

BANNER OF LIGHT.



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THE INDIAN'S WARNING.

Written for the Banner of Light.
BY MRS. E. P. THORNDIKE.

New England! on thy wave-washed shore
I stand and see the billows roar,
As on the plains of the past
Wild thoughts are heaving with the blast.
I hear the tides of long ago
Surge onward with a steady flow,
Boasting the sturdy years away
To open up a brighter day.

I see the past; oh, who shall dare
Unfold the scroll that's written there?
And to this generation read
The record of each bloody deed?
The red man's hope, the red man's pride
Is given on this flowing tide;
And as the swiftly urged canoe
Shall come the lesson unto you:

"These are our lands; we're passed away,
Yet still we speak to you to-day,
And, through the daughters of your land,
Will renovate and guard the strand.
We come, without a whoop or sound,
From the Great Spirit's hunting-ground,
To touch your hearts with living fire
And bid your spirits come up higher.

The future we dare not unfold,
Your hearts would tremble to behold;
For retribution's sudden tide
Must surge above your towering pride,
Before you learn the power and might
That follows in the wake of flight.
The Indian's vengeance still is here,
We come in love, and know no fear.

We come with arrows keen and bright,
The prelude to a stormy night,
Before the mists are cleared away
That shroud the new-born day.
Your sachems fan their council-fire
With hate and wrath and burning ire,
And do not hear the still, small voice
That bids a people's heart rejoice.

The Indian's vengeance does not sleep;
It towers above you rocky steep,
It cleaves the bosom of your bay,
And shoots athwart the sun's bright ray.
It is a vengeance deep and long!
Flood it, ye weak! tremble, ye strong!
For, like the arrow swiftly sped,
Its aim is poised to heart and head.

Your wigwams rise, your watch-fires build;
Your stocks are here, your lands are filled;
Your big canoes are swift and strong,
But freighted deep with greed and wrong.
An altar build, and incense burn
To heaven, from out an altar urn,
Where higher truth shall lead you forth
To battle 'gainst the wrongs of earth.
The Indian's spirit comes to save,
For red man's heart is strong and brave."

At Gerritt Smith's.

Mrs. Elizabeth Cady Stanton, who has been passing some time at her kinsman's, Mr. Gerritt Smith, at his place in Peterboro, N. Y., writes a pleasant letter home to her paper, "The Revolution," in which, with other matters, she touches on the faith of Mrs. Smith in Spiritualism. After remarking on the house, its inmates, and the influence of the place on the spirit, she speaks thus of a certain part of the tastefully arranged grounds and the habit of her gentle hostess in respect to a special locality: "She says:

"A little brook, with its light, ivy-covered bridges, winds through the pleasant walks, cooling the air and charming the silence with its sweetest song. On the banks of this little stream, in one of the most quiet and shady nooks, stands a mysterious-looking, cone-like tabernacle, covered with bark, with stained-glass windows and a rustic door. As you enter this small octagonal sanctuary, you feel at once a peculiar influence drawing you to the unknown, the invisible. The strange, symbolical decorations, the table and two chairs in the center of the room, as if we had been the gift of some beneficent spirit, seem to us as if we were to hold our breath and wait for some great revelation. We ventured to take a seat, and she with whom we had strolled through the grounds, talking of the rich, eventful past, followed our example. And there we lingered long, discoursing on religion and the mysterious future, when, turning from thoughts of the dim and shadowy land, we were struck with the picturesque appearance and surroundings of the companion by our side. In a tasteful, rustic frame, work as the beautiful woman, just in the prime of life. She was dressed in pure white, with no ornament but that of a meek and quiet spirit, and a bunch of forget-me-nots upon her breast, her dark curls, sprinkled with gray, falling on one shoulder, and her soft eyes gazing upward with a depth of expression that reveals spiritual insight.

This is Ann Fitzhugh, the wife of Gerritt Smith, and this is the place where she communes with the invisible world, with the spirits of just men and women made perfect through suffering. Here she reads Davis and Harris, and discusses the doctrines of modern Spiritualism, in which she is a firm believer.

Although Mr. and Mrs. Smith have for several years been alike throwing off the shackles of the old Calvinistic theology, yet while one has been tending towards Spiritualism, the other has been embracing a more material philosophy; while one finds comfort for the sin, ignorance, and misery about her, in the faith that invisible powers are working for the final good of all, the other looks to the discoveries of science for the same result.

The liberty with which this wife asserts her opinions and combats those of her husband, and the kindness with which he accords her the right to do so, furnishes a good example to most men who think it a woman's duty to have no individual opinions, but to echo their husband's, whether right or wrong.

The result of this is a freedom in the whole atmosphere of the house, such as is seldom found elsewhere. There is nothing so contagious as liberty. We often have under this roof Roman Catholics, Scotch Presbyterians, Lutherans, Episcopals, Baptists, Methodists, Unitarians, Universalists, Deists, and Atheists, all discussing their peculiar tenets in loving charity together. Mr. Smith is now having a theological discussion in the *American Presbyterian* with the Rev. Albert Barnes, the leading mind in the Presbyterian denomination on the origin of sin, the limitation of Divine power, and the authority of the Bible. We have read the arguments on both sides with great pleasure and profit. This certainly marks an era in our ecclesiastical history, when one of the shining lights in the church condescends to discuss its dogmas with a known heretic. Mr. Barnes writes with great clearness and in a beautiful spirit, but the controversy reveals the barrenness and gloom of all our theological theories, as thus far set forth.

Original Essays.

RESPONSE TO KAHLER'S PROBLEMS.

Form of the Spirit-Body—Infinite Space, etc.

I have endeavored to answer an article, entitled "Light wanted on these Problems," printed in the *Banner of Light* of the 27th of June. I am conscious, however, that my answer is very imperfect, and, therefore, respectfully solicit criticism, as it is only by argument that great truths can be developed. Although I was born and bred in the Catholic Church, I now claim the privilege of thinking for myself, and would be happy if I could obtain permission to write, now and then, my impressions of things to the *Banner of Light*, that I might, in that way, be aided by the great minds that are mirrored upon its pages, to arrive at just conclusions. I am willing to have my position sifted and demolished, if need be, so that truth may be brought to the surface, for I am an earnest searcher after its beauties.

In my opinion, Mr. Kähler has failed to discover the real relation between his propositions, instead of their apparent antagonism, by not sufficiently considering the illimitable extent of the natural laws. The propositions are these:

"That spirits have a bodily form, an organized structure," and "that an infinite universe has always existed." He goes on to say: "If there exists an Infinite Intelligence there also exists an infinite universe and an infinite individualization of spirit. Now if this infinite universe has always existed, the number of individualizations must, in every given finite space, also be infinite."

He will first analyze the meaning of *infinite* and then proceed. The word *infinite* conveys very little idea to our mind unless qualified by another word; hence we say infinite space, infinite time and infinite numbers—three different and distinct definitions, but at the same time inseparably connected, for infinite space presupposes infinite time, and infinite time presupposes infinite numbers; so that pressing infinite numbers into finite space destroys the relation between the two, and the position in consequence must be declared to be untenable; finite numbers, then, can occupy finite space, but infinite numbers never.

"The loose declaration that there is infinite room in infinite space cannot be received in argument, for every given finite space is subject to the same increment, leaving no opportunity for an advantage by transportation."

The writer should cease to cloud his mind by attempting to comprehend infinite space, by the accumulation of any number of finite spaces, for if infinite space were composed of ten hundred thousand billions of spaces the size of the orbit of the sun's light—which I will show presently is almost incalculable—it would cease to be infinite, as it would then have limits; and, therefore, though every given finite space which could be pictured to our imagination were filled to repletion, they would still bear no more relation to infinity than a solar day does to eternity.

"The question now arises, Do these organic structures occupy space? If so, they cannot be retained forever, but, like all other forms of matter, are subject to the law of change. If they occupy space they are tangible to one another; if they do not, they are not tangible to one another; and if they are not tangible to one another, their forms are only imaginary; and if only imaginary the problem is solved—an infinite number can occupy finite space."

One fact which all Spiritualists agree upon is, that the other world is not a state of passive happiness, where the saints, dressed in shining apparel, and with harps in their hands, spend an eternity, singing praises and loud hosannas to the Almighty Creator of the universe, but a broad field of action, of which this life is a type. In the Summer-Land there is no inaction, no passive submission to the powers that be, but a constant, forward, impulsive force, which urges to a progress onward and upward, till the spirits, by coöperation and energy, reach the summit of perfection, when they enter the portals of the sixth sphere. Now all progress is governed by a fixed and unalterable law—the law of change; and, as it is admitted that the spirits progress, their inevitable change becomes a corollary.

"If they (the spirits) are not tangible to one another, their forms are only imaginary, and if only imaginary the problem is solved—an infinite number can occupy finite space."

Anything imaginary is not tangible, nor has it any real existence. If the spirits are imaginary then they do not exist; but we know they do exist, therefore they are not imaginary but tangible, and an infinite number cannot occupy finite space. But to be better able to understand what incalculable numbers of spiritual substances may be able to occupy very little space, it is only necessary to examine a few of the wonders of the material universe. Dick, in his *Practical Astronomer*, says, "Light travels at the rate of 192,000 miles in a second of time. Now it is a well-known fact in mechanics that the force with which anything strikes is found by multiplying its weight with its rate of speed, and if a particle of light, going at the rate of 192,000 miles in a second of time were equal in size to the twelve hundred thousandth part of a grain of sand, we should be no more able to withstand its force than sand, shot point blank from the mouth of a cannon. Light also readily penetrates the diamond though among the hardest of stones; which fact proves that the particles of light are either greatly attenuated, or that they are infinitely compressible. When a candle is lighted in an elevated situation, in the space of a second or two it will fill a cubical space (if there be no interruption) of two miles around it in every direction with luminous particles, before the least sensible part of its substance is lost by the candle; that is, it will, in a short instant, fill a space four miles in diameter, twelve and a half miles in circumference, and containing thirty-three and a half cubical miles with particles of light; for an eye placed in any part of this cubical space would perceive the light emitted by the candle. It has been calculated that the number of particles of light contained in such a space cannot be less than four hundred septillions; a

number which is six billions of times greater than the number of grains of sand, which could be contained in the whole earth, considered as a solid globe, and supposing each cubic inch of it to contain ten hundred thousand grains. . . . The sun illuminates not only an immense plane extending along the paths of the planets, from the one side of the orbit of Uranus to the other, but the whole of that sphere or solid space, of which the distance of Uranus is the radius. The diameter of this sphere is three thousand six hundred millions of miles, and it consequently contains about 24,000,000,000,000,000,000,000,000, or twenty-four thousand quadrillions of cubical miles, every point of which space is filled with the solar beams. Not only so, but the whole space which intervenes between the sun and the nearest fixed stars is more or less illuminated by his rays. For at the distance of Sirius or any other of the nearest fixed stars, the sun would be visible, though only as a small twinkling orb; and, consequently his rays must be diffused, however faint, throughout the most distant spaces whence he is visible. The diameter of this immense sphere of light cannot be less than forty billions of miles, and its solid contents 33,000,000,000,000,000,000,000,000,000,000,000, or thirty-three thousand five hundred sextillions of cubical miles. How inconceivably immense, then, must be the quantity of rays which are thrown off in all directions from that luminary which is the source of our day." And yet "It has been calculated that in the space of 385,130,000 Egyptian years (of 360 days) the sun would lose only one-million-two-hundred-seventeen-thousand-four-hundred-twenty-sixth of his bulk from the continual efflux of his light." If, then, such are the capabilities of light, how great must be those of spiritual substances.

Again we find by the aid of the microscope we can descend through the animal creation down, down, till in a space, which to our unassisted vision can only contain a grain of sand, we find millions of organized, living, moving creatures; and from analogical reasoning we must conclude that the same beautiful relation of cause and effect is infinitely carried on by our great mother Nature. "And where it ends unknown."

"Change does not necessarily destroy identity. We may be subject to a law of eternal change without effecting in us our individuality. . . . We may not see the mind likewise be subject to a similar change."

Mind is supreme intelligence, and the individualizations of this intelligence in man though normally perfect, are yet clouded and dimmed in their passage through these terrestrial elements. Every new idea, every spark of knowledge, is a change in the surroundings of the mind, a lessening, a thinning out as it were the undergrowth of errors; and these successive movements are the changes to which mind has always had to submit to develop more glorious realities. God has always existed, and his natural laws—including both moral and physical—are coëxistent with him. The natural laws cannot exist in a passive state, they must always be in operation, and they must have something to act upon; therefore matter is essential throughout all space, and there cannot be a vacuum; mind therefore is material or it would be outside of Nature, and as God is infinite and fills all space, and the natural laws have their rise in him, how is it possible to be beyond Nature? All things supernatural should be called *un-natural*. Mind, therefore, must have form since it is material, and because we do not see it with our terrestrial vision, to declare in consequence it is not a substance, is just as reasonable as for the ancients in the time of Copernicus to insist upon and believe in the Ptolemaic system, which was that the earth stood still, and all the heavenly orbs went around it on wooden wheels. Galileo was afterward imprisoned for promulgating the doctrine of his great master, and what child of the present day is not conversant with his memorable words, as, after his forced recantations, he whispered to his friend, "It moves notwithstanding." And a few years later when Galileo made his first telescope—of which it may well be said he was the inventor—and turning it toward the heavenly regions made so many astonishing discoveries in astronomy, his discoveries were laughed at, and he himself considered an impostor, because his contemporaries without glasses could not see as much as he could with them! Before the invention of the microscope, who could have been made to believe that millions of organized animal matter could inhabit a world so small as a grain of sand. "We find joints, muscles, a heart, stomach, entrails, veins, arteries, a variety of motion, a diversity of forms, and a multiplicity of parts and functions in breathing atoms. In the actions of plants we see thousands and tens of thousands of tubes and pores, and other vessels for the conveyance of air and juices for the sustenance of the plants. In some instances more than an hundred thousand of these being compressed within the space of a quarter of an inch in diameter, and presenting to the eye the most beautiful configurations." [Dick.] So, reasoning from these facts, because we do not see the form of mind is no proof it does not exist, but only the science has not yet advanced far enough to demonstrate the laws which govern it. That it will be rendered visible in the lapse of time, I hold is not above the capabilities of man.

"It has been said, and perhaps truly too, that without organization mind cannot manifest itself. But it could exist and manifest through other organisms if none of its own; I do not, however, deny that it is an intelligence lying behind all organisms, or these organisms could never arise, they being the direct results of wisdom. It may be, therefore, that our present approach toward the likeness of our maker, will under a bodily organization of loss and loss utility, and ultimately of none at all."

I admit without cavil, the mind could not manifest itself without organization, but mind is *primary organization* and cannot be destroyed, it must therefore always manifest itself through its own individuality; and of nearer approach to Deity will render us more pure and spiritual, but

cannot disorganize us, unless the natural laws are first annihilated.

"I am inclined to believe there is a constant tendency of all finite intelligence to unite—perpetual merging into the Deity, a universal convergence toward this centre, God."

No; personality is an inherent law of Nature which has never been infringed upon, and never can be. Sir Isaac Newton said, "If the porosity of matter were destroyed, the whole earth could be pressed into one square inch of space." Finite intelligence cannot unite, for there is no such thing as union; what seems so is only apparent, as everything is composed of particles which cannot merge into one another. I am led to the conclusion, therefore, that each celestial inhabitant of the upper world is an indivisible portion of matter, the one spark that emanated from the burning heart of the Creator.

"There has been a perpetual merging into the Deity, a universal convergence toward this centre, God. Such a convergence I suppose has ever been in progress, and therefore this centre has always contained within itself infinite development. God, therefore, is infinitely developed humanity. This does not imply that any human being will ever become God. No such thing; for no finite being can attain infinite development, having a point in duration at which his development first took its rise."

Man certainly cannot attain infinite development; all will admit that; and in consequence, we will be obliged to differ from the above syllogism, for humanity would have to become infinitely developed, before God, by absorbing it into himself, could become infinitely developed humanity.

"It is true that God is all in all, then surely it is true that God diverges into all things, while all things converge in God, so that the Supreme Being consists of a unity composed of an infinity of separate existences."

The most familiar, as well as the most harmoniously beautiful law of Nature, is the round of production and reproduction perpetually carried on wherever organic matter holds its sway. In the vegetable kingdom, one seed will reproduce itself millions of times. We do not see this in the animals but in the perennials. Each pomegranate, for instance, contains between three and four hundred seeds. Throughout the animal kingdom the law of generation is equally certain, though the numbers are not so extensive; and in every case, though the productive agent has diverged to all its products, not one instance is on record where the offspring has merged into the parent.

GENEVIEWE.

THE PROBLEM OF AGES.

The Mystery of Life—The Logic of Death.

NO. III.

BY DYER D. LUM.

II. The Psychological Argument.

1. We have seen that the creation of organic life has been brought to a focus in man. Of the sixty-five so-called elementary substances that together constitute the world of matter, but fourteen are found in the vegetable kingdom, thirty-five or thirty-eight in the animal, and nearly all in man. Being the ultimate of organic effort, all forces must centre in mind. This perfect union can occur in no other organism.

"Mind, mind alone
Is light, and hope, and life, and power."

And this union of forces must be immortal, for they subsist in a sphere of being whose categories exclude the possibilities of dissolution. A. J. Davis has well said: "The human spirit is the focal organism of Nature—it cannot be dissolved—because all atoms, and laws, and essences expend themselves in man's formation; and so it is that the interior form is rendered eternal, as it were, by a spiritual law of chemical affinity."

2. Mind and matter are not to be confounded and their capacities judged from the same standpoint. Herein lies the general error. Living in a physical body, we refuse credence to that which does not appeal to the physical senses, thereby gratuitously assuming that Nature has exhausted herself in the plane of matter. In truth, matter is but the outward circumference of God's universe, the most inert of all existence. Scientists tell us there is but one Reality in the universe. It is the "Substance" of Spinoza, and the "Being" of Hegel. The various modes of manifestations of this substratum of all existence we call Forces, and all phenomena are the result of their mode of action or motion. Thus far as we can analyze material structure we find it to consist of centres of Force, or concentrated Force. "Every form is force visible," says Prof. Huxley; "a form of rest is a balance of forces; a form undergoing change is the predominance of one over others." "Matter" then being the outward form of existence only, and not comprising the whole universe in its domain, "is it not extremely probable that as you rise out of its domain and come nearer the Central Life, out of which all things are evolved, you come among substances which are more real, instead of less so, and which are carved into forms that radiate more brightly the everlasting beauty? Will not the sense of existence be more vivid and plenary as you advance inward toward God, and is it not least so on the outer circumference?"

Consequently the question arises whether mind is not nearer to God than matter; distinct from and superior to all mere material existence. Outward form—body—is the creation of life; vegetable life moulds a body to itself through which to do its office; and "the animal is built up, not by masonry from without, but by an organic power within, till he rears forth the effigy of the instinct that animates and rules him." The spiritual body is not the work of a moment, but by a gradual and natural process is created from within, and it differs generically from the natural body. It is the most real part of man, since nearer in degree and kindred to the eternal realities. "Man is soul only, and cannot be anything else. This soul, however, unfolds itself externally in the life of the body, and internally in the life of the mind. Two-fold in its developments, it is one in

its origin, and the centre of this union is our personality."—[Psychology. Dr. F. A. Rauch. Page 184.]

3. It is a well understood law of Nature that for every form possessing life there are natural provisions for the complete expression of that life; that its highest possible expression of life will be attained. In obedience to this law the farmer sows his seed, knowing that its life will find full expression and reach its ultimate in the ripened grain. Take any of the beasts of the field, and we find none where the highest requirement of their being is not complied with. They are the same now as in the past. The birds build their nests on the same plan and sing the same notes as birds did ages since. They come and go, generation after generation, but never pass the bounds of their species. This sameness, this perpetual level, results from the fact that they express themselves completely in their earthly existence. Their highest aspirations are met, their requirements fulfilled.

Is man alone an exception to, otherwise, a universal law of Nature? It is illogical so to assume. Mankind alone have those deep aspirations of the soul whose demands over-reach all earthly possibilities and over-leap earthly forms.

"Are there not aspirations in each heart
After a better, brighter world than this?
Longings for beings nobler in each part,
Things more exalted, steeped in deeper bliss?
Who gave us these? What are they? Soul, in thee
The bud is budding now for immortality!"

Dare we then assert that Nature gives absolute completeness to every form of life except the human, the highest of all, thereby rendering our soul yearnings an illusion and bitter mockery? Making the highest and most finished of all her creatures to fight out their existence in sorrow and grief, and the lowest to attain their ultimate ends? Stamping contentment on the brow of the brute and despair on the brow of man, the king of the animal world? Placing all the inferior forms where their lives find full expression, and then creating the highest, the *chef d'œuvre* of her workmanship to feel wants that can never be met, longings that produce despair or illusion, and deep yearnings of the soul that are fruitless?

"Say, can a soul possessed
Of such extending, deep, tremendous powers,
Enduring still, be but a finer breath,
Of spirits dancing through their tubes,
And then forever lost in vacant air?"

Yet to such a conclusion does the materialist seek to force us, not only belying our own nature, but thereby declaring the infinite system of Nature a failure.

4. The human mind alone demands a future sphere of action. Bretschneider enumerates four particulars in which the dying man differs from the dying brute:—a. Man foresees and provides for his own death; the brute does not. b. Man dies with unrecompensed merit and guilt; the brute does not. c. Man dies with faculties and powers fitted for a more perfect state of existence; the brute does not. d. Man dies with the expectation of another life; the brute does not.

The arguments adduced so far being mutually interdependent, we will briefly recapitulate their leading points.

1. Physical death is no evidence of loss of identity.
2. The aim and object of the body is the development of the mind.
3. The body is alone adapted to the occupancy and demands of an intelligent spirit.
4. All forces expend themselves in mind.
5. Material existence does not exhaust God's universe.
6. Further progress must necessarily proceed from the mind, i.e., must be spiritual instead of material.
7. Man, and man alone, demands a continued spiritual existence.

The mental, or spiritual organization of man being the ultimate of force—their equilibrium—must necessarily survive physical disintegration; thereby meeting the requirements of the case, i.e., the Law of Progress.

"The chain of being is complete in me,
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave! a worm, a god!"

PRACTICAL RIGHTEOUSNESS.

BY PROF. J. H. COOK.

If Spiritualism is really superior to all previous systems of belief, it will prove that superiority by the lives and practices of its advocates. It is a standing truth, uttered by Christ, that "Not every one who saith Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father." It is very pleasant and inspiring to believe we shall continue to exist and progress onward and upward into higher and still higher life; but we want to begin now and here to live better and higher than the world; and to do more than the world does for suffering humanity. If it be important to be assured of continued existence, it is equally important to know the character of that existence, for there are thousands in this life whose existence is a poor investment both to them and the world. I can conceive of a prospective man or woman on this earth so happily organized as to live a century of health and high enjoyment—more than a million of years would yield to the many sad specimens of humanity we see around us. The question, then, is not only how long we shall exist, but what is to be the quality of our life? How much bliss is it to yield up? What does a harmonious life depend on? If, as every intelligent Spiritualist believes, our lives on earth are dependent upon our organisms and surroundings, and our lives here are preparatory to and indexes of our lives in the next sphere, then have we a momentous work to do for ourselves and the world. If, as Christ said, "A corrupt tree cannot bring forth good fruit," or, in other words, a badly organized man cannot be

good and happy, then it is the especial duty of Spiritualists to look at the causes of bad organisms and conditions, and try to avoid them. If Spiritualism does not tend to make our lives better and happier than popular systems of faith—if it does not, far more and better than they, clothe and feed and educate its own poor, and learn how to generate better children, what better is it than they?

It has been well to talk about the glory and bliss of the higher spheres, but it seems to me the time has come to begin to talk about the very germs of life—the ante-natal causes that make men good or bad on this earth and extend indefinitely into succeeding spheres. While we aspire to the spirit-world above us, let us exert our influence for so improving the conditions of parentage that future men and women shall carry a spiritual life in their upper stories—continually yield "the fruits of the divine spirit," and "have a heaven to go to heaven in." Oh, what object or what impressions can compare with a full-arched head in the coronal and frontal region, giving such angelic expression through the face, and glowing with love and wisdom. How can we expect right views and motives from those who are born of badly adapted and unloving parents. Oh, if there is one subject that more than any other should awaken the minds of Spiritualists, it is the subject of Human Parentage. A large per centage of men and women in the world say to us through their organisms and their lives: I was not wanted; I was not a love-child; I feel that I love nobody and no one loves me; I am shunned because I am neither beautiful nor attractive; or, like King Richard, "I hate myself for hateful deeds committed by myself—and if I die there's none to pity me." Oh, my brethren, when shall we be alive to this subject, and speak out boldly, not only in private, but in public. If, as the poet says,

"Majestic sweetness sits enthroned
Upon the Saviour's brow—"

If it is never seen and felt without the brow in Christ, or any other human form, but is always dependent upon the organism, then we must improve the human organism by right generation.

The truly spiritual man or woman is spiritually organized. In him the elements are so beautifully and harmoniously blended, "that nature can stand up and say to all the world this is a man." It is only such organisms that can understand and appreciate spiritual life here and hereafter. Those Spiritualists who merely believe they shall live after the body dies, and escape the Orthodox hell, but make no efforts to improve their own lives, and do good here, are unworthy of the name. If all Spiritualists were what they should be, and their means and influence were properly applied, there would not be one of their number suffering for either material or spiritual food. The great need of the world is a greatly improved human stock—men and women whose bodies shall be "a living sacrifice, holy and acceptable"—"fit temples for the in-dwelling of the holy spirit." Men know how to propagate and improve animals, fruit and vegetables, whereby they make money; but they know little or nothing of how to improve human nature, whereby we can have "peace on earth and good will to men." Much is said in the political world about reconstruction, by written constitutions and laws; but there is a reconstruction of each unborn child of this republic—or an improved construction—that is the basis of all else. What shall we do to be saved and all the world with righteousness?

UNKNOWN MARTYRS.

BY MRS. H. N. GREENE.

As I sit alone, musing upon the incongruities, sorrows and injustice which cling to earth-life, an army of pale, silent, heroic martyrs rise up before me. Lone women, without money, position or prestige, who struggle hard to live in a society where power, and self-aggrandizement are the ruling propensities. These silent martyrs are not applauded by the great, or even the good of this world; for they are unknown except of God and his ministering angels. Who can tell what acts of untiring self-devotion are displayed by the poverty-stricken mother, who denies herself of food and raiment that her children may go warmly clothed and fed? Who knows how many delicate, sensitive women are suffering in our boasted land of plenty, from disease which poverty and privation always engender? We need not go far away to find these sad, unknown martyrs. They meet us at every corner of our great thoroughfares, and some of us see them in the country, where God's free air and sunshine hymns perpetual praises to the Creator who has made a world so fair and beautiful. I am not oblivious to the fact that this is a world of sublimity and splendor. I know that the blue heavens are above me, inspiring, majestic and divine. The voices of our Father whispereth amid the latticed trees, flowering shrubs, and in the notes of the robin's song—in the musical and solemn waves, as they dash against the rock-bound shore.

But the isolated spirit of the hard-working woman, who is half-famished for the want of proper nourishment, sees all these outward beauties with a different eye from the well-fed, buoyant, elastic woman, who has homes of culture and refinement, and who have love like a star of light to guide them into the pleasant paths of virtue and peace. The starved heart is mantled with shadows. It sees teardrops in the glistening leaves, clouds upon the solar day, phantoms in the stellar beams, and a "melancholy hue" upon the gorgeous evening sky. The robin's song falls upon the ear like some lonely requiem; the music of the created wave like the sobbing in the distance, of the weary and forsaken children of earth. Well it is for this army of silent martyrs—these isolated working women—that the glad song of immortality is echoed through the dim aisles of the past and down the coming ages. "When the soul feels itself," says Bulwer, "it feels the immortal life." It shall live to dry all tears.

I am sometimes amazed at the careless apathy which exists among many women upon the needs of our faithful working sisters. It is not enough that our homes are pleasant, refined and shut in by love. So long as there is one weary, heart-broken, unpaid toiler—so long as there is one sad-eyed, pale-faced seamstress stitching her life's blood away with trembling, emaciated fingers—so long as we hear the cry,

"We starve, we die; oh, give us bread,"

so long is there earnest work to be done to ameliorate the condition of these uncomplaining martyrs.

Who are responsible for these things? Are they the poor, the unfortunate, the ignorant, the illiterate, the undeveloped class in society? Rather would I say that the wealthy, the cultivated, the scholar, the religious, the scientific, the merchant, the monopolist, the speculator, the preacher, the teacher, and all who call themselves the "respectable" in society, are responsible, in a measure, for the wrong and the outrage with which the world is filled.

Spiritualists, and reformers of every class, work for justice and the eradicating of the heavy burdens which hang like an incubus upon the hearts and lives of the weary, unpaid toilers, who are powerless in the hands of a soulless monopoly.

"A NAMELESS CRIME."

BY J. P. COWLES, M. D.

In the *Banner of Light* (sometime since) I noticed an editorial under the above caption which I read with much interest. Having been a practicing physician for many years, I can speak upon this subject from the standpoint of experience, rather than from supposition.

There are but few physicians who do not have calls to practice this "nameless crime," and those who consent to practice it, generally have plenty of business in that direction; and I rejoice to know that some are earnestly waking up to this matter, laboring to expose and arrest its progress. But while I note with pleasure the voices thus far raised touching this evil, I am conscious that the seat of the disease is not yet reached. Wounds sometimes need probing deeply.

I think that in every State it is a State's Prison offence to produce an abortion, yet there is an alarming amount of it done. If the risks of an arrest, trial, conviction and incarceration in a State Penitentiary are not sufficient to deter men and women from these acts, I fear that an essay will not prevent it. There are facts and principles involved in this question which it will be well for us all to consider.

There are at present a goodly number of men and women engaged in the great work of reform. There has ever been more or less effort made to harmonize the world, and man to man. Religion, schools, societies and houses of correction, have all been brought to bear upon human progress, and while we are able to discover here and there some traces of improvement, we are compelled to confess that these labors have more or less failed to accomplish what was designed, and we can discover no other reason for this failure than that people have labored to reform, while they have overlooked and neglected the first great principle in human elevation, viz: to correctly form.

They have allowed the seed to take root under improper conditions, consequently the plant has been brought to the light of the world, deformed, creating the necessity of reform.

The prime ruling cause of error and evil in the world, is due to false, or no education of the masses; to remove these errors and evils, then, demands education; but to educate a child who is badly born, is in most cases a hopeless task; and it is like attempting to straighten a crooked tree.

Ethnology and phrenology teach that after the brain is once formed, no material change can be accomplished except in the very earliest and tender period of life. How very important then that the proper influence be brought to bear at the proper period, and during gestative formation of the brain.

There is no position better authenticated than that all beings possessed of minds, are stamped with their principle characteristics at conception. Facts abundantly prove this; one or two we will name.

In ancient history, the account is of Jacob entering into an engagement with Laban to give him seven years' labor for his daughter Rachel for a wife; at the expiration of which time Jacob demanded his wife. The marriage ceremonies were performed; but when Jacob beheld his wife by the light of the following morning, he found that his father-in-law had deceived him by giving him Leah instead of Rachel; but this difficulty was settled by Jacob's taking Rachel then and settling seven years longer. When these last seven years were nearly expired, Jacob asked his father for some further compensation, and the old man gave him of all the cattle that were then ringed, streaked or speckled, and as many as should be born, up to a certain period, with the same marks, and of all the flocks which were or should be brown. Jacob therefore separated his own cattle and sheep from his father's, and then gathered rods of poplar, hazel and chestnut, and cut them so as to make the white appear in rings, spots and streaks, and placed them upon the ground and other places where the female could see them when conceiving; the consequence was that all the young after that were ringed, streaked or speckled, and the flocks brown. See Gen. xxxi-xxx.

Spotted dogs are gotten on the same principle at the present age, using a spotted blanket to throw before the female while conceiving. An extensive horse-breeder informed me not long since that he could always secure a black colt, no matter what the color of the parents were, by throwing a black blanket before the mare, at the time of conceiving.

More often than otherwise children are begotten, not for the sake of begetting them but to gratify an animal passion. Many men spend their evenings at hotels, groceries, saloons and drinking-houses, entering into conversation calculated to excite the animal passions, then go home and fulfill a parental function, not in that holy passion of love which should characterize all such acts. In such ways children are begotten in passion, born in passion, and all through their lives are men and women of unholiness, which they will gratify. No wonder that children, born under such influences, show marked and strong animal passions, even in the cradle. And in years of maturity, impregnate their wives and others, more than is desirable, and then resort to this "nameless crime" that such offspring may never see life.

If we would banish these evils we must strike at the root of the wrong. In no manner can we consider this subject in all its relations to future generations, but by interweaving it with love, marriage and parentage. At present men and women too frequently marry without any reference to physiological or psychological fitness, but are prompted in their selections for this most sacred and important of all relations by purely personal emotions.

These subjects have been gently hinted at and sketched about by public teachers; but that squeamishness so generally manifested among the people when this subject is introduced, drives them back to their lines, only to report the enemy's fortifications impregnable.

What false modesty, what simple-minded prudishness, which allows people to discuss freely, in private, the family; and in public, the most approved means for producing the finest specimens of the horse, the ox, sheep, dog; yea even of that filthy scavenger, the hog; but when we turn our attention to that noble, crowning element of God's earthly creation, MAN, and talk about elevating him still higher, or correcting his most atrocious wrongs, by teaching more universally the laws which govern reproduction, Mrs. Grundy's indignation is aroused, and she gathers all her forces, mounts her war-horse of culture and modesty, and so securely and effectively guards the encampment of ignorance that those who would break in upon her have been mostly compelled to retreat.

Mothers, to whom is committed most of the early training of their children, carefully keep closed mouths upon these subjects. The consequence is, young women are ignorant and young men learn little else than that which is vulgar; by

which cause curiosity is excited in both parties, and human nature, as in the fable, must taste the forbidden fruit. The result is easily told: licentiousness and marriages prompted by purely personal emotions only.

ELEVEN MILLION MISSIONARIES.

BY O. WHITE.

EDS. BANNER OF LIGHT—Your correspondents, G. F. Kittredge and Dean Clark, and many others, seem burdened and anxious for the truth as it is in Spiritualism. They seem not to know that the world moves, and that the pulpit is not as it used to be. Theology and heresy have met together and kissed each other. The doctrine of the Spiritual Philosophy is now daily uttered in the sanctuary. Many of the eleven millions of Spiritualists having a decent respect for the opinion of mankind are still members of the churches, and they will leave the whole; surely, it matters not how or by whom the truth is taught. Costly edifices and organizations wrought out with much care and labor are not now necessary. The land is already full of such things, and we are fully able to go up and possess it. These eleven millions of Spiritualists are all missionaries, and are quietly doing their work, and they must not and cannot be restrained by organizations. The right and proper thing for each one to do, he or she is now doing; if in a spiritual organization, all right, if in a church, also right, if outside of all organizations, and a Spiritualist, all right still. These eleven millions are the fruit, not of organizations or of lectures mainly; they are the converts of spirit-messages received from friends departed; they are the outgrowth of intuitions and inspirations individually cultivated. As well organize the sunlight and confine it to mountain-tops, or the rain which falls and confine it to sectarian wheat-fields. The world moves, and theology has taken passage on the car of progress, and these gentlemen who are waiting to organize will be too late; and besides, organizations mean bigotry and sectarianism and vagrancy and fraud and priest-craft, and Spiritualism must keep clear of all such baggage. Surely, if these gentlemen who write so nicely and advise so wisely, would think a little about who is responsible for the duties which I have to perform, it would do them good, and they would be less burdened on my account and on account of other Spiritualists. I claim that the first duty of a Spiritualist is to think or plan for himself, and for this purpose organizations are a hindrance not a help, and I think the greatest difficulty in the way of spreading Spiritualism is that men and women do not and dare not believe their senses or their reason, and principally because of organization.

WHAT IS THE TRUE RELIGION?

BY GEORGE W. SIMMONS.

The literal text of the Bible is inconsistent and contradictory in many respects, but on the question of religion it does not so appear. There is only one passage in the Bible defining religion. The only true religion for mankind is devotion to the principle of love. Dishonesty, murder, cruelty, avarice, covetousness, envy and jealousy are all wrong; but why are they wrong? Not because there is some prohibitory law against them, but because they are all at war with the principle of love. The Bible definition of religion is found in the last verse of the first chapter of James, as follows:

"Pure and undefiled religion before God and the Father is this: To visit the widow and the fatherless in the hour of affliction, and to keep yourself unspotted from the world."

In this definition there is no allusion whatever to a belief in any doctrine, no reference whatever to faith. It is a tribute to love.

I would now call attention to much of the thirteenth chapter of the 1st of Corinthians. I use Wakesfield's translation:

"Though I speak with the languages of men and angels and have not love, I am but as sounding brass and a tinkling cymbal. And though I have a gift of teaching so as to understand all the knowledge and all the mysteries of the Gospel, and though I have all its faith, so as to move mountains, and have not love, I am nothing. Though I give in portions all my substance to nourish others, and though I give up my body so as to have cause of boasting, but have not love, I am nothing. Love is forbearing and kind. Love is unquarrelsome; it is not puffed up, nor seeketh its own advantage; it is not easily provoked. Love is patient, hopeful, and trusteth at all times. This love will never fail. * * * And now abideth faith, hope and love, but the best of these is love. Follow this love."

Here we perceive Paul teaches there is something a thousandfold more important than faith. What is this one thing needful? It is the principle of love.

USES OF THE PHYSICAL BODY.

The uses of our physical bodies are to indulge in any enjoyments that afford us real comfort and happiness—any enjoyments that bring no stain hereafter. We have right to do anything that is not repudiated by our own conscience. Are not the dictates of our own conscience sufficient to guide us in the right path of life? Did a man ever do a wrong conscientiously? No. When a man transgresses the laws of his country or the laws of his God, he feels an irresistible impulse of conscience to be true to himself, from the very moment he perpetrates the atrocious act. His own conscience tells him of his transgression. Our divine Father has endowed us with a reasoning power, termed consciousness. It is that mental organism which draws the line of demarcation between right and wrong, and which we should ever regard as our legitimate dictator. Let us act according to the dictates of our own conscience and we will seldom deviate from our right prerogatives. Another use of the physical body is to make a dwelling place for, and to individualize, the spiritual body. We are placed here on earth to study the humane jurisprudence of God's laws and Nature's works, and fit ourselves for a higher and better world to come.

Let us cultivate our intellectual faculties to a higher state of moral perfection—let us study Nature's laws and gain better knowledge of the phenomena of Nature's works, and we will receive ample compensation for our time and trouble. We will find leisure in every view of Nature's handiwork, as earth will seem a paradise. We should banish all superstitious creeds and Orthodox professions from our mind to be superseded by our new and glorious philosophy—Spiritualism. We ought not to live for the mere sensual enjoyments of the world, but for those higher pleasures which are the result of spiritual cultivation. Let us reverence our Heavenly Father, and endeavor to appropriate the blessings he bestows on us by corresponding acts to his children—our fellow-men. Thus shall we fulfill our obligations to our divine Creator. W. B. P.

The total annual circulation of newspapers in the United States is not estimated to be 1,600,000. In Great Britain is 400,000,000—just one-third of that of the United States.

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 hearth, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
—LIONEL HARRIS.

MINNIE'S CORRESPONDENCE.

DEAR AUNTIE—It is almost Christmas time. What a glad and beautiful time it is! The whole world seems full of happy thought, and yet I am sometimes very unhappy because I can't do all I want to do. I want to make everybody a Christmas present. Oh, such great dolls as there are for the children! And such books and pictures! And there are goods enough in the shops to make the whole city comfortable. I wanted a golden wand that could change the things from places where they were not needed, to places where they would do good. How I would empty closets and drawers, and send the hoarded treasures among the poor.

Only think, Mrs. Van Nyke has a closet up in her upper chamber that has twenty good dresses in it that she never wears, because they are out of style. She thinks that perhaps they may come in fashion again. I thought as I looked at them, how very lucky it was that no one could take their worldly goods into the kingdom that we go to, when we die. Because Mrs. Van Nyke would have such a packing up.

Well, auntie, just as soon as Christmas is over I am coming home, I want to see you so much, and all the dear pleasant home things. But I must tell you the principle reason of my coming. When I was thinking about Christmas, and how much I wished I could make the whole world happy, Mr. Ames came in and lent me this story to read.

THE MINE OF GOLD.

There once dwelt in the land of riches, a company of very good, kind little women, who called themselves "The Givers." They had very kind, loving hearts, and wanted to do a great deal of good, and so they gathered together a great many treasures, and determined to go forth to make the world happy.

"Surely, we shall be blessed," they said, "for we shall not leave a single person poor and in want." They took beasts of burden, and loading them with their treasures, they went forth. They soon came to a hamlet, where the people all lived in misery. When the object of their visit was known, they were surrounded by those that needed some comfort of this world. It was a real delight to the sisters to distribute their gifts. They gave them without stint, and felt glad in every offering that they could make. As they saw the crowd of the poor half-clothed, half-fed people going away rejoicing in their gifts, they said:

"Now we have learned what will make the world happy. Let us never pause from our labors until we see every one fed and clothed, and with comfortable homes. They did not leave this hamlet until they thought they saw their wish fulfilled, and then they passed on to another.

"Is it not astonishing," said one of the sisters, that the world has not been made happy before. Here we take of a little of the good things that no one cares for, and we can supply so many with just what they most want. We shall be called the Redeemers of the world in times to come. Let us press on in our work."

This inspired the others, and they proceeded on their journey after having received further supplies. The people in the country about, were mostly very ignorant and destitute. They lived on rich soil which they did not care to cultivate, or in forests, that they would not cut down to supply the markets. They left their children in rags, and their dwellings in destitution. Therefore, when the sisters appeared with their offerings of clothing, and of gold and silver, they were hailed everywhere with great demonstrations of joy. Their way was like a triumphal march. "We are winning for ourselves everlasting gratitude," they said, and they grew so elated and proud, that they really seemed to think themselves the favored messengers from the heavens.

So much did they enjoy their work, they were quite unwilling to give it up, and so satisfied were they in what they had done, that they named themselves Ministers of Mercy. They traveled thus a year, making wide circuits, and visiting a great many settlements as well as solitary families, and they determined to return. They expected to be greeted everywhere with great enthusiasm, and to hear their names sounded again and again in welcome. And so it was on their first coming in sight, but when it was found that their beasts of burden carried no offerings, but were merely going back to the city of gold, they turned on them with derision:

"Where are your gifts, where are your gifts?" was all they heard.

But their mortification was greatest to learn that the people were poorer and more wretched than when they first found them. They had expended all their treasures, worn out their clothes, and become objects of the greatest misery through idleness and poverty. Not one word of thanks for all they had done was received, but only cries for "more, more." Disgusted and unhappy they returned to their homes. Their pride was humbled and their love and pity almost destroyed.

There dwelt also in this same city a maiden who had in her heart also a great wish to do something for the world. She was not content to live in the midst of beautiful things and not give them forth to others, and so she began to think how she could do it. Then she said to herself,

"I do not love all these things just because I call them mine, for when I die I shall have all that belongs to me and yet can take none of these things with me. What I own must be in myself. I own this pretty flower because I love it, and find it growing under my care. I own a book if I have it in my head, but not because it is on my shelf. Then how shall I make everybody rich?"

Just then the sisters returned, and the success of their going out and the failure of their coming home was noised about.

"There is no good in those miserable people," was their report. "They take gifts and show no gratitude. There is no use in trying to do them good."

But the maiden listened and thought, and resolved to try her own way of doing good. She went without any treasures, and silently and alone. She came to the very same hamlet that the sisters had first visited, and she took up her abode there. She bought a little miserable cottage and began to make it a home of comfort and elegance. She fitted up the rooms with the same materials that others could find. She planted flowers and twined vines about it, and then she sought to teach others to do the same. She made her walls of white pebbles and her arbors of little branches.

taught, and she showed them how to do everything that she could do. The boys and girls learned to read, the men tilled the soil, the women cleaned the cottages, and took care of the gardens. Visitors from other hamlets came and learned also how to make themselves homes of comfort. The men were soon dissatisfied with their narrow fields and cleared new lands, and planted larger fields. The women learned how to spin, and the girls to knit, and the little hamlet soon became a town, the centre of a fine country.

The sick and the helpless were cared for, but the others cared for themselves. The maiden who had brought all this industry and prosperity to them was looked upon as a great benefactor, and when she returned again to her city she was mourned as one mourns for their dearest friend. The sisters who had returned to lives of selfish ease, on learning of the change that had come to the places they had visited, said, "And how did you do all that? Did you carry a golden mine with you?"

"The greatest gifts of God lie within the hearts and hands of all his people," said the maiden. "All the world wants, is, to know how to help itself. Open the treasures of industry and learning to a community, and you will find you have opened a mine richer than of all lands. Teach children how to find their own treasures and you make them richer than princes."

Now, auntie, that story is not at all true in the story part, but it must be very true in all that it teaches, for if you will believe me, everything that I have done for poor people since I have been here has seemed to be lost because I did not know how to do it, and when I was wishing I could make everybody a Christmas present of good warm dresses and a plenty of pies and cakes, Mr. Ames showed me how I could do it, by teaching the poor people how to help themselves, which was a great deal better, and so I am going home to spend Christmas with you, and then I am coming back to try the maiden's plan of redeeming love.

Mr. Ames is going to take a house in one of the poor parts of the city, and I am going into it, if—if—what do you suppose that I?—If you will come with me.

I know just how it will seem to you to shut up the dear old rooms, and pack up your dresses in a trunk instead of in the great closet, and you will think of all the still times, and the great long hours to think in, and all the sweet things to be glad in. But still I know you will come, because I have heard you say, "Oh, Minnie, if I had been a man, I would have been a missionary, not to the heathen, but to the poor and ignorant." And I remember how you went over to Holmes's Hollow and taught the people how to knit worsted gloves, and how much more comfortable they are with what they earn; and I think of the little pots of flowers that you have sent here and there, and told people how to cultivate till they learned to love them, and I remember a great many things, auntie, that make me know you will come. But we will never call the great city our home.

The other night I dreamed a beautiful dream. I thought the good Jesus was coming back to earth again, and that every one was very glad and happy, and they all began to look for him. They thought he would come in some great light or in some great temple, and so they built a great many for him, and they set people to watch for him. And while they were watching he came, and no one saw him, for he came into the hearts of little children, and his light shone out of the flowers and all beautiful things.

So I am sure, dear auntie, that the light of heaven must be close to our pretty garden, and we will not forsake it, but go back to it in the spring; and we will find the children here and carry them with us. Do you think we should ever be sorry if we should hear their voices in those old rooms? It makes me happy to think how they would echo.

My plan is this: that you and I shall come to the city and live close to these people till we find what they want most, and when we have learned all about them we shall know what to do. We will keep a pleasant spot for everyone that wishes to come and live with us, and I will be the one to coax the children. Mr. Ames knows of three little orphans now that want some one to love them. Mrs. Van Nyke said to him, "There's the orphan asylum, let them go there." He replied, "The rich men can give money to keep them in asylums, but the Lord only gives the love," and then I thought of you and how much love you had that the Lord had given to you, and so I know just what a nice time the children will have. I shall not wait for an answer to this, but you will find me at home in three days.

I must tell you that Mr. Ames is going with me and you must not think that he is my beau, though when I am old enough I should like to marry him better than anybody I ever saw. But Ames is going to marry one of the richest men in New York, Christmas evening, and it would be pleasant for Mr. Ames to be away. She has an entirely new outfit of dresses, because she would not have it said that she would use anything that was prepared for her other wedding.

The man she is to marry is old enough to be her father, but then he is rich enough to cover her all over with pearls and diamonds, and he has a splendid house on Fifth Avenue, and keeps sixteen servants to take care of it, and Ames is to have horses and carriages of her own, and a maid to dress her, and they are going to Europe after the holidays.

Mrs. Van Nyke says it's a splendid match for any girl, and she is going to give her a silver vase for a bridal present that is to cost fifty dollars; she said, "You know I shall be invited to visit her if I make her a present, and it will be money well spent, for she will go into the very best society." I suppose she meant the very wealthiest.

I went to see Greta again yesterday, and she said she would come and live with us a part of the time, for she knew all about the poor people and just what they needed. Will not she and you together cause the light to shine out of the flowers so that all men shall believe in the second coming of Christ?

You may expect us on Saturday, and then we will have a real Sun-day, a day of light. Don't tell any of the folks that Mr. Ames is coming with me, it might seem to them as if it meant something. I believe I do love him, auntie, but that does not mean that I wish to marry him; but we mean to work together in some beautiful way. I have been here only three months, and I feel ten years older than when I came, so you must not expect me to be just the same, but I shall always be your own young loving Minnie.

I must not forget to tell you about Mr. Thorpe, they have raised his salary to five thousand dollars, and he is going to Europe. The next Sunday after his salary was raised, he preached about being resigned to all the ways of the Lord. There was an old woman, very humble looking, who sat in the free pew, and she looked as if she could not understand just how it was, but I suppose Mr. Thorpe did. Mrs. Van Nyke says she is very sorry to have me go away just as the year is coming on. I have not told her that I am coming back, I wonder if I ought to? I am told she would laugh at me, but if you come I shall not

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United States Indian Commission.

A society headed by some of the most distinguished, philanthropic and humane men of New York, has been organized in that city, styled as above, having for its purpose the investigation of the repeated complaints that are made against the Indians of the plains, the presentation of the claims of the red men on the generous conduct of the nation before whose advancing march they have been driven, and the general defence of a cause that until now has been suffered to be kicked about by Indian traders and army contractors, precisely as their interests dictated.

It is none too early to establish an organization of this character. The present one immediately set about memorializing Congress concerning the wrongs hitherto inflicted on the tribes, giving credit to the Peace Commission for the good it has so far accomplished, and citing the deliberate judgments of experienced military commanders in support of its representations. It proceeded to place before Congress the fact that these Indian troubles were born of legitimate causes; as, for example, the dissatisfaction of the red men on account of having been betrayed into a cession of their lands, at different times, by pretended treaties; the constant failure of the Government to fulfill in good faith its treaty obligations with the tribes; the frequent and unprovoked outrages and murders of Indians by soldiers and white citizens; the impossibility of obtaining justice in local courts, or of punishing white criminals, because Indian testimony is not allowed in these courts; the unlawful occupation by the whites, of lands not ceded nor treated for; and the fact that, of all the appropriations made by Congress for their benefit, but a small part ever reaches them.

Here is certainly a long count of damages, and those of the most serious character. Nothing needs to be added, to make it much too heavy to be successfully met by the ordinary pleadings and defences. Then the whites have introduced almost every known vice and disease among the tribes, finding them stalwart and robust, and leaving them undernourished, degraded and enfeebled. The outright defrauding of the Indians is not the greatest of the causes of complaint against the whites. To infect them with disease, so as to sap their vital strength and impair their native virtue, is a crime for which there is nowhere any sufficient excuse or palliation.

To all these varied wrongs both Government officers and Indian chiefs testify. Then there are such massacres, happily not often the equal of it, however, as that of the Rev. Colonel Chivington; one that stains a permanent red the page of history on which it is written. And the specific object of the Commission in presenting their memorial to Congress was, to impress it upon Congress and the country that it is our national duty to make provision for the faithful performance of our national obligations.

A recent raid of a handful of young Indians, provoked we know not how as yet, has drawn from Gen. Sherman an order to Gen. Sheridan to pursue and punish the guilty parties wherever overtaken. But for such a single raid as this it is not just to hold the tribes in a body responsible. Nor are we warranted by any consideration in our conduct toward them hitherto, in the hasty conclusion that we are all right and they are all wrong. Let the guilty be punished, of course; but let it be punishment, not injustice or revenge.

The address of the Commission to the people of the United States is made with much earnestness and sincerity. We quote from it the following truthful sentiments and impressive sentences:

We do not deny that the Indian is an uncivilized man, and that many of his practices toward his enemies are cruel and revolting, but we affirm that to civilize, and not to destroy him, is the righteous and noble policy of a magnanimous nation. We moreover affirm that his cruelties are exaggerated by the number of interested whites, who, the better to secure their own ends, have been led to paint the Indian in deeds of blood. We still further assert that the Indian can be civilized as thoroughly as any other member of the human family, and that whenever the attempt has been made honestly and perseveringly, the happiest results have been reached. Unfortunately the Indian has been first met by those who sought to debauch him and not to civilize him. He has been made a drunkard, and robbed of his self-respect, and then the false dogma has been propagated that an Indian must be either a wild savage or a degraded beast. Public opinion has been led by this falsehood until not only sympathy, but even common justice, toward the Indian has been well-nigh extinguished. Taking advantage of this condition of the public mind, hordes of speculators prey upon the Indian's ignorance and helplessness, and government officers are often drawn into the grievous iniquity.

As there is a God in Heaven, this evil must be stopped, or its guilt be visited upon our land. It is as dangerous as well as a mean and cowardly thing to oppress the weak. God will be their defender and their avenger.

It is for the public conscience to rebuke the sin and to insist that fair and honorable treaties with all the Indian tribes shall be made and faithfully kept, on a basis securing their progress in civilization, wealth, and the arts of peace, and that the Indian shall be treated as a fellow-man, with interests and rights to be recognized and protected, and with equal privileges to the white man in our Courts of Justice and all the applications of Law.

Only in this way can we so withstand that pernicious sentiment which prevails in many of our great Territories so that the shooting of an Indian is reckoned as the killing of a bear, and the massacre of Indian women and children is treated with jubilation instead of penitential sorrow.

We appeal to our fellow-citizens from Maine to California, to feel their responsibility in this matter, as well as their power to retrace the sad and shameful picture. We ask them to help us by Mass Meetings, Auxiliary Societies, and the voice of the free Press in every town; so that, under the matting of this thunder of truth and honest indignation, the guilty shall tremble and fly to their holes, and this great sin be purged away from among us.

There is no question so important before the nation as that of our Indian policy. Let us see to it that it be, in God's name, a policy of truth and honesty, kindness and fraternity. So shall we magnify and perpetuate the great power which the God of nations has graciously bestowed upon us.

Dr. Gardner announces in another column, a picnic at Island Grove, Abington, on Tuesday, the 15th of September. That's just the time for a grand turnout, and we Boston and vicinity folks will all try to be there. Oh how many are longing for just such an event, to draw them out into the woods for a day! And then a Spiritualist picnic is so much more orderly, and the entertainment so much more profitable and interesting than hundreds who are not Spiritualists prefer to attend in preference to those got up by the different denominations. We shall have further particulars next week.

Our New Volume.

As the next issue closes the twenty-third volume of the *Banner of Light*, we feel like urging on all its readers and supporters the necessity of renewing their subscriptions at the very earliest day possible. The sooner it is done the more we are helped by it. And in order to place the philosophy of Spiritualism more fully before the people of the whole country, we would impress upon every subscriber and friend the idea suggested to us by several of our patrons, that each one induce some one else to subscribe in addition to himself or herself. Let them do but this—and no more—and all is done that can be asked for and our hands will be strengthened for increased usefulness. Friends, let us continue to work together in this holy cause. Humanity-to-day struggles for release from the false conditions imposed by fostering religious creeds and false ideas in society. If we are faithful and steadfast, we shall finally come off conquerors, and the general emancipation of the human spirit will follow. Let us then join hands at once, and out-do anything we have done in the past while planting the most generous hopes for the future.

Liberia.

We find a resumé in the *Newport (R. I.) Mercury* of the affairs of this African Republic, from the pen of our friend, Hon. T. R. Hazard. The facts reported are of marked interest. There are about as many square miles in Liberia as in New England. It has cost, in forty-seven years, to transport over fourteen thousand persons thither, less than the cost of a single day of our civil war. Think of that! And these fourteen thousand have swelled to a population of two hundred thousand. They have seventy churches, excellent common schools, three academies and a college. Only colored men manage the government. It has formed fifteen treaties with foreign governments, and the slave trade is made piracy. The products of the soil are now exported, instead of human beings. In the three years, 1865, '66 and '67, the Colonization Society paid the passage of one thousand four hundred and thirty-five emigrants, and last March there were three thousand more waiting for chances to go. From nearly all the Southern States there are applications by the thousands. The first vessel went out in 1820; since that time one hundred and forty-seven have carried emigrants thither. The Republic is exerting a wholesome influence along the African coast by its example, and no doubt, will be the means of redeeming Africa from its barbarism.

The East London Spiritualists.

The Association of Spiritualists formed at the East End of London, have held their first meeting under their new Constitution, Mr. J. Burns, a well-known Spiritualist, occupying the chair. It was a numerous and encouraging meeting. The faith in that section of the metropolis has sprung from humble beginnings, and has now grown to large proportions. The association rests its belief upon a scientific ascertainment of facts, counting investigation as they progressed from every side. It is also a religious society. No member is questioned on his respectability or belief, but all are free to inquire, to believe, and to progress in whatever direction they are drawn. The wisest among them is to be the servant and teacher of the rest. The Association intends to procure the best of speakers from various parts, to desist from epithets and criticism, and to labor steadily in love and faith. The meeting was of a most interesting character throughout, and holds forth increased promise for the future of Spiritualism in London and England. There were some timely remarks made by Mr. Spear, formerly of the United States, and by a clergyman of the Church of England. We tender the East London Association of Spiritualists our sincerest good wishes.

The Game of Insanity.

This game continues to be played in various parts of the country. We cited the case of Mrs. Merritt, of New Jersey, who has been seized by a couple of men since her release from the asylum, while leaving her carriage. Her case suggested to the editor of the *New York Observer* still another one, in which he says he saw, not many days before, a delicate lady violently dragged into a railroad car by two strong men, who were forcibly removing her to an insane asylum—she all the while asseverating in the most distinct and positive manner that she was about to be cruelly incarcerated by her abductors. Of all these cases, it will be found that matrimony and property furnish the motive. Their exposure is now being made in numbers, every one calling out another one to the surface. The *Canastota (N. Y.) Herald* furnishes an additional one to that cited by us from its columns. The testimony of Dr. Andrews, of the Utica Asylum, is likewise given, to show that Mr. Mansfield, the victim before spoken of, was really insane. This sapient physician of the human mind testified that men are insane a long time before it is discovered! We should say his case was now fairly discovered, and that it is undeniably one of fat insanity.

The Great Spiritualist Camp Meeting.

So far, this season, the weather has been propitious for out-door meetings and picnics. Grove meetings, &c., have proved unusually successful and satisfactory. By the time our paper shall have reached most of our subscribers, the Mass Camp Meeting of Spiritualists, at Pierpont Grove, Melrose, Mass., will have commenced. We participate in the hope, felt by all concerned, that fair weather may favor the Camp, and that from Tuesday morning, September 1st, until Sunday night, the pleasurable novelty of tenting—the social interchange of fraternal feeling among those of like faith from various localities—the intellectual banquet, of three courses each day, around the speakers' stand—the music of happy souls, expressed in spiritual songs—the opportunity of witnessing demonstrations of Spiritual presence and power in mental and physical manifestations—may harmoniously contribute to the permanent growth, as well as temporary pleasure, of the great company which will undoubtedly be present. Particulars will be found in the advertisement of the meeting.

Oswego, N. Y.

Mrs. Alcinda Wilhelm, writing from Oswego, says: "Our cause is finely progressing here. An Organization, with an efficient Executive Board and harmonious body is being reestablished upon a permanent basis, through which they expect to own a pleasant hall and secure earnest speakers throughout the year, that Spiritualism may not only prove self-sustaining, but a growing power of mental and moral good to the city of Oswego. Bro. C. B. Lynn has been administering with decided success to the wants of appreciative and increasing audiences. It is truly refreshing to speakers to mingle with a people earnest, sympathetic and progressive, with harmony to welcome and bid us God-speed in our journeyings."

Grammatical Knowledge.

It is a fact of the most wide-spread notoriety that it is exceedingly mortifying to any intelligent and sensitive person, especially a business man, when writing to his equals or superiors, to be in continuous and perplexing uncertainty, amounting to alarm, in reference to his written correspondence. Neither his wealth, nor his position in society can shield him from the spontaneous and contemptuous sentiment that will arise in the breast of the recipient of his errors, if he has forwarded to him an ungrammatical letter. On the contrary, it is a pleasure worth rubies, when the individual after having finished his epistle, can put down his foot and say, "The letter is grammatically written, and I know it!"

The average of grammarians in every community, is not more than one to one hundred; some say one to one thousand. This in a great measure is owing to the confusion created by improper teaching, and to the distressing quantity of unnecessary detail given as tasks. If teachers would communicate the information they possess to their students, and patiently simplify this indispensable branch of education, they could accomplish as much in an hour, as is generally secured by the pupil in a whole year. This is the grand secret of success.

Taking the past as our criterion, there is no business man alive at the present day, and ignorant of grammar, who, with all the horrors of the present system before his eyes, has the least hope of ever receiving a knowledge of it. No man can or will give up his business and face the drudgery of task-getting and parsing for years, through which he may have filtered to him a questionable education. He has long ago, therefore, despaired of improvement, and quietly resigns himself to his fate, compelled to remain in ignorance of this most beautiful and useful branch of education forever!

With this view of the case, we hail with much pleasure the new system of Prof. Howe, to whom we have already referred, by which any man without education, and almost without effort on his part, in a few hours, can secure a good practical knowledge of grammar for business purposes. He has already taught several of our citizens, who speak in the highest terms of his extraordinary and singular ability as a teacher. Visitors to the city also stop and take advantage of his conversational lectures, returning to their homes excellent grammarians. In fact, the facilities that are opening up for the education of adults, through the Professor's industry and perseverance, are invaluable to the business man, and will be found to give a new tone to education generally.

Mr. Shepard, the Male Soprano.

We announced, in our last issue, Mr. Shepard's arrival in this city, and briefly alluded to his wonderful powers as a vocalist. During the past week he has given several concerts at the residence of Mr. Hall, 13 Franklin square, (where he proposes to remain for some time longer). Several musical critics were among the audience on each occasion, and we heard them express their appreciation of the efforts of the performer in the strongest terms, and all were delighted with the truly extraordinary powers displayed by the voice, and also the masterly execution of difficult pieces on the piano. As we before remarked, Mr. Shepard is a young man, not yet of age, and never studied music, previous to this development, over three months, he assures us, and that was confined to the piano, but given up as a hopeless task. Some time after that, and about two years ago, he was developed as a musical medium, and at once his performances on the piano began to astonish the musical people of St. Louis, where he resided. About a year since, his playing nearly ceased, and he began to sing in a pure soprano voice of great scope and power, and up to this time his vocalization continues to astonish and delight all who have enjoyed the pleasure of listening to him. Of late his gift of playing has returned, and at his concerts he usually executes an original composition, with mastery and faultless skill. An idea of the compass of his voice may be gleaned from these facts: One evening we heard him reach high D flat with apparently as much ease as he could articulate a sentence in ordinary conversation, and at his next séance he reached E flat, a feat never attained, that we are aware of, by any natural voices through the male gender. Only the best prima donnas can accomplish this much coveted point. Parepa Rosa cannot do better, and the famous Jenny Lind could only compass one note more. He also dwelt on a note full thirty-six seconds. Not the slightest tone of the male voice can be recognized while he is singing. As most people wish to see and hear for themselves, we advise all who can to visit Mr. Hall's any Monday, Thursday or Saturday evening.

Music Hall Meetings.

The new course of Lectures on Spiritualism, in Music Hall, the coming season, will commence Sunday afternoon, October 18th—(not sooner as the hall is engaged for other purposes up to that time.) Mr. Wilson has nearly completed arrangements for the entire course, and it is safe to say it will not be in the least inferior to the last season, successful and beneficial as that proved. The first three lectures will be given by Dr. J. B. Ferguson, L. L. D. of Tennessee, renowned for his learning and brilliant oratorical powers. He will be followed by the accomplished and popular trance speaker, Mrs. N. L. Bronson; then Prof. Denton, and so on, with like talent to the end of the season.

It is desirable that this series of lectures should be well sustained, and friends are requested to buy season tickets, (which secure reserved seats) for the course. Those who held two or more such tickets last year, can secure the same seats if applied for before the last week in September. The tickets are placed at the moderate sum of five dollars.

The Spiritualist Convention.

A dispatch from Rochester, received just as we go to press, announces that Col. D. M. Fox, of Michigan, was elected President of the Fifth National Convention of Spiritualists in session at Rochester; H. T. Child, of Philadelphia, Secretary, and M. B. Dyott, of Philadelphia, Treasurer.

MAKING UNNECESSARY TROUBLE.—The Western evangelical churches are about to be seriously agitated on the subject of secret societies. Oberlin, which must have a rival contest of some sort always on hand, began the campaign, and some churches have already excluded members of secret societies, Sons of Temperance, Reclaimers, and Odd Fellows, as well as Masons. A religious paper specially devoted to the destruction of secret societies, and called *The Christian Banner*, has been started at Chicago. This new movement promises only division and damage to the churches, yet it will be vigorously pushed by that large class of Christians who are uneasy unless in a controversy of some sort.

The London Post Office delivers 1,730,000 letters per week. The result of cheap postage.

Changes in the Spiritual Atmosphere.

NUMBER TWO.

BY "THE UNKNOWN."

The spiritual atmosphere has not yet been divided into its component parts. Its combining primates have not been discovered. Hence we depend upon no exact science to detect its changes, and to instruct us of its laws, and our means of understanding its conditions are very limited. We depend upon a class of facts very liable to be perverted. We do not yet know what imagination is—whether it is a purely interior action of the brain, or whether it is a power that reconstructs through memory and impression its varied pictures.

For this reason we have to test very carefully spiritual experiences, and find whether by any law of the mind they can be placed under the class of imaginary phenomena.

In my own experience I have found that intuition comes with lightning-like rapidity. It flashes its truths on the brain. And also spiritual images are stamped instantaneously, leaving the mind no time to build up fancies.

Imagination, on the contrary, works by slower measures, and always keeps links to its pictures. It leads the thoughts from point to point of its landscape, developing what one sees through another.

This much has been said as preliminary to what follows, to show that the writer has sought by the best aid, experience, to separate imaginary revelations from purely spiritual ones.

In order to induce a spiritual condition, or to prepare the mind for spiritual sight, it is necessary to abstract it from outward things—to lift it in its uprising aspiration for light, and to forbid all concentration of thought. This condition is called a negative one. It is negative as to thought and reason, but positive as to aspiration, for it forbids by its desire for light and its condition of asking for truth, those troublesome infestations that beguile so many.

The soul that earnestly prays for truth and nothing but the truth, and fixes its thoughts on the divine light that shines in a perpetual glow through the spiritual atmosphere, need not fear to be far misled. Earnest prayer or aspiration is a wall of light to the spirit—a wall impenetrable to the impure and unholy, but luminous to the good and true.

Seeking thus for some revelation of spiritual truth, I sat, while my brain became hushed and still, sending out no longer its electric gleams. Soon the shadowy peace that knows no fear, and is most like the rest before sleep, came. The eyes closed, and the heart, recognizing the All Good in everything, prayed for no special blessing, trusting the Infinite Giver.

Then came, painted by an electric flash of some spirit's thought, seven scattered violets. They were as lovely in form and perfect in their coloring as if indeed they were lying there just plucked from their stalks. But what was their lesson? Had they nothing to teach? In a moment I observed that on one of the fairest was crawling a worm, and on three others small bugs. They were so foreign to the beauty of the flower, and looked so repulsive, that it seemed as if they must be removed, but no hand touched them.

While considering what they signified, a mist obscured everything. It seemed like a veil thrown over the eyes. The violets lay there, but I could hardly discern them, neither could I understand what the mist could mean. It deepened until all spiritual objects faded, and then I perceived the odor of a cigar. It had filled the room, from the hall. It came from a person of low animal nature, but of great magnetic power. The penetrating smoke was full of magnetism. It seemed precisely like a chilling mist that creeps up the valley and shuts out the beauty of shrub and tree.

If it be said that the imagination operated here, and through a disagreeable odor caused things to seem changed, and a change in the mental condition, I will say that the dullness of the spiritual sight came before any change was recognized in the atmosphere, and also that the odor of a good cigar is not in the least disagreeable.

The air was breathed out of the organism of an impure man; it was tainted air; it penetrated every part of the room, and in its impurity was like a cloud—it was a veil over spiritual objects.

There is no doubt that the ordinary breath is thus impregnated with the magnetism of the individual, but especially so is the breath that issues from the smoker. He retains it longer in his mouth, until it is more perfectly filled with his vitality.

Such changes in the spiritual atmosphere must produce marked effects upon the spiritual condition of susceptible persons, and persons who from any cause are in a negative condition.

The sick are often in this condition, the weak, and those who naturally have little positive power. If so slight a thing can change the atmosphere, can we not understand how the states of a person may vary, and even in moments of repose a sudden tumult arise in the spirit?

Almost every person is familiar with the going before of a person's sphere. How often it is said as a person enters a room, "I was just thinking of you." Often the thought is of a person least expected, and supposed to be afar off. It will be found often that the thought of the person commences when he has himself first thought of making the call or visit, thus sending a telegraphic message in advance.

This experience is so common that it must be admitted to belong to a class of facts relating to spheres. If there be this sensitiveness in most persons we can readily understand how we are all subject to the influence of others, and how often the infusion of pure healthy magnetism into our atmosphere will give us rest and strength, while the opposite will destroy our serenity and make us feel uncomfortable, we know not why.

The picture of the seven violets whose beauty was marred by the insects, was not interpreted for a long time. At last it came as a revelation. The violets signified the spiritual gifts that come through the loves of the spirit. These loves are seven. The love of husband or wife, of children, of parents, of brothers and sisters, of friends, of all human beings, of God, or the universal.

These loves are classed differently by some philosophers, but it matters not in the present case, for the lesson is the same. Now to these beautiful gifts come the destroying worms of envy, jealousy, suspicion, mistrust. How they eat into the heart of our flowers! How they consume the fairest gifts that heaven gives us! Why do we let them?

Is it not often said, and is it not said justly, that Spiritualists are given to evil speaking, to jealousy and envy, more than any other class? Surely they do not shield their beautiful blossoms from their destroyers. No gift from the spiritual can long be beautiful that allows one of those intruders. Even angels cannot pick them from the stems and destroy them; each one must do it for himself.

It is because these spiritual gifts that are given in such abundance to many mediums are merely

external, that they do not redeem the life. They affect the spirit just as the sight of a lovely picture does. It ennobles the imagination, but it does not touch the moral nature. To be redemptive, all spiritual gifts must reach the affection and call forth an expression of life there. How significant then was the vision. All true gifts must come through some affection, and all jealousy, envy, ill-will, evil-speaking, that touches any one of the affections destroys the spiritual gifts.

South Dedham, Mass.

A small, but intelligent and earnest circle of Spiritualists in this beautiful town, are endeavoring to give its residents an opportunity of becoming acquainted with the Spiritual Phenomena and Philosophy. Our zealous State Agent, A. E. Carpenter, has given several well-appreciated lectures there, and recently was assisted in a very interesting Grove Meeting by Miss Mattie Thwing, of Conway, Mass., whose pure and elevating inspirations, in harmony with her own lovable qualities of character, delighted every listener, and have made for her warm, personal friends wherever she has spoken.

Charles H. Reed, the physical medium, was employed to give one public séance, which proved successful in astonishing sceptics and causing much discussion about town.

A correspondent informs us that on the last two Sundays Dr. H. B. Storer, of this city, has given four lectures at the Village Hall, which he wishes every person in the town, who is ignorant of, or prejudiced against, the teachings of Spiritualism could have heard. The lectures were clear, lucid and earnest, and presented the varied relations of man to Nature, the life that now is, and that which is to come, the natural methods of education, the importance of correct ideas concerning man and his relations, the contrast between popular theological notions and the Spiritual Philosophy, in such a manner that, while all must commend the kind and candid spirit in which the discourses were conceived they were compelled to realize that the basic ideas of Spiritualism and the popular theology of the churches are diametrically opposed, however much the natural religion of all human souls may unite Christians and Spiritualists in sympathy with the theology and ethics of Jesus.

Another "Daniels" in the Field.

The Washington correspondence of the *Post* of a recent date, has a paragraph which reads as follows:

"A strange scene was presented at the Executive Mansion to-day. Mrs. Daniels, a great Boston medium, was in waiting with a 'spiritual' communication from Abraham Lincoln, which she was directed to deliver to President Johnson. In the crowded ante-room was a female with pale and haggard features, who, approaching Mrs. Daniels, asked for a card. 'Mrs. Daniels—Have you lost a son, Madam, named William?' The astonished woman answered in the affirmative. 'He is now present with you, and requests me to say that you must not worry yourself, as your business matters will all come out right.' The woman was paralyzed with astonishment. 'Your husband, also,' continued the medium, 'who was killed on the railroad, is here in company with your son.' The poor stupefied woman was borne half unconscious to a sofa, whispering, 'Yes, he was killed five months ago on a railroad,' while the audience looked on, wondering and speculating. What the communication to President Johnson was remains to be divulged."

That such an occurrence did transpire, and virtually in the form described by the writer, is not questioned. But there is nothing in these occurrences to startle Spiritualists; they know the fact, meaning and value of communications from the spirit-world. Such exhibitions of the presence and intelligence of the invisibles do good by arresting the attention of those who could not be induced to believe by other means.

We find in the *Washington Union* a brief synopsis of a lecture by the above-named lady, Mrs. Lizzie La Pierre Daniels, delivered before the National Spiritualist Association, the Sunday after the above incident took place.

Movements of Lecturers and Mediums.

Dr. H. B. Storer will lecture on Sundays as follows: East Boston, Sept. 13th; Leominster, Sept. 20th and Oct. 18th; Greenfield, Mass., Oct. 4th; Salem, Nov. 1st and 8th; Philadelphia, five Sundays of January. Engagements can be made for the intervening Sundays, or for evening lectures during the week, in the vicinity of Boston. Address 65 Pleasant street, Boston.

Mr. J. H. Powell lectures in Leominster, Mass., Sept. 6th. Mr. P. is prepared to lecture week evenings, on the connection of Mesmerism to Spiritualism; developing mediums from the audience; presenting altogether an amusing and instructive entertainment. For the present his address is care of this office.

A. S. Hayward, magnetic healer, who has been spending the summer at Saratoga, returns to Boston this week. Letters will reach him care of this office.

A. B. Whiting, of Albion, Mich., who has been spending a few weeks in the vicinity of Boston, started on his return home last week, to resume his labors in the lecturing field with renewed vigor.

Mrs. Sarah Helen Matthews speaks in Quincy, the two first Sundays in September. She is ready to make fall and winter engagements.

Dr. H. P. Fairfield will be in Blue Anchor, N. J., during September; will speak in Rochester, N. Y., during October; in Chicago, Ill., during November; will accept calls to lecture on week-day evenings, during his stay in those places. Address, Blue Anchor, Camden Co., New Jersey.

Mrs. Alcinda Wilhelm lectures in Portland, Me., during September.

Mrs. Cora L. V. Daniels has just closed a month's lecturing engagement in Bangor. Her efforts have produced good results.

Prof. E. Whipple, Indiana State Missionary, will lecture in Jay County, until Sept. 10th, and attend the Quarterly Meeting at Muncie, Sept. 12th and 13th. Address, Pennville, Jay Co., Ind., until Sept. 10th.

Henry Barstow, of Duxbury, Mass., said to be a good inspirational speaker, is now prepared to enter the field as a lecturer on the Spiritual Philosophy. His terms are very reasonable. He has been before the public for a long time as a reform lecturer. Keep him at work.

Laura V. Ellis, the physical medium, has given séances in Portland the past week. The *Daily Press* says: "The exhibition by Miss Laura V. Ellis at Mechanics' Hall, last evening, of her 'cabinet manifestations' was a marvelous affair, and created astonishment in all who witnessed it. How a person, handcuffed as she was—and by one of our city police too—lied to a ring and fastened as tight as cords could do it, could exhibit such manifestations as she did, is a wonder."

PERSONAL.—Our friend, A. E. Newton, has been home on a brief furlough. His labors in Washington as Superintendent of the Freedmen Societies are very arduous, and keep him constantly busy.

New York Advertisements.

IMPORTANT FACT,
AND
CHEMICAL DISCOVERY!

DR. E. F. GARVIN cures Inipient Pulmonary Consumption, Catarrhs, Croup, Whooping Cough, Tubercular Disease by his new chemical discovery for dissolving Tar with its thieric elements, for the first time. This remedy and its combination have no debilitating properties in the blood than any known remedy. After substituting it for the most rigid tests in the above diseases, also

Dyspepsia, Rheumatism, Scrofula Eruptions, Hemorrhoids, Catarrhs, Bronchitis and all Blood Diseases by the same means. **KIDNEY PILLS, BLOOD PURIFIER, PAIN EXPELLER, THE GREAT CATARRHIC, THE TONIC OF THE SYSTEM, THE REMEDY FOR ALL RHEUMATISM AND GOUT.**

—which diseases show the seeds of Consumption of which thousands annually die from living many years will develop — to the efficacy of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now offers them to the public through Druggists and 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 eradicates all Humors from the Blood and System.

First Solution and Volatilized Tar, with Inhaler for 3 months — Package complete — \$5.00.

This carries the vapors of tar direct to the Throat and Lungs, healing and stimulating the ulcerated surfaces, neutralizing the poisons in the blood by inhalation.

First Solution of Tar and Mandrake Pills; \$5 and 50 cents per Box.

This is the best Family and Liver Pill known, containing no Mercury.

First Solution of Tar Ointment, with patented Filix Tube, for the complete eradication of Piles, Hemorrhoids, Fistula, etc.

Price \$1.00 per Box; Price of Tube \$3.00.

This Ointment can be used without the tube for White Swellings, Tumors, Bores, Sore, etc.

First Solution of Tar Soap.

Tar contains a large amount of carbolic acid, which is potent in cleansing the skin of Freckles, Moth, Eruptions, Bad draft in the Scalp, &c. A fine toilet soap.

First Solution of Tar Plaster.

This is found to be superior to all others for removing painful eruptions, itching humors, sores, etc., in five minutes.

These inclines are sold by druggists everywhere. If you druggist has not got them, ask him to procure them. Agents attention paid to examination and treatment of patients at the office. All communications concerning medicines and their application to disease, free of charge.

Dr. G. has moved his office from 692 1/2 avenue to 142 West 10th street, near Union square, to a more airy English bath room, where he can accommodate patients who desire to take for treatment. Hours from 10 A. M. to P. M.

4w-Sept. 5.

A POWER IN THE LAND.

SPIRITS intend that the **Positive and Negative Powders** shall sweep the country like a whirlwind of magnetic power. The feeble, sickly breath of opposition shall faint and die upon the swelling waves of reality. Joyous that go up from the multitudes. **THE POSITIVE AND NEGATIVE POWDERS ARE ALREADY READY TO TAKE POSSESSION OF THE LAND.** Renew the columns of evidence in the **BANKER OF LIGHT**, the **PORTLAND TRANSMITTAL**, the **PACIFIC AGE**, the **MARSHFIELD**, the **WISCONSIN**, the **ST. LOUIS**, the **ST. PAUL**, the **ST. CINCINNATI**, the **ST. CLEVELAND**, the **ST. PITTSBURGH**, the **ST. PHILADELPHIA**, the **ST. BALTIMORE**, the **ST. WASHINGTON**, the **ST. NEW YORK**, the **ST. CHICAGO**, the **ST. ST. LOUIS**, the **ST. ST. CINCINNATI**, the **ST. ST. CLEVELAND**, the **ST. ST. PITTSBURGH**, the **ST. ST. PHILADELPHIA**, the **ST. ST. BALTIMORE**, the **ST. ST. WASHINGTON**, the **ST. ST. NEW YORK**, the **ST. ST. CHICAGO**, the **ST. ST. LOUIS**, the **ST. ST. 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J. M. FRANKS, Editor.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittance direct to the Boston office, 154 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for the paper should be directed to J. M. FRANKS, Boston, or to the printer, in September will direct to Chicago, Ill., care of H. H. Smith.

The Oil Regions of Pennsylvania.

"California over again—right over again," was our exclamation upon arriving in Pleasantville, Pa., a few evenings since, dusty and weary, from New York. Reaching the summit before entering the village, there were in sight something like one hundred derricks pointing, like church spires, a jovial, good-natured people, canvassing and conversing of petroleum and the oil prospects generally. New buildings were in process of erection. Oily-tongued city sharpers were inquiring about vents, recent discoveries and sales; while the more merry and light-hearted were punching billiard-balls and indulging in other amusements. Everything in and around the locality betokened life, energy, activity and prosperity.

THE CHANGE.

A few hundred years since, this whole country was inhabited by noble Indian tribes, playing their canoes, chasing their game, reciting their traditions, and engaging, at certain seasons, in the peace dance and religious worship. The eloquent commandant of Fort Duquesne described a visit to this mountainous region a long time since, thus: "We landed, and drew up our canoes on a point where a small stream entered the Alleghany river. The Indians appeared unusually solemn, it being about the time of their religious ceremonies. We marched up the stream about half a league. Gigantic hills began to rise on every side. The scene was really sublime. The Seneca Chiefs then recited the conquests and heroisms of their ancestors. The surface of the stream was covered with a thick scum, which burst into a complete conflagration. The oil had been gathered and lighted with a torch. At the sight of the flames the Indians gave forth a triumphant shout that made the hills and valleys re-echo. Here, then, is revived the ancient fire-works of the East—here are the children of the Sun!"

About one hundred years since, so-called civilization began to dawn upon this portion of Pennsylvania. A Moravian missionary, attended by two Indian guides, was the first to build a hunting-lodge, dwelling-house and chapel in Venango county. Others followed. Those early pioneers doubtless suffered many privations and hardships; their humble homes being built of logs, one story high, covered with rough clapboards, and the winters were terribly severe. What a change a century has wrought! Though a little rough, it is now a delightful land. The wilderness has given place to fertile farms, yielding golden grain; orchards, in autumn time, bend with ripened fruitage. Elegant buildings, fine school-houses, stately edifices and institutions of learning now dot Western Pennsylvania; while in her valleys and on the sides of her mountains, oil bubbles and steam engines pant and whistle.

Another change—ABRAHAM JAMES. Hardly a year since, Pleasantville, nestling upon the level of a mountainous district, some seven hundred feet above the grade of Oil City, was truly a splendid village; pleasant because so still, so quiet and so retired from the busy, bustling competitions of the outside world.

But friend James, under the direction of his spirit-guides, located an oil well on these highlands, very contrary to the ordinary method of procedure, and, drilling, the enterprise proved a grand success. Doubting, tremulous, and perhaps envious souls, had prophesied otherwise. But spirits belonging to the wisdom-circles of the Summer-Land understood their business. The spiritual must have a foundation in the material. To the unselfish are to be given great treasures for wise uses in the future. This was named by the spirits, "Harmonial Oil Well, No. 1." The shares were all taken up by Spiritualists. The well continues to yield about one hundred barrels per day, and oil is now selling from the tanks in a crude state, from \$1.75 to \$3 per barrel. We confess to no serious objection to the "salts inheriting the earth," or at least enough of it to make themselves comfortable.

HARMONIAL OIL WELL, No. 2.

Since our arrival, this well, put down by Mr. James, has been finished, tubed, and is now in full operation. It is estimated to be yielding some two hundred barrels per day. Harmonial Well, No. 3, already tubed, is nearly ready to commence throwing up its treasured wealth. The work on his other wells is progressing rapidly. Yesterday's Titusville *Morning Herald* says, "The Harmonial Well, No. 2, owned by Mr. A. James, and located on the Armstrong farm, Pleasantville, was struck and commenced flowing yesterday afternoon. It is producing largely, and bids fair to be the largest flowing well in the vicinity." Stranger and sojourner in this community for a few days, it is amusing to hear the comments concerning this vast oil well business and those prominently engaged therein. Among other sayings, these are common: "Why, James never fails." "He's lucky—lucky every time." "There must be something in this second sight, or clairvoyance, that Spiritualists tell so much about." Whenever he purchases lands or makes a location preparatory for work, schools and churches are certain to push forward, securing locations as near to his as possible. This demonstrates their faith in his good judgment, if not in his Spiritualism. We confess to a reasonable gratification in seeing a worthy man and remarkable medium like friend James, once treading the pathway of poverty, with some to call him dreamy and visionary, and others to maliciously impugn his motives, now walking with firm step along the thoroughfares of prosperity, reaping rich harvests of success, and all because faithful to his convictions of right, and true to the counsels of his heavenly teachers.

WHY ARE NOT ALL CLAIRVOYANTS SUCCESSFUL?

The philosophy of clairvoyance is only partially comprehended by the masses of Spiritualists. First, there is independent clairvoyance. Such, owing to ante-natal spirit influences and conditions are clear-seeing from birth. This power should be cultivated in harmony with the beautiful laws of Nature. Those blessed with it, may see the outer and innermost of things at will—may virtually live in two worlds, and walk and talk with angels all through their earthly lives. There are, but few, very few, independent clairvoyants.

Dependent clairvoyance or clear-seeing, is that which results from the immediate magnetic interposition of those in spirit-life. The aural and magnetic rubbish removed from the eye and forehead, by spirits, such are permitted to behold something of the inner-life. But what they see, and to what extent their sight is reliable, depends much upon the electric atmosphere and surroundings brought within their vision by the band of

immortals interested in them. It is generally conceded that things take much of their coloring from the medium through which they are seen. As the lens, so the hue of the landscape. Moreover, clear-seeing is not necessarily far-seeing. Clairvoyance dependent or independent, without good judgment, (though exciting the curiosity,) is of little practical use. And then again, much that passes at par for clairvoyance, is not clairvoyance, only pictorial and symbolic, a branch of very common phenomena that may be denominated psychological presentations. These take form and have significance, corresponding with the purpose of the psychologizing spirit. Of their aim and import, each maintaining a positive selfhood, must judge for himself. It is evidently the design of wisdom-spirits to help in the future such unselfish media as will earnestly, unselfishly aid in the dissemination of the principles of the Harmonial Philosophy. The angels, with visions unsealed, know whom to trust.

THE MAGNITUDE OF THE OIL BUSINESS.

Those wild schemes and speculating projects, comparable only to a fearful mania, that disgusted the calm and thoughtful a few years since, have passed into merited oblivion. The oil business is now as regular and legitimate as any calling or occupation in the country. Nearly all engaged therein, are doing well financially. Of this we are glad, for it is wealth pumped directly from Mother Earth, and impoverishes no one. Few are acquainted with the magnitude of this business; the number of men operating, and the vast expanse of territory mapped out for future oil purposes. Millions upon millions are invested, and with the supply, the demand continually increases. The dark cloud that for a few years has partially overshadowed the business, has faded away and the bright sunlight of better days are dawning upon all this oil region tract of country. The demand for petroleum is increasing in this and European countries, and when we reflect upon the various uses to which it may be applied, we may reasonably conclude that it will continue to increase. The earth is full of hidden treasures. Blessings upon those men or angels who find, develop, and bring them to the surface for benevolent purposes and holy uses.

"To Lecture upon Spiritualism."

That's what we go for; not to dabble in the pool of politics as a partisan; not to listen to private disputations and grievances; or take sides in local difficulties. Two, or half a dozen Presbyterian clergymen, holding pastorates in a city, and a new one called, he need not necessarily sympathize or take a decided stand for or against the personalities and local peculiarities of either pastors or peoples. All these men—all highly inspired speakers—have more to do in their social capacities and public lectures with principles than persons—with general truths and their practical bearings upon all human interests, than special temporary matters. They stand behind the beautiful thoughts they breathe—the sublime truths they utter, and seek to earn the blessing: "Blessed are the peace makers."

In Chicago, where we speak in September, Washington in April, and other cities in which they have two and three organizations, we address those first inviting us. We go to lecture upon Phenomenal and Philosophical Spiritualism—upon its practical relations and uplifting influences touching all the interests of human life, knowing, like an apostle of old, "neither Jew nor Greek."

James G. Clark, the Poet-Singer.

As a lyric poet and ballad singer, Mr. Clark has no superior in this country. The charm lies in the simplicity and naturalness of his songs. His music, pathetic and sympathetic, sings its way into the very depths of all appreciating souls. Long will his sweet plaintive and sentimental melodies linger in the memory-chambers of our being.

It will deeply interest the readers of the *Banner of Light* to know that he has contributed to the "Spiritual Harp," which has just made its appearance. By our request he sang one of these contributions for the "Harp" the other evening, in Pleasantville, before his audience. It is entitled, we think, "Where the roses ne'er wither," calling forth loud applause from those present. Some think it superior to his "Beautiful Hills." It is certainly a rare gem. While our speakers lecture upon, friend Clark sings, the principles of the Spiritual Philosophy. Our best poets, speakers and singers are all inspired from the heavens. What could be more beautiful than these lines from the polished pen of J. G. Clark:

"Our arms are weak, but we would not fling
To our feet this burden of ours.
The winds of spring to the valleys sing,
And the turf replies with solvers.
And thus we learn, on our wintry way,
How a mightier arm controls,
That the breath of God on our lives will play
Till our bodies bloom to souls."

The following paragraph, recently from his pen, relating to living in the shade and wearing black mourning apparel, suggested by an elegant edifice in process of erection by that prominent Spiritualist, J. Watson, of Rochester, meets in us a cordial response:

"While in Titusville I visited the pine grove where Mr. Jonathan Watson, the ten millionaire, is laying the foundation for his new home. It will be in the very heart of the grove, and in the midst of that melancholy shade peculiar to second growth pines, and will no doubt be a splendid residence, furnished in the most perfect style and taste. But I have always had the impression that keeping a family in a house where impenetrable shade excludes the sunshine at all hours of the day, is sending them down a rapidly inclined plane to the cemetery. The sun is Nature's great vitalizer, and is quite as necessary to animal as to vegetable life; hence, I have always observed that families living for years in densely and coolly shaded houses are, almost without exception, subject to lung complaints."

Take two pieces of cloth of the same material and thickness, one white and the other black; lay them on the grass the first of May, and remove them a month later, and the grass under the white substance will be nearly as green and fresh as though nothing had covered it, while that under the black material will be white, shriveled and destitute of vitality. Black does not "draw the sunshine," as many suppose, but absorbs it, and retains the heat while destroying the light. This is a physiological reason, among several quite as good moral reasons, why people should discard black mourning apparel. The moral reason is, that it is a direct war with nature, and a denial of the idea of immortality. It is wedding us to death while our relations are to the living, and to the departed as living in a happier state than our own. The language of black is annihilation and despair. Even if a morbid state of mind reconciles people to its use till they "feel better in it," the Creator demands, and has a right to expect, more cheerful influences among his children.

It may shock some excellent people to hear it suggested that it is positively selfish in us to trail funeral shadows across the paths and into the houses of others, who already have sorrows enough of their own. We know our own griefs, why then advertise them in our dress? A notice from this, it is suicide by inches for a delicate woman, of fine sensibilities, to dress constantly in black. I can recall many such, who commenced dying when they put on mourning, and who, after lingering a few years, sank into the grave from sheer loss of vitality, dying of that nameless dis-

ease called "decline." I am convinced that if these victims had never renounced God's sunshine, and veiled their bodies in the midnight of crime, many of them might be living to-day. Excuse me, but this subject demands candid examination and ventilation. Instead of "disfigured" conservative silence. As a reformer, I not only war against whisky and wine, but against every custom, no matter how venerable and "respectable," which I find standing in the light, with no reasonable excuse for life save the painful fact of a damaging existence. Let there be light!

Michigan.

From the *Banner State*, in the movement of organization, I would greet my co-workers in the Spiritual vineyard, who are tilling the fields where civilization first planted the germs of civil and religious liberty, which have culminated in Spiritualism. Back to New England, my thoughts oft revert to the scenes, places, and friends I love, with a devotion surpassed only by that I cherish for the cause to which life is consecrated, and to the many toilers there engaged in laying the Eastern corner-stone of the grand Spiritual Temple which shall yet cover this continent with its transparent dome placing the heavens—my spirit goes freighted with blessings and words of cheer, and while listening to the echo of their busy strokes, I would fain ask how goes the constructive work? Are enough "lively stones" already hewed to commence the foundation? Methinks a score of years has sufficed to fit materials for a beginning of the work, and I look to see the pillars of strength rise from New England's adamantine rocks. Organization is the work of the hour, and I trust practical New England will not allow the ambitious West to out-do her in earnest work, that shall uprear the columns of Liberty's Temple. New England's pioneer workers have traversed the continent, raising the old Temple of Error, and demolishing the idols of superstition which cumbered the ground, and having done this preparatory work so thoroughly, may they commence at once the reconstruction work, and vie with their Western co-laborers in raising the Crystal Palace that shall enshrine the gods, and encompass the human race. Michigan is wide awake, and pushing ahead in the work of organization, and all signs are propitious for success on the basis of unity of effort.

Let the friends of religious liberty throughout the land go and do likewise, and nothing can withstand their power while armed with truth, and panopied by the hosts of heaven!

We are forming local societies on a business basis solely, wherever ten persons, male and female, will conjoin, and they become a nucleus around which liberal minds soon gather, to swell the numbers, and increase the strength of the Spartan band. Now, as in the days of the first Revolution, "The victory is not to the strong alone, it is to the vigilant, the active, the brave," and had Spiritualists the zeal and enthusiasm which the glorious truths of our philosophy ought to awaken, "The Powers that be" would soon succumb to their heroic valor in the cause of Truth and Liberty.

The "irrepressible conflict" between Truth and Error is at hand, and the sooner the grand army of progress is organized the better. Let her sister States follow the example of Michigan, and the banner of progress will soon wave in every hamlet of the nation.

To my dear friends in New England and elsewhere, I send a brother's love.

DEAN CLARK.
Leonidas, Mich., Aug. 9th, 1868.

Letter from Washington—National Spiritualist Association.

EDITORS OF BANNER—Though not often a correspondent of newspapers, I have thought a few lines relative to the cause of Spiritualism in this place might be acceptable, more especially as we are enabled to make a good report. On the 4th day of June last, a number of us held an informal meeting, preparatory to the organization of a new Society of Spiritualists, and at the next meeting a few days afterward, adopted a Constitution and completed the organization of the "National Spiritual Association of Washington City"—only seventeen names appearing on our roll. But we were not appalled at the meagre show of names, or the scarcity of our resources, for what was far better than numbers or wealth, we had full and complete harmony. Each member was a worker, and all felt interested in advancing the cause of truth, and the result has been that we have rapidly increased in numbers, and have every prospect of sure and speedy success. The little cloud, no bigger than a man's hand, is spreading itself over our city, and many are being drawn under its influence. I do believe that this organization is a grand center or nucleus, about which will gather elements of strength, and make it what we most need here, a great National Association.

We have elected O. Laurie, one of the first and oldest investigators of Spiritualism in Washington, as President of our Association. At our last meeting, a few days since, Bro. T. Gales Forster was unanimously elected lecturer for the coming year. We now feel and know that in securing the services of Mr. Forster, we have the "simon pure," undiluted and unadulterated, and expect Prof. Dayton (his controlling influence) will give us ample food for thought during the coming season.

Large, attentive, and well-behaved audiences greet our speaker every Sunday evening, at Trade-Union Hall, and we hope during the season to arrange accommodations for all who may wish to hear these beautiful truths clearly and philosophically explained.

The press of the city, too, are becoming less exclusive in regard to our philosophy. We would here take occasion to return our thanks to the "Republican" and "Star" for favorable notices; also to Col. Forney's "Chronicle" which lately contained an extended synopsis of a lecture by Mr. Forster, on "Eternal Punishment," and last, but not least, to that noble, big-hearted friend and brother, Thomas B. Florence, who of late has turned his "Evening Union" almost altogether in the interests of Spiritualism—advertisements, editorials and locals, almost daily appearing in its columns. In fact, there is more general, earnest interest exhibited in Spiritualism at this time than perhaps at any previous period of its history, not only here but from every quarter we hear from—like a great wave it rolls over the land and is waking up the people to thought and inquiry.

In our organization we have introduced a somewhat new feature for this part of the world, viz; free circles. There are hundreds around us who have never beheld any physical or other manifestations, and for the benefit of such these circles have been organized. We have some very excellent media in the city, and many others are being rapidly developed, among whom may be mentioned, Franklin Gunnell, as one of the most remarkable media for physical manifestations. A notice from him clipped from the "Evening Union" appeared in the *Banner of Light* of 22nd inst., relative to his physical powers, all of which was fairly stated without exaggeration. From present indications when he is properly developed he will doubtless equal and perhaps surpass anything

that has yet been given under the name of spiritual manifestations. But time and space are both exhausted and I will close.

Washington, D. C., Aug. 19th, 1868.

[Original.]
THE LAND OF THE LEAL.

BY J. M. H.

The sun sinks from our sight, Jean,
And leaves us all in night, Jean,
But, oh, it's ever bright, Jean,
In the Land of the Leal.

My setting hour is nigh, Jean,
That draws forth no sign, Jean,
My spirit's rising high, Jean,
To the Land of the Leal.

I'm eager to be there, Jean,
For all there's bright and fair, Jean,
And night is known of care, Jean,
In the Land of the Leal.

Our dear ones gone before, Jean,
For whom we mourn so sore, Jean,
I'll meet to part no more, Jean,
In the Land of the Leal.

And when you come to die, Jean,
We'll all have high, Jean,
To lead you up on high, Jean,
To the Land of the Leal.

I go now to prepare, Jean,
A place for you up there, Jean,
Where we'll all glorify, Jean,
Of the Land of the Leal.

First State Convention of Spiritualists in Minnesota.

A Mass Convention of Spiritualists will be held at Fairbault, Minnesota, commencing on Saturday, September 26th, and continuing two days. All Spiritualists are cordially invited to attend, and are particularly requested to send a full delegation; special invitation to speakers and mediums generally. All friends contemplating attending the Convention are requested to send their names and place of residence to D. Birdall, Fairbault, Minn., by the 10th day of September, that arrangements may be made for their accommodation. Travelers will be held to the railroad at half price.

Call for Convention signed:

M. F. C. Flower,	W. Archibald,	D. Birdall,
Z. V. P. A. Spaulding,	Lucas A. F. Swann,	
Adelle L. Ballou,	David S. Lydard,	N. H. Swain,
Samuel Colburne,	Abigail Teas,	Isaac Pope,
Harriet E. G. Smith,	A. S. G. Smith,	Harriet E. Pope,
Isaac A. Chittell,	D. B. Spaulding,	G. Birdall,
Mary J. C. Colburne,	U. B. Shaver,	H. B. Birdall,
Emily L. Lepper,	Mary A. Shaver,	D. Goodrich,
John F. B. Rogers,	M. A. Goodrich,	T. R. Chapman,
Nathaniel J. Stubbs,	J. W. Grating,	Anna Chapman,
Samuel Lydard,	A. J. Michener,	A. Travers,
Ann Baker,	A. C. Travers,	
D. B. Christ,	Alma C. Amy,	Mrs. N. Travers,

Quarterly Meeting of Indiana State Association of Spiritualists.

The First Quarterly Meeting of the Indiana State Spiritual Association will be held at Ellettsville, Indiana, on Saturday and Sunday, September 12th and 13th. Good speakers will be provided. Attendance from abroad is solicited.

Per order of Executive Board,
E. WHITFLE.

Second State Convention.

The Second Annual Convention of the Spiritualists of Ohio will be held at Cleveland, on the 15th, 16th and 17th of September. It has been proposed to hold a Lecture and Convention at the same time, but after due consideration, it is considered inexpedient. What we want is a gathering of all the best talent in the cause of Spiritualism and Spiritualism, and we will hold a convention of the kind, and a paper devoted to the interests of the organization; a general survey of the field of future labor; is the actual work of the convention.

The work of the past year has been prosperous, but it was experimental. We can now meet, enriched by that experience, and we are now ready to meet the needs of the general cause against the consolidated phalanx of bigotry and superstition. Every Lecture and Society is entitled to send two delegates, and one additional delegate to every fifty members over the first fifty. The Spiritualists of Cleveland will extend a generous hospitality to the delegates. The convention will be held at the Hotel Hamilton, on the 15th, 16th and 17th of September. Especially in those places where legal societies have been established is the benefit of concerted action felt. It is a movement by no means of party men, but by all the Spiritualists of the State, seeking to unite for the sole purpose of securing greater individual freedom through the united strength of all.

By order of the Executive Board,
Emma T. Lewis, Corresponding Secretary.

Grove Meeting.

The Spiritualists of Farmington, Oakland County, Mich., vicinity, will hold a three days' meeting at Wilbur's Grove, commencing Sunday at 10 o'clock. The speakers will be W. Taylor, of New York, and Mrs. Parnell, of Illinois, have been engaged; other good speakers are expected. The meeting 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.

GEORGE ROBERTS,
Secretary Farmington Society.

SPIRITUALIST MEETINGS

Boston—Merrill Hall.—The next course of lectures on "Mystic Mysteries," every Sunday at 2 o'clock, commencing Monday afternoon, Oct. 19th, at 2 o'clock, and continuing until May. Engagements have been made with talented normal and inspirational speakers. Season tickets (securing a normal and inspirational speaker) for the season, and a normal and inspirational speaker for the season, can have the privilege of selecting the same seats if they leave their old ticket with the Secretary, Mrs. M. J. M. Gardner, before the last week in September. L. B. Wilson, Chairman.

The First Spiritualist Association hold regular meetings at Merril Hall, 22 Summer street, every Sunday afternoon, at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

East Boston.—Meetings are held in Temperance Hall, No. 5, Market street, every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Plymouth, Mass.—The Spiritualist Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Springfield, Mass.—The Spiritualist Association of Spiritualists hold meetings every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Worcester, Mass.—The Spiritualist Association of Spiritualists hold meetings every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Yonkers, N. Y.—The Spiritualist Association of Spiritualists hold meetings every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Wilmington, N. C.—The Spiritualist Association of Spiritualists hold meetings every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

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Hartford Conn.—Spiritualist meetings every Sunday evening for conference or lecture at 7 o'clock. Children's Progressive Lyceum meets at 10 A. M. J. H. O'Brien, Secretary.

Concord, N. H.—The Children's Progressive Lyceum meets in Liberty Hall, State Street, every Sunday at 10 A. M. J. H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Manchester, N. H.—The Spiritualist Association hold meetings every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Philadelphia, Pa.—The Children's Progressive Lyceum No. 1, meets in Concord Hall, Chestnut, above 12th street, at 10 A. M. J. H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Salem, Mass.—The Children's Progressive Lyceum meets in Union Hall, Salem, every Sunday at 10 A. M. J. H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

New York City.—The Spiritualist Association of Spiritualists hold meetings every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

Buffalo, N. Y.—The Spiritualist Association of Spiritualists hold meetings every Sunday at 2 o'clock. The speakers are: W. Taylor, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John H. O'Brien, Secretary. All letters should be addressed to Mr. Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell.

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