors. Oh, you can't retaries, who had been very violent against her- think how glad I felt, that God had made his great broad sky free to all, and that no one could saying: 'We are all lost men, for we have de- prevent their going out to breathe, and to see the sunshine. But why do n't some one build a great building for them, and let them have teachers in music, and a comfortable home when they have got through their singing. Poor little things, some of them have cruel masters who send them out, and take all their money when they return, and drive them out is all weather. Only think, aunte, when they come in rainy days, all wet, they have no dry clothes, but lie down in those they have on. No wonder they do n't look like chilten, but like little old men-It made me homesick going down there, and I wished that I wat in your dear home, and had never known any o'these troubles. If I was only rich, I would n't mad, for then I'd build a house. and take care of evr so many poor children. But, Mr. Ames says that rich people have more than they can do totake care of their riches without taking care o poor children, and then be told me a true stoy. He says it is every word true. If it is, I do n' see why people that have n't money don't beginsome great institutions of benevolence. There was a por minister that lived near Halle, in Germanj He had but little money, but had a very kin heart. There was a custom in that city for all he good people to set apart one day in the week for distributing gifts to the poor. What a plasant custom! how good it would be to see al the people about here carrying what they di not need of the week's food and clothing to sole place where the poor could get it. Why, if yo'll believe me, I saw a great basket of bread brown away yesterday from Mrs. Van Nyke's ltchen. She says its too much trouble to run aftr her servants all the time to make them carefu! Well, the poor ninister used to go every Thursday, to distribute read to the poor. It made his heart sorrowful i see their sufferings, and he saw that they need something besides breadthey wanted a hore where they could have love and kindness. Epecially did he look on the little children win pitying eyes, and he wished he could take thin all into his arms and bless them. Then he thught about their dear Father in heaven, and hiw it was that he loved them all.

The other day the minister preached about our gloves, and gloves are two dollars a pair, and then praying for what we wanted, and he said we had the promise that whatever we asked we should er of velvet ribbon. receive. Now auntie, I was not good enough to believe that it was true, but, you see Francke like crows; you let one in your field, and you have was, so he kept thinking of the promise, and kept a flock in a little while. I feel ashamed to ask praying, and kept helping the poor all he could. him what I shall do. Perhaps he will tell me Then he thought he'd put a box up in his room, without asking. But really, auntie, I thought I and nerhaps some one would put something into was only a little bit selfish. You used to call me it but they did n't, and he kept praying and doing. your generous little girl, but I have concluded It was three months before he found anything in that pretty much all we do is for ourselves in his box, and then it was only three dollars and a some way. half. Why, suntie, I have more than that in my I hope you won't read about the dress to old little tin savings bank, that I had so long ago. He Mr. Prussy. I can see just how he would turn did not wait for another dollar, but bought some round and laugh; but he'll like to hear about books and opened a school for poor children in a Francke ever so much. Tell him it is every word room next to his study. The moment he begun his work then more

money came. He got it always just as he needed yours came, enclosing the money. I was so glad it: perhaps if he had got it before he would have it came without my asking for it, and more than wanted to have kept it. Mr. Ames says that if I needed. I almost thought that some angel you keep looking at gold and holding it, and put must have put it in your mind to send it to me. I it in your pocket, then just as likely as not you felt so glad about it that I ventured to tell Mr. will think that you can't get along without it, and Ames about the dress, and what he said did me a you will remember a great many things you need | great deal of good." He said that as opportunities it for.

he only got the money just as he needed it to pay to see a little of the world, and I was right in imfor some expense that he had been at. But he proving it, and I could not without conforming found that the little children did not grow good as fast as he wished, with only two hours in a school and all the rest of the time in idleness and mischief, so he determined to take just one, and take real desire to bless others. care of it. And he prayed that God would make his promise good and give him sufficient to keep given to us, and it made me very thankful. I it. Instead of one, four were presented to him, think I shall learn more now. But you may be and he received them all.

What a good man he must have been to singers; at least I can give them a kind look and have taken so much care on himself; but the a few pennies, and I hope some man will be good best of all was he always had just enough enough and unselfish enough to make a home for money, and he never begged any; he only prayed them. I am sure that all his prayers would be that God would send it. In a few weeks he had answered by some loving spirit if he would begin sixteen poor orphans to care for, and he never the work. wanted anything that was really necessary.

But it was now necessary to have a house on purpose for the children, and soon he is able to purchase one, for one after another becomes interested in the good work that he is doing, and gives to him what is necessary. At length he determines to build a much larger house, and one better suited to the wants of his increasing family. He had no money laid by to carry on his work, but week by week it came to him. One man would send him materials for building, another money. The King of Bavaria hearing of his enterprise, sent him brick and tiles, and a fine building was all finished.

But was n't it strange, auntie, that all he did when he was in greatest need was to pray. One day he was told that there was no meat or food or clothing left. He did not go out to beg for it, but just asked the Father in Heaven to send it, and, sure enough, it came; for just as he was at dinner an old friend appeared and gave him over thirty dollars, and soon others came with gifts, so that he had all he asked for.

At another time his master mason came and asked if he had the money ready to pay off the workmen. He said, "I have nothing but faith in God." The whole day passed and still he had nothing, but at night a man came and offered him a purse with a hundred and fifty dollars in it.

He finished his house for poor orphans and then he built one for poor widows, and afterwards for strolling beggars, until there was a whole square surrounded with homes for those that were without, and with a library and other man who har inch in thuit: all built by a poor

I did not quite believe it at first, because I could not see how it could be; and I told Mr. Ames that if it was true of course everybody could pray, and somebody would be thinking of doing it all the time, and everybody would be cared for. But instead of that, there were ever and ever so many that needed to be helped.

Then he told me how it was. He says we almost all of us pray very selfish prayers. In the first place, Francke wanted more than anything else to do good. He did not pray for anything that was to give him ease or comfort. In the next place he believed that God was a kind, lovin

a ribbon for my hair, and a new net and a stream.

What Mr. Ames says is true: Our wants are

true.

Evening .-- I had not finished my letter when come to us we ought always to improve them. There was no danger of Francke doing that, for That I was now having an excellent opportunity (that's the word he used,) to the ways of the world. He said that I should have a plenty of opportunities given to me to try my faith and my

I never thought before about opportunies being sure, auntie, I shall never forget those poor street This is from your own MINNIE,

[Original.] NAMING THE BABY.

BY JULIA A. FIELD.

- An old man sat at twilight, A babe upon his knee, A one-year great-grand-daughter,]]] While he was eighty-three. He rocked the tiny treasure Upon his aged breast. As gently as the breezes The wood-bird in its nest,
- The present had departed, The summoned past had come; And memory's magic fingers Re-reared his fallen home. He heard his children's laughter, Their shouts beside the door; The pattering of their footsteps Upon the painted floor.
- And she, his own, his cherished, Sat by him on the hearth, The fairest of the matrons. The peer of all the earth. But ab, his idols vanished, As sunset clouds depart; In solitude and silence Night closed upon his heart.

He longed to meet his Rachel, His bride of long ago, His threescore years companion, His life's encircling bow. None heard his invocation But angels true and free. For the falling of her mantie

The latch was softly lifted. The smiling mother came To claim her little nursting, The child without a name; While knelt a merry maiden In laughter by her side, To heap upon the sleepor Appeliatives of pride.

The sweetest names of fairies Fell nimbly from her tongue, And fame's high sounding title, Till the mourner's heart was wrung He raised his eyes grief-brimming. With sad, reproachful look, "My darling's name is Rachelo. Go, write it in The Book."

Jeanne assumed her position as a chief of the war with the same case as she had assumed her

was a creature of God. Also, one of the royal secwho had gone, exulting, to see her die, came away stroyed a saint!' When the Bishop of Beauvais retired from the

Old Market, after the martyrdom of the maid, his 'beautiful trial' must have looked like a broken and battered mask, with the devil's face grinning at him through its gaps. Jeanne had publicly charged him as her betrayer.

The populace of Rouen expressed their abhor rence of her judges, and many there were, both there and elsewhere, who said she was a martyr for God. The news was disseminated throughout France. Charles was much grieved, but could not remedy it. When it came to Domrémy, it broke the heart

of Jeanne's father, and he died. Her eldest brother soon followed her; but Pierre and Jean lived on and fought through the disgrace; and her poor mother, pensioned by the city of Orleans, survived to see her name restored to honor, and a cross erected to her perpetual memory on the spot where she died.

Jeanne suffered on the 30th of May,1431, and on the 11th of November, 1448, Charles entered Rouen, the city of her martyrdom. A new trial was ordered. Age had improved the king's character. He and all France could now look back without nrejudice, and see how opportunely Jeanne d'Afő had succored the monarchy; how she had, indeed. saved it from a fall which had been judged inevitable. The beauty of her character and the disinterestedness of her brief career could be viewed at last without jealousy and without distrust. Charles believed in her now. Those who had done her faithful service he promoted to honor. Death had reaped long since her worst enemies, and he sought no revenges, remembering, perhaps, that Jeanne was one to whom revenges had never been sweet. But his conscience, tardily awakened, let bim rest no more until be had done all in the power of a king to repair former ingratitude, and to restore her good fame.

"In 1455 a formal revision of the trial was granted by the Pope."

A full reversal of her condemnation was finally obtained and promulgated, under most imposing ceremonies, at Ronen and Orleans.

"When theservices of explation were performed Jeanne's hones of her country were fulfilled. The English had lost everything but their old conquest of Calais, and the war of a hundred years was at an end. In January, 1558, Calais was wrested from them, and they were then all thrust out of France except those who died there," as her voices had always hade her prophesy.

"It is sufficient," observes De Quincey, in his Essay on Joan of Arc, " to say that she fulfilled, to the height of her promises, the restoration of the

prostrate throne. France had become a Province | Christians a great whe ago, that God was able of England; and for the ruin of both, if such a to give sufficient to hem, so that they could do yoke could be maintained. Dreadful pecuniary all good works. H was so good himself that martial equipments. Holding her commission exhaustion caused the English energy to droop he believed this was tue.

His name was Agust Francke. Does n't that sound like a golda name, just as if the man had a summer in his hat? I wonder if there is anything in a name. wish I had been been called June. Well, when he is been thinking about God,

and I guess wondering too, as I do, why he does not take care of everbody that is in trouble, he opened his Bible and ead what was said to the

father, and desired everybody to be happy and good. He said there were a great many angels who wished to be employed in blessing the world, and that they were drawn near to Francke by his own love and kindness and wish to do good, and that it was those angels or spirits that put it in the hearts of men to go and offer Francke the money. If he had been a bit selfish they would not have done it, because they would have feared that he would take the money to please himself in some way; but as they could trust him, they worked for him,

When he prayed he sent his wishes out like little threads of light, and when the good angels knew what he was praying for, they attended to his wishes because they knew they were true and good. They went and whispered into the hearts of good men and women, and they began to wish to help Francke, and went directly and gave him just what he needed.

Oh, I think it is beautiful, auntie, to know how God takes care of us all. You see he wants us to do the good, so that we may become loving and thoughtful of others. He wants us to be earthangels.

I was so glad when Mr. Ames told me all this, that I went right to my room and thought I could pray for the poor street-singers, and perhaps some angel would hear me; and then I began to think if I was willing to take the trouble on myself of taking care of even one. I could n't see that it would do a bit of good to pray unless I meant to do something. There was no need of asking for that the principles of love and charity taught in money, for I had ten dollars that I was calculating to buy a dress with. Mrs. Van says my brown one is n't fit to wear anywhere, though you and I thought it quite pretty.

I do n't know what I should have made up my mind to do, but just then Mrs. Van knocked on the door and said: "The carriage is at the door; come, we will go to Stewart's; he's opened a new lot of goods, latest styles." I hurried on my things and went, and when I was there I could think of nothing but the elegant goods that I saw. I was not long in choosing the material that I wanted. It is just the softest, prettiest color you can think-a real London brown; and I am to have a brown hat to match, if you think you can send me money enough, for it took nine for the dress, and Mrs. Van is going to get the trimmings for it herself; she says she had rather, and then she shall be suited.

I had forgotten all about the angels and their work until I was coming out of Stewart's, when just on the corner there stood a little singer with his violin under his arm. I felt as if he had come there on purpose to make me unhappy and ashamed of myself. I gave him a quarter to ease my mind, but I see now just why it is that the good Father do n't take care of all his poor and suffering; he can't find people to do it for him. I wonder if I shall grow less selfish as I grow older.

How I wish you were here, suntie, to tell me what I ought to do, for you see now I have so nice a dress I must have a new hat and new boots and | iticians.

More close his arms were folded Around the "lamb" that slept; The pent up waters yielded, He bent his head and wept. The twain with grief were stricken, And trembling held their breath, To see the love that triumphed O'er time, and change, and death,

At once a softened splendor Illumed the shadowy room. Bright rays fell on the aged

With tints like Eden bloom ;

- And sweet aerial music
- Infiled the glowing air ; Oh, answer, doubting skeptics,
- Was not his Rachel there!

"The Hebrew name Rachel, signifies "Lamb,"

The Lily Wreath.

EDITORS BANNER OF LIGHT-It has just been my pleasure to read a little work published at your office, called "Lily Wreath of Spiritual Communications, received chiefly through the Mediumship of Mrs. J. S. Adams," of which I would say a few words: Although not a believer in Spiritualism-having never seen anything to convince me that departed spirits return and communicate with mortals-yet I am highly pleased with the above work, and heartily wish it, could be indelibly impressed upon every human heart in our land. I would be glad if this little work could be extensively circulated, as I am sure that all who read it, will rise from its perusal with softer hearts, and with greater desires to live for the good of humanity, and the glory of God. It breathes forth the teachings of Christ, and is written in a beautiful, poetic style.

How beautiful is the following short extract? "Nearer to thee, my God, let us live, ever swelling and bursting with thy boundless love.

> Echo him. ye softened breezes. Whisper all his praises forth : Tell of him, ye tiny dewdrops, Ye may speak his glorious worth.

Bing of him, ye gushing waters, Chant to him, thou little brook ; All the earth, and all earth's creatures, Read him in the eternal book.

Speak of him, ye little leaflet, Smile on him, bright beauteous flowers, E'en in tiny grains that sparkle, See their God, thy God, and ours.

Echo him, fond hearts of duty, To his praise, sing loud and clear; For thy soul cull every beauty, Then shall beaven and God be near."

Truiy yours, ALEXANDEE KING. Americus, Ga., July 30th, 1868.

Wendell Phillips says many hard things of pol-

AUGUST 29, 1868.

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BANNER \mathbf{OF} LIGHT.

Original Essays. THE PROBLEM OF AGES.

The Mystery of Life---The Logie of Death.

NO. II. BY DYEB D. LUM.

I. The Physiological Argument. 1. It is an established fact in physiology that

every particle of our bodies is undergoing a gradual change; that particles are being constantly emitted and continually added, and that while our bodies remain to all appearances the same, only in their correlation, yet there is as much they are, nevertheless, completely changed, even | reason for supposing that the former survives the to the osseous structure, once in a given term of close of that correlation, as for supposing that the years. So that the natural body that you possess latter does. True, we perceive the material reto-day does not contain one single atom of what maining and do not perceive the spirit. Yes; but it possessed seven or ten years ago. Prof. Draper, in his "Human Physiology," (pp. 10-12,) says:-

" An organism, no matter of what grade it may be, is only a temporary form, which myriads of particles, passing through a determinate career, give rise to. It is like the flame of a lamp, which ceaselessly fed as it ceaselessly wastes away. * • • • • The appearance of corporeal identity he begins to die the moment he begins to breathe. One particle after another is removed away, interstitial death occurring even in the inmost recesses of the body." It is sometimes objected that scars or India-ink

prickings on the surface are direct evidences to the contrary. All such are foreign substances introduced, and not natural to the body. My finger nails present the same appearance to-day that they did ten years ago, yet many times their length | language is unmeaning." has been pared off. A wound leaves a perpetual scar because the channels of circulation are partially obstructed and never as perfect as before. Yet our individuality remains intact and perfect during all this material change. If our individuality was of the body alone, it could not survive this constant mutation. A man may have had a number of bodies, yet every line of his individuality remains unbroken and his memory spans the whole, undimmed. Only by assuming that man is a spiritual being, can we satisfactorily account for this. If his real existence, his personality, that which gives him his form and expression, is entirely unaffected by the gradual change of his whole physical body, why not survive a more immediate change? Bishop Butler has stated this argument in the following forcible manner:

"We have already, several times over, lost a great part, or perhaps the whole of our body, according to certain common established laws of Nature; yet we remain the same living agents. When we shall lose as great a part, or the whole, by another common established law of Nature, death, why may we not also remain the same? That the alienation has been gradual in one case, and in another will be more at once, does not prove anything to the contrary. We have passed undestroyed through those many and great revolutions of matter, so peculiarly appropriate to our-"selves; why should we imagine death to be so fatal to us?"

2. The human body! What is its true position in the natural scale of being? Man does not stand alone physically removed or entirely distinct from other forms of Nature's handiwork, but is clearly related to other forms. In the words of Dr. Draper, "There has never been created such a thing as an isolated living being." In man we find the perfection of organs that exist in a rudimentary or partially developed state in inferior groups. Man is the climax of organic effort. Agassiz says that no higher creature than man is to be expected on earth, because the capacities of the earthly plan of organic creation are completed and exhausted with him. We can conceive of no form higher or more perfect than the human. The brain, no one denies, is the organ of mind. The bulk of the brain is composed of two large masses | "What can he do now?" And an audience in the of nervous matter known as the cerebral hemispheres, and another large nervous mass called with characteristic independence and impertur-The cerebrum is the organ of in cerebellum telligence, and the cerebellum is connected with the muscular motion. In fishes and reptiles, the you can do here?" If you please them, why, then cerebral hemispheres bear the smallest relation to the other parts, and intelligence, consequently is hardly distinguishable. In birds we find a considerable advance in the development of the cerebrum and in intelligence. In mammals we trace the same development, till in man the climax is reached, for here the cerebrum crowns the cerebellum. In the words of A. J. Davis, "It has mounted the pinnacle, unrolled the banner of reason, and invites the universe to dinner." Here. the materialist assumes, the law of progress ends; Nature has attained to her ultimate. But we have no data for thus limiting the power of Nature. By the very nature of the case, organic effort culminating in physical man, the next progressive step, if such exists, must be of another nature, and must proceed from man. Progress must then be from within outward. There are other forces than the physical ones in N ature's hands. 3. We have shown, first, that physical death is no evidence of destruction of personality, and

ought that does not act upon their physical senses. Like Thomas, unless they can put their finger into the print of the nails and thrust their hand into his side, they will not believe. They have looked at the glories of the infinite fields of space through the telescope, they have studied the myr-ad forms of life revealed by the microscope, they have seen the dissecting knife lay bare the wonders of organic structures and peered into the chemist's crucible, yet never have their material eyes beheld spirit! In the eloquent words of Rev. Dr. Alger:

"It is absurd to confound things so distinct. Mind is mind, and matter is matter; and though we are now consciously acquainted with them the differentiation of the two is exactly this, that one is appreciable by the senses, while the other transcends and bafiles them. It is absolutely inconceivable in imagination, wholly incredible to reason, intrinsically nonsensical every way, that a shifting concourse of atoms, a plastic arrangement of particles, a regular succession of galvanic presents for a long time the same aspect, being shocks, a continuous series of nervous currents, or anything of the sort, should constitute the reality of the human soul, the process of a human presents year after year is only an illusion. He life, the accumulated treasures of a human experience, all preserved at command and traversed by the moral lines of personal identity. The things lie in different spheres and are full of incommunicable contrasts. However numerously and intimately correlated the physical and psychical constituents of man are, yet, so far as we can know anything about them, they are steeply

California Matters.

opposed to each other, both in essence and func-

tion. Otherwise consciousness is mendacious and

Thoughts From Across the Continent. Behold me dear Banner in the little mining town yclept Mokelumne Hill, in Calaveras County, whither I have come to lecture three week evenings.

It is somewhat sad to the miner who came here in 1849 to perceive the dull, deserted condition of these once busy "mining camps," and to contrast the present apathy with the stir and bustle of the "flush times" of 1852 3; but as the reflective mind lofts abroad upon this grand country and takes note of the daily increasing interest in agriculture, observing the large vineyards dotting the landscape, the rich fields of grain and the abundant vegetable growth; meeting the eye on all sides, we discover that California is still rich, not alone in, as yet, undiscovered mines and bubbling oil wells, but in its vast and hitherto overlooked agricultural possibilities. And that the foundation of her future greatness is as well assured and securely established as the base of her grand and "sacred mountains," towering heavenward in sublime and lofty prophecy on every side. The mind must be dull and prosaic indeed that cannot recognize the great possibilities awaiting a generation nurtured amid such scenesborn to an inheritance so unique.

You will readily imagine that pioneering in California must have many strange and diverting aspects, and never are you so entirely convinced of the originality of the people as when on a tour of this description. A reputation is worth something East, and we have known some brilliant lights who could afford to be insufferably stupid in the country towns upon the strength of said "reputation" earned in Boston or New York. We would advise such individuals to visit California. They would be effectually cured in a single trip. Here, fame-any amount of distinction achieved in the East or in San Francisco - do not help you a particle. "At home"-we love to call it -or in "the States" the question is, "What has he done?" In this country it is invariably, smallest hamlet sits back upon its dignity, and bable calmness says in effect, "We do not care what you have done elsewhere, let us see what with utter disregard for the opinion of any other place or persons, they endorse you cordially. It is quite impossible to help loving such a people at once, so original and so just; rugged as the aspect of their country, free as the air they breathe, and as straightforward and direct as their march onward to the foremost place in the recognition of the world amid the advance guard of the army of Progress. Last week I lectured in Placerville, Eldorado County, some fifty miles north of Sacramento. I went there at the solicitation of a Mr. Howard, and was accompanied thither by Squire Johnson, of Clarksville, and his good wife; the former is an old Spiritualist, a subscriber to the Banner of Light, and the father of a brave son who fell in defence of his country during the late war, and who communicated through your pages, and the mediumship of Mrs. Conant, not long since. Squire Johnson entertained Mr. Peebles when he was in California, and his name and memory is cherished by the family with respect and affection. In Placerville great prejudice existed against Spiritualism, and they were evidently prepared for everything and anything absurd from the lips of its advocate, but they yielded me respectful attention and justice, and I think I left them quite modified, as far as their opinion of the Philosophy is concerned; but pioneering will be uphill work, as a matter of compensation, for a long time. We stopped at the Cary House, and here permit me, for the benefit of future travelers, to register my unqualified approbation of this hotel in the mountains; its accomodations, its zation is adapted to the function of animal life, as | cleanliness, its obliging landlord, and last, but not least, its attentive and respectful waiters. The press here as elsewhere gave me a cordial notice, and when it is remembered that the brains ments that built up the plant could not support used in newspaperdom do not pertain to the proanimal life. Man, though the highest of all forms, prietors and publishers, but are subject to those 'powers that be," and dare not endorse, save in measured terms, ideas not labelled Orthodox, I endowments, a thinking and reasoning spirit, and have every reason to be grateful to the San Francisco and interior press for liberal and kindly notices, with the exception of Sacramento, where The Record" was the only paper that had the istence. Is it objected that we cannot conceive how a living spirit can inhabit a human body? When the skeptic has informed us how animal life can exist in and coutrol the human body in its reflex movements, we will enter into the sub-istence. Why this perfection of organism if in a few score years the animating principle becomes dissipated with its component parts? "Why should this gross integument endures If its undying guest to lost forver? Cooking from the material plane, men demand that spirit should manifest itself under purely material conditions, and when it is replied, that from its very nature, it is imposible, refuse to look at other than material objects, or consider ist one than visionary speculations consent, lyceums and look at other than material objects, or consider independence to say a good word for a faith whose

lectures are adjourned during the heated term, tures. She is to be ordained by appropriate the success or usefulness of the other.

some of the best minds in San Francisco, writes came suddenly hallucinated with fears of some dia-City, where she at present resides, and where her | up," followed, and when inside begged the privihusband is now practicing his profession. She in all their phases realizing that as our philosophy recognizes all reformatory action as of vital interest to the race, we are always speaking on Spiritualism when we utter sentiments that respond to human needs, intellectual, spiritual, or physical. Mrs. Stowe has just returned from an overland journey to Oregon, driven back to the shelter of slothful servant. She has a gentle daughter, who are his prophets. promises to achieve with her pen much for the world.

Mr. Todd has been lecturing in the southern portion of the State until over-taxed and overborne, he too, succumbed to illness. I heard, however, that he was better, and that his fair lady made her debut as a lecturer before an audience in Petaluma, last Sunday. So, as man and wife are one, he too, may afford to rest.

San Francisco hails Mr. Foster's advent with delight; he is at the Cosmopolitan Hotel, and of him you will surely hear a good report. Mrs. Fove has given more even than her wonted satisfaction during the last season, and recently wrote answers to a series of questions in the Prussian language, the answers being written in the same language.

My duty to my children, to whom I am father, mother, provider and protector, precludes the possibility of my being absent from home for any length of time, but nevertheless, the report of your late correspondent that I was confined to San Francisco and Sacramento, is incorrect. I have lectured during my stay here, of less than three years, in Watsonville, San José, Santa Cruz, Petaluma, Alvarado, Benicia, Haywood, Woodland, Stockton, Mokelumne Hill and Placerville. Have been the first speaker on Spiritualism in three of the above-mentioned places, and have spoken several times in some of them. So much for the work and the workers on the coast. For all who have the good of the cause at heart, and do not regard compensation as the first object, it is a great field, but no one need expect to do more than make "both ends meet," in a financial point of view, and if they do that they may be thankful. This is a word of absolute fact, to those who may cherish Otopian, views regarding the country. And now permit me to send greetings through your genial pages to my coworkers and many friends "over the sea." Though my life is crowded full of work, though in public and private, I scarcely comprehend, in any practical sense, the significance of the word rest, I am well, and happier than for many years-happy in the love of my children, the recognition of my public labors, and in the fullness of life born of a busy heart and active brain. But let those who love me East and West, and cherish the memory of the wanderer, who oft times claimed a place by their firesides, remember me as one who realizes that there never is, or can be, separation between souls that love and recognize each other; and that my heart and spirit lean across the sea with an intense and loving greeting that takes no cognizance of time or space, and finds no room in all this busy world for the cold word forgetfulness. With hope in the present, a joyful certainty of the future, and a blissful knowledge of immortality, I remain, dear Banner, yours, and the willing servant of humanity, LAURA CUPPY. Mokelumne Hill, Calavaras Co., July 8, 1868.

to be resumed with renewed vigor and recu- forms, next Sabbath, to the work to which the perated energy in the antumn. As I could not angel world seems to have called her. It is felt well afford, for many considerations, to rest here that her advent is the harbinger of lasting through the summer, though perhaps the rest was good to all Spiritualists, and through them to all needed somewhat, I announced a series of Sunday others. She scatters goodness, truth and mercy evening lectures at Maguire's Opera House, San | wherever she goes, and they cannot but be con-Francisco, where I now reside. Simultaneously tagious. Mr. C. H. Foster, Mrs. Foye, Mrs. Ditwith this announcement, Miss Eliza Howe Fuller | terly, Mrs. Dunham and Mrs. Upham, for tests of arrived from the East, and was engaged by the spirit presence, are breaking up the fallow ground recently organized "Association of Spiritualists," like a thousand plowshares, preparing it for the as their regular speaker. The utmost good feeling seed of truth that is to grow and bear fruit an however seems to prevail, and assuredly exists be- | hundred fold in our land as elsewhere. Among tween Miss Fuller and myself. Both meetings our healers by the laying on of hands I will name are well attended and it is universally conceded | Dr. James Edwards, the Hutchinsons, and J. M. that one establishment does not interfere with Grant. The last named is performing some most remarkable cures of lameness, casting out (d)evils. As for the workers now on this coast all are | etc., etc. The Times of this city gave a very fair busy. All according to their several and diverse report of a case of this sort that occurred the other gifts, are doing God's work. Mrs. Gordon having day. A gentleman from the interior, en route for by her logical and argumentative powers, reached the East, and stopping at one of the hotels, beme from Ophir, Nevada, that she is pioneering bolical attempt upon his life, rushed into the streets through the most rugged portions of that land of crying murder vociferously, was taken in charge "silver and sage brush." She is a brave noble by the police, and the united strength of several woman, and an earnest and able worker. She | was required to subdue and manage him. The has created a wide-spread interest in Virginia | doctor happened to cross their path to the "locklege of manipulating him, which was granted, lectures upon themes embracing human interests | his irons removed, and in a shorter time than it takes me to write it he became quiet as a lamb; reason resumed its throne, and he was good as new. The following morning the man was brought before a board of medical examiners, and after a long and severe inquest he was discharged from custody and went on his way rejoicing-purchased his steamer ticket, went aboard the her pleasant and hospitable home in San José, ship that day and sailed for the States. But and to the ministrations of her husband and for the opportune intervention of our good docdaughters by severe indisposition. Mrs. Stowe tor, who doubts that the man would be to day has lectured for so many years, she can afford to the inmate of the Lunatic Asylum, raving in a rest, without suffering the accusation of being a straight jacket? Great is our God and the angels L. W. RANSOM.

> Written for the Banner of Light. ONWARD----UPWARD.

BY BELL FLOWER.

Onward, onward, pressing onward, Toward the end yet unattained, And with earnest soul indrinking All the good that can be gained : Pause not, restnot in life's battle, Till the victor's crown is carned, Till from every daily conflict Life's great lessons have been learned

Upward, upward, reaching upward, Toward the heavenly home above, Where the loved and lost in earth-life,

Dwell in purity and love. Rest not, weary soul, oh ! rest not, Till, upon that better shore, You have gained the crown immortal

That is yours forevermore. New.

A charming little story-book for children, entitled, "The Little Angel," has just been written and published by Mrs. Harriet N. Greene. It contains a good moral, and cannot fail to leave the best impressions upon the mind of the child that gives it a perusal. Both this, and " Little Harry's Wish," another book Mrs. Greene has recently brought out, should be in the libraries of all the young folks; and the Progressive Lyceums throughout the country cannot do better than add a number of these to their collections of books, and especially at the exceeding low rate of fifteen cents per number, for which the Banner of Light Bookstores, I am informed, are ready to furnish them. L. S. RICHARDS.

67 Purchase street, Boston.

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY SVERT WEEK.

[To be useful, this list should be reliable. It therefore behoves backing 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 dovoted exclusively to Lecturers.]

Luis column is duvoted exclusively to Lecturers.]
 C. FANNIE ALLIN will speak in Putnam, Conn., during August; in Salem, Mass., during September; in New York during October; in Cambridgeport, Mass., during November; Vinoland, N. J., Jan. 3 and 10; in Brooklyn, N. Y., Jan, 17
 24 and 31; Rochester, N. Y., during Feb. Address as above. MR8. ANNA E. ALLEN (alte Hill), inspirational speaker, 129
 South Clark street, Chicago, 11
 JAMES G. ALLES, Springdeld, Mass.
 MIS, N. K. ANDORS, trance speaker, Delton, Wis.

J. G. Fism will speak in Battle Creek, Mich., during Rep-tember, and thence "Westward ho I" for the next six months. Address, Hammonton, N. J. Shaa, M. L. FERNER, inspirational speaker. Address, Ellery street; Washington Village, South Roston, Mass. Musi CLAMA A. Firm, hecturer, Newmort, Me.

MRA: M. L. FREECH, inspirational speaker, Augusts, Litery street, Washington Village, Routh Roston, Mass. Musi CLANA A. FIELD, lecturer, Newport, Me. Miss ALMEDIA B. FOWLER, impressional and inspirational speaker, Omaina, Neb. A. B. FRENCH, lecturer, Clyde, O. ISAAO P. (BRENKLEAP, S Cottage place, Boston, Mass. N. H. ONERNLEAP, Lowell, Mass. DB. L. P. (BREDG, inspirational speaker, will answer calls to lecture. Address, box 409, Fort Wayne, Ind. RES. JOARTH U. GILL, Bielvidere, III. RWS, LAUMA DE FORCE GORDON. Address, Treasure City, Nye Co., Nevada.

Mus. LAURE DE FORCE GORDON. Address, Treasure City, Nye Co., Nevada. JOHN F. GULLO, LAWRENCE, Mass., will answer calls to lecture. Mins. C. L. GADE, trance speaker, corner of Barrow and Washington streets, New York. SARAH GRAYER, inspirational speaker, Berlin, Mich. J. G. dittas, Frinceton, Mo. I'R GAMMAOK, lecturer, 134 South 7th st. Williamsburgh, N.Y. DR. M. HERR HOUGHTON will be in West Paris, Me., during August r will speak in Altegan, Mich., during September, Oc-toher and November. Miss Julia J. HI'BBARD, box 293, Chelses, Mass. Moske Hull, Hobart, Lake Co., ind.

MIRA JULIA J. HUBBARD, hox 293, Chelses, Mass. Mossa HuLL Holart, lake Co., ind. DANIEL W. HULL, Fairfield, lowa. MIRA, N. A. HORTON, 24 Wannell street, Lowell, Mass. MIRA NRLIE HAYDEN, 20 Wilmoi street, Worcester, Mass. B. C. HAYVORD, Cooperaville, N. Y. MIRA, F. O. HIZER, 112 Fast Madison street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis. Dit. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vi. CHARLES HOLT, COTY, Eric Co., Fa., box 247. Dit. J. N. HODGES, trance speaker, will answer calls to lec-ture. Address, 9 Henry street, East Boston, Mass. MIRA, ENMA HARDING Con he addressed, (postpaid.) care sf Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lon-don, England.

Diu, J. N. Huonizs, trance apreaker, will answer calls to lecture. Address, 8 Henry street, East Hoston, Mass.
 Mus, Emax Haubing can be addressed, (postnik) (care stressed, massion) at George's Hall, Longham Place, W., London, England.
 Mins, M. R. HARRIS will answer calls to locture and attend funerals. Address, box 89, Abington, Mass.
 W. A. D. HEKE, Luberty HIU, Conn.
 HARRIS M. JORNSON WILSON, Jones, N. Y.
 Mins M. R. HORSON, Corry, Pa.
 Mins M. R. JORNSON, VILLOND, LEV. LONG, J. Cond., N. Y.
 Mins M. Rassen, Vill answer calls to locture and attend funerals. Address accordingly: permanent address, Millord, Mass.
 W. M. D. HEKE, Luberty HIU, Conn.
 HARNER, M. JORNSON, VILLOND, Control and Steeker, Helvidere, TH.
 Amastan M. JORNSON, Corry, Pa.
 M. P. T. JOHNSON, Corry, Pa.
 M. P. T. JOHNSON, Corry, Can occasionally speak on Hundays for the fields in the vicinity of Sycamore. 111, on the Bipfritual Philosophy and reform movements of the day.
 B. B. JOKKS, Ewo, Chieago, HI.
 GEORGE KATER (formerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining States. Address, Afton, 109.
 D. C. W. JACKSON, Owyco, Schedall Co., HI.
 GEORGE F. KITZIUDEE, Buffalo, N. Y.
 Mas. M. J. KUTZ, Hostwick Lake, Mich.
 Charloon the third Sunday of every mouth.
 GEORGE F. KITZIUDEE, Buffalo, N. Y.
 Mas. M. J. KUTZ, Hostwick Lake, Mich.
 W. M. ALOYELAND, 23 Bromheid street, Boston, will answer calls to into Vest during the fail and winter. Permanent address, J. M. Lowyer, Neuroscias trance apeaker, will lecture in Paineaville, O., during Neptenber, Will answer calls to recure. Multipation at the science.
 M. B. V. K. ALONGER, Inspirational speaker, Will envery Calls to lecture, Multipatin and speaker, Bionston scince, Will answer calls to lecture on

port, Conn. MRS. NARAH HELEN MATTHEWS will receive calls to lecture and attend funerais. Address, caro Dr. Roundy, Quincy, Mass. MR. J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., III. A. L. E. NASH, lecturer, Rochester, N. Y. Nonucon Offano, III. instrational speaker,

Nonwood, Ottawa, 11., inspirational speaker. YM. YAN NAMEE, Monroe, Mich.

ODEN, SAIem, III. 2. N. PALNER, trance speaker, Big Flats, Chemung

N.Y.
 J. H. POWELL, Vinciand, N. J., hox 158.
 Miss. PikE, lecturer, St. Louis, Mo.
 Miss. NRTHE M. PEASE, ITAICS Speaker, New Albany Ind.
 A. A. POWIG, Inspirational speaker, Rocketer Depot, Loraise
 J. Ohio.
 Miss. J. PIFEER, trance speaker, South Hanover, Mass.
 J. L. POTEER, trance speaker, La Crosse, Wis., care of E. A.

J. L. POTTRA, transcripter, i. & Crossee, Wis, care of E. A.
Wison.
Mus. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
Lydia ANN PEARSALL, inspirational speaker, Disco, Mich.
GEORDE A. PERECK, Inspirational trance speaker, P. O. boz
67, Auburn, Mo. In addition to his practice, incaling sick and
infirm people in piace he may visit, will be picased to a nawer
calis to lecture. Illis themes pertain exclusively to the gospel
and philosophy of Spiritualism.
DR. S. D. PACE will suswer calls to lecture on Spiritualism.
Address, Port Huon, Mich.
JB. W. K. RIPLEY, FOXDORO, Mass.
A. C. ROBINSON, Ill Fulton street. Brooklyn, N. Y.
JD. P. RANDEUR, care box 332, Boaton, Mass.
J. T. ROTSE, normal speaker, icox 291, Beaver Dam, Wis.
MS. MENRIN S. RUDD, 46 RANdall street, Providence, R. J.
RENN K. RUDD, 45 RANdall street, Providence, R. J.
RENN K. RUDD, 45 RANdall street, Rottinge.)
C. H. RUNDALL, Appleton, Wis.
WM. ROSE, M. D., inspirational speaker, Buston, Mass.
J. H. RANDALL, Appleton, Wis.
WM. ROSE, M. D., inspirational speaker, Buston, Mass.
J. H. RANDALL, Inspirational speaker, Buston, Mass.
MES, FRANK REI, U. Inspirational speaker, Kalamas.
M. R. BANNE, B. B. BOBERTS, Carpenterville, III.
AUSTONER, SU Providence, H. I. (Indian Bridge.)
C. H. RIBES, Inspirational speaker, Buston, Mass.
MIS. M. R. KERNES MAS be addressed at Vincland, N. J.
MIS. NELLE SMITH, Impressional speaker, Sturgis, Mich.

3

"Up man I for what If thou with beasts hast part, Since in the body framed of dust thou art? Yet know thyself upon the other side Higher than angels, and to God allied."

second, that the human form being the chef d'œuvre of Nature, the highest form in the organic scale, all forces are centered in his mind. Man being at the "end" of the organic chain, a higher mode of existence-to meet the requirements of the law of progress-must be spiritual, instead of material.

We will now direct our attention to the perfection of the human body as evidence that the body of man alone is adapted to the occupancy and demands of an intelligent spirit. The animal organithe element of life effecting the organization and building up of the living plant, is adapted to vegetable life. No transfer can be made; for the elethe climax of organic effort, possesses not mere animal superiority. Deprive him of those higher he would not be able to cope with the beasts of the field. He alone possesses those attributes and qualities necessary to the spirit in its earthly existence. Is it objected that we cannot conceive

Home, July 24th .- Since writing the above. I find that Mr. Todd has delivered two Sunday lectures in Sacramento, and has recovered his bealth. L. C.

San Francisco Correspondence.

EDITORS BANNER OF LIGHT-Believing that a letter from here would interest some of your thousands of readers, I concluded I would devote an hour to the work, that they might be informed how we were progressing.

It is no less surprising than gratifying to us old pioneers in the better way leading from earth to the supernal spheres, which has been opened up from this point within the past few years-to note the growth and spread of our glorious gospel among the starving souls of San Francisco, throughout the State, and all over this great coast. Hardly a decade of years since, very few outside the little Spartan band of brave spirits who had espoused and boldly proclaimed the grand truths of spirit-intercourse and control in this place, could be found in the length and breadth of our land. Now, thanks be to the outpouring of the spirit in these modern pentecostal times, we count our adherents by tens of thousands, and no longer is the number circumscribed, as of aforetimes, to the poor and lowly, the humble and unlettered, but our ranks are being filled by the rich, the educated and refined of both scres. The work is indeed marvelous to our eyes, and a glance into the future of even another ten years, in the light of the past and present, will hardly leave room to doubt that any, within the sphero of reason and common sense, will be found outside the pale of our great universal church, where

MRS. ANNA E. ALLEN (into fill), inspirational speaker, 129
 South Clark street, Chicago, III
 JAMES G. ALLEN, Springdeld, Mass.
 MIRS. N. K. ANDROSS, trance speaker, Deiton, Wis.
 DR. J. T. ANOS Will answer calls to lecture upon Physiology
 and Spiritualism. Address, box 2001, Rochester, N. Y.
 MART A. ANDILLET, 33 Hich street, Columbus, O.
 J. MADIAON ALEXANDER, Inspirational and trance speaker,
 Chicago, III., will answer calls East or West,
 REV. J. O. BARKET, Hycamore, III.
 Miss. SARAH A. BYRNIZ will lecture in Somers, Conn.
 Sept. 6 and 13 in Binford Sept. 20, and 27 in Nomers, Oct. 4
 and 11 in Stafford, Oct. 18 and 25; in Bochester, N. Y., during November; in East Boston, Mass., during December; in New York City, (Peverett Hall) during January; in Nalem.
 Mass. A. P. BROWN, St. Johnsbury Centre, Vt.
 Muss. ABAT N. BURNIZA, Inspirational speaker, Weston, Ms.
 MES. MALE J. J. BRIONAN, H. Marcha, Address, Elm Grove Colerain Mass.
 MES. NELLE J. T. BRIONAN will speak in Milford, N. H., during November; in Philadelphia during December; in Washing Nor, U., during February and March. Address, Elm Grove Colerain Mass.
 M. A. C. BROWN, West Randolph, Yt.
 Z. J. BNOWN, M. J. Milanser calls to lecture on Sundays, and Also attend funerals. Address, Cacheville, Yolo Co., Cal.
 MES. M. A. C. BROWN, West Randolph, Yt.
 Z. J. BNOWN, M. J. will answer calls to lecture on Sundays, Rev. Dispirational speaker, Mankato, Jinn.
 J. H. BICKFORD, Inspirational speaker, Mankato, Jinn.
 J. H. BANARD, Lansing, Mich.
 Mass. E. B

MES. AMELA IL. COLLAY, trance speaker, Loweil, Mul-IRA H. CHEITS, HIATIOFI, COM. DR. THOMAS C. CONSTANTISE, lecturer, Thornton, N. H. MRS, ELIZA C. CRANE, inspirational speaker, Sturgis, Mich., caro J. W. Elliott, drawer 36. MISS, HETTIE CLARE, trance speaker, East Harwich, Mass. MIS, M. J. COLBUEN, Champin, Hennepin Co., Minn. MISS EMMA CHAD WICK, inspirational speaker, Vincland, N. J. how 272.

Attarks E. Shantons, Woodstock, Yf.
 DB. H. S. STORR, Sö Fleasant street, Boston, Mass.
 MHS. H. T. FFEARS may be addressed at Vincland, N. J.
 MHS. H. T. FFEARS may be addressed at Vincland, N. J.
 MHS. NELLE FAITH, impressional speaker, Sturgis, Mich.
 MHS. VAN STORE, Givenbain, Mich.
 MHS. CARRE A. ROOT, trance speaker, Elmira, N. Y., will answer calls to lecture.
 MHS. L. A. F. BWAIN, inspirational speaker, Union Lakes, Rice Co., Minn.
 DE. E. SPEAGUE, inspirational speaker, Schenectady, N. Y.
 MHS, F. SHIJDIT, B. ELETAID STRIN, Millord, Mass.
 MHS, F. SHIJDIT, B. ELETAID STRIN, Millord, Mass.
 MHS, S. E. SLIGHT, B. ELETAID STRIN, Millord, Mass.
 MHS, S. E. SLIGHT, B. SHITH, Millord, Mass.
 MHS, MARK M. SHITH, 136 Salem street, Boston, Mass., will answer calls to lecture.
 MHS, MARK M. SHITH, 136 Salem street, Toledo, O.
 MHS, C. M. STOWE, San José, Cal.
 E. R. SWACHAMER, 124 So. 2d street, Brooklyn, N. Y., E. D.
 MHS, M. J. SWAGHA, WITHI, Spirational speaker, Nouak, Conn.
 J. W. Neaven, Impirational speaker, Nouak, Conn.
 J. W. Neaven, Townend Center, Mass.
 MHS, M. E. B. RAWYER, Flichburg, Mass.
 MHS, M. F. B. RAWYER, Flichburg, Mass.
 MHS, MATHE THWING, will answer calls to lecture. Address, Conway, Mass.
 JAMES THASK, lecturer on Spiritualism, Kenduskeag, Me HUDBON TUTLE, Berlin Heights, O.
 J. M. W. TOUHET, Providence, R. I.
 MMS, Anthoney, Lecturer, Westville, Ind.
 MHS, CHARA

Oct. 18 and 25; also during February, 1869. Address, H Dewey street, Worcester, Mass. F. L. H. Willin, M. D., 16 West 24th street, near Fifth ave-nue Hotel, New York. Mus. S. E. WARER will lecture in St. Louis, Mo., during September. Will make engagements to lecture in the vicinity on week evenings. Address, bux 329, Davenport, Lowa. MRS. N. J. Willits, 3 Tremont How, Boom 15, Boston, Mass. F. L. WAREWORTH, 399 South Morgan street. Chicago, III. HERRY C. WIGHT, Sarreare Biela March, Boston, Mass. MRS. F. M. WOLCOTT will speak in Soudy Hill, N. Y., Aug. 9, 16, 23 and 30. Will lecture week-evenings. Address as above, or Danby, VI. MRS. A. WILLIELM, M. D., Inspirational speaker, can be ad-dressed during August, care, L. Jearles, box 254, Providence, R.

9, 10, 23 and 30. Will recture were comings. Address as above, or landly, Y. L. D., inspirational speaker, can be addressed during August, care I. Scattes, how 253, Frovidence, R. L.; during Neptember, Portland, Mc.; during October, Salem, Mass.; during December, box 559, New York.
 Min, N. M., Wirditr, inspirational speaker, will answer calls to lecture on the philosophy and religion of Spiritualism. Address, care Hammer of Light, Boston, Mass.
 WILLIAM F. WENTWORTH, trance speaker, Hammonton, N. J., care 3, M. Peelles.
 Mins. MART J. WILCORSON will receive calls to lecture on the philosophy and religion of Spiritualism. Address, care Hammer of Light, Boston, Mass.
 WILLIAM F. WENTWORTH, trance speaker, Hammonton, N. J., care 4, M. Peelles.
 Mins. MART J. WILCORSON will receive calls to lecture on the router from Chicago to Rochester, N. Y., through the summer months. Apply immediately, care John Spettigue, 192
 South Clark street, Chicago, II.
 Mrs. HATTHE E. WILSON (colored), trance speaker, 70 Tremont street, Boston, Mass.
 Joins WatsBuookkk can be addressed at St. Louis, Mo., care of Henry Ntagg, Esq., till August; permanent address, box 56 Hudson, Numit Co. O.
 A. B. WHITHER, Albion, Mich.
 Miss. B. A. WILELOCK, normal speaker, Jancaville, Wis. A. A. WILELOCK, Toledo, O., box 643.
 Miss. B. A. WILLER, Lawrence, Blass. P. O. box 473.
 MRS. MATT E. WITHER will speak in Bradford, N. H., Agr. 30; in Nutton, N. H., Spel, 61 and 20. Would like to make further arrangementain Colliders's Progressive Lyceums. Address, Hurlington, Iowa.
 REV. DL. WILLER, Rochester, N. Y., trance speaker, S. J. Du. J. C. WILLER will speaker in Bradford, N. Y. DR. R. G. WELLS, Rochester, N. Y., trance speaker, S. J. D. Watters, Norther, Speaker, Basing, N. Y. DR. R. G. WELLS, Rochester, N. Y., trance speaker, State Conter, Ia. WARTHER WOOLOGK, trance speaker, Rock Gre

drain's Lycoums. Address, liuffaio, n. 1., uon rost. J. (3. WhitNEY, inspirational speaker, Rock Grove City, Floyd Co., lowa. ELIJAH Woodworth, inspirational speaker, Lesle, Mich. BiLMAR R. WASHURY, Woodktock, Y. L. inspirational speaker, Phore, E., Whitpelk, lecturer upon Geology and the Spiritual Philosophy, Ciyde, O. A. C. Woodhury, liattle Crock, Mich. Mas. Juliertz Ykaw will speak in Lyun during September; in Cambridgeport during October; in East Boston during No vembor. Address, Northboro', Mass. NES, PANIET, Youw, Boston, Mass., caro Banner of Light. Min. & Mins, WM. J. Youko will answer calls to lecture in the vicinity of their home, Bolse City, Idaho Territory.

MRS. M. J. COLBTEN, Champini, Heinfepin Co., Jimi.
MISS EMMA CHADWICK, Inpiriational Speaker, Vincland,
N. J., BOX 212.
Mag. J. P. Colles, trance speaker, 737 Broadway, New York.
Mrg. J. J. CLAHR, trance speaker, will answer calls to lecture and attend funerals in the vicinity of Boston. Address,
4 Jefferion place, Boston. Mass.
Thomas Courk, Herlin Heights, O., lecturer on organization.
Muss. J. CLAHR, trance speaker, Vincland, N. J., box 272.
Muss. ELOUR, Herlin Heights, O., lecturer on organization.
Muss. ELOUR, Herlin Heights, O., lecturer on organization.
Muss. ELOUR, Herlin Heights, O., lecturer on organization.
Muss. ELOUR, M. D., Cincinnati, O.
DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.
MES. MAHEFTAF, CROSS, Itance speaker, will answer calls to lecture. Address, Inspirational speaker, Fredonia, N. Y.
PROF. W. DENTON, Wellealy, Mass.
MISS LIZZIE HOTEN, Pavilion, 51 Tremont street, Boston.
HENGER DUTTON, M. D., Rutland, VL.
MRS CORA L. V. DANIELS will speak in Bangor, Me, during August.

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

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WILLIAM WHITE, LUTHER COLDT, ISAAC B. RICH.

EP" For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass. and a second -----

The All husiness connected with the editorial department of his paper is under the exclusive control of LUTHER COLDT, to whom letters and communications should be addressed.

Inviting Murders.

"Senator Maptin H. Bovee, of Wisconsin, Intends next to enter upon an anti-hanging campaign in New York and New Jersey. We trust he will find many and powerful helpers,"-Banner of Light, June 20, 1868.

Will the Bauner of Light please admit a word on the above? It has long been the custom with all nations to hang or in some way to slay men for high crimes, as will more fully appear from the laws of past ages. The intent of those right have were to bring the offender to justice and, at the same time, to deter others from the perpetration of crime. Those laws were sanctioned by the wisest and best of men. Men of modern times have made inroads on those old laws, stripping them of their ancient strength. Has America ever been fejured by having hung a guilty man; The answer is no. But has she not been injured by not having hung the guilty? The answer is yes.

Why should we, in this age of crime, long to abolish the executing of the guilty ? Why strive to save the life of the cut-throat? The fact is this: let the guilty be hung without benefit of the clergy, and let his body be excluded from interment in all public graveyards, and his confession excluded from publication. By restoring the old laws we shall soon have order, and that gang of theives and murderers now in the land will soon be out of the way of houest people. Lenity for a thi-f or a cut-throat should be discarded by all men for the good of mankind. When we had the old law men payed their just debts, editors received pay for their papers and merchants pay for their goods. And so in all other matters. Oh, send us back to the laws of other ages, inasmuch as our modification of the old laws have filled the land with desperadoes, causing men and women to live in dread day and night. I, for one, have no sympathy for such vile wrotches ! nor have I any scruples about hanging them. Oh, give them hemp without lenity ! Shon them as you would a AN OLD SPIRITUALIST. +nake1

REMARKS.

We give place to the above letter from an esteemed correspondent and subscriber, not so much to defend or explain the paragraph in the Banner of Light to which he alludes, and which he in fact assails, as to present a view of the whole matter not usually taken by any but those who comprehend and appreciate the spiritual laws which govern transmission of influences.

The two parties to this general discussionhanging and anti-hanging-might keep up their debates till the day of doom, if there is such a day, and still no end would be gained, no point really made, and no difference settled. It is all a wrangle to no purpose, because it is about views rather than laurs. What it chiefly concerns all sides to understand is, that one opinion is worth just as much as another opinion, and no more, until actual rock-bottom is touched in the shape of facts; and we find no fact until we come to the great law which governs, shapes and directs all facts.

Were the disputants as earnest in trying to find out what underlies the case as they are in trying to establish their opinions, all this obscurity would soon be cleared away. The old Mosaic code is superseded by Spiritualism. "An eye for an eye" is forced to give way to the doctrine of forgiveness. Hate is to be superseded by love. If not, then what becomes of our boasted progress? No liberal-minded person would wish the present gallows statutes to be perpetual. But how are they to be set aside, if not by a directly opposite

He thought his last hour had come. She wanted such a method is pursued by these still unhappy to call us, but he preferred she should hold his and revengeful spirits, and thus are murders

BANNER

us that such is the case. Now if, in obedience to pre-natal tendencies, P. M., on the morning of the 14th, when he seemed out even a disposition to injure mortals. And this is the whole secret and mystery of the matter. The law is wrapped up in this simple illus-

And when the law shall be more fully and generally understood by mortals, every description they had delayed a moment, he would have died of crime will diminish in frequency, and upon a better state of feeling will be gradually built up he seemed better. As the day dawned, I saw he the universal brotherhood. And if we will but he governed by our higher wisdom, we shall take the first step in obedience by moving for the abolishment of capital punishment, and substituting for it imprisonment for life, without any recourse to the pardoning power in all cases of proven murder in the first degree.

tration.

The Late L. Judd Pardee.

The change of spheres made by this gifted and ruly inspired lecturer on Spiritualism, was an event which we duly noticed at the time of its occurrence. His long failing health had prepared our minds, and those of his friends generally, for what finally happened. We have a letter of his now before us, dated February 20th, 1867, in which, after alluding to a notice in the Banner of Light of that week, respecting his health, he says that he wishes what is said of his "cough and general indisposition "were all. He remarks that his then condition was foretold to him more than two years before. But for himself he had small ex-pectations. "We may be used up," he says, " but the cause itself is onward forever, for it is the opening of the providential Third Era."

We have received the particulars, by private and, of the scene at the crossing of the river by our dear departed friend, from which we know the readers of the Banner of Light will thank us for making quotations. The letter was written by one of those who attended at his bedside to the last. It says thus:

"It was our privilege to attend the weary sufferer during the last days of his life, and to watch by his bed of pain until the freed spirit took its flight to a brighter, fairer home. * * * I used to call quite often, and when he became so weak and tired that he could not listen to the communications in the circle, his hearing being much affected, I would remember as well as I could and repeat them to him. These messages seemed part of his life so eagerly did he long for them. Tuesday, July 7, was the last time he was able to sit up; he was so anxious to keep about and not to be a trouble, he dreaded being confined to his bed; but on Wednesday he found he was too weak, and was obliged to keep quiet. I sat with him for a long while that morning, but I did not think he was so soon to go. The next day, finding Mrs. Sharps quite sick and unable to give him the care he needed, I offered to stay and do all in my power for the poor invalid. When I asked him if I should remain he burst into tears and said that it would be too much trouble. I assured him I was accustomed to nursing and would not consider it a trouble; he then seemed satisfied, and I promised not to leave him if it were possible for me to remain.

Toward evening he grew worse and had several slight spasms. They sent for a physician, but when he came he would not see him; he was too nervous to be worried, so we did not urge it. The doctor called a day or two afterwards (as a friend): he seemed pleased and conversed with him a short time. We never urged him to take anything he did not wish; we knew all human aid

multiplied. In truth, spirits that return inform | hands; said she alone could prevent the cord from anapping which bound him to earth. At 1

 \mathbf{OF}

certain men are guilty of heinous crimes against to revive, she went down stairs to get him some society, of which homicide is the worst, by secur- coffee, leaving him alone; my father says he was ing them forthwith in confinement, and keeping asleep in a chair in the next room, when he was them there during their natural lives, their rude suddenly awakened and impressed to go to Mr. and wild magnetic forces are gradually worn P.'s room. As he reached the door, he heard his down and worn out before they abandon their | earnest whisper, 'Come here-come quick!' Just bodies, and that ferocity which they inherited at that moment Mrs. R. came running from the from their parents becomes spent. They are at kitchen; he grasped both their hands, begged them that time wholly changed persons. If they are to not to leave him-to save him. He was much exdie now, they pass to the spirit-world humbled cited, and thought he was dying. While in the and softened, and consequently harmless; with- | kitchen, Mrs. R. heard a loud sound like the trampling of horses, first in the outer kitchen, then all around her; being much alarmed she ran up stairs as fast as possible. She thinks the noise was occasioned by the spirits to send her to Mr. P.'s relief,

and the same cause awakened my father; and if alone, which he so much dreaded. After a time grew weaker. I have had much experience in sickness, and too well I knew the final hour was approaching, and all effort to save him was vain. Though the heat was so intense and his whole body dripping with perspiration, yet he complained of being cold, and begged us to put down the windows. I tried to rub a little warmth into his pour cold feet, but could not; too surely was the angel of death doing his work. All we could do was to wipe the death damps from his brow, and cool his fevered lips with ice. At 10 o'clock he asked to see what the spirits said about him. He dreaded the final struggle, and prayed that he might go easily, which prayer was granted, for

he sank to sleep as gently as a child. As nearly as I remember, the communication was to this effect:

The spirit band was around him, and would gently take him away. The process of severing body from soul was a beautiful one; the suffering was necessary to purify the spirit from all that was earthly. "Fear not; be strong and full of courage; show how a Spiritualist can die." "Thy mother and Mary are seated upon the deck of the little boat which is to bear thee to the other shore; it is wreathed with ivy leaves, and all things are prepared for thy reception; a little longer thou must be patient, and then thou shalt be free."

I repeated it to him as he was not able to hear it. The last two lines I whispered just half an hour before his departure. He looked up and smiling brightly, said 'Oh yes, I know.' That was the last message his gentle spirit received ere it took its flight, to enjoy a closer communion with the loved ones who had gone before him.

A short time before that he took my hand and said, 'I am happy; now leave me; I will die alone." I felt surprised and grieved to go, for I had promised to stay by him till the last: but as he wished it, I did so, though reluctantly, taking a seat in the next room. In a little while he called me to come, and, grasping my hand, said very earnestly, 'You will not forsake me?' I promised I would not, and from that moment did not leave him till he breathed his last. About 1 r. M., he asked if Mr. S. would raise him up. /As soon as we arranged his pillows there was a change; he turned his head feebly on one side. K. and I knelt by the bed, his hand between ours, while his bright blue eyes rested lovingly upon our faces, earnestly gazing as though bidding us a long farewell before they closed forever. While we watched he raised his eyes, and a heavenly smile illumined his countenance-a look of joy unspeakable, 'as though every longing was satisfied; and then one struggle, of which he was (I think) unconscious, and the tired, worn spirit was borne away by the angel watchers who had

tarried so long in that quiet room. Though our hearts wore filled with sadness, could we mourn that his earnest prayer was heard at last?

He was buried on the afternoon of the 16th, about sunset. Mr. S. had everything as beautifully arranged as though he had been one of his own family. Loving hands strewed flowers upon was powerless to restore, and we would not his form, as a last tribute of affection ere it was trouble him with useless remedies. They sent hidden from our sight. Mr. Rehn, the President for Mrs. R. on Thursday afternoon: she came at of the Spiritual Society here, made some appropriate remarks at the house, followed by Mr. Joslin who had formerly known him, who gave an excellent inspirational address. There was not a large concourse of people to follow his remains to their last resting place, but a few friends who really cared for him. He is buried at the same cemetery where many of my loved ones rest, and I shall consider it my privilege to have a care over his grave."

The Spiritual Harp.

LIGHT.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of the SPIRITUAL HARP.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying is his desire to settle in Boston, to lecture here the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with plano, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and inspiring. Among them may be mentioned "Sparkling Waters," " Dreaming To-night," "Nothing but Water to Drink," Heart Song," "The Heart and the Hearth, 'Make Home Pleasant," "Sail On," "Angel Watcher's Serenade," "The Song that I love," 'Maternity,"" Translation,"" Build Him a Monument," "Where the Roses ne'er shall Wither,' Gentle Spirits," "I stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and eclectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical claims have been heartily supchildren. Let its heavenly harmonies be sung in all our Lyceums throughout the country.

The authors have also arranged an ALL-SINGING SYSTEM for the congregation. Hence, every spiritual family, every speaker, medium and friend of Spiritualism, should have the Harp, not only for the home circle, but for public meetings, that all may partake together of the feast of soul. It becomes the more needful because of the 'Silver Chain Recitation" introduced in an improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the wise and good of different ages, arranged in classified order, with choruses and chants interspersed, thus blending music with reading in most inspiring effect upon speaker and congregation.

Over one third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

It contains three hundred large pages, printed in clear type, substantially and neatly bound, and is offered at the lowest terms commensurate with the great cost of its publication.

For price, see advertisement in another column of this paper.

The Lunatic Asylums.

Every week brings some new developments in connection with the iniquitous business of the private and public lunatic asylums that are prisons for human bodies and souls in all parts of the land. Besides the case we instanced last week, of Mrs. Merritt, in New Jersey, there is another vory flagrant case, of Mr. J. L. Mansfield, which we find an account of in the Canastota Herald, N. Y., of August 6th. The editor of the Herald says he transacted business with Mr. M. a few days before he was carried off to the asylum, and he could not have been more surprised at the tidings than if he had been told "the impenitent thief had built a castle on the top of the north pole," and he had business, lasting for three hours and a half, on the day of his release and return home. Private letters written by Mr. Mansfield are given to show that he is insane; and one man testified that he sold him a broadcloth coat for ten dollars less than he gave for it, to prove the same charge! This brutal, tyrannical business will not be stopped until such practices as are followed and ventilated sufficiently to rouse up a healthy public opinion on the subject of insane asylums, to be speedily organized in the form of law.

Mr. Shepard, the Musical Medium.

Frightened at Progressive Tendencies.

Queen Victoria is scolded by the London Church Mr. Jesse B. H. Shepard, of St. Louis, arrived Times for sending a congratulatory telegram to in this city last week. He is a young man of not | the King of Prussia on the occasion of his unveilmore than twenty years of age, without a musical ing the monument to Luther at Worms. The

Movements of Lecturers and Mediums.

Mr. J. H. Powell, the able expounder of the Spiritual Philosophy, is at present speaking in Mercantile Hall, in this city. His lectures are of a highly interesting character, full of fact, and pleasing, withal. They are occasionally interspersed with poetic effusions, purely inspirational. He, however, indulges in no improvisations. It and in the vicinity for a term of months. He will speak in the above hall a few Sundays longer, but the length of his stay with us, depends upon the encouragement he receives from his spiritual friends in Boston. The subject of the succeeding lecture is announced each Sunday evening. Mrs. Anna M. Middlebrook says: "I wish to give notice that, owing to a misunderstanding, I

am disengaged through the entire month of September, and will answer calls to lecture for that month, if applications are made immediately. I am to speak in Washington, D. C., every Sunday in October, and would like to remain South and West during the two following months. All applications from Societies in those parts of the country will receive prompt attention. Address, Box 778, Bridgeport, Conn."

Mrs. Fannie T. Young is lecturing in New Hampshire. She intends to return West the first of October. She would like to lecture on the route of the Vermont Central and Ogdensburgh railroad. She can be addressed care of this office.

J. Madison Allen, having returned to the lecture field, is at liberty to make engagements for plied with a rich variety of music appropriate for any section East or West. Address at East Bridgewater, Mass.

Leo Miller purposes spending the coming fall and winter in the East, and will respond to invitations to speak in New England and New York State. Address, Mount Morris, N. Y.

Mrs. N. A. Adams, inspirational speaker, is now ready to answer calls to lecture. Her address is Fitchburg, Mass. She is said to be a good speaker. J. G. Fish is not going West next winter as intended. He will probably labor in Connecticut as State Missionary.

Mrs. Nellie L. Bronson, says the Cleveland Spiritualist, is filling a two months' engagement in that alty, and " drawing crowded houses."

Ed. S. Wheeler was in town last week on a brief visit. He goes to the National Convention, and then back to Ohio.

Seldon J. Finney arrived safely at the Isthmus en route for California, whither he goes to recuperate his health.

A. A. Wheelock resumes his missionary work in Ohio the first of September.

Mrs. Laura DeForce Gordon is lecturing in the State of Nevada.

Mrs. M. J. Upham, a leading medium, is holding free public séances in San Francisco, Cal. Laura V. Ellis is going to Maine. See adver-

tisement.

Challenge for a Discussion.

The St. Louis correspondent of the Chicago Journal, under date of August 8th, says: "J. S. Loveland, a prominent Spiritualist and a popular expounder of Spiritual Philosophy, publishes a challenge to day to the clergy of St. Louis and elsewhere to publicly discuss the following questions with him: 1st. That the systems of religion taught by the Catholic and Protestant churches are false in theory and opposed to the advancement of civilization and the general well being of the community. 28, That modern Spiritualism embodies a system of the highest religious truth that has yet come into the world, and that it is susceptible of proof." We really hope that some clergyman of ability will feel it his duty to meet Mr. Loveland in a public discussion. If any one should venture to do so, we can assure him that he need have no uneasiness lest his opponent should prove insufficient to meet and dispose of his strongest arguments, and in a fair and candid manner.

set of rules, those founded in the Christian doctrine of love and forgiveness?

"Ah, but"-say some persons-" what nonsense to talk about forgiveness, and love, and charity, in the face of a brutal murder!" They insist that society shall first of all "protect itself." Perhaps it does, at close view, look like taking measures to protect itself, when it kills a murderer outright, and thus puts him permanently out of the way; but, in reality, does society suffer any less by the means in the long run? Are any fewer of its members murdered? Does it actually save life by hanging up those who kill until they are dead? Simple statistics will answer these questions; and if they answer them unfavorably, nothing more is to be said by those who plead for the rope as a social protection.

They know what we all know-Spiritualists and Moses men-that the crime of murder is not a whit the less frequent because of the existing means taken ostensibly to prevent it. And there the argument for hanging properly ends.

Then comes up the other theory-that pernetual imprisonment should supplant the gallows as a punishment. That is the theory to which we hold ourselves; but for reasons that go further backward and forward, and reach down deeper, than any known to those who commonly receive this humane doctrine of punishment. Not that we think crime, or wrong of any sort, can logically go unpunished. As well may we suppose that a seed of a certain kind would not bear flower and fruit of the same kind. But our theory r rests directly on the belief that the penalty must follow the sin. And no penalty is a real penalty that is not suffered by the soul of man. The mere infliction of punishment on his body does not touch that tender snot in his nature where the spring of Forrow is hidden; and until that is touched, all punishment is a vain thing.

We therefore advocate the anti-hanging view because we know, of a certainty, that the law of God in this matter is wholly with us. Let us explain as briefly as possible! When a murderer is hanged for his crime, sent into the spirit-world before natural law takes him out of the body, he manifestly goes there in full magnetic strength and vigor; of course with hatred intensified many times toward those who have thus committed a murder which is different from his only by its having been pronounced legal. He is sent into spirit-life prematurely. What is the consequence? With the fall strength of his magnetism about him still, with his worst passions as much stirred toward those who murdered him as toward the one whom he murdered, and with the necessity of working off the force of this magnetism and this concentrated hatred still, he becomes active to the utmost of his ability to psychologize certain human physical organizations, whose prenatal tendencies are destructive, and to induce or drive them to commit other murders for his gratification. It cannot be reasonably denied that | ing in the adjoining rooms within call.

once and shared with me the care. Other friends kindly offered their services, but, in his weak condition, he could not bear many around him, and as our ministrations seemed to be pleasant to him we remained until all was over. And we feel it was good for us to have been there. * * *

The weather was intensely hot; we who were well and strong felt its oppressiveness; how much more the poor sufferer. He was as tenderly cared for as if he had been Mrs. Sharps's own child; every want provided for-not made to feel a burden but a brother much beloved. His gratitude was unbounded: for each one who ministered to him a bright smile, whispered words of thanks or gently patting our heads were some of the many ways in which he testified his appreciation of our care. He would frequently call us his dear sisters.

We felt most painfully how little we could do to alleviate his sufferings, though most gladly did we try to soothe him. I never saw such patience; the racking cough, the burning fever, constant pain in the chest, together with the nervous weakness incident to the disease, and the exhaustion from the intense heat-all were borne with unexampled fortitude. He often asked if I thought him very impatient, considering how he suffered. I assured him he was bearing all most patiently. I never saw such gentleness in a man-just like a little child, yet calm and courageous in the prospect of death. His faith in the beautiful truths of Spiritualism was firm to the last; he never lost his trust in God, and ever prayed most earnestly that he would support him and sustain those who were ministering to him. He felt that Jesus, whom he loved, was ever near. Upon one occasion Mrs. R. saw a beautiful vision of Jesus, John the beloved, and one other tall, dark-complexioned spirit whom Mr. P. said was Mahomet; they came to aid and comfort him until he should cross the beautiful river, and then gently bear him away from earth and its trials. • • •

Thursday evening he appeared to be in great agony, and raised his hand in prayer, which he offered most fervently, that God would grant him patience to endure what was laid upon him. 'Oh. Lord, be merciful to mel' 'Jesus, my Saviour, come and take me!' 'Lord, save me from choking to death!' Then a beautiful prayer for Mr. Sharps and each member of his family, not forgetting the servants, that they might be rewarded for their goodness and tender care of him. After this, Mrs. R. was entranced and gave a message of love from the spirit-band who ever hovered near-his fond mother and gentle Mary who were watching and waiting to welcome him when his earthly pilgrimage was ended. This seemed to during the whole time of his sickness. The night watching beside him, my father and myself rest-

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The Fifth National Convention.

We fully endorse the accompanying suggestions, made by a correspondent in the columns of the Religio-Philosophical Journal, on the subject of the next National Convention at Cleveland. There is much sound souse in the same, which will bear to be pondered in the mind. If we are all alive to the advancement of the cause, we shall certainly find that it prospers beyond our most sanguine expectations. But we must work with all our souls. Says the correspondent alluded to:

"And here let me say most urgently to you make it a business meeting, have no long essays, lectures, experiences, or accounts of remarkable tests; the few days the Convention will be in ession, will scarce suffice for the legitimate business that will, or ought to come before it; select your committees from men of known business tal-ents: it is high time that our Conventions should accomplish something practical for the cause; we need a society similar in its operations to the American Tract and Foreign Missionary Societies. Vast fields of labor, South and West call for laborers, mediums, lecturers, tracts, newspapers, and the various spiritual publications of the day. These should be sent to every place not able to supply itself. Let the Convention create such an organization, and place at the head of it for offi-cers good responsible men and women, of active business habits; let them be empowered to collect, hold and disburse all moneys that may be given, or subscribed for such purposes; start with a hundred thousand dollars-do you think that amount large? Look at the vast sums that the socalled Orthodox societies contribute every year to support their churches and to circulate their publications! Shall we who have received so much give so little? Is this then to be the effect of our philosophy, to make us selfsh? if so, we need a small hell with which to threaten our parsimonious souls into generosity. But I do not be-lieve that we are as a people more penurious than others. It all arises from a want of a proper organization, of practical men at the head of it, that shall inspire confidence in our strength and determination of purpose."

Gone Back on Themselves.

We cannot but congratulate Mr. Rowland Connor on the relanse of those of his followers who found it impossible to breast the waves of free soothe and quiet him, and the night was not as thought and inquiry with him, and therefore went fearful as we had expected. Mrs. R. felt the back to the church of Dr. Miner, or some similar room to be filled with spirits, not only then but establishment. Mr. Connor can no longer be mistaken as to his friends, now that the wheat before his death, Monday July 15, Mrs. B. was has been so thoroughly winnowed from the chaff, and we extend them all a hearty greeting. There is nothing to hinder their progress ad infinitum.

education, yet executes some of the most difficult music. His voice is a soprano of great compass, and reaches to high D flat, so the critics in the Western papers say. We heard him sing Thursday evening, at Mr. Hall's, 13 Franklin square, and do not besitate to pronounce him an extraordinary musical genius. His voice is clear and full, and it seems impossible to distinguish it from a female soprano. Critics are unanimous in pronouncing him the "greatest male soprano living." He appears to be an entirely unconscious trance medium; and assures us that while singing he does not hear his own voice, but can see any one in the room even if they approach him behind his back.

He intends to give a series of concerts before he leaves, which will afford our citizens an opportunity of hearing him. He gave a concert Tuesday evening in the parlors of the St. James, which delighted as well as astonished the auditors.

The Walden Pond Picule.

Another of those highly agreeable social gathings, for which the Spiritualists of this vicinity are so worthily famous, took place in accordance with the published programme, at the above named popular resort, last Wednesday, Aug. 19th It was a day in all respects to be remembered with pleasure. A large and happy party; the day inviting by its genial warmth yet with a fresh south-westerly breeze; plenty of well known speakers-seemingly the largest number of mediums ever present-who found an abundance of friends delighted to witness the exercises of their gifts, all proved in their several ways to make the occasion an enjoyable one.

The services at the stand were conducted by Dr. Young, as Chairman, who respectively introduce Messrs. I. P. Greenleaf, M. V. Lincoln, Mrs. Agnes M. Davis, A. E. Giles, J. H. Currier and Mrs. Sturtevant in the forenoon; and Dr. H. B. Storer, Mrs. Sarah A. Byrnes, A. E. Carpenter, Mrs. N. J. Willis, J. H. Powell, J. C. Clure, John Wetherbee, Mrs. Adams, of Fitchburg, and Judge Ladd, of Cambridge, in the atternoon.

Delegates to the Convention.

The Spiritualists of Saratoga Springs held a meeting on the 16th, and appointed A. J. King and Convention in Rochester. The "Spiritual Harp, Mrs. M. M. King, as delegates to represent them at the next National Convention.

Mrs. M. M. King is the authoress of a book, entitled, " Principles of Nature." Vol. 1 was published over a year ago; vols. 2 and 3 are ready for nublication.

The Chicago (111.) Children's Lyceum, sends as delegates to the National Convention, Mrs. Lou. H. Kimball, Mr. and Mrs. Eaton, Mrs. H. F. M. Brown, Miss E. B. Tallmadge, Mrs. C. A. A. Dye and Mr. F. L. Wadsworth. The Newburyport (Mass.) Association of Spirit-

ualists have chosen the following delegates : Henry C. Wright, Mr. and Mrs. Albert Russell,

high ritualistic organ declares that in doing so "she attempted to pledge the nation over which she rules to sympathy with the apostate and profligate, albeit able and courageous, Augustinian. In doing so, she needlessly insulted all her loyal Auglican subjects, who are pledged to resist Lutheranism to the uttermost, all her Roman Catholics subjects, and finally, all her Scottish Calvinist lieges, the maintainers of a creed which Luther stoutly anathematized."

Dr. Newton Going to Bangor.

We learn that Dr. J. R. Newton, the renowned healer, who has cured many a suffering mortal at his Institute in Newport, R. I., and also at Providence, during the past year, intends to open an office in Bangor, Me., September 16th. He will close his office in Newport, for the present, on the 10th of September. The afflicted in Eastern Maine should endeavor to avail themselves of the opportunity of visiting the Doctor at Bangor durng his sojourn there.

Ashaway (R. I.,) Free Association.

We recommend the attention of spiritual speakers to this association, as its platform is free to the discussion of all questions and topics that Interest mankind, and another excellent opportunity is offered to plant the seeds of Spiritualism in the right quarter. Lecturers who have a day to spare in traveling from Boston to New York might correspond to advantage with E. G. Cundall, Esq., Secretary of the Association.

New Music.

Oliver Ditson & Co. have just issued a new song and chorus entitled "Dora," words and music by E. A. Veazie, Jr.; "Gaily goes each fleeting hour," written by Kate Rance: "Father whose blessing we entreat," a contraito song from the Legend of St. Cecelia, by Jules Benedict; "La Sympathie," by Oscar Comettaut; Enchanted Hours Mazurka," by Jennie Moss Holmes; "Gymnastic March," by K.V. Barnekov.

Books at the Convention.

Mr. A. E. Carpenter will have all the late published Spiritualist books for sale at the National Denton's new work on Geology, "Three Voices," &c. He will also receive subscriptions for the Banner of Light. Purchase all his books, friends. and give him a long list of new subscribers.

Two Illinois State Missionaries.

The Missionary Bureau of the Illinois State Association of Spiritualists, has just appointed W. F. Jamieson and Dr. E. C. Dunn, State Missionaries. Dr. Dunn will enter upon his duties soon, Mr. Jamieson immediately.

The profits of the late Paris Exposition sum up six hundred thousand dollars.

AUGUST 29, 1868.

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BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

We have just issued in a neat form Mrs. Annie Denton Cridge's new book for children, entitled "The Crumb Basket." It is just what is postage four cents. Send in your orders.

The Chicago Journal says Robert Dale Owen is the Constitution, agreeably to that favorite Southern dogin his sixtleth year, and is diligently engaged up- ma. It will do no one any harm to read the most acute of on his first novel.

Longfellow's three daughters are much admired in Europe. A London journalist calls them the Three Graces.

The late Gen Halpine was the son of the President of Dublin University.

Why heat, you dunce-any body can catch cold, take to discuss the merits or demerits of such a work in

piece better than Sivori himself.

The first house in San Francisco was built just twenty three years ago.

Com. Edwin A. Stevens, patriarch of the Camden and Amboy railroad, and inventor of the Stevens battery (known during the war), died at Paris, August 7th, in the 73d year of his age, leaving to his family property amounting to \$18,000-000.

Creditors have better memories than debtors.

THE OLD REFORMERS.-Almost simultaneous honors are being offered to Luther in Germany, to Huas in Bohemia, and Savonarola in Italy. unitational and Savonarola in Italy. Huss in Bohemia, and Savonarola in Italy.

Recent returns show that the Quakers number in Great Britain only 13,185 persons; in Ireland, tions of like importance are to follow this, which is rather 2,898. This makes the body very much smaller | tentative than complete in its character. in the United Kingdom than in the United States, where they number about 100,000.

SIBERIAN EXILES.-The President of Western Siberia estimates at 12,000 the convicts banished every year, of whom more than a sixth are women Threescore; In the Saddlo-On the Plains; On a Very and children. The journey is performed on foot. A fifth die on the way or in hospitals. The dis- Enterprise; Baron Bunsen; The New York Post Office; The tance is about 2,600 miles-about 280 days' walking; the time to the more distant governments, one year and two months and a half. The offence is generally of a political nature, and the cruelty is a disgrace to civilization.

man,) replied: "Oh, for my part, there's no disturbing me; if they do n't wake me before I go to sleep there is no waking me afterward."

Two thousand millions of dollars are paid for intoxicating liquors, by retail, in the United States every year.

and per annum.

Stephen H. Phillips, formerly of Salem, and once Attorney General of Massachusetts, now holds the same office in the Sandwich Islands. He officio of the Legislature.

A Minnesota paper states' that a new bug has made its appearance in that State, whose mission appears to be to destroy the potato bug. It is described as being flat, one-third the size of the potato bug, and yellow or reddish, with black spots. Its mode of operation is to thrust its sword-like proboscis into its victim, which is then dragged off to be devoured at leisure.

The Ancient Britons once inhabited Ireland, and their language (the Welsh) the oldest in Western Europe, is more ancient than the Celtic, and Cornish, contains a great many words cognate and seasonable reading. with those of the old mother tongue.

household employment u engage They earn nearly as much as men in the fields. The intelligent citizens of California do not regret the decline in the gold production of the State, when its loss is more than supplied by the product of other industries. It looks like a serious loss to the State, when the yield of gold has fallen from \$65,000,000 to \$25,000,000 per annum. But the agricultural gain more than makes good the deficiency.

New Publications. THE WAR BETWEEN THE STATES: Its Causes, Charactor, Conduct and Results. By Hon, Alexander II. Stophens, Phila: National Publishing Co. The bulky volume, with its fair and open page, its hand-

some mechanical appearance, its portraits of the great men needed for the Lyceum libraries. It makes near- in our governmental history, which lies before us under this ly one bundred pages, is handsomely bound in title, is the production of the Vice President, of the late cloth, and is sold for the low price of fifty cents; Bouthern Confederacy. While it argues with powerful closeness for the right of a State to secode, it nevertheless claims to defend and maintain the Government of the Union, under

all recent productions of this whole subject, from the pen of one of the leading statesmen of the South. Mr. Stephens herein attempts to reconcile his adherence to the Confederacy with his speech of 1600, warning the South against Secession. As a contribution to the political history of these disturbed times, it is of great value, as coming from one who has seen the entire inside of the Confederacy, and who thus endeavors to reconcile its action with the obligations of Which can travel the fastest, heat or cold? the States, each and all, to the Union. We cannot underthese columns, but are satisfied to point to the work in ques-A negro in Paris plays Sivori's nightingale tion as in every respect deserving the attention of the political student and the general reader,

EXTRACTS FROM UNPUBLISHED VOLUMES, No. 1, published by Wm, White & Co., contains the following general contents Divine attributes and the Creations-The Sun-The Moon-Homer-Heslod-Socrates. This is, in brief, a most thrilling series of faithfully reported communications from exalted spirits respecting the several topics above given and furnished at stated sittings through the mediumship of Dr. A. P. Plerce, of Boston. Both the tenor and the details of this only fragmentary report are calculated to arouse the speculative mind to the utmost. Thousands of intelligences are represented as being present at these scances. The information given concerning the sun and moon is of the profoundest interest, not less to men of scientific pursuits than to Sniritcorded as strictly communication, and what is not so, the proper marks on the pages duly indicate. Other publica-

PUTNAM'S MAGAZINE for September offers a table of contents like this: Camping Out in Siberia; At Sunset; A Talk about Names; Autographs; A Three-Horned Dilemma; The Tine ; French Newspapers ; Saved from the Asylum ; Hellas ; Organ Chant; Too True; Louis XVII and Eleazer Williams;

Small Subject; Ellot's Indian Bible; Pathway of a Great Situation and the Candidates; Literature; and Table Talk. This is a truly capital number. Putnam achieves a new triumph every month. It is a complete production of its kind.

The Annual Catalogue of the CHAUNCEY HALL SCHOOL has been published, and is a very handsome pamphlet, with Lady Beaulieu was complaining of being waked a fine array of scholars. This veteran among Schools is in up by a noise in the night. Her lord (an Irish- the charge of its old-time masters and teachers-Messrs. Cushing and Ladd-who devote to it the experience gained from long years of faithful instruction. They are progressive men in their chosen field, and richly deserve all the great success they have earned. Their advertisement for the new school year is to be found in another column, to which we direct general attention.

THE GALAXY for September continues the story of "Kit Grayle," contains a very pleasant paper on the "Annals of The people of Indiana are beginning to think Angling," "Facetial of the War," "Beechdale," "Cholera that something must be done to relieve them from and its Oriental Sources," "Words and their Uses," and the stigma of living in "the great divorce State." other attractive and brilliant papers. The Galaxy makes The divorces granted in Indiana, under present one of our foremost magazines, and occupies a place wholly laws, number, on the average, about five thous- its own. Its criticisms, hints, nibs, and protests give it pith and spice that make it sought for for themselves alone.

THE LADY'S FRIEND for September opens with a fine steel engraving frontispiece and a gorgeous fashion plate; which are duly followed up with all the fresh and new patterns, excellent receipts, tales, essays and porms, and all the litergets \$10,000 a year in gold, and is a member ez ary and artistic paraphernalia of a first-class lady's fashion magazine. For sale by A. Williams & Co. .

> THE LADIES' NATIONAL MAGAZINE for September introduces its readers to the Fall fashions and season in the most graceful manner. The contents are of the usual brilliancy, value, and variety. "The Last Rose of Summer" is beautiful.

> THE CORNHILL MONTHLY, by Lothrop and Kemp, Boston, may be had at A. Williams & Co's. It is an enterprising publication of that character, and displays literary taste, tact and industry.

Loning, the indefatigable, publishes for summer reading in the cars, on the plazzas, and under the trees, "ADELE DUBOIS, A STORY OF THE LOVELY MIRAMICHI VALLEY," "MEDUSA AND OTHER TALES,", by Mrs. Adelaide (Kemble) is spoken more extensively to day than it has been Sartoria, who wrote that fresh and attractive book styled for centuries, although the latter, as well as the "A Week in a French Country House." Both are artistic

THE THREE VOICES continues to make a stir with its hits The Norwecian girls in Minnesota are leaving All sides concede its ability and tact. Extracts from this onlar three-headed. Poem were read at the recent Vineland (N. J.) Convention, to the gratification of the large assembly. OUR STANDARD BEARER, or the Life of Gen. Grant, by Capt. Bernard Galligasken, is the title of a popular blography, not more for the boys than for grown-ups, from the pen of Oliver Optic. It is well illustrated, and promises to have a largo sale. Published by Lee & Shepard.

Reto york Department. BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTE PAGE.

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, inhesteen cloth, three only paper: Natur's Divine Rev-elations, 36th edition, Just out. 3 vols... Great Harmonia, each complete-Physician, Teacher, Ster, Reformer and Thinier. Marko staff, an Autoblography of the author. Prenetralia. Harbinger of Health. Answers to Ever Recurring Questions. Morning Lectures (20 discourses, History and Philosophy of Spirit Intercourse, Hillsonphy of Spirit Intercourse, Providences, Harmonia Man, Free Thoughts Concerning Re-lignon, Present Age and Inner Life, Approaching Crisis, Death and After Life. Children's Progressive Lyceum Manual, Ara-bula, or Divine Guest, and Stellar Key to the Summer-Land -inst two just issued, and most highly interesting and in-structive. Whole set (twenty-two volumes) 26t a most valuable present for a library, public or private. Four books by Warren Chase-Life Line: Fugitize Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$200. Complete works of Thomas Paine, in three volumes, price Very Large Assortment of Spiritualist Books,

Complete works of Thomas Paine, in three volumes, price

Complete works of inomas a substrain the order the ful state of the sending us slo in one order can order the ful amount, and we will pay the postage where it does not ex cred book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new law.

Competition.

Competition is mental and intellectual in our country, as well as mechanical and commercial; but there is no place in the nation where the olds are against as many as in New York. Thousands of persons who are smart and successful in other places fall into obscurity, are overborne and tect the landlords against them. It is a new and crushed out in New York. It requires more moral stamina to live in New York and not get swampmost persons possess; and there are keen detectives all over the city who know and mark each soft or hard person, and soon know the capacity and calibre of each new citizen. When the moral stamina is ascertained they are next tried on the on the goose," and true metal and of sufficient quantity, there is no place where a man (not a woman.) can do as well as in New York; but it will require a thorough trial of two or three years, during which most persons fail and are which catch, as the sewers do, all waste garbage and are ever full. A man or woman who cannot govern himself or herself in spite of all and every entreaty should never come to New York to live, nor to visit unless he or she has friends living in the city whose counsel is safe and will be accented. Runners, hackmen, pickpockets, and many whose occupation is worse still, wait and watch every public entrance to the city, and generally know the young, honest, and unsophisticated it. traveler, and know how to approach and offer, in the kindest and most sympathising terms, their assistance, as they, of course, are well acquainted with the city, and not being engaged for a short time, can wait on such persons with the greatest | left to us to select and mail. pleasure till the trap is ready to spring on the

pockets or person. But above and over all these are the strong and fallen, but see so many they caunot relieve them, and hence take little notice of them, but rush on with the overwhelming business of the city in both mental and commercial competition. with apparent careless indifference in each other's welfare, and yet with the highest appreciation of Future of our Planet," is just out. It is a volume talent and true worth in moral, intellectual and business capacity. Hence such a man as Horace Orders for the work received by us, and which Greeley, who is more abused in New York than have been waiting some time, will be filled at elsewhere, is also more highly esteemed and will awaken more enthusiasm than in any other cityeven though a citizen and familiar face to the class whose hearts he stirs. It has taken him, The annual meeting of the First Spiritualist As-

Death.

This word so long a terror, under Christian teachings, but by Spiritualism robbed of its frightful character and made to signify a passage to the summer-land of eternal love and perenuial flowers, has broken into our little harmonious circlethe Board of Directors of the Society of Progressive Spiritualists, of New York-and suddenly called away our esteemed friend and brother, John Lancaster, our faithful Treasurer, whose presence is missed at every meeting, for no one was more punctual or faithful to every duty which was entrusted to him, or which the cause required at his hands. Bro, Lancaster left us on Thursday, August 13th, by heart disease, suddenly. and unexpectedly, and yet he had nearly comploted his seventy-fifth year of earth-life, and was ripened for the harvest. We lectured for the Society the past three Sundays of August, and were greeted at the hall by our brother, the first two in his body, and the third by his new form, a living

and loving spirit. So we go and come.

Convenient.

They are always safe, as are registered letters under the new law. We can now supply a few complete volumes of twelve num-bers of the new Louidon renthly. Iluman Nature is a ratical and well is helps republished in this magnine as a story, but is not concluded yet. Human Nature is a ratical and well conducted monthly, and devoted to zoistic and other sciences as well as Spiritualism. Send us five dollars, and we will send by mail Arabula. Rietlar Key, Memoranda, and the large cand creast, ilitiographi likeness of the autior, A. J. Davis, of which we have a few yet left. To secure this liberal discourt you must acrea send principles, by lirkny ps LASPEE, showing every position of the human body, in two thousand flaures (only one copy. price \$5.00). Teachers of gymnastics, if not in possession of a copy of this book, would for teading, as the 164 large pages are mostly taken up with the engravings. the office with all sorts of information for travelers and others, pertaining to the subject of hotels, board, city and country resorts and general information and, last but not least important, a free registry of rogues and swindlers who flee from hotels and broading-houses without paying their bills, with descriptions that may secure and pro-

SPIRITUAL MAGAZINE and HUMAN NATURE ed in any of the thousand hells of the city than (Loudon periodicals) for August, two of each (4) sent on receipt of \$1-send soon or they will be goue.

Bhgavat-Geeta, and can send it by mail on receipt intellectual plane of capacity, and if found " sound of five dollars. It is a rare book and we have scarched over one year to find the few copies we have, and can get no more at any price. Write soon if you want one.

> We gladly welcome to our city Mrs. Emma Steele, (see advertisement,) who has long been a netic healer in the West,

> and Mrs. L. F. Hyde and others are making up

We can still supply a large and excellent lithograph likeness of Andrew Jackson Davis, sent by mail on receipt of \$1,25. Send soon, as the stone is broken and no more can be printed from

We have a very large assortment of pamphlets on Spiritualism and liberal sentiments generally. Any one sending us sums from fifty cents to five dollars can be sure to get his money's worth, if

Do not forget that we have the only complete assortment of spiritual books to be found, and upright citizens who pity the poor, weak and can supply by mail, from either of our offices, all orders promptly.

Anderson is still in the country.

Received.

Prof. Win, Denton's new work, "The Past and of 343 pages, elegantly printed and well bound. once, and all new ones promptly attended to.

Charlestown.

Special Notices.

5

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

Keep constantly for sale all kinds of Spiritualist and Reform liooks, st l'ublishers' prices. July 18.

MATHILDA A. MCCORD, 613 Chestnut street, Bt. Louis, Ma., keeps on hand a full assortment of **Spiritust and Liber-**ni Books, l'amphiets and Periodicals. Banner of Light al-ways to be found upon the counter. Aug. 1.

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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.

sp Advertisements to be Renewed at Contin-ned Rates must be left at our Office before 18 M. on Thursdays.

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

Important Book for Spiritualists!

JUST PUBLISHED,

WILLIAM WHITE & CO.,

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The new Music Book for the

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By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

THIS work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every purilon of the country. It need only be examined to merit commendation. The price is fixed at as low a figure as possible commensu rate with the cost of the book, viz :

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Giit \$3,50 When it is taken into consideration that the Spinitual HARP is a work of over three hundred pages, comprising some of the choicest music and poetry ever put in print-such as SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment-none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE & CO., Publishers, 155 Washington street, Boston, Mass., and 544 Broadway New York

For sale also by J. M. PEEBLES, Hammonton, N. J.; J. O. BARRETT, Sycamore, III.; E. H. BALLEY, Charlotte, Mich., and by Liberal Booksellers throughout the United States and Europe.

LAURA V. ELLIS'S SEANCES.

Tills remarkable medium for cabinet Physical Manifesta-tions will be in Maine for the present. Parties reading within twenty five miles of Portland, who wish to secure her services, may immediately address her taiher, M. M. Ellis, Portland Me. Five for public entertainments §25 Bills for advertising furnished free of charge, she will be at the grant Camp Myering, Merowe, Mass, from Thurday to Sunday evening, Sept. 6th. Iw-Ang 29.

GRAND OPENING SOIREE, at the Boston While and Daric eng Actions, No. 8 Gathand Mitteet, on Threaday evening, Sept. 181. Dancing from 8 o'clock to 12, fee erean and rebecking means be obtained upon the prem-lees. Tickets \$1,00, no der the management of Mrs. Aurelia H Boaman. N. B. - The ball to let for entertainments, circles, private dancing parties, Ar., on reasonable terms. Aug. 29,-200 Aug. 29.-2w

GRIDLEY & CO., AUCTIONEERS, appinisers, and real estate agents. Office No. 50 School street, Buston. T. M. GHIDLEY, Aug. 29. GRONGE K. DANIGLL.

A BRILLIANT GEM OF POESY.

LIZZIE DOTEN'S GREAT POEM. "The luner Mystery." Price 35 cents; nostage free. ADAMS & Co., Publishers, 25 Broundeid street, Boston. Iw-Aug. 29.

MRS. PLUMB, Perfectly Unconscious Physician Business and Test Medium, 63 Russell street, oppo-site the head of Edon

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TO BE LET FOR A TERM OF YEARS. TO BE LET FOR A TERM OF YEARS, THE estate of the subscriber in Watertown, at the corner of Arsenal and Edm streets combelling of a large house with streen rooms, lieuwling, at hath room and appurtenances, shed and a barn with stalls for four houses. The whole in per-fect order and repair, The house is "back prastered" and otherwise thoroughly built and finished. There is a force pump in the kitchen; a hurnace in the cellar, the floor of which is lake in econent and the top celled. Gas pipes are cartical into every room and entry. There are two and a half access of land will stocked with finit and stade trees and va-rious small fruits. The house is had a mile from the Brighton station on the Bieston and Albary taitroad, and about one certical is crossing on the Waterrown branch of the Flich-burg railroad. The estate can be viewed on application to the subertire at his offers, So 20 Curt Breet, Aug. Aug. 29-407 HAVEN VOLU BREAD

valuable business.

We have succeeded in reaching a few copies of

thrown out, or sink into the slums of the city well-known and successful clairvoyant and mag-

Mr. and Mrs. Flint are still successful as ever, for the absence of Foster.

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ate Miss duties sum up

· Obio reports nearly five and a half million sheep in sixty five counties, an increase of seventy-two thousand in a year.

A Swedenborgian Church has been organized at Florence, Italy, with Rev. Alfred E. Ford as pastor. By his request the Church took the responsibility of empowering him to administer the sacrament. Hiram Powers and Count Cottrell are leading members of the church.

Zeno, of all virtues, made his choice of silence.

Christina Nilsson, the young Swedish cantatrice chette, and therefore cannot, from personal knowlwho abroad divides the honors with Patti and Kellogg, is of very humble descent, and was born in a poor hut in the province of Smaland.

Parepa got \$1,000 in gold for singing one night at Oakland, Cal.

Mr. Burlingame says the Ohinese have more books, magazines, etc., than any other people. Their principal encyclopedia embraces five thousand volumes.

Gen. Isaac McDaniels, a prominent citizen of Rutland, Vt., died Aug. 12th. He was reported to be worth a million of dollars.

to be worth a million of dollars. Madame Emma Chenu, who passed a brilliant examination some years ago in science, and ob-tained from the Faculty of Paris the degree of Bachielor of Science, came before the same body all my life a skeptic to the truths of Spiritualism, and unative the truths of spiritualism, and truth truths the truths of spiritualism, and truth truth truths the truth truth truths the truths of spiritualism, and truth truth truth truths the last month as a candidate for honors in mathematical science.

Mrs. Harriet Beecher Stowe is writing a new ovel at her summer retreat at Stockbridge.

Crinolines with enormous bustles are reported tobe coming in full force at Paris.

The pope has decided to invite Napoleon to his graid council, but he hesitates about the Emperor of Asstria, whom many of the cardinals and prelateshave united with the Jesuits in urging him to exclude. This faction regards the Emperor of Austria as excommunicated; but the pope sees a difficulty in inviting to the council the "very Christian " and passing over the " apostolic " po-

health and vigor of the plants.

tentate.

Moses Hull has brought out an exceedingly spicy and pointed pamphlet on Love and Marriage, in the shape of what he styles "A FEW THOUGHTS ON THAT TERRIBLE QUESTION." It is well worth reading.

Lee & Shepard have, from Peterson's press, "THE COUNT or Moner; or Richelieu and his Rivals," by Alexander Dumas. It will be eagerly sought after.

Concerning Planchette.

Correspondents from all parts of the country are writing to us inquiring about this little instrument which is awakening such an interest in the public mind, while some give us full details of "the wonderful manner" in which it answers mental questions. We have not yet tested Planedge, give the information correspondents ask. The following letter from a respectable and wellknown New York merchant, speaks unqualifiedly in praise of Planchette, and his statement is endorsed by another respectable business man of the same place. We publish the letter because

it contains the very information so many are asking for: NEW YORK CITY, AUG. 15th, 1868. NEW YORK CITY, AUG. 15th, 1868. EDITORS BANNER OF LIGHT-For the benefit of the readers of your valuable paper, I wish to state that my two children, under the age of twelve years, caused Holmes' Magnetic Insulated Writing Planchette to move and write full ap-

and must say that myself and family, as well as most of those present, were completely astonished at the hidden power which has opened a vast field of investigation for us all. By inserting this, you will oblige many friends seeking light, as well as encourage Messrs. Holmes & Co., of 146 Fulton street, New York City, who are manu-facturing thousands of these Planchettes, and send the same per express on receipt of \$1 50, or prepaid per mail for 60 cents extra, to any part of the United States. Yours truly,

JOSEPH L. MORS. No. 30 Barclay street, N. Y.

I corroborate the above, baving been present at the house of Mr. Moss, and saw the Planchette the house of Mr. Bloss, and have the state write to, the satisfaction of all present, as state L. E. SMITH, stated New York City, Aug. 15th, 1868.

To Our Subscribers.

As the present volume of the Banner of Light The roses in the gardens of the Shakers at New is near its close, we carnestly request all to re-Lebanon, N. Y., attract great attention from their luxuriant foliage and fine bloom. The "brother" new their subscriptions before the time expires for in charge says that his success in the cultivation | which they have subscribed. This will save much is to be attributed to the free use of salt as a top trouble in rearranging names in our mailing madressing for the soil of the beds. The sait kills chine, and prevent the loss of any numbers of the rose insects of every kind, and improves the paper, which might be the case should a break oc-. l.cur. . 1.

and many others now holding high positions, a sociation of Charlestown stands adjourned to Sunlong time to rise from poverty and obscurity to day afternoon, September 6th, at 3 o'clock, to meet the first places in society; but they have done it, in Central Hall, 25 Eim street, for the choice of and now stand higher on merit alone than the As- officers for the ensuing year. A prompt attentors or any others could be elevated on wealth or dance of members and friends of the cause is parentage. Go up or down is the rule here.

"With Divine Assistance."

REV. W. A. SCOTT, D. D., advertises that with Divine assistance" he shall conduct ser-"with Divine assistance" he shall conduct ser-vices Sunday morning and evening at the Forty-Second street Prebyterian Church. The mock humility which pretaces every proposed enter-prise with a "with Divine permission" is bad enough; but what shall we say of the minister who advertises that he shall preach "with Divine assistance?" Has Dr. Scott secured the services of the Holy Ghost as a colleague? Need we won-dar their with with in the services of the word we may be a colleague? Need we won-dar the two radius and an enough are shocked at der that worldly-minded people are shocked at such impious assumption of familiarity with the Divine Being as this? If a man has "Divine asa great deal more modest and more Christian, too, to let his congregation infer the fact by the solemnity and impressiveness of the service itself than to advertise it in the papers? If a man wants "Divine assistance" would it not be quite as well to seek it in his closet as through the ad-vertising columns of a daily paper?

We clip the above from the Liberal Christian, one of the ablest and best papers that reach us on the exchange list. We are glad to see this and many other papers holding up these ridiculous trimmings and trappings of Christianity, to be shot at and hissed out of all decent and intelligent society. If a Spiritualist claims to have a message from God, or " Divine assistance," he or she is scouted by all classes and sects, even the Orthodox, who claim it for themselves, and read Orthodox, who claim it for themselves, and read from their Holy Book that God is no respecter of persons. Spiritualists themselves laugh at the Aug. 29-4w* persons. Spiritualists themselves laugh at the weakness of the pretender that mistakes a fellowbeing for God, making a greater blunder than John did, in Patmos, when he wanted to wor-

ship a fellow-being. Of the same class with this "Divine assistance" is the providential escapes and apparently accidental occurrences which result favorably to one or more persons, and the reverse to others. A few weeks ago a clergyman was struck and office. Price 30 cents. killed by lightning, and we did notisee one notice of it as providential, and yet to us it was as much so as any occurrence we have read of. If his religion was true (to him) he was called home and rewarded for his labors and run up further risk of failing from grace; if it was false (to him) he was Terms, \$5 and four three-cent stamps. called home and chastised for preaching what he did not believe, and his hearers relieved from hearing more hypocrisy from blm. But even if it was a misfortune to him or his friends, it was not the less providential than if the bolt had split the door post and left him unbarmed. If there is any Providence in any of these cases, it is in them all, and if it rules one event, it rules all for its own purposes, and of course they are all wise and providential. We will join the Liberal Chris-intgo in logning off these branches, till it joins us books for the one to be changed, and berhans then the less providential than if the bolt had split tian in lopping off these brauches, till it joins us books for the one to be chauged, and perhaps then in laying " the axe at the root of the tree."

CHAS. H. WING, Sec. earnestly requested.

Union Lyceum Piente.

The Taunton and Foxboro' Lyceum will hold a Basket Picnic at Myrick's Grove, (juncton of Old

Colony & Thunton and New Bedford railroads,) on Wednesday, September 9th. The Lyceums will go through with some of their usual exercises, after which there will be

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Business Matters.

ANSWERS TO BEALED LETTERS, by R. W. _____

THE BEST PLACE-The CITY HALL DINING RODMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. A1 5 w C. D. & I. H. PRESIIO, Proprietors.

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THE RADICAL for August is for sale at this

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

JAMES V. MANSPIELD, TEST MEDLUM, answers scaled letters, at 102 West 15th street, New York.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN, NATURE (price 25 cents) are received regularly and for sale at this office.

PARTICULAR NOTICE TO SUBSCRIBERS.-Those fall to find it.

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THE NEW ELECTRO-MAGNETIC

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CATIONS, Price \$2.50. Sent by Express. For sale by BELA MARSH, H-Bromfield street, Boston, Mass, Jw-Aug 29. DR. WILLIAM CLARK'S

SPIRIT MAGNETIC VEGETABLE REMEDIES,

VEUEIABLE KEINEDILS, His Magnetie Ayrup erradicates humors, mercury, and hit importies fright hoeystem. Its Magnetic Dysentery, Cholers Mosbus and Cholera Caselini is hoeystem. Its Mignetic Princonsey and Brönchini Kyrup clears the aircells and cleanaes the membranes. Itch un-heating metics All cleanaes the membranes. Itch un-heating metics and cleanaes the membranes. Itch un-heating metics and cleanaes the membranes. Itch un-heating metics and cleanaes the membranes. Itch un-heating metics collections. Price 81.89 per builte, each kind, sent by express. Its Magnetic Toule and Mirengthening Powders enrich the blood, strengthen the system, give tome to the stor-ach, and restore the organs to their natural heating endition; are invaluable in all cases of Insulative and Wasakess of the Bhoon; m Cosst Mirrons, Bhourst, tong Continued Acus, Onstat etter Markess, &c. Price 50 cents per package. Sent by mail postage paid. Address, HON, WAIRENS, CHANE, Orereal Aged, Banner of Alght Office 544 Briadaway, New York, or Dr Win Clearkis medium, JEANNIC WATERNAN DAKPORTIN. Clairvey ant and Magnetic Physician, 313 East-334 street, New York, Clip. AUST THE BOOK

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June 27.-194*

Ever-Recurring Questions from the People A REQUEL TO THE PENETRALIA.. BY ANDREW JACK BON DAVIS.

A BON DAVIS. One volume, 4/0 pages, 12mo, Price 81,50; postage 20 cents, For sale at the BANNER OF LIDIT BOOK TORES, 158 Washington Street, Doston, and 544 Broadway, New York.

Message Department.

Each Message in this Department of the BANNER OF LIGHT we cleim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Mes-aces indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. It at this who leave the earth-sphere in an undevcloped state, erentually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not announce their names. We ask the reader to receive no doctrine put forth by spirits in these columns that dues not compart with his or her reason. All express as much of truth as they perceive—no more.

Invocation.

Our Father, and our Mother too, with a deep and holy sense of thy great love toward us we would turn our faces still again toward thea, to behold and drink in thy sunshine of perfect truth, and to worship these as best we may. We praise thee for the gift of life, with its ever varying and count-ber any and countless scenes; with its seasons of joy and its seasons of sorrow; with its gates of death and its gates of life; with its heavens and its hells; for all life, just as it is. Ob, our Father, we praise thee that darkness still lingers here; that minds are still enthralied in the dark casements of superstition and bigotry. We feel that thy sun is strong enough and sure enough to dispel the shadows, therefore we will not ask that the shadows, therefore we will not day that thou will turn night into morning ere it is time. But we will only ask that thy children may have patience and faith in the great Father who guideth all things well, to wait the appointed day of all things. That thou wilt do all things well we do most finily believe, and that mercy will never they are is forsake any one of us; that thy love will never agreeable. be withdrawn from any one of us we know, for, judging from past experience, we have the right to believe concerning that which is to come. We praise thee for all that which comes to us from the sphere of mind, which speaks so loudy, so potently unto our souls of thee; which tells us perpendently somewhat concerning the great infiperpendity somewhat concerning the great mice nite intelligence whom all souls worship. We praise thee for that which comes to us through the medium of matter, which in itself also teaches of thee, that shows us that thou art in matter as in mind, that thou art marching on steadily through all that thou hast created, never forak-ing even the smallest atom. Oh, we praise thee that wherever we go, there thy praise is heard— there thy voice is displayed—there thy love encircles us with its divine halo. We praise thee that even in the dark chambers where human misery and despair doth dwell, even there thou art a present spirit, manifesting unto the needs of the sorrow-stricken ones of earth, and saving or the sorrow-stricken ones of earth, and saying to their inner life, "Thou art my child and a sub-ject of salvation." We praise thee for the spring-time that has come, unbinding the chains of Win-ter, setting the streams free, calling the flowers to renewed life and beauty, and speaking through the earth with tones which the soul will understand. We praise thee that resurrection from death is written upon all through things; the seasons and our souls have their time but they have their time also to rise in reto die. newed life. O, our father, accept our praises this day, and believe us, we will seek ever to worship thee in spirit and in truth. April 28.

Questions and Answers.

CONTROLLING SPIRIT.-- If you have propo-sitions, Mr. Chairman, we will endeavor to consider them.

QUES.—In a late Banner, a writer says that he is impressed "that all kinds of writing by hand will be superseded by a writing-machine, capable of representing five hundred words a minute."

representing five hundred words a minute." Please give your opinion of this prediction, and inform us by what power or process thoughts can be thus visibly impressed? Ans—This impressed? Ans—This impression which your correspon-dent has received is by no means without founda-tion. The old adage is that "coming events cast their shadows before." There is always a pre-monition in some form or other, going, like John the Baptist, before all kinds of reform. It mat-ters not whether it is a reform in arts in mechanters not whether it is a reform in arta, in mechan-ics, in religion, or in politics. Wherever it goes it always sends its herald before, and there are cer-tain minds that are susceptible enough to receive impressions from these heralds, and in many instances they transmit them to other minds. As human intellect expands it works out for itself strange inventions by which it may do away with this excess of manual labor. The spirit has been clogged, crowded down by this excess, but as fast as it becomes wise, as fast as ignorance recedes from the intellect, so fast it will devise means by which to perform all that which is now performed under hard circumstances in the most easy possible manner. All kinds of labor that have heretofore been performed with the hands are now being done by means of machinery— another kind of machinery. The active brain of man, and of woman, too, is never at rest. Sleeping or waking it is plunging into the future, asking to know, what can be done in this direction or that to benefit itself and its fellows. One mind stretches out in one direction and another in an-Stretches out in one direction and another in an-other, till almost all the magnetic wires in the great realm of thought are grasped and made use of. Mind goes down into the earth and learns what is there, and how it can be appropriated for the good of man and of woman. It goes into the skies and learns what is there. It turns north and south, cast and west, to learn of all its surroundings, and it gathers its knowledge grain by grain, takes it into the store-house of its reason, and finally, after working it over and over again, it comes forth in some absolutely objective idea. All the various inconveniences under which humanity at present staggers will, bye and bye, be swept away—all that which impedes the flow of the spirit towards wisdom—but the growth will be slow and by distinct degrees. Q.-Is there not a transitional condition of the atmosphere, during the months of March and April, which is more unfavorable to health than at other seasons; and how can we avoid or repel such influence when exposed to it? A.-I am not sure that this transition state of the seasons is absolutely inimical to life. Exper-ience and observation has taught us that during these months certain planets seem to have, and do have, a direct influence upon the earth-an influence to call out from her centre what the surface has need of, consequently the elements, mag-netic and electric, all the atmospheric elements will be in a state of unrest-in a state of laborto bring forth renewed life. And as man is but an animal upon the surface of the earth, and an animal made up of mineral and vegetable, as well as animal and spiritual substances, of necessity he must feel these changes. But it would be unwise to determine that they are absolutely unfav-orable to him. On the contrary, I think that were we to dispense with those conditions which these months bring upon us, we should find, ourselves very much worse off than at present. These boddes that are upon the earth to day are peculiarly adapted to the atmospheric conditions by which they are surrounded; and should you, if you could, bring about the change which many decould, bring about the change which many de-sire in these atmospheric surroundings, the result would be, I think, in very many instances, fatal to human life. You have absolute need, as the earth has need, of your March winds, of your April showers, and of all the quick and successive changes that these months bring. You could not well spare them, and though they are, in one sense, the shadows of earth-life, yet in another hense they are the sunbeams, and we would ad-vise you to take no course whatever to prevent their legitimate action upon you, for if you should do so, under existing circumstances. I cannot see

has always been going on, or, at least, it stretches so far back in the past that we cannot by any possibility with our senses reach the time when coal was first formed. I know very well that the Biblical record tells us that this earth, this round, rushing world, is only a little more than six thousand years old, but I know that story is untrue. I know that we cannot go back to the time when the earth was not. We cannot stretch so far back with our mind into the infinite past. Geological research has proved this to be true, and as science advances, or as man advances toward science, he learns that the earth is older and still older, and that these tides of change

have been going on for countless ages. Q.-Is it ever right to exercise revenge?

Q.—Is it over right to exercise revenge? A.—Yes, it is right to those who exercise it, but to those who see the dark, deformed side of re-venge, it is not right. It surely is not the better way. The soul that exercises revenge, does so because it is ignorant of the better way, always. I never knew an individual to exercise, or seek to exercise revenge upon any of his fellows, when that individual was attended with wisdom upon the subject. The desire to be revenged is born of ignorance. When ignorance ceases to give birth to such monstrosities, then they will be no more. O.—It has been said that duty and affection

Q.—It has been said that duty and affection always go hand in band. Is this true? A.—No, I do not see that it is true. We some-times pursue distinctive lines of duty, when there is nothing in connection with it upon which to bestow our affection. We sometimes pursue these lines of duty when they are entirely unpleasant to us-when there is nothing to them save that they are lines of duty, that makes them at all April 28.

Annie Gilson.

I have a great desire to reach those friends I have left, to assure them of my existence since death. It is one year ago since I parted from them. I was sick about five months. I took a them. I severe cold in the fall which resulted in consump-tion, of which I died. My mother had died of consumption when I was quite small, and I had received the care of my mother's sister since her death. I suppose the seeds of consumption I always had; they only needed proper conditions to develop them. I have here to say, that the professions of religion which I made shortly before death, availed me nothing here. I was indeed ready to come, and I was indeed satisfied that I should be cared for somewhere or some how; but the religious life that was forced upon profession of religion before death, she smiled and said "My poor dear child, you have come from the earth tinctured with its errors, but you will soon get rid of them. No, it has had no effect to bring you here. This place has been made up for you out of all the deeds of your earthly life and not out of the few religious thoughts that mere yours during the last few weeks of your mortal life." I earnestly hope that those I have north life. I entriestly hope that those I have left will learn as much as it is possible for them to of the life they are going to, before they are called to go. I thank my dear friends who were so anxious with regard to my soul's welfare, for all their prayers and all their kind deeds. They meant well, and they suggest that they were doing what must be done for me in order to insure my salvation. But God never makes any

special plan of salvation. There is one general plan which belongs to all. I was seventeen, in my eighteenth year. I was born, and lived and died in New Bedford. My father I would hope to reach if I thought it were possible, but circumstances removed him from me while on earth, and I cannot hope to reach him now, yet perhaps I may. I would be glad to. But my aunt and my cousins, Mary, Jennie, Joseph and Charles, I do hope to reach, and to all the dear friends who were so kind to me, I wish to say I have not forgotten them, I remember them all— all their kindness. I thank them for everything, and I do hope I shall be able to repay them, by bringing them news from the place where by-and-by they must come. My name, sir, Annie Gilson. April 28.

Col. Theodore Tyler. Availing myself of your general, generous hospitality, I am this afternoon your guest. I am glad to know there are some places where party prejudice does not exclude any soul, or debar them from getting their just rights. I have been that the theory is been constantly wanting to reach my friends, they pass out of the material and enter a spiritual orbit there is not that sundering of particles, that wild confusion, that chaos which marks their incipient life. On the contrary they pass from the material to the spiritual orbit, or go beyond your human senses in so easy and quiet a maner the place I called home when here, but I failed, and therefore I turned to this place.

fought against what you would no doubt consider

the union of mineral and vegetable life. And, I ger! Asleep? Ob no! Tell him I've not been believe, because I have confidence in those who have made this matter a study, that the work has always been going on, or, at least, it stretches so far back in the past that we cannot by any possibility with our senses reach the time when coal was first formed. I know very well that the Biblical record tells us that this action that the month of the first formed. I know very well that the base is a stret to be the stretches biblical record tells us that this action the stretches biblical record tells us that this action the stretches biblical record tells us that this action the stretches biblical record tells us that this action the stretches that the stretches biblical record tells us that the stretches the stretches the stretches the stretches biblical record tells us that this action the stretches the the stretches the happy, too, only I am under the restrictions of another law than my own way, so you see I have to drive the team according to the law. You un-derstand? [Yes.] My brother said, "I am sorry Jack died in so poor a cause." I send back my answer over the wires. "I am glad I died in so good a cause, and were I here with a half-dozen bodies, I 'd tumble them all into the scale and say, take them all."

 \mathbf{OF}

BANNER

I feel, stranger, as if I could go through a gran-ite wall just as well now as I shall be able to a few minutes from the time I leave here, and straightway I am informed there is a physical law, and I must observe it. Tell him I met the approbation of those friends that we both loved, who had died years ago. If he is not ashamed of the course he took it is time he was. The sconer he begins to be the sconer he will get out of wrong he begins to be the sooner he will get out of wrong into right. Tell him this is a new kind of tele-graphy, a kind he is n't used to. He knows some-thing about the other kind, but he do n't know about this, and if he would like to become the operator at the other end, announce his willingness, and I will be sure to send messages, all straight, clear through. Good day, stranger; whatever is to pay I will foot the bill when we meet on the other side. April 28.

Séance conducted by Theodore Parker; letters answered by Harriet Hubbard.

Invocation.

Oh Infinite Spirit, who art guardian over the Brahmin and the Christian, we come to thee as the earth comes, with the fullness of praise; and as the earth comes, with the tendess of phase, and as the earth chants her song of thanksgiving, so our soils in harmony with those Christian soils will chant our song of everlasting praise, and twine all our best thoughts, all our holiest desires, twine all our best thoughts, all our hollest desires, into wreaths that may never fade, and lay them upon this Christian altar, asking thy blessing. Thy guardianship thou dost never withdraw from thy children, whether they worship at the shrine of Brahma or of Jesus, thy love is bestowed upon them, thy generous beefcence and thy great arm of strength encircles us all. When shadows fall upon us teach us to understand thee. When the streams of Taith and hope are dry, teach us to remember thee. When darkness covers our sight remember thee. When darkness covers our sight and we behold not thy smile, teach us to know that thou art beyond the darkness; and grant, oh Great Spirit, that when these Christian souls how; but the religious hie that was forced upon dreat solits, that when these Constant solits when here I was going. And, when I questioned my their earthly forms, they may rise into clearer mother as to whether I had been borne to that light, into diviner recognition of thee. May they beautiful place in consequence of having made a drink the clear waters that are inimical to all doubt; may hey behold the fair flowers that are fashioned by truth; may they eat of the ripened fruits of all ages that hang from the tree of life, so shall they find their heaven, and so shall the Christian's God, through their praise, be glorified. Amen. April 30.

Questions and Answers.

QUES.—Is it true that both mental and physical suffering are eventually beneficial to the develop-

ment of the spirit? Ans.—The philosophy of mind reveals to us this fact, that intelligence can only become per-fect through suffering, both mental and physical; as the earth can only reach a perfect state, or can only grow, through storms as well as sunshine, so the soul, or mentality of man or woman, can only reach a perfect state through the storms of sorrow and human despair.

sorrow and human despair. Q.—How are you to know that this spiritual theory is true, when the things that we can easily investigate prove untrue, especially these an-swers, at the table, of letters? It is a very rare occurrence that they are answered at all. We have been told that they could read our thoughts and answer us whether we wrote or not, and when the simple answer would be yes or no, I should think it would be as easy as to write three or four lines, which are no answer at all to the question asked.

A.—That subject has been perfectly answered heretofore, and if your correspondent will take the trouble to review past numbers of your pa-per, he will find, Mr. Chalrman, the answer clear and explicit.

I was an officer in the Confederate army. I have determined that such a theory is wholly

scious in all my life. I not only seemed to be conscious of what was transpiring right around me, but I was conscious of things that were to me, but 1 was conscious of things that were to take place, and conscious, also, with regard to scenes in the past. I seemed to be in eternity, and that eternity of course had no past, no future, but the whole was merged in the present. A hut the whole was merged in the present. A strange condition to be in, but I was in it. I have no language by which I can express the state I was in. My children have often wondered if I was conscious. They sometimes thought I was, and sometimes they thought, too, that I was in a peculiar state. Well, they got the thought from me. They caught the truth, and I have been try-ing for these twenty-seven years to come back and give what I could toward showing people here that the soul is not so much bound up in the put-shell of human life as they suppose it to be.

LIGHT.

my talking with them, so I want to manifest in a my talking with them, so I want to manifest in a tangible, outside way, so they will know it is me. I had a peculiar deformity to one of my hands, and I do n't think that any stranger, particularly any mediums of these days, know anything about it. So I think, if I can—and I think I can—so far gather from the elements as to make a hand, so they can see and feel it, just like the one I used that means how old you was when you died? [Yes.] I was eleven, most twelve. I was not twelve. If my mother do n't receive this, I shall want to come again. [Come whenever you wish.] a little lady, not far from here, who can be used for making a material body, for the time being, for our spirit-bodies. We can form them out of the electrical and magnetic emanations of the medi. um combined with the atmosphere. I believe electrical and magnetic emaations of the medi-um combined with the atmosphere. I believe they call her Lord or Chamberlain. (Annie Lord Chamberlain.) That is her name I think. I want my children to go to one of those circles, and I shall make a hand just like the one I used to have, so they can see it and feel it, and I will pledge them my word that they will be satisfied that it is a something at least beyond the power of the

medium, or any one present, to do. I had a strange longing for something like this when I was here, and I sometimes made my in-ternal thoughts known. My children know this. And now I am so blessed with the knowledge that me can come and more than that the tabl that we can come and, more than that, that all the earth will know it by and bye. I don't de-spair because my children do not believe. If they

I was shot through the jaw, and I feel a little uncomfortable. I was told not to think about it, but I defy anybody to come back here and not think about the way they went out. It is the very first thing they do think of whether they want to or not, so they all say that have been back

AUGUST 29, 1868.

is not at all unlike the material one. I read my Bible earnestly when here, and devoutly bellered in it, but I must say that when I weighed my be-liof, with regard to the condition of the soul after death, in the scales of my own reason, I never could bring about a satisfactory result, but I al-ways was obliged to content myself by giving up the subject into the keeping of those whom I thought understood it better than I. I died of paralysis. I had two shocks before the last one and the third one separated me from the body. I was in what they called an unconscious state for some days before I left, but I was never more con-scious in all my life. I not only seemed to be econtine af what was transpiring right around day, sir. A state of the myself and the subject rest of them myself. Good day, sir. A state of the myself and the subject of them myself. Good day, sir. A state of the myself and the myself. Good day, sir. April 30

Natheniel Banks Stacy.

Father says I can find my mother by coming here. [Is she in the form?] Yes sir; she is alive. Her name is Elizabeth Stacy. My name was Her name is Elizabeth Stacy. My name was Nathanlel B. Stacy. My father named me for Mr. Banks, and my father's name was Jerome Stacy. My father belongs in Columbus, Ohio. My mother was born in Auburn, New York State. I was born in Washington, D. C., and my father was killed down South, in the war, and my moth-er is left. My father says there are a great many ways for us to come. But I had to come this way first because I had no other means of letting her In for these throws and the soul toward showing people here that the soul is not so much bound up in the nut-shell of human life as they suppose it to be. There are times when God in his mercy opens the doors and the windows and the soul looks out and rejoices in the state beycnd. I know it. Now my children that are left here are in su-preme ignorance of these things, and I want to enlighten them if I can; but I know they need the material evidence such as they could not get by my talking with them, so I want to manifest in a tangible, outside way, so they will know it is me.

> Séance opened by Abdal Hada; questions an-wered by Thomas Dick; letters answered by H. Marion Stephens. TWO DAYS' MEETING AT MCHEN-

BY, ILLINOIS.

(Phonographically Reported for the Banner of Light, by W F. Jamieson.)

The meeting which was advertised in the Banner of Light

The meeting which was advertised in the Banner of Light to take place at McHenry, Illinois, Saturday and Sunday, July 23th and 20th, was interesting and profitable. Moses Hull, E. V. Wilson and the writer were the speakers. Hon. George Gage was appointed Chairman of the Convention. At the first session, Samuel Stocker suggested a question for conforence, "Can that which is, cease to be?" Mr. Por-ter, Mr. Dayton and others participated in its discussion. In the afternoon, W. F. Jamieson offered resolutions in favor of womanhood suffrage and the total abolition of intoxicating liquors, which were briefly discussed and passed. Moses Hull then entertained us with an interesting lecture. In the evening, E. V. Wilson, aside from the regular speak-ing, gave some good tests.

In the evening, E. V. Wilson, aside from the regular speak-ing, gave some good tests. Bunday forencon, E. V. Wilson suggested as a question for conference, "Is Jesus, God?" The conclusion which the speakers, Wilson, Hull and Jamieson, arrived at was that he was God just as much as other human beings are. At 11 o'clock Moscs Hull gave a lecture on "Delusions." In the afternoon session W. E. Jamieson asked, "What is the sphere of woman?" and offered the following reso-lution for discussion: *Resolved*, That suffrage without distinction of education, color, sex or condition is the birthright of the human soul. In offering it he remarked that it was becoming quite pre-valent for reform conventions to pass resolutions in favor of

back. I tried to send some word home after I was wounded, but I was not able to, so I thought it might not be amiss to try this way of coming back and see how I should succeed. I was from Maine—from Bangor. My name, Isaac Turner. I was twenty-three, almost twenty-four years here

Tried to send some word home after I was a constructed with a construction of qualification. What was not built I was not able to, so I thought is the provided source of the was from the constructed with the galaxy three, allocative weat, fram the sense is the poor is and the top of the sense is the poor is and the top of the sense is the poor is and the top of the sense is the poor is the sense is the the ability to read and write, it will not be eighteen months from the time the commencement is made before those now unable to read and write will be thoroughly posted in regard to the American government. There would be an end to ignorance among the voting population, and we would have no such cases as the man who has voted for General Jack-son at every election for the last thirty years. Mr. Wilson then proceeded to give the regular lecture of the session on "Diabolism," which was reported in full, but which the reporter does not transcribe on account of the crowded state of your columns. In the evening W. F. Jamieson proposed as a subject for conference, "What and Where is the Spirit-World?" the same subject which created auch great interest at the Wheat-on Convention a couple of years since. Mr. Wilson described several spirits, and the descriptions were acknowledged to be correct. He agreed that they are his witnesses, that the spirit-world is here on the earth. Hi said he knew nothing of a spirit-world away off in space. I is where spirits are, and he demonstrated that they are on the carth, so wherever space is inhabited by spirits th⁶

spair because my children to not beneve. It they don't believe now, I know they will. It matters not whether they do here or not; by-and-bye they surely will. If the soul don't grow to the perfect stature of wisdom in a dayI will be satis-fied. You will say that this is from Abigail Whit-ney. I was in my eighty-first year. April 30.

Isaac Turner.

fought against what you would no doubt consider your rights. I believed that I had the right so to do. I believed that the North was trying to put her foot upon the nock of the South. I had the fullest faith in Yankee usurpation, therefore I am to some extent excusable for the course I took. I fought and I lost, as did many of our brave here out I wanted and you want the source of the source of the source out I wanted to be and the source out to be a source out I wanted to be a source of the source of boys, and I suppose there are to day many of our brave boys, and I suppose there are to day many south-ern families who mourn not only because of the loss of loved friends, those who had sustained them, but because of the loss of the cause. To all my friends I would say, it is best just as it is. Were I back here, possessed with the knowledge I have gained since death, I would not change the tide upon which this nation is floating, if I' could. For I believe it is in the hands of those

could. For I believe it is in the hands of those wiser than those who think they see the whole. My business was in Savannah before death, before the opening of the war. My family were a short distance from the city. Peace, pleuty, and a happy home were mine. To day my friends are scattered, and I am enjoying life as best I can in the spirit-world. What draws me here, par-ticularly just at this time, is that my friends are seeking to establish themselves upon the lands which were formerly legitimately theirs, from which they have by force of circumstances been driven. They find no clear way out of their trouble. driven. They find no clear way out of their trouble. I ndeed, they know not which way to move. I see one way by which they can overcome much of their trouble and become very much happier, but I do not propose to speak of that way here. I do ask, however, that they will meet me again where they met me once before, and I will there tell them what it would not be well to tell them here here.

I have many things to say to them in private, many things which pertain to our family and many which do not, and I shall be ill at ease waiting for them to meet me. I shall be ready at any time, and shall do my best to get them out of the "slough of despond" that they seem to be in at present. They think they are the most wretched of all earth's people. In their own esti-mation they are, but 1 look around and I see others ten thousand times worse off than they are. So I feel like thanking God that they are no

correct, but

Q.-Have the inhabitants of the older planets that were formed before our earth, arrived at such a degree of intelligence as to know how to keep n perfect health, and do they live in love and harmonv.

A.-Many of them do, particularly the inhabi-tants of Uranus and Jupiter. It is the destiny of the inhabitants of all planets to outlive these in-harmonious conditions which are a necessity of the earth's growth. The inhabitants of a planet grow as the planet grows. When there are no more poisonous reptiles, plants, or poisonous sub-stances on the earth, no more tornadoes, when all these outward signs of violence-material, earthis signs of violence—have passed away, then the signs of violence that pertain more particularly to your human, physical life will also have passed away. This is the destiny, I believe, of human

Q.-Have any of the inhabitants of any other planet ever visited this earth and made them selves known?

A.-I think, if such a thing ever occurred, it certainly is something very rate. The inhabitants belonging to each separate planet, those who have passed beyond the material into the spiritual life, are, of necessity more powerfully attracted to the planet of which they have been born than to any other. Indeed, it is almost impossible for the inhabitant of any other planet to visit the earth in propria persona, or vice versa. Every-thing is conducted in accordance with law and order throughout the universe, and no absolute law is ever violated by the spirit. April 30.

CONTROLLING SPIRIT --- We are requested to give our opinion concerning the cause of meteoric showers or falling stars. Considering that we have a very brief space of time allotted us our answer must be, of course, equally brief. I be-lieve these meteoric showers, which visit the earth periodically, to be nothing more or less than electrical substances. I believe that these electrical substances are cast off from that nebulous body which revolves around the sun in nearly the same orbit of the earth. When these electrical subare. So free like manking God martiney are no worse off, that it is as well with them as it is. I am here with my son. He was killed in the battle of Shiloh, and I at Richmond. I am, sir, Col. Theodore Tyler. April 28. April 28. around the sun is an unformed world, a world

 Obs. Theodoles Typer.
 April 28.

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 Agnes Soule.

 Oh, tell my poor mother I have come. I am
 around the sun is an unformed world, a world in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in process of formation, and that the casting off of these electrical subtances are incidented in the submission of all philosophic minds on the earth, inasmuch as it relates so particularly to earth.

 Second street, New York. I was carried to the fire.
 At all events it is a phenomena that you can inpresent the and grandmother. Oh, tell her to go to that man-to are in the strue, and I want her to go. I should have been fearfully scarred if I had lived, but tell mother that the to sub tow down and worship God, foeling that as it stands before the majesty of God's works.

 hill scarred if I had lived, but tell mother that the

told me I'd better not come, that all that was ne-cessary for me they could do; but they are not in-clined to do what I want., They told me it was n't necessary for the family I'left to know anything about that I could come back, they not under-stand at all. But I told them I'd not be satis-fied till I knew they was knowing to it, and now I come back and I want them to my them I told hed till I knew they was knowing to it, and now I come here, and I want them to go where I told them to go. I gave them directions where to go. to a place called Dublin, South Boston, and I want them to do just what I said there. It is not of any use for me to ask anybody outside of the Catholic church to go, because it will not do any good. They will not believe, not pay any atten-tion at all to it. It must be through somebody in the church, and must come under the sanction of the church. You see. I knew all about that before the church, you see. I knew all about that before I come. I heard about it at confession, before I

died myself. I was n't, I know very well, not just what I

Agree Boulc. I was humane and ye would and they is you to is ken courses whatover to prevent they if going of the output is it do not do so, names existing circumstances. I cannot see they if you is an or think yet if the territor is hadly that I died, that it will be as will for you. Agree Boulc. I was humane as it is a subject to its a ubject to its and you and you for all that to come, and let the of they if formed, its a ubject to its a

AUGUST 29, 1868.

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not see spirits, neither does Brother Jamieson. I agree, however, with Brother Wilson, that the spiritworld is here. Brother Jamieson says he does not know that there is a spiritworld out in space; neither do I. We have no reason to suppose that the spirit, after the death of its body, wings its flight to distant climes. If it even had wings it could not accend beyond the atmosphere of this planet. Mr. Wilson gave several more tests by describing the spirit-friends of persons in the audience, after which the meeting adjourned

HOOFLAND'8

GERMAN TONICI

A PERFEOT

RENEWER OF STRENGTHI

A SURE REMEDY

For all Diseases of the

LIVER, STONACH, OR DIGESTIVE ORGANS,

And all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

S composed of the pure juices (or, as they are medicinally

termed, Extracts) of For Roots, Herbs and Barks, making a preparation high-most AGREEABLE and Extraction PLEASANT Remedy to

take ever offered to the public. Being composed of the juices of the Boots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion,

Dyspopsia, Nervois Debili-its functions deranged. The O Liver, sympathising as closely as it does with the Stomach, then becomes af-

CONSTIPATION, FLATULE SOE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDI-TY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS

OR WEIGHT IN THE ETOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT

OF THE STOMACH, SWIMMING OF THE HEAD, HURNED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN

IN A LYING POSTULE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-

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LOWNESS OF THE SKIN AND EXES, PAIN IN THE SIDE, BACE, OHEST, LIMBS, ETC., SUD-DEN 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, pur-chasing only that which he or is assured from his investi-gations and inquiries pos-

fully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectu-Jaundice, Chronic or Ner-Chronic Diarrhœa, Discase of the Kidneys, and all Dis-

cases arising from a Disordered Liver, Stomach or Intestines

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM,

Induced by Severe Labor, Exposure,

Hardships, Fevers, &e.,

Is speedily removed. A tone and vigor is imparted to the

whole system; the appeille is strengthened; food is enjoyed; the stomach digests preupily; the blood is purified; the com-plexion becomes sound and healthy; the yellow tings is cradi-

cated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE,

several or more of the following symptoms :

the result of which is that the patient suffers from

powerful.

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diseases.

being.

About eight months ago the writer commenced holding

regular Sunday meetings twice a month in McHenry. The success which has attended us is due as much to the intellectual character and harmony of the Spiritualists them selves as from the Sunday labors of the speaker. Never has he known a society of Spiritualists among whom there is so much independence of thought and uniform kindness. The lack of these elements is the cause of the failures of many societies, and for which speakers and mediums are some times mysteriously held responsible. Let Spiritualists be united in carrying out the great fundamental principles of Spiritualism-let them be kind toward each other and tolererant of differences of opinion, then, like the McHenry Spiritualists, they will succeed, no matter how strong the outside opposition may be.

Married.

In Monroe, O., on the 2d day of Aug. 1869, by O. P. Kellogg, Mr. J. E. Howard to Miss Ellen E. Hicks, both of Monroe

Obituaries.

Passed to the higher life from Jamaics, Vt., July 7th, 1868, Marilla, wife of Welcome Underwood, aged 49 years.

Bhe has left the form that for so many years of suffering has confined her spirit, and gone forth to realize those beautiful truths of which she had caught occasional glimpses while here. May her husband be cheered, and her son comforted by the light that for her robbed death of its sting, and the grave of its victory.

In Chester, Vt., July 22d, the spirit of Lydia, wife of Dea. Abel Putnam, was released from the worn-out tenement she had inhabited for 73 years.

had inhabited for 73 years. We trust she was greeted on the "other side" by those dear children who had gone before For many years Mrs. P. and companion were members of the Methodist Church, but the angels have long since shed the light around them and their faith in church and creed vanished. Funeral services were held in the Baptist church in that place, on the 23d of July, and many listened for the first lime to the consolation the angels bring to the afficient of the companion stands walting, for the angel of release to come, and feels that his companion will be the first to greet his arrival on the Summer Shore. May her son and daughters live as true lives as has their faithful mother. Iter memory will ever be cherished by the large circle of acquaintances in which she moved. *Rockingham, Aug. 10th*, 1668. BATAH A. WILEY.

Gone to live with the angels, from Hampton, Conn., Aug. 4th, little Frank Foss, only child of Allen and Fannio Jewett, aged 6 months 15 days.

These parents have the assurance that their darling "still lives," and are comforted, as only those can be, who realizing this truth, acknowledge also live growth and expansion of the spirit, and believe in its ministrations to carth. E. A. H.

Passed to her home on the Evergreen Shore, on the morning of the 27th of July, 1868, Rebecca B. Keese, formerly of Huntly Grove, Ill.

Huntly Grove, Ill. A removal to Chicago could not revive the waning life, nor draw the spirit back from the world it so longed to enter. Her disease was a straige one. For five weeks not a mouthful of food passed her lips, and she appeared to live on ice. All at once she became better, and was able to sit up and sew. Then her disease took a worse form, and she was reduced to a de-gree of emaciation carectly ever known. She halled death as only a Spiritualist can—with unbounded joy. *Chicago*, 1868. Marteson.

PASSED ON .- Mrs. Jane Kates, wife of George Kates-formerly of Dayton, Ohio-has cast off her worn-out form and passed on to higher conditions, from her new home in Adair Co., Iowa, after a painful illness of five months, aged 48 years.

years. At half-past seven o'clock, on Saturday morning, August lat, 1963, the death angel struck down her prison doors and set herspirit free, while loved ones waited on the banks of the mystic river to conduct her to evergreen bowers in in the land of perpetual summer. Mrs. Kates was born and reared in Methodism-joined the church at the age of eighteen and lived in communion there with for the age of eighteen and structure age, she has lived and rejoiced since then in the freedom which it brought her from the enslaving doctrines taught her in infancy. During her last linesa, she requested her husband to say to her friends, after sile was gone, that she died a Spiritualist, in fuil confidence of the fruct her spiritualist her from the terror-inspiring doctrines of the Orthodox theoi-ogy. Conscious and rational till the last her departure was peaceful.

Called to the spirit home, from Charlestown, August 13th, little Willie Hart Fletcl, aged 3 months 24 days. Somerville. SANCEL GROVER. Somerville.

Vormont Convention of Spiritualists.

Vormont Convention of Spiritualists. The Annual Convention of the Spiritualists of Vormont will meet at Danoy, Vermont, on Friday, Saturday and Sun-day, September 4th, 5th aud 6th, will organize at half past 8 o'clock, A. M., Friday 4th. Entertainment at the hotel, §1.00 per day. It is expected that arrangements can be made with the railroads to furnish return checks to those that pay full fare to the Convention. Per order Committee; Mrs. Satah A. Wiley, Rocking; Mrs. George Pratt, East Granville; Mrs. C. Crom, Hyde Park; Mr. H. Barber, Essex Junction; Mr. A. Brown, St. Johnsbury. George Dutton, M. D., Rutland, Corresponding Secretary. Brown, St. Johnsbury. Corresponding Secretary.

Northern Wisconsin Association of Spiritualists, The Annual Meeting of this association will be held at Ber-lin, on Saturday and Sunday, 12th and 13th of September, 1868. L. D. NICKERBON, President. A. B. KANDALL, Vite President. MARY A. HOBART, Secretary.

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

NOTICE

BANNER OF LIGHT.

Mediums in Boston. New Pork Advertisements. New Pork Advertisements. LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Méances every Monday, Wednesday, Thursday and Friday evenings, at 8 o'clock, at 6 Kittredge place, opposite 69 Friend st., lioston. Terms 25 cts. Aug. 32.-iw

Aug. 21-3W MIRSS. ALICE JEPMON. CLAINVOYANT Healing. Test and Developing Medium, has Claine Rooms No. 1653 Washington street, Boston. Can be consulted from 9 A. M. to 6 P. M. Would lecture if applied 10. Persons can be examined at a distance by sending their full names. 4w-Aug. 21.

MARY M. HARDY, Test and Business Mo-ters answered by enclosing \$2,00 and two red stamp. Circles Thursday evenings. Thursday evenings. Thursday evenings. W. MAIN AND G. R. CLARK, Healing, Personating and Test Mediums. Examination from lock of hair, 62. Réances every Wednesday and Thursday evenings. Office hours from 9 A. M. to 6 P. M., at 563 Washington street. W-Aug 22.

NOTICE. DH. WILLIAM B. WHITE, Medical Electrician, and teacher of the same, Cures all Diseases that are

Curable. Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations br Communi-cations, 61,00; written examinations.from lock of hair, 62.00. Office No. 4 Jefferson place, from South Bennett street, be tween Washington street and Harrison avenue, Ibaton, Mass. Office hours from 9 A. M. to 4 P. M. tf-June 6.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please sn-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-July 4.

MRS. A. C. LATHAM. MRS. A. C. LATHAM. MEDICAL CLAIRVOYANT AND HEALING MEDIUM. 292 Washington street, Boston. Mrs. Latham is eminent-ly successful in treating flumors, Rheumatism, diseasee of the Lungs, Kidneys, and all Billous Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,00. 13w-July 4. NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. July 4.-I3w*

MRS. R. COLLINS still continues to heal the sick, at No. 19 Fine street, Baston, Mass. July 4.-12w

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-July 4.

MRS. EWELL, Medical and Spirit Medium, July 25-13w*

Miscellaneous.

DR. J. R. NEWTON. Practical Physician for Chronic Diseases,

252 Thames street, Newport, R. L. WHERE he has crected a building expressly for HEALING THE SICK.

DE. NEWTON cures when all other efforts and treatments have failed. Often when he fins thought a case hoppless, the patient has been restored to premanent heralth. No Medi-cure given. No FAIN CAUSED. No scredical OPERATION. nave inited. Otten when the has thought a teach hopeless thought of the sector of the permanent health. Xo MEDI-tich given. No PAIN CAUSED. No SURCICAL OPERATION. I ALL who receive treatment inte beneficied. De. NEWYON CAn-not restore a lost member of the body or perform other im-formed the sector of the body or perform other im-cause. The practice is based upon the most strict principles of science: it is in harmony with all hartural laws. Many eminent physicians of every other prictice not only acknowl-edge this power but receive the treatment for themselves and families, as well as advise it to their patients. By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and as sure is the effect that but few diseases require a second operation. Diseases that are most certain of being cured are-WEAK EFES, PARTIAL HLINDERSE, ALL DISEASES OF THE BBAIN, WEAK SPIES, TLEMORS, FALLING OF THE WOML, ALL KINDS OF SEXUAL WEAKNERS, INTERNAL UL-CERS, HORDS, LOSS OF VICE, WEAK LUNGS, CA-TARMI, ST. VITUS 'DANCE, WEAKNESS (CA-TARMI, ST. VITUS' DANCE, WEAKNESS (CA-TARMI, ST. VITUS' DANCE, MERIMATINA, SERVUS DEBILITY, DIABERS, REMORE, ALL OB-GAMS, EFFECTS OF FURDA, HUNDRES OF THE HLOOD, & C. AC., & C. PARALTSIS is slow and unsertian; sometimes, though rare-ity, these patients have been fully restored with one operation; they are, how cannot well afford to pay are cordisily invited, "without money and without price." Apr. 18. A PLEASANT AND HEALTHY BEVERAGE.

A PLEASANT AND HEALTHY BEVERAGE.

DR. IRISH'S 🕓 **Original Ottawa**

BEER

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 ploneer mediums to California, years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States: May 18th, 1868.

LETTER FROM

PROF. PATTON SPRAGE-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-

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 mode of doctoring, and found it usually sufficient for self and family.

But for the last year my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homeopathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Before he had taken twenty powders he assured us he was better; and by the time he had taken the contents of one box, he said : "Father, I feel that I am nearly well." 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 falling, which had troubled her right side and back. At times so severe was the pain that she would be obliged to lie in bed several days at a time. We used all the remedies used by the Homeopaths, besides rubbing and stimulating the affected parts with liniments; but all to no purpose. Mrs. Mansfield then resorted to your Powders, and within the space of three days she was free from pain, and is now as well as she ever was.

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

come under my observation within the last two months. But I will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of 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 sleeping ouletly in less than fifteen minutes. We continued to give the 'owders at intervals during the night, and the next morning the gentleman dressed himself and went down town to his ness. 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 said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then I remain, yours very sincerely.

JAS. V. MANSFIELD, No. 102 West 15th street, New York.

In the product of the province of the prevince of the prevince of the prevince of

DR. E. F. GARVIN cures Incipient Pulmonary Consump-tion, CATARKE, BEOKCHITTS and all BLOOD DIFEASEROP his new chemical discovery for dissolving Tax with its thirteen elements, for the first time This remedy and fis combinations have more purifying properties to the Blood than any known. After submitting it to the most rigid tests in the sboye dis-cases, also

IMPORTANT FACT,

JAMES V. MANSFIELD. CHEMICAL DISCOVERY

cases, also DYAPRPAIA, SCIERHUS, SCROYULA ERUTIONS, HUNORS, LIVER, MIDAEY, AND PARTICLARIT HEART DIS-EASE, TIMELY ERUTIONS OF THE FACE, NEURAGIA, HIEUMATION, FEVER SORES, PILES, VIETULA, THE FOISONING OF THE SATES IN Y TOO MUCH MERCURY, -which discusses over the seeds of Consumption of which thous sands die annually-hundreda of living withursses will testify to the efficacy of the Doutor's treatment. Having submitted his remedies to the most right tests for seven years, he now of-fers them to tho public through Druggists and from the Office.

iers mem 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 internally, also diluted to inject the nose, for Catarrh, and eradicating all Humors from the Blood and System.

First Solution and Volatized Tar, with Inhaler for 1 month's use-Package complete-\$5.00. This carries the vapors of tar direct to the Throat and Lungs, healing and stimulating the ulcerated autraces, neutralizing the poisons in the blood by inhalation.

First Solution of Tar and Mandrake Pills; 25 and 50 cents per Box.

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

with new patented Pile Tube, for the complete eradication of Piles, Itemorrholds, Fistula, &c. ;: Price \$1.00 per Box ; Price of Tube \$3.00.

This Ointment can be used without the tube for White Swellings, Tumors, Old Borss, &c. First Solution of Tar Bonp.

Tar contains a large amount of carbolic acid, which is po-tent in cleausing the skin of Freekies, Moth, Eruptions, Dan-druff in the Scaip, &c. A fine tollet soap.

First Solution of Tar Plaster.

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

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SPIRITS intend that the Positive and Negative Powders shall sweep the country like a vitalizing whiriwind of magnetic power. The feeble, sickly breath of opposition shall faint and die upon the swelling waves of reopposition than tain and de upon the weiling waves of re-joicing that go up from the multitudes. THE POALTIVE AND NEGATIVE POWDERA ARE AL-READY A POWER IN THE LAND. Read the columns of evidence in the BANKE OF LIGHT, the PORTLAND TRANSCRIPT, the PRESENT AGE, the MASSACRU SETTS PLOUGHMAN, the BANNER OF PROGRESS, the REFUS LICAN JOUENAL, the SUBSTICAL ROSTEUN, the CONNECTICUT COURANT, and other papers. From this time forth, shall tar columns of varied notices of the GREAT SPIRIT-UAL REMEDY will, esspecilly as possible, be put in all the leading papers of the United States. Thus, in the hands of an unseen power, an I made to preach Spirit-untism, not through one paper, nor to Spiritualists alone, but through one thousand papers, and to all classes and ul denominations of readers.

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

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

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CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Beblitty, Putmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vitalor Functional Action of the System CP" Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited their residences. TP- Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5; including advice. Patients attended to, and prescribed for by mall, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor. July 4.-13w

Picnic.

There will be a Spiritualist picnic in Wrn. H. Paimer's grove, in Big Flats, Chemung Co., N. Y., on Wednesday, Sept. 2d, 1888. Good speakers will be present. WM. H. PALMER, President. MES. E. N. PALMER, Secretary, Chemung Co. Society.

New Hampshire Convention.

New Hampshire Convention. The Second Annual Convention of the New Hampshire Spiritaniist Association will be holden at Manchester, on Sept. 9th, 10th and 11th, under the auspices of the Society in that place, which will make all the necessary arrangements for the same. Speakers will be entertained free, and good board will be obtained for members and visitors at \$1,00 or \$1,50 per day. No efforts will be spared to make the Conven-tion pleasant and profitable. A large attendance is desired and expected. The meeting on Sept. 9th, will be holden in Museum Hall, at 2 o'clock r. M., and will be devoited to or-ganization and business. Per order of Executive Committee. I. B. FORTER, Scretary.

Convention of Spiritualists in Des Moines, Iowa. Convention of Spiritualists in Des Moines, Jova. A Convention of Spiritualists will be held in Des Moines, Iowa, commencing Thursday, Oct. 1st. All Spiritualists of the State of Jowa, male and female, and others favoring indi-vidualism or liberalism, are invited to a full representation therein. The friends contempiating attending this Conven-tion are requested to send their namos and place of residence to B. N. Kinyon by the 25th of September, so that ar-rangements can be made for their accommodation. Lec-turers and mediume gererally are specially invited. B. N. KINYON, Sceretary. J.J. Fox, President.

Notice.

The Spiritualists of Boone County and vicinity, will hold a three days' annual grove meeting in Belvidere, III., commenc-ing on the last Friday in August, 1868, At 10 oclock A. M. Good speakers are expected. A cordial invitation is extended to all to come and have a good time. By order of Committee, D. G. ESTELL, Sec'y.

Miscellaneons.

CHAUNCEY HALL SCHOOL.

CHAUNCEY HALL SCHOOL. THE Forty-first School Year will commence Sept. 7th. A new building has been erected for the School, at No. 16 Essex street, with all educational facilities and the best means of warming, ventilation, &c., also a large play-room and gymnasium. A more particular description will be found in the catalogue for 1883. Pupils are received at any age, and a thorough edu-cation is given, from the rudiments to the close of an extended school course, h preparation for the college, the scientific school course, h preparation for the college, the scientific school course, h preparation for the college, the scientific school course, h preparation for the college, the scientific school course, h preparatory department, and all the privileges of the school on Priday and Saturday, Nept. 4th and 5th, from 8 to 8 o clock for consultations and the examina-tion of pupils, also on Naturdaysih Augustfrom 9 to 2 o clock. Catalogues may be obtained at the bookstors of Ticknor & Fields, E. P. Dutton & Co., and W. P. Tewksbury, orby mail. Aug. 22.-4w.

STEREOSCOPIC VIEWS

OF the speakers in attendance at the Harwich Spiritualist O Camp Meeting. At the close of the Harwich Camp Heeting, what speakers there were remaining had their pic-tures taken in attenessoolle view grouped together in five dif-ferentiatyles, each picture containing all the speakers present. The individuals composing the group were Henry C. Wright, Dr. H. B. Storer, Hattle Wiscon, Charlotte Taber, George A. Baccon, N. M. Wright, Mattle Thwing, I. T. Greenlear, J. Bickford, A. E. Carpenter and wife. The groups are pictur-esquely arranged, Henry O. Wright occupying the centre in each case. Each person is well defined and can be readily recognized by their acquaintances. Persons desiring copies of these pictures can oblian them for 60 cents a single copy or \$2,50 for the five. Address, care Banner of Hight, Aug. 22.-22

UNDERHILL ON MESMERISM,

W1711

CRITICISMS ON ITS OPPOSERS,

AND a review of humburgs and humburgsers, with practics A histrocitons for experiments in the science-full directions for using it as a remedy in disease-how to avoid all dangers, the philosophy of its curative powers; how to develop a good tlairvoyant; the philosophy of sceing without eyes. The proofs of immortality derived from the unfoldings of mesmer-immortality derived from the unfoldings of mesmer-immortality derived from the unfoldings of mesmer-immortality derived from the unfoldings of scennd, livren hodies far apart in the field-communion of saints, or bodies far apart in the field-communion of saints, or up to the departied; by Samuel Underhill, M, D., LL. D., late lofeseor of Chemistry, cic. Frice \$1.38; Postage 12; or sais as the BANNEE OF Light BOOKSTORES, pe Whilington street, Boston, and 54 Brosadway, New York.

It is a well established fact that fully one-half of the female

portion of our population rate seldom in the enjoy-ment of good health; or, to the use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The TONIG will prove invaluable in these cases.

TESTIMONIALS.

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

PHILADELPHIA, March 16, 1867. I find HoopLAND'S GERMAN TOXIC 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. GEORGE W. WOODWARD. Yours truly,



Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866. I consider HOOFLAND'S GERMAN TONIO & valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

Yours truly,

JAMES THOMPSON. From Roy. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DEAR SIR: I have been frequently requested

o connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all operated as out of my appro-priate sphere, I have in all operated as out of my appro-elear proof in various in-my own family, of the use-out fulness of DR. HOOPLAND'S OREMAN TONIC, 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 usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

from the above causes. Yours very respectfully, J. H. KENNARD, Eighth, below Coates street.

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No. 7 Bruen Place, Hill street, Newark, N. J., where the subtile agents known to Medical Reformers are scientifically applied. Special attention given to all phases of Organic Disease, Physical Weakness, Functional Inharmony, and Decay of the Vital Powers peculiar to the Female Constitution. Patients from abroad can be provided with board, at con-venient places, and at very reasonable prices, in Newark. Address as above. S. B. BRITTAN, M. D. June 27.-13w

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character. MR. AND MRS. A. B. SEVERANCE would respectfully 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 pseuliarities of disposition: marked changes in past and future life; physical disease, with prescription there for; what business they are locat adapted it o pursus in order to be successful; the physical and mental adaptation, of those function, \$2,00; Brief delineation, \$1,00 and two 3 cent stamps.

cent stamps, Address, MR. AND MRS. A. B. REVERANCE, Ju.y 18. No. 402 Sycamore street, Milwaukee, Wis.

MRS. MARY LEWIS, by sending their auto-tions of chair, will give psychometrical delinea-tions of character, answer questions, i.e. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., 111. June 20.-20w*

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(First door from Washington Street.) Boston, Mass. Fine Job Printing promptly and neatly executed. June 13.

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and cure of Cholers, both the Positive and Negative Pow-ders are needed. The Festive and Negative Powders do no vio-lence to the system; they cause no purging, no nauser, no vomiting, no narcotizing; yet, in the language of N. W. Richmoud, of Chenoa, III., "They are a most wonderful medicine, to silent and yet so effectious." As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to nil snges and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of dis case before a physician can reach the patient. In these re-spects, na well as in all others, the Positive and Nega-tive Fowders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

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

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Mailed, postpaid, on receipt of price.

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For sale also as the manual of Mass., and by No. 156 Washington St., Boston, Mass., and by Bungelists generally. July 4.

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FOR sale at the BANNER OF LIGHT BOOKSTORES, 100 and Counsolior at Law, 78 Nassau street, New York Ang. 22.-14w

MRS. EMMA STEELE, Electro-Magnetic and Chitvoyant Medium, has taken rooms at 169 West 29th street, New York, 6w*-Aug. 22. MRS. H. S. SEYMOUR, Business and Test Me-dium, No. I Carroll Pince, corner livecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. Aug. 1.-6w*

DR. N. BENEDICT, Medical Clairvoyant and Healing Medium. All diseases cured by him. Office hours for treatment from 9 A. M. to 3 r. M. Office No. 134 East 12th street, between 3d and 4th avenues, New York. July 18,-6w

N. B. MRS. J. COTTON, Magnetic Healer, office hours from 9 A. M. Hills P. M. 22w -Aug. 1.

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A SCIENTIFIC and RATIONAL method of curing all dis-eases originating in a disturbed condition of the Elec-ratical Fonces of the body; such as

Cold Feet, Nervous Readache, Rheumatism,

Neuralgia, Dyspopsia, Paralysis, St. Vitus' Dance, Fits, Cramps,

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AND ALL NERVOUS DISORDERS.

They are used and recommended by noted Clairvoyant Physicians and Medlums, and are of INFATIMABLE YaLUE to those who are deficient in MAGNETIC BUSCEPTIBILITY, and require development.

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SPIRITUALISTS' HOME.-Board by the Day or Week, at 54 Hudson street. 6w-Aug. 15. MISS M. K CASSIEN, will sit for spirit an Address, 24 Wickliffe street, Newark, N. J. 2w-Aug. 22.

\$200 LER MONTH sure and no money required in ad-sure, Agonts wanted every shere, malcor femalo to sell our Patent Ferefacting While Wire Clothes Lines, Address, American Wirs Co., 75 William st., New York, or 16 Dearborn street, Chicago, 11.

A LADY who has been cured of great nervous debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief. Ad-dreas, enclosing astamp, MRS, M. MERINIT, P. O Box 268 Boston, Mass., and the prescription will be sent free by re-turn mail.

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Mestern Department.

8.

Individuals subscribing for the BANNER for Light by mail, or ordering booss, should send their letters containing tenat-tances direct to the Boston office, by Washington street. Jocal matters from the West requiring humeflate attention, and long 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. FERNER, Persons writing as in August will direct to Plensantville, Venango Co., Pa.

Our Appointments.

We shall attend the Fifth National Convention of Spiritualists at Rochester. The last Sunday in the month speak in Milan, Ohio, then westward, speaking during September in Chicago.

The New Commandment-Love.

Sail a sweet and sainted soul, walking the earth some two thousand years since: "A new commandment give I unto you, that ye love one another."

Love, the crown-flower of human nature, and the golden chain that connects humanity with Divinity! Stand aside Plato-make room for John!

Love as an active force-the soul's central spiritual magnet, may be defined, a divine soulemotion, rooted and grounded in the God-principle. It is flod in us; and flows out fresh, free, spontaneous and universal, just in the ratio of the natural unfoldment of the inner-life. God ever works from centers toward the outermost. This is the divine order.

The selfish loves, whether impinging upon the paternal, fraternal or conjugal planes, are the serpents that sting; the moths that hatch destruction; the frosts which nip those early buds that would fain turn their sweet faces toward the upper kingdoms of light. Prudery, the parsimony of shriveled hearts, the selfish loves of social life are comparable to that nice, respectable New England stoicism, that everlastingly talks in nusal tones of "Our Lord and Master," "our minister," "our church," "our sewing society," "our relations," "our family," "our carriage," "our dog." It is the language of clannishness-a system of ownership throughout.

When will humanity's heart beat and throb in consonance with infinite love? When will the divine infilling the human, cause sympathy to flow out to all, free as the sunshine? When will men substitute yours, the world's, in place of "my and "mine?" True, an inhabitant of this earthly tenement, a sort of grave, we are obliged to say. "my body," and are also necessitated by a law of our being, to hold on to and work through it for a season. But the work done, and once out of it-halleluiah! Catch us-bind us if ye can! We'll plunge into Asiatic ruins, polka with the lilies from the gardens of God, toss them as love tokens to all the children of earth.

"We know," exclaimed the Apostle John, "that we have passed from death unto life, because we love the brethren."

"He that dwelleth in love, dwelleth in God, and God in him."

"Love worketh no ill to its neighbor."

- " Let love be without dissimulation.'
- " Greet all the brethren with a holy kiss,"

Were these beautiful and holy principles of brotherhood and sisterhood universally actualized, the Utopia of seers and the Eden of the poets would dawn upon earth, causing the waste places of civil life to blossom like the rose, and moral wildernesses to bear fruitage as free and abundant as humanity. Envy would hide its odious head, suspicion hate itself to death, jealousy die into inanity, revenge perish for lack of fuel to kindle its fires, and tyranny expire on the plains of freedom. Then would there be a sympathetic throbbing of heart with heart, and a blessed blending of soul with soul, neighborhood with neighborhood, village with village, city with city; yea a boundless union and communion of sweet, heavenly sympathy, akin to those congenial souls that people the love-lands of the angelic existence.

"There is a grandeur in the soul that dares To live out all the life God lit within ; That battles with the passions hand to hand; That wears no mail and hides behind no shield :

ual intercourse. I speak as a medium when I say that no other view seems to meet the facts of the to feel satisfied that death is merely a chemical medium." change, affecting the constituent particles of the Miss Fowler makes a speciality of medical and the first step-which is to examine candidly the

accept another theory is to go at once counter to and Geo. Boker, of Granville: the uniform experience and testimony of all mediums. Immediate removal of the low instincts, instantaneous enlightenment of the beclouded mental vision would simply (alas! in too many cases.) be equivalent to annihilation, loss of individuality. The selfhood consists of, or is, at least, inseparably connected with, the idiosyncrasics by and her funeral services were preached by which we recognize each other. These gone, all Dr. H. P. Fairfield, from the 21st chapter of Bevis merged in a horrible sameness too appalling to elations, 4th verse. be possible. I want to be myself; would not exchange with an archangel. I prefer to grow, by a sure though slow process, into archangelship, rather than, by jumping, jump away from myself. Light, and vouch for the correctness of everything. No! we must labor and wait! Up the shining mount of spiritual harmony we shall all go. It Fowler a call. She wishes to do good, and is only 'takes time to make "angels" of "devils," | making arrangements for a tour of engagements. but it DOES take time. Such is the law. Let us | Her address for the next four weeks is Fort Ann, J. M. Allen, grow!

Ancora, N. J., July 29, 1868.

Missionary Work in Illinois.

EDS, BANNER OF LIGHT-We who are interested in the practical work of Spiritualism in our State are determined to buckle on our armor. Our indefatigable Missionary Bureau has engaged the Hall. services of Dr. E. C. Dunn, an earnest worker, and your humble correspondent, to go out among the people and advocate our beautiful, soul-inspiring, natural religion. We will call upon our people to sustain the State Association with their money and their influence.

Spiritualists of Illinois, help us roll on this great work of organizing Children's Progressive Lyceums and Spiritualist Societies, and thus make ourselves felt as a power in the land. Let us agree to differ on mere minor points, and work unitedly to carry out the fundamental principles of Spiritualism. With such a union, our onward march will be resistless, and will carry mental freedom to thousands who are now in bondage to superstition. To liberate such minds is indeed a "missionary" work.

Ny plan is to make engagements for from two to four Sundays, and to labor during week-day evenings in the vicinity of Sunday appointments, planets, waltz with the stars, and plucking white where the people have but few opportunities of hearing lectures or of practically establishing Societies or Lyceums, because away from main

W. F. JAMIESON. traveled routes. Drawer 5966, Chinggo, Ill.

From Mrs. Horton in Michigan.

DEAR BANNER OF LIGHT-Each week I greet your luminous pages as a messenger direct from familiar friends, and hail it with joy in my Michigan home. Every number for several months has reminded me of my promise to acquaint my friends, through your columns, of my labors and journeyings in the West. This has been delayed. not in want of kind remembrances to all, but other duties have precocupied my time. Michigan with her enterprising inhabitants (who are mostly from the East) her unequalled internal resources for wealth and her unrivaled interests in education, needed only a free scientific religion to make her the star of the West. With this idea the people seemed inspired to form an association with men at the head whose whole energies are engaged in making it beneficial to humanity.

The Present Age, a local organ for the Association, with its large, clear type, looks so youthful and fair, it reminds one of a blooming maiden full of hope and cheer with a long life of happiness before her; while the Banner of Light seems like a

Miss Lottie Fowler, Test Medium. The question has often been asked, "Where case. I have seen too much and experienced too | can I find a good test medium?" And I think it is much in the realm of mediumship (which is cer- fully answered in Miss F. She seems to supply tainly the basis of our beautiful philosophy,) not a demand very much needed, "a good circle test

body, but not touching the spirit or the soul. It business clairvoyance. But at every sitting opens seems to me that any one who has gone beyond with a test, and more than one, if they are called for. Her medium powers are not at all limitedphenomena-cannot possibly take any view but she can give tests by the raps, &c. The following that the loves and aptitudes romain entirely un- test was given in the presence of Messrs. N. P. changed by the mere out-birth of the spirit. To Slocum, of Rutland, S. P. Cheney, of Dorset,

The controlling spirit was Mrs. Amanda Williams, of Vermont, Fulton County, Ill; she died the 8th day of September, 1868, of heart disease, aged fifty-four years eleven months; was originally a Methodist in belief, and the wife of Dr. A. W. Williams, of-the afore-named place;

The opportunities for Miss Fowler to know anything of these facts, I know to be impossible: I give them to the readers of the Banner of I, hope Societies of Spiritualists will give Miss O. GRIFFIN. N. Y., Box 78.

Philadelphia.

The meetings in Philadelphia, which were suspended during the hot season, are to be resumed the first Sunday in September. Thos. Gales Forster lectures during that month in Concert

THE VANISHERS.

BY JOHN G. WHITTIER. Sweetest of all childlike dreams In the simple indian lore, Still to me the legend seems, Of the shapes who fit before.

Flitting, passing, seen and gone, Nevor reached nor found at rest, Baffling search, but beckoning on To the Sunset of the Blest.

From the clefts of mountain rocks, Through the dark of low and fis. Flash the eyes and flow the locks Of the mystic Vanishers.

And the fisher in his skiff. And the hunter on the moss, Hear their call from cape and cliff, See their hands the birch-leaves toss.

Wistful, longing, through the green Twilight of the clustered pines, In their faces, rarely seen, Beauty more than mortal shines.

Fringed with gold, their mantles flow On the slopes of westering knolls; In the wind they whisper low Of the Sunset-Land of Souls.

Doubt who may, oh, friend of mine, Thou and I have seen them, too; On before, with beck and sign, Still they glide and we pursue.

More than clouds of purple trail In the gold of setting day; More than gleams of wing or sail Bockon from the sea-mist gray.

Glimpses of immortal youth, Gleams and glories seen and flown, Far-heard volces, sweet with truth, Airs from viewless Eden blown-

Boauty that cludes our grasp, Sweetness that transcends our taste, Loving hands we may not clasp, Shining feet that mock our haste-

Gentle eyes we closed below, ... Tender voices heard once more, Smile and call us as they go On and onward, still before,

Guided thus, oh, friend of mine, Let us walk our little way, Knowing by each beckoning sign That we are not quite astray.

Chase we still, with baffled feet, Smiling eye and waving hand; Sought and seeker soon shall meet Lost and found, in Sunset Land !

of hope and cheer with a long me of nappiness before her; while the Banner of Light seems like a matron of many experiences, which have chiseled upon her brow with exquisite taste and fineness that beauty which nothing but heart struggles with all of life can give. I seem to see them walk-ing side by side visiting many homes with their intelligence and words of encouragement for each other and for all. I often hear remarks like the following, during my journeyings: "I much like The Present Age, our Michigan spiritual paper, which we must have—while the Banner of Light is like an old and well-tried friend, and we can't do which are annum, will give a long life of great usefulness to both, which may the people grant. Michigan, with a lighter heart than I had be-lieved possible so far away and so long from the bayed at home. Well. I know the good angels,

Grove Meeting.

Grove Meeting. The Spiritualists of Farmington, Oakland County, Mich., and vicinity, will hold a three days meeting at Wilbur's (frove commencing Friday at 103 o'clock, A. M., September lith, 1863. G. W. Taylor, of New York, and Mrs. Pearsall, of Michigan, have been engaged; other good speakers are ex-pected. Entertalument will be provided for strangers. A cordial invitation is extended to all. In case of bad weather the meeting will be adjourned to the Union church in the village of Farmington. GROND ROMENTS, Secretary Farmington Society.

SPIBITUALIST MEETINGS

BOSTOR.-The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday atternoon and evening at 24 and 74 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lydeum meets at 10 A. H. John W McGuire, Conductor: Miss Mary A. Sandorn, Guardian. All letters should be addressed to Mi Susan M. Fitz, Secre-tory 60 Warren street.

An jetters should be dulessed to all blank merite octors The South Ero Lrowin meets every Sunday at 103 A. M., at Springfield Hall, 80 Springfield street. A. J. Chase, Con-ductor; Mrs. M. A. Stewart, Guardian Address all commu-nications to A. J. Chasa, 72 Springfield street. Clucke every Sunday evening at 4253 Washington street, op-posite Essex. Mrs. M. E. Beals, medium.

free. D. J. Ricker, Sup't. CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and Tage. M. J. Close, President. Children's Lycecum meets at 102 A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. Lowett, MASS.—The First Spiritualist Society hold a geu-eral conference every Sunday at 23 r. M., in Lycecum Hall, cor-ner of Contral and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

Cor. Sec. • PLYNOUTH, MASS. - Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged - N. G. Greenleaf, Sopt. 6th and 15th; Dr. J. N. Hodges, Oct. 4th and 11th; J. P. Greenleaf, Nov. 1st and Sth; Mrs. Fannie B. Felton, Dec. 6th and 15th; Dr. J. II. Currier, Jan. 31 and 10th, 1869.

Currier, Jan. 3J and 10th, 1869. SPRINGFIRLD, MASS.—The Fraternal Society of Spiritual ists hold meetings every Sunday at Failon's Hall. Progress ive Lyceum meets at 2 P. M. Conductor, James G. Allbe; Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M. STONERIAM, MASS.—The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 23 and T. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittler, Conduct-or; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, Guardian. FITCHBURG, MASS.-The Spiritualists hold meetings every Runday afternion and evening in Belding & Dickinson's Hail. The Children's Progressive Lyceum meets at same place at 109 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott Secretary. WoncESTER, MASS.-Meetings are held in Horticnitural Ital, every Sunday, at 2M aud 7 P. M. E. D. Weatherbec, President; Mrs. E. P. Spring, Corresponding Secretary. Expended Mrs. E. Marting are beid any Schetherbec, President; Mrs. E. P. Spring, Corresponding Secretary.

Foxnora, Mas. L. Foyning, Contesponding Secretary, Foxnora, Mas. S. Meetings are held every Sabbath in Town Hall, at 14 P. M. Progressive Lyccum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Summer, Guard-ian, Lyccum paper published and read on the first Sabbath of each month. Lectures at 14 P. M. Speaker engaged.-Dr. W. K. Hipley until further notice.

HINGHAM, MASS,-Children's, Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Itall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. QUINOT, MASS .- Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

LYNN, MASS.—The Spiritualists of Lynn hold meetings ev-ery Sunday, aftermoon and evening, at Cadet Hall, Market Street. Children's Progressive Lyceum meets in the same hall at 10] A. M. W. Greenleaf, Conductor; Mrs. L. Booth, Guandian.

BRIDGEPOBT, CONN.-Children's Progressive Lyceum meets every Sunday at 16 A. M., at Laisyette Hall. James Wilson, Conductor: Mrs. J. Wilson, Guardian; Mr. Glines, Musicai

NEW HAVEN, CONN. - The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% a. w. E. Whiting, Con ductor.

ductor. CONCORD, N. M.—The Children's Frogressive Lycoum meet la Liberty Hall, Statesman Building, every Sunday, at 94 A. M. Conductor, Dr. French Webster; Guardian, Mrs. Kobinson Hatch; Asst. Conductor, J. T. Kendall; Secre-tary, C. H. Bobinson. The Concord Association of Spiritual-jus holds meetings at the same place every Sunday, at 6 P. M. Lecturers wishing to make engagements will address Dr. French Webster.

we desire our patrons to send, in lieu thereof, a Fost office money order. Subscriptions discontinued at the explication of the time paid for. Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage. Post-Oyrick ADDERSS, -t is uncless for subscribers to write, unless they give their Post-Office Address and name State. Nubscribers wishing the direction of their paper changed from one town to nother, must always give the name of the Tourn, County and State to which it has been sent. Eff Specimen copies sent free. Subscribers are informed that twenty-six numbers of the BARNER compose a volume. Thus we publish two volumes a Year. French Webster. MANCHESTER, N. H.-The Spiritualist Association hold meetings every Sunday at 2 and 64 pr. M., at Museum Hail, corner of Elm and Pleasant streets. Danlet George, Presi-dent; R. A. Seaver, Secretary, Progressive Lyceum meets every Sunday at 109 at the same hail. R. A. Seaver, Con-ductor; Mrs. Fannie C. Sheapard, Guardian.

Bargon, Mars, rannie C. Sneapard, Guardian. Bargon, Mg., Spiritualistshold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 r. M. Adolphus (J. Chap-man, Conductor; Miss M. S. Curtiss, Guardian, Speaker en-gaged :--Mrs. Cora L. Y. Danleis during August.

BUBCH. --MIS. COLL J. Y. JAMPICES GUING AUGUST. PORTLAND, ME.-The Spiritualist Association hold meetings every Sunday in Temperance Hall, at Sand T& o'clock P. M. James Furbish, President; R. I. Hinl, Corresponding Secre-tary. Children's Lyceum meeta at 10⁴ A.M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian. Speaker engaged :--Mrs. A. Wilhelm, M. D., during September. Durt ADET DULA D. --Children's December A.

year. ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. The second second second second second second second way connected with the Editorial Department, should be sa-dressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Business Letters must be addressed : "BANNER OF LIGHT, BOSTON, MASS."

CLEVELAND, O.—The First Society and Progressive Lyceum of Splritualizia and Liberalizis meets at Temperance Hall ev-ory Sunday Conference in the morning, after Lyceum ees-sion. Lecture at 78 p. m., by E. 8. Wheeler, regular pepater, lyceum at 69 A. M. George Rose, Conductor; Claig L. Car-tis, Guardian; T. Lect, Secretary.

118. Ousfulnin i. Leve, Bertelary. PAIKESVILLE. O.—Progressive Lycoum fneets Sundays at 10 A. St. A. G. Smith, Conductor; Mary E. Dewey, Güardian. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Itali, Children's Progressive Lycoum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

Guardian. MILAN, O.-Spiritualists' and Liberalists' Association and Children's Progressivo Lyccum. Lyccum meets at 104 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian, TOLEDO, O.-Meetings are hold and regular speaking in Old Masonto Hall, Summit street, at 73 p. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mirs. A. A. Wheelock, Guardian.

Wheelock, Guardian. CINCINNATI, 0, — The Spiritualists have organized them selves under the laws of Ohlo as a "Religious bociety of Iro gressive Spiritualists." and have secured Greenwood Heil, meetings oundays, at 10j A. M. and 7j N. M. BRUVIDERE, ILL.—The Spiritual Society hold meetings in Green's lialt two Sundays in each month, forenoon and even-ling, at 10j And 7j o'clock. Calidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieron, Conductor; S. C. Hay-wood, Assistant Conductor; Miss. Hiram Bidwell, Guardian, Speaker engaged:-W. F. Jamieron until Nov. 22. SycaMORE, ILL.—The Children's Progressive Lyceum

CHICLE every Sunday evening at 423 Washington street, op posite Exstx. Mrs. M. E. Beals, unclum. Last Bostow.-Meetings are held in Temperance Hail, No. Sinverick square, every Sunday, at 3 and 7 + 2s. Benjamin Odiorne, Willers & Like and Street, Cor. Sec. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamileson. Conductor: S. C. Hay-boeaker engaged:-W. F. Jamileson. Conductor: S. C. Hay-Boeaker engaged:-W. F. Jamileson until No eligent boeaker engaged:-W. F. Jamileson until No eligent bo'clock; aesolon one hour; essays and specehers limited t

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hail every Sunday evening at 7 o'clock. YATES CITY, ILL.—The First Society of Spiritualists and Frience of Progress meet for conference Sundays at 23 p. M.

RICHMOND, IND, -The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 104 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Frogressly a bonning in Archive Tan, at Dia A. A. Chuldren's Frogressly a Lyceum meets in the same hall at 2 r. M.
 ST. LOTIS, MO.-The "Bociety of Spiritualists and Pro gressive Lyceum "of St. Louis bold three sessions each Sun day, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lccures at 11 A. M. and 8 P. M.: Lyceum 24 F. M. Charles A. Fenn, President; Mirs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Alien, Secretary and Treasurer: W. 11. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Sarah F. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. CARTHACE, MO.-The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary. ADBIAN, MICH.-Regular Sunday meetings at 10% A. M. and 74 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mir. Martha Hunt, President; Ezra T. Sherwin, Secretary. BATTLE CREEK, MICH.-Meetings are held in Wakelee's Horder Secretary.
 Street Secretary.
 Street Secretary.
 Mon.-Regular Sunday meetings at 10% A. M. and A DBIAN, MICH.-Regular Sunday meetings at 10% A. M. and M. M. City Hall, Main street. Children's Martha Hunt, President; Ezra T. Sherwin, Secretary.

rresident; LZR 1. Sherwin, Secretary. BATLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyccum between aervices. Jeremlah Brown, Secretary. LANSING, MICH.—The First Soclety of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Hev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

LOUISVILLE, KT. --Spiritualists hold meetings every Sunday at 11 A. M. and 7% P. M., in Temperanco Hall, Market street between 4th and 6th.

between 4th and 6th. SACRAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Cor. Sec. Chil-dren's Progressive Lyceum meets at 2 P. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

BANNER OF LIGHT: A Journal of Romance, Literature and Gen-

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That plucks its joys in the shadow of Death's wing ; That drains, at one deep draught, the Word of Life;"

Love no nearer allied to lust than heaven to hell-love, and love only, chastened by discipline and guided by wisdom, can save the world. And every word of love spoken to a servant, to an orphan, to a beggar, to an unfortunate "upon the town," will sing its way to God and bring a blessing back. No heart is steeled against its touch, nor can any wintry life withstand the sun of its melting beams. Physical force may awe, the powerful may conquer the weak, but love as a motive power, combined with wisdom and truth, is the only great redemptive force of the universe. And all the love that can be attracted from angels, from mortals, from us, belongs to the poor, the erring, the crushed-to you, the world and the whole universe.

When this "new commandment," enunciated by an ancient Spiritualist-when this principle of universal love is outlived, the soil will be free to all to cultivate, gardens will bloom for the poor, highways will be planted with fruitage, the infirm and aged will find mansions of rest, orphans homes in all houses, "outcasts" quiet and pleasant retreats, and all will comprehend the full spiritual import of Jesus' saying : "All mine are thine, and thine are mine * * * and "I am glorified in them."

Not an Enemy.-L. C. Howe. Heaven, reading our heart, knows it gladdens our soul to hear Spiritualists speak well of their lecturers. It is certainly delightful to us to commend the toiling, weary workers, speakers and media in the field; for each, whose aim is high and purposes exalted, is filling an important niche in that spiritual temple whose golden dome shall yet reflect brighter glories to earth.

He is our enemy-the enemy of humanity, who speaks of our errors, real, supposed or fancied, to others rather than us. Aye, more-if there is a class of human bipeds whom we look down upon with serene and dignified pity, it is those who, everlastingly faulting others, do nothing to remedy their faults. From such (only in the capacity of a teacher,) " Good Lord, deliver us."

The other day friend Johnson from Nashville, Chataugue Co., N. Y., said: " Bro. Lyman C. Howe has spoken to us a portion of the time for ten years, and has not an enemy in our midst. Where he had one friend, when he commenced, he has a hundred now. Church-members like to listen to him he is so sincere and candid. And then his controlling spirits have always something new and fresh for us. It is truly the bread of heaven."

Obsession.

FRIEND PEEBLES .-- I want to say that your treatment of the subject of "obsession," in last week's Banner of Light, is very gratifying to me. You have reached the pith of the matter, and given the only really rational explanation (as it seems to me) of much of the phenomena of spirit-

loved at home. Well, I know the good angels, both in aud out of the body, have aided me in my missionary work, for which both will have my

heartfelt gratitude. I expect to attend the National Convention. Further than this I know not where my lot may be cast; whether I return to this State, where there is so much need of labor, from the fact that so much has been done in the last eight months by way of organizing local Societies and County Circles. (which I think now number more than any other two States,) or whether I go to my New England home, to again labor with those who held my feeble hands and encouraged my faint heart, till I could feel the touch of angel fingers and hear their sweet voices bidding me be strong. Be that as it may, I want to say to my friends in the East: Send on your delegates to the Convention. Let every town

where the gospel of Spiritualism has been heard be represented, lest you be outdone by the Peninsular State, where we do not believe in party predilections, and are using means to extend the elective franchise to all. Come all; each aiding by their gifts; if not a stone from the mountain, a gem from the forest, or a pearl from the ocean, give something that shall tell in all the coming time for good in the progress of truth and rightfor the unfoldment of humanity,

Thine fraternally. S. A. HORTON. Lyons, Mich., August 7th, 1868.

Missionary Movement in Illinois.

A special meeting of officers of the Missionary Bureau of the Illinois State Association of Spiritualists was held in Chicago, the 10th inst., for the purpose of appointing as State Missionaries two well-known and able workers, Dr. E. C. Dunn and W. F. Jamleson; arrangements to that effect having been previously made.

Those interested in this matter are hereby informed that W. F. Jamieson will set out immediately and, taking the Northwestern route of travel, will first visit the counties McHenry, Winnebago, Boone, De Kalb, Kane, Du Page, Cook and Kendall, where he will be prepared to lecture, organize Bocicties, Children's Progressive Lyceums, &c., &c., in all the towns, whether upon the line of railroad or adjacent there-

o, providing, of course, always that suitable efforts are put orth to secure his services.

Dr. E. C. Dunn is not expected to be able, on account of previous engagements, to enter upon his field of labor until the first of October. In the meantime his ropte of sravel will be laid out, and the people notified accordingly. Chicago, Ill., Aug. 11, 1868. JULIA N. MARSH, Cor. Sec.

Third Annual Spiritualist Camp Meeting, at Plerpont Grove, Melrosc, Mass.

The entire success of the Camp Meetings of the last two years, together with the general desire for their annual continuance, induce the Commit-tee of Arrangements respectfully to announce that the Third Mass Camp Meeting of Spiritual-ists will be held at Plerpont Grove, Melrose, com-mencing on Tuesday, Sept. 1st, 1868, continuing six days, and closing on Sunday evening, Sept. 6. The speaker's stand and seats for the accommodation of the audience have been newly arranged and other improvements made in the grove, which s now well adapted for the comfort of all who may attend.

Horse cars run every half hour between Scol-lay'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 Benja-nin & Vaughn's express, 34 Court Square, or 3 Washington street; or by B. L. Pearce's express, Congress Square.

Cars leave Boston & Maine Railroad Station Haymarket Square, 7, 74, 104, 114, 1, 24, 34, 44, 54, 64, 64, 74. 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 Malden and Wyoming to the

camp ground. Parties desiring tents or accommodations for single individuals can secure the same by writing beforehand 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. 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 cordially invited to attend'and participate. Public services at 104 A. M., 2 and 74 P. M. H. B. STORER, Boston,

Chairman.

Chairman. Committee of Arrangements.—Moses Stearns, G. W. Vaughu, R. S. Barrett, Henry Phelps, L. D. Phillips, C. E. Thompson, A. O. Caroy, Malden; John H. Crandon, J. S. Dodge, Chelsea; D. L. Taylor, James B. Hopkins, Melrose; E. T. Whit-tier, J. L. Lovejoy, Stoncham; James Durgin, Winslow Pierce, Arlington; Thomas Blackburn, North Cambridge; shiw Faller, Haverhill; Dr. A. H. Richardson, Charlestonn; A. L. Sanborh, George Sanborn, Somreville, Mark and Henry, J.

engaged :-- Mrs. A. Wilhelm, M. D., during September. PHILADELPHIA, P.A. -- Childron's Progressive Lyccum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 92 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyccum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M, and 74 P. M. on Sundays.

concert man, at 11 A. M, and 73 P. M. on Sundays. SALEM, MASS.—The Children's Progressive Lyceum meets in Hinbon Hall, Salem, every Sunday at 13 P. M. till Sont. 1st., when it will then commence at 103. Mr. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secre-tary, Meetings will commence on Sept. 1st. In Lyceum Hall, C. Fannle Allyn will speak through September, and Mrs. A. Wilheim through October.

Wilheim through October. HOULTON, ME.-Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. DOVER AND FOXCROFT, ME.-The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10j A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 12 P. M

R. 109 A. M. D. Averni, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. M.
NEW YORK CITT.—The Society of Progressive Splritualists will hold meetings every Sunday in the large hell of the Evert Rooms, corner of Broadway and Thirty-Fourh street. Lectures at 103 A. M. and T3 P. M. Children's Progressive Lyccum at 23 P. M. P. Farnsworth, Secretary, P. O. box 5679. The First Society of Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 104 o'clock A. M. and 73 P. M. Conference at 3 P. M.
BROOKLTN, N.Y.—The Spiritualists hold meetings in Sawryer's Hail, corner Fulton Avenue and Jay street, every Sunday at Lamartine Hall, corner Fulton Avenue and Jay street, every Sunday, at 19 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.
THE FIRST Spiritualist SociKTT hold meetings every Sunday at the Combering in Deck A. M. and Systeet, Every Sunday at the Context Rook, near De Kalb System Spiritualist conference at 109 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Circle and conference at 10% o'clock A. N.; lectures it 3 and 71 P. M.

at 3 and 73 P. M. MORRISANIA, N. Y.-First Society of Progressive Spiritual ista-Assembly Booms, corner Washington avenue and Fifth street. Services at 3% P. M. Rocuester, N. Y.-Religious Society of Progressive Spirit-ualists meet in Sciitzer's Hall Sunday and Thursday evenings. W. W. Parselis, President. Speakers engaged: E V. Wilson, during August; L. C. Howe, during September; H. P. Fairfield, during Qugust; 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 24 P. M. Mrs. Collins, Con-ductor; Miss. E. G. Beebee, Assistant Conductor. BUFFALO, N. X.-Meetings are held in Lyceum Hall, corner

BUFFALO, N.Y.-Meetings are held in Lyceum Hell, corner of Court and Pearl streets, every Sunday at 103 A. M. and 73 M. James Lowis, President; E. C. Cooper, Vice President; J. Lane, Treasurer; E. Woodthorpe, Secretary. Children's Lyceum meets at 23 P. M. N. M. Wright, Conductor; Mirs. Mary Lane, Guardian.

Oswaco, N. Y.-Tho Spiritualists hold meetings every Sun-day at 11 A. M. and 174 p. M., in Mend's Hall, corner of East thand Bridge street. The Ohlidren's Progressive Lyceum meets at 2 r. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

Guardian. TROT, N. T. - Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and Riverstreets, at 105 A. M. and 74 F. M. Children's Lyceum at 24 F. M. Stelden J. Finney, Conductor: Miss Libble Maccoy, Guardian. VIRELAND, N.J. - Priends of Progress meetingsare held in Plum-street Hall every Bunday at 109 A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Barah Coonley and Mrs. O. F. Stevens; Corresponding Secretary, H. H. Ladd. Children's Progressive Lyceum at 129 F. M. Hoese Allen, Conductor; Mrs. Portis Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians. HAMMONTOF, N. J. - Meetings held every Sunday at 108

HAMMONTOF, N. J.-Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President: Mrs. C. A. K. Poore, Secretary. Lyceum at 1 F. M. J. O. Bansom, Conductor; Miss Lizzie Bandall, Guardian of Genume of Groups.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 24 and 74 P. M. The atternoon is devoted wholly to the Uhildren's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardianat Granna. Guardian of Groups.

BALTIMORE, MD...The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Haratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice.

CORRY, PA.-The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D.C.-Progressive Lyceum meets every Sun day, at 10 A.M. in Harmonial Hall, WCOlward's Block, 318 Pennsylvania wong, between Tenth and Eleventh streets. George H. Dayis, Gonductori, A.D. Cridge, Guardian. Con ference at 12 M. Fistonic School at 8 P. M.

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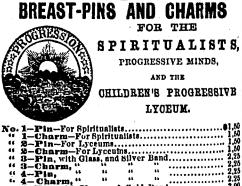
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