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BOSTON, SATURDAY, SEPTEMBER 5, 1868.

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NO. 25.

Written for the Banner of Light. THE INDIAN'S WARNING.

DY MRE, R. P. THORNDIKE.

New England on thy wave-washed shore I all and list the billow's roar, As on the pinions of the past Wild thoughts are hieing with the blast. I hear the tides of long ago Surge onward with a steady flow, Boaring 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 graven on this flowing tide: And as the swiftly urged cance

Bhall 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 sullen tide Must surge above your towering pride.

Before you learn the power and might That follows in the wake of Right. 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 ushers in 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! Heed it, ye weak! tremble, ye strong! For, like the arrow swiftly sped, Its aim is poised to heart and head. Your wigwams raise, your watch-fires build; Your focks are here, your lands are tilled;

Your big canoes are swift and strong, But freighted deep with greed and wrong. An altar build, and incense burn To heaven, from out a living 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 though every given finite space which could be Smith, at his place in Peterboro', N. Y., writes a plctured to our imagination were filled to repleneant letter home to her paper," The Revolution," in which, with other matters, she touches finity than a solar day does to eternity. on the faith of Mrs. Smith in Spiritualism. After remarking on the house, its inmates, and the inremarking 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 "A little brook, with its light, ryy-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 nocks, stands a mysterious-looking, cone-like tabernacle, covered with bark, with stained-glass windows and a rustic door. As you enter this small octagonal expectatory you, feel at once a necessity influence. 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 their weird silence seem to say, If we had but the gift of speech we could such wonders here unveil as to hold mortals spell-bound at our will

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 surroughing of the companion by our side. In were struck with the picturesque appearance and surroundings of the companion by our side. In a tasteful, rustic frame-work sat this 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-menots 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 Eighneh, the wife of Gerritt Smith

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

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

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.

right or wrong.

The result of this is a freedom in the whole at 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, Episcopalisms, Bantists, Methodists, Unitarians, Universalist, Delsts, Infidels and Athelsts, 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 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 condessant of the shining lights.

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. Kahler 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 space and time presuppose 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

"The losse declaration that there is infinite room in infi-nite 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, finity 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 taugible 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 apnarel, 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 cooperation 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

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 inculculable 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 cudescends to discuss its dogmas with a known heretic. Mr. Barnes writes with great clearness and in a heautiful spirit, but the controversy reveals the barrenness and gloom of all our theological theories, as thus far set forth.

Of light; for an eye mace in any part of middle 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

the number of grains of sand which could be con-tained 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 Sir Isaac Newton said, "if the porosity of matter whole of that sphere or solid space, of which the distance of Urnanus is the radius. The diameter of this sphere is three thousand six hundred millions of miles, and it consequently contains about 24,-000,000,000,000,000,000,000,000,000, or twenty-four thousand quartillions of cubical miles, every noint 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 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 one-million-two-hundred-seventeenthousand-four-hundred-twentieth 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 occurat change without effecting in the teast out individuality. O O O Now may not the mind likewise be subject to a similar change?"

Mind is supreme intelligence, and the individnalizations 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 life has been brought to a focus in man. Of the both moral and physical-are coëxistent with sixty-five so-called elementary substances that him. The natural laws cannot exist in a passive | together constitute the world of matter, but fourstate, they must always be in operation, and they | teen are found in the vegetable kingdom, thirtymust have something to act upon therefore mat- five or thirty-eight in the animal, and nearly all ter is essential throughout all space, and there in man. Being the ultimate of organic effort, all cannot be a vacuum; mind therefore is material forces must centre in mind. This perfect union can or it would be outside of Nature, and as God is in- occur in no other organism. finite 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 unknownnature. Mind/ therefore must | they subsist in a sphere of being whose categories have form since it is material, and because we do exclude the possibilities of dissolution. A. J. Danot see it with our terrestrial vision, to declare in consequence it is not a substarce, is just as reasonable as for the ancients in he time of Copernicus to insist upon and believe in the Ptolemaic system, which was that the eath stood still, and interior form is rendered eternal, as it were, by a all the heavenly orbs went around it on wooden wheels. Galileo was afterward imprisoned for promulgating the doctrines of his great masterand what child of the presentday is not conversant with his memorable word, as, after his forced | physical body, we refuse credence to all that does recantations, he whispered too friend, "It moves notwithstanding." And a fet years later when Galileo made his first telescope—of which it may well be said he was the inveltor-and turning it toward the heavenly regions made so many astonishing discoveries in astroomy, his discoveries were laughed at, and he himself considered an impostor, because his coremporaries without glasses could not see as much as he could with this substratum of all existence we call Forces, them! Before the inventio of the microscope, and all phenomena are the result of their mode of who could have been made o believe that mil- action or motion. Thus as far as we can analyze lions of organized animal mitter could inhabit a material structure we find it to consist of centres world so small as a grain of sand. "We find of Force, or concentrated Force. "Every form is joints, muscles, a heart, stouach, entrails, veins, force visible," says Prof. Huxley; "a form of rest arteries, a variety of motion, a diversity of forms, is a balance of forces; a form undergoing change and a multiplicity of pass and functions in is the predominance of one over others." breathing atoms. In the ections of plants we ter" then being the outward form of existence see thousands and tens of thusands of tubes and only, and not comprising the whole universe in pores, and other vessels for he conveyance of air its domain, "is it not extremely probable and juices for the sustenace of the plants, in that as you rise out of its domain and come nearsome instances more than in hundred thousand or the Central Life, out of which all things are of these being compressed ithiu the space of a evolved, you come among substances which are quarter of an inch in diamter, and presenting to | more real, instead of less so, and which are carved the eye the most beautial configurations."- into forms that radiate more brightly the ever-[Dick.] Bo, reasoning frot these facts, because lasting beauty? Will not the sense of existence we do not see the form of to mind is no proof it be more vivid and plenary as you advance inward does not exist, but only the science has not yet toward God, and is it not least so on the outer advanced far enough to emonstrate the laws circumference?" which govern it. That it till be rendered visible in the lapse of time, I hold is not above the capabilities of man.

"It has been said, and perhar truly too, that without organization mind cannot manifesitself. But it could exist and manifest through other orgisms if none of its own; not, how does the Delty exist? We know there is an intel ligence lying behind all organsms, or these organisms could never arise, they being the direct results of wisdom. It may be, therefore, that our peetual approaches toward the likeness of our maker, will sider a bodily organization of loss and loss utility, and ultintely of none at all."

own individuality; and or nearer approach to life of the body, and internally in the life of the

number which is siz billions of times greater than , cannot disorganize us, unless the natural laws are first annihilated.

> "I am inclined to believe there is a constant tendency o all finite intelligence to unite-perpetual merging into the Deity, a universal convergence toward this centre, God." No; porosity is an inherent law of Nature which has never been infringed upon, and never can be.

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 eminated 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 there-fore this centre has always contained within itself infinite levelopement. 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 developement, having a point in duration at which his developement first took its rise."

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

"If 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 annuals 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 to on record where

the offspring has merged into the parent. GENEVIEVE.

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

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

And this union of forces must be immortal, for vis 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

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 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 Reallty in the universe. It is the 'Substance'" of Spinoza, and the "Being" of Hegel. The various modes of manifestations of 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 organish power within, till he reams 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 I admit, without cavil, tilt mind could not man- body. It is the most real part of man, since nearifest itself without organization, but mind is pri- er in degree and kindred to the eternal realities. mary organization and quant be destroyed, it "Man is soul only, and cannot be anything elso, must therefore always maifest itself through its This soul, however, unfolds itself externally in the

its origin, and the centre of this union is our per sonality."-[Psychology. Dr. F. A. Rauch. Page

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 exisience. 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 theo 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 profitless?

Say, can a soul possessed Of such extensive, deep, tremendous powers, Enlarging 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

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 iden-

2. The aim and object of the body is the developement 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 rom the mind, i.e., must be spiritual instead of ma-

7. Man, and man alone, demands a continued

spiritual existence. The mental, or spiritual organization of man

being the ultimate of force—their equilibration 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 inst 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 sayoth Lord, Lord, shall enter the kingdom of heaven; but he that docth the will of my Father." It is very pleasant and inspiring to believe we shall continue to exist and progress ouward 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 ligh 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 us? What does a harmonious life dependon? If, as every intelligent Spiritualist believer, 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, Delty will render us more use and spiritual, but mind. Two-fold in its developments, it is one in in other words, a badly organized man cannot be

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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 faithif 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 had 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 spiritworld 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 hadly 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 mobody 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 gen-

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 fill the world with righteousness?

### UNKNOWN MARTYRS.

BY MSS. 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 dellcate, 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 sometimes we see them in the country, where God's free air and sunshine hymns perpetnal 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 voice of our Father whispereth amid the latticed trees, flowering shrubs, and in the notes of the robin's songin 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 women, who have 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 oar like some lonely regulem; the music of the crested wave like the sobbing in the distance, of the weary and forsaken children of earth Well is it 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 adown 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, heartbroken, unpaid toller-so long as there is one sadeyed, pale-faced seamstress stitching her life's blood away with trembling, emaciated fingers—so long as we hear the cry,

"Wo starve, we die; oh, give us bread," so long is there earnest work to be done to ameliorate the condition of these uncomplaining mar-

Who are responsible for these things? Are they the poor, the unfortunate, the ignorant, the wit-less, the undeveloped class in society? Rather would I say that the wealthy, the cultivated, the scholastic, 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 equalizing 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 souliess 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 ffence 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 and organizations wrought out with much care 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 and it is like attempting to straighten a crooked

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 | pally because of organization. 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 serving 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 sheen 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 ring, streaked or speckled, and the flocks brown. See Gen. xxix-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 mon spend their ovenings 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 unholy passion, 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 psycological fitness, but are prompted in their selections for this most sacred and important of all relations by purely passional emotions.

These subjects have been gently hinted at and the people when this subject is introduced, drives of God's laws and Naure's works, and fit ourthem back to their lines, only to report the ene- selves for a higher andbetter world to come. my's fortifications impregnable.

What false modesty, what simple-minded prudishness that, 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; year even of that filthy scavenger, the hog; but when we turn our attention to that noble, crowning disc. We should banish il superstitious creeds and element of God's earthly creation, MAN, and talk Orthodox professions fim our mind to be superabout 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 wounded modesty, and so securely and effectually 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 000. In Great Britaint is \$00,000,000—just one-

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 passional 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 leaven the whole; surely, it matters not how or by whom the fruth is taught. Costly edifices 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 spiritmessages 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 wheatfields. 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 priestcraft, 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, badly born, is in most cases a hopeless task; 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 princi-

### WRAT IS THE TRUE RELIGION?

BY GEORGE W. SIMONDS.

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 ome of the dratchapter of James, as toliums;

· 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 unsnotted 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 Wakefield's translation:

"Though I speak with the languages of men nd angels and have not love. I am but as sounding brass and a tinkling cymbal. ing 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 Gospei, and though I have all its fuith, 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 quarreleth not, is not puffed up, nor seeketh its not, is not puffed up, nor seeketh its own advantage; is not easily provoked. Love reolceth not in falmhood, but rejoiceth in the truth is patient, hopefu, and trusteth at all times. This love will never fall. • • • 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 thousand fold more important than faith. What is this one thing needful? It is the principle

### 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 enjorments that bring no stain hereafter. We have right to do anything that is not repudiated b; 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 conclentiously? No. When a man transgresses thelaws of his country or the laws of his God, he fels an irresistible impulse of conscience to be the to himself, from the very moment he perpetraes the atroclous act. His own conscience tells him of his transgression. Our divine Father ha endowed us with a reasoning power, termed conclousness. It is that mental organism which daws the line of demarkation between right and wrong, and which we should ever regard is our legitimate dictator. Let us act according to be dictates of our own conscience and we will seldom deviate from our right prerogatives. Another use of the physical body is to make a dweling place for, and to inskirmished about by public teachers; but that dividualize, the spirital body. We are placed squeamishness so generally manifested among here on earth to study he humane jurisprudence

Let us cultivate our atellectual faculties to a higher state of mora perfection-let us study Nature's laws and gains better knowledge of the phenomena of Nature' works, and we will receive ample compenstion for our time and trouble. We will find leasure in every view of Nature's handiwork, an earth will seem a paraseded by our new and forious philosophy-Spiritualism. We ought noto live for the mere sensual enjoyments of the world, but for those higher pleasures whichere the result of spiritual cultivation. Let us reprence our Heavenly Father, and endeavor to respresate the blessings he bestows on us by corresponding acts to his children-our fellow-men. Thus shall we fulfill our obligations to our divin Creator. W. S. P.

The total annual circlation of newspapers in the United States is no estimated to be 1,500,000men learn little else than that which is vulgar; by third of that of the Uniti 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 hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy sir."
[LEIGH HUMT.

### 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 | had brought all this industry and prosperity to sometimes very unhappy because I can't do all I | them was looked upon as a great benefactor, and want to do. I want to make everybody a Christmas present. Oh, such great dolls as there are mourned as one mourns for their dearest friend, for the children! And such books and pictures! The sisters who had returned to lives of selfish And there are goods enough in the shops to make | ease, on learning of the change that had come to the whole city comfortable. I wanted a golden the places they had visited, said, "And how did wand that could change the things from places you do all that? Did you carry a golden mine where they were not needed, to places where with you?" they would do good. How I would empty closets and drawers, and send the hoarded treasures among the noor.

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, know how to do it, and when I was wishing I and all the dear pleasant home things. But I could make everybody a Christmas present of 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 selves, which was a great deal better, and so I am

#### 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 | you suppose lies right in front of it?-if you will 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 ust 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. There- those old rooms? It makes me happy to think fore, when the sisters appeared with their offer. how they would echo. ings of clothing, and of gold and silver, they were hailed everywhere with great demonstrations of joy. Their way was like a triumphal march, what they want most, and when we have learned We are winning for ourselves everlasting gratitude," they said, and they grew so elated and proud, that they really seemed to think them-

selves 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 sound. ed 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 hum-

bled 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 begun to think how she could do it. Then she said to herself,

"I do not love all these things just because I see them, and I do not possess them 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

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.

Scon' she found that all were

taught, and she showed them how to do every. thing 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 coun-

The sick and the helpless were cared for, but the others cared for themselves. The maiden who when she returned again to her city she was

"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 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 themgoing 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, ifif-what do you suppose that if is? What do 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 greatlong 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

My plan is this: that you and I shall come to the city and live close to these people till we find 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 Agnes is going to marry one of the richest men in New York, Christmas evening, and it (would be pleasanter 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 Agnesis 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 its a splendid match for any girl, and she is going to give her a silver rass for a bridal present that is to cost fifty dollars; she said, "You know I shall be invited to visit her !! I make her a present, and it will be maney well spent, for she will go into the very best society."

I suppose she meant the very wealthiest. I went to see Gretta 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, your loving Minnie.

I must not forget to tell you about Mr. Thorpethey have raised his salary to five thousand dol lars, and he is going to Europe. The next subday 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 sue could not understand just how it was, but I suppose Mr. Thorne did Mrs. Ven Neces and the first feet. Thorpe did. Mrs. Van Nyke says she is very sorry to have me go away just as the gay season is coming on. I have not told her that I am coming back. I wonder if I ought to; I am shald she would laugh at me, but, if you come I shall not

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### Spiritual Phenomena. Manifestations in Buffalo.

EDITORS BANNER OF LIGHT:-Permit me to mention some remarkable physical manifestations that have recently transpired through the mediumship of Brother Lane and myself. The most astounding raps have been made on the through the mediumship of Mrs. M. A. Hall, recutting bench in the harness shop, by a spirit who bore the name of Thomson while in the form, and duty to make it known through your valuable who passed away some two years since. This man, while in the physical, possessed a remarkably strong constitution, was a fine medium. and is therefore correspondingly powerful as a spirit. Two years before he passed away I witnessed some very singular manifestations in his have received many other tests through her presence, such as the falling of written communi- organism, and I would recommend her as a cations upon the table, the spirits finding their own paper and ink.

But to return to Brother Lane's shop. In addition to the raps, money, in small quantities, has and so also have some of my friends. Physical fallen. At one time twenty-four pennies, of the manifestations occur in her presence. A heavy, old-fashioned large description, (and not one of black-walnut dining-table has been tipped and the common small ones among them,) fell-four turned around many times, and raps are being first, then twenty; and what is quite remarkable, they did not scatter or roll away, but fell in a the nearness of our spirit-friends. I hope others cluster, and remained where they fell. One of will investigate, and thereby receive the light. these pennies had been melted on one edge, showing that it had been in a warm place. The spirits say they brought it from the Spaulding's Exchange; that when it was burned down the last time, in the hurry of rebuilding a large quantity was left in the lower vaults; also gold and silver coin, and was not recovered. This fire occurred some thirteen or fourteen years since. Sixteen cards were also thrown down about the same time as the pennies. They fell in two clusters, and were complimentary cards from spirits under their own signatures, some of which were recog-

At different times several bricks have fallen, the spirits saying that they were intended as dedicatory bricks in the new Spiritual Temple which is to be built in Buffalo under their supervision. These bricks were entirely new, and had never been used in any building. We have also been the recipients of a large number of short messages, which would sometimes fall, and sometimes appear in my hat as it lay upon the cutting bench. The spirits have given plain and distinct raps on our heads and hands, giving a thrill of joy by their gentle electrical touch. Sometimes they have spoken in an audible voice.

At John H. Huested's hardware store, 145 Main street, Buffalo, I took a piece of blank paper and put it into a common glass fruit-jar, which was then covered and scaled. I then asked the spirits if they could give me a communication upon that paper, and have it nicely enveloped, with the seals undisturbed, and they answered, "Yes." Near by stood a new stove, having upon it a boiler. The jar was put into that boiler, and in three minutes, in full daylight, a communication was written on the paper and enclosed in an envelope, sealed and directed. Now let it be distinctly understood that no envelope was put into the jaronly the paper-and the envelope was not like any they had in the store. No person, except Wm. Huested, (who was the medium,) another young man and myself were present, and no one knew what I was about to request of the spirits. The paper was so marked that I would be willing to testify, upon oath, that it was the identical piece I put into the jar.

disciples tell how the spirits got the envelope into the jar-to say nothing of the writing where pen, or pencil could not go, and human fingers could

Mr. C. H. Read, who, I learn, is now in Boston, and who promises to become one of the strongest mediums in the land, is well known to me. The first rap he ever heard was at my office, on Main which may be found in the files of the Banner of Light.

Our Lyceum prospers finely, and Brother Dunn is talking to us of the resurrection and other than eight times? Is the inexhaustible spiritmatters.

Yours, for the good cause. I. C. HALL. Buffalo, N. Y., 1868.

#### Answering Scaled Letters by Miss Mattle K. Casslen.

DEAR BANNER-I have been pleased to see, by your columns, that Miss Mattie K. Cassien, 24 Wickliffe street, Newark, N. J., has resumed ber sittings for spirit answers to sealed letters, knowing, as I do, full well her marked abilities in that thus be fairly before the world in an easily comdirection, as well as her natural simplicity, truthfulness and honesty of purpose. I have, myself, on three distinct occasions, tested Miss Cassien's power to answer sealed letters, fully and unmistakably, and take pleasure in stating that on each occasion the replies given through her were highly our heaven-born movement.) satisfactory and all that could be desired. These tests I have submitted to various unbelieving that ere very many years there will be a national skeptics, who, while acknowledging the facts, frankly declaring their inability to comprehend the modus operandi by which they were obtained, yet have no hesitancy in saying it must either be done by skillful scientific jugglery, or else the work of His Satanic Majesty and his cohort of

attendant evil spirits. A short time since, to satisfy some of my skeptical friends, I addressed an epistle to a beloved relative, (deceased, 'so called,) and handed it to an inveterate unbeliever to seal for me with the ntmost care and caution. This he did, placing upon the envelope five seals, stamping each with his private Masonic seal. I then forwarded it to Miss Cassien for answer, which answer duly came, together with my letter untouched. Submitting to the inspection of my skeptical friend, he parefully examined it, and after so doing candidly you of what progress Spiritualism is making in onfessed that he was perfectly certain that the this quarter. I therefore take the liberty to make etter had never been opened, or tampered with a few remarks upon what I have observed during ad the letter I had written and then the reply, are many superficially informed on the subject, te two corresponding in every particular, there | who have had none of the tangible opportunities ing also allusions made to my family affairs of meeting in circles with developed mediums so

tubborn things." Having, then, thoroughly and satisfactorily and casually, as it were, converse upon the matseted this young lady on several occasions, I am | ter, but there is no organization, though a disponabled to recommend her, in perfect confidence, sition to form one, and if the writer of this is o all those disposed to hear from their friends in he Summer Land. Her honesty and integrity I do what he can to promote this object. A few an say (with Warren Chase) I am certain of, get your paper regularly, others occasionally, but nd from my acquaintance with her I can guarintee that no fraud or deception will for a moent be thought of by her; in case she may be for. While on the subject of your paper, allow me mable, after repeated sittings, to obtain a reply to suggest the insertion of some standing articles in any letter, she promptly returns letter and its columns that will inform novices as to the oney to the party forwarding them. She never simplest way of eliciting intelligence at circles ads the replies given through her, deeming them ictly private.

As her charges are quite low and her circumpragement of all true Spiritualists and seekers lost for lack of knowledge in receiving and repulsr truth. We cannot afford to lose any one of ing spirit communications. instruments used by the immortals to demonate the nearness of the spirit world to the mun-pressed to make a tour of our Southern cities the ne sphere, at least not one capable, as Miss coming winter. I cannot promise a very great

Cassien is, of giving such undeniable and incontrovertible evidences of spirit identity and pres-Fraternally, WM. E. COLEMAN, Pres't. Board of Registration for Bland Co., Va. Sharon, Bland Co., Va.

### Physical Manifestations.

Having received many very remarkable tests siding at Oak place, South Malden, I think it my paper. At different times I have had flowers brought to me by the spirit of my son, and left in various places at my home. He has also given me the date of his birth and of his passing away, which were correct. I reliable test medium. She is also controlled by the spirit of an Indian, who examines and prescribes for disease. I have been helped by him, frequently heard. These are all strong proofs of 8. D.

#### Written for the Banner of Light. BELIEFS.

What is the Past, with its psalms and prayers? And what are its crude beliefs to me? Men never saw, in the Present of theirs, What is denied for the Now to see! The years that are gone are as stranger men We passed, but shall never pass again.

Mine is the Present, now, this hour; Shall I be the dupe of a dupe of yore? And see a revealment of heavenly nower In the rag of a gaberdine he wore? The rag of a web spun long ago, Might have covered a fool, for aught I know.

And John may have dreamed, away down East. In the isle of Patmos-God knows where-But what to me is his horned beast, His thrones and his mammoth angel there? The dream of John to my spirit means

And Christ may have suffered upon the tree, And died for the sins of those who stood To see him die. But he's naught to me Than are other men who suffered for good. Their blood-as his-by the hand of power-

Nothing more strange than another's dreams

### Was shed for the faith of the living hour. Correspondence.

### Suggestions by Mr. Allen.

Please allow me to say, through the Banner of Light, that I have discontinued the Industrial Institute, (opened last January, at Ancora, N. J.,) being compelled by mediumistic considerations, in connection with not being provided with buildings, implements, apparatus, etc., suitable and necessary for the satisfactory carrying out of the design held in view.

I am at liberty to make engagements to lecture in any part of the Union. My little sheet, The Anchor, is of course, sus

pended. I feel some prompting to visit the West. Have

never done so in the capacity of lecturer, but if the way opens, I should feel to follow the demand. But West or East, North or South, "my sleeves I am decidedly in favor of long engagements.

Our present habit of flying visits is most wasteful and short-sighted. The social influence of a speaker is almost entirely wanting, and somebody must pay traveling expenses; and there is an immense waste of vitality in coming in contact so often with new magnetisms to which the speaker must become positive. The incentive to self-imable manifestations performed, an account of manifestations performed, an account of manifestations performed, an account of manifestations performed and account of m month engagements? Is it not time to have passed the curiosity-phase, which requires a new peaker—a new face—every month? Can we not come to the desk new, fresh and sparkling more fount so soon dried? Are we always to be social cyphers? Always to enter our new place of engagement weary and worn from excessive travel and too soon withdrawal from the old?

I hope to be able to prepare, in the course of a year, a good sized volume, (the preliminary namphlet is already out of print) giving a full explanation and presentation of the Natural System of representing speech, with applications to many languages. The Natural Alphabet will prehended and thoroughly demonstrated form. (It is of course too early to begin to cast about for a publisher, though it is easy to decide that it ought to be published by some Spiritualistic firm, as the reform is to be inevitably identified with

Allow me, before closing, to express the hope movement, resting upon a firm financial basis, for the establishment of a University, where any person can obtain instruction in any branch of human knowledge, practical as well as theoretical, mechanical as well as linguistical-where the Science of Human Life will rank highest, and the development of mediumship be a prominent branch. Such an institution is needed already, and its establishment is only a question

Parties desiring my services as lecturer will please address soon at East Bridgewater, Mass. J. MADISON ALLEN.

### From Alabama.

EDITORS BANNER OF LIGHT-I judge by reading your paper that no one from this city informs any way or shape. Breaking it open, I first the period of three years residence here. There t possibly known to the medium. "Facts are common in the cities of the North, East and West. There are a few anxious investigators who read. spared to remain here the ensuing winter he will it is not to be had for love or money at the newsvenders, notwithstanding it is frequently applied when no experienced investigator is present to direct the manifestations, for the Banner of Light reaches localities where the peculiarity of mediinces limited, I consider her worthy of the en- ums is scarcely know, and where much good is

I do hope some good test medium will be im-

and proselytes will warrant the mission, and nothing but good result from it. GEORGE F. H. YOUNG.

Mobile, Ala., August 7th, 1868.

Bigotry at Middleboro'.

On reading in the Banner of Light, of Aug. 15th, short notice of the good done among us by Dr. J. R. Newton, I thought it might be interesting to yourselves and readers, to learn that the works done through his mediumship, and the sensation caused in town thereby, are in fulfillment of a prophecy, made in a public hall in this place, a little more than a year ago, by Mrs. Sarah A. Horton. After her return to our house from the hall, she remarked concerning the prophecy, "I don't often prophesy. I don't like much to have the influences do it." Evidently her organ of cautiousness was disturbed, for fear the things spoken might not be fufilled, and assuredly we sympathized with her, being also of little faith! Dr. Newton's success in many cases was most

wonderful, causing intense excitement throughout the town. For fear you may be mislead with the idea that Middleboro' has become a community of Spiritualists, I will inform you that the recipients of the mighty works, were mostly Church-members, and in one case, a Baptist clergyman. What do you suppose these happy people did to show their gratitude for being relieved of suffering, that in some cases has confined them to their homes for years? Why, of course, hasten to the Spiritualists to sympathize with them, to say that henceforth their strength shall be given to advance the glorious cause of Spiritualism! Did they? Not at all. They hasten to the churches to hear this blessed gospel of present inspiration denied, and its believers de- matten nounced as being the vilest people on earth, and turn the cold shoulder to us despised Spiritualists the same as ever.

On many occasions, while the Doctor was in town, he described spirits; spoke of past events in the lives of his patients; indeed, he affirmed that he was a Spiritualist from the crown of his head to the soles of his feet. We feel that the Doctor's visit to this most bigoted of all places, will be of lasting benefit spiritually, at least, for some of the seed sown must fall on good ground.

We hope the time will come, ere many years, when there will more than twenty people assemble themselves to hear one of the best speakers in our ranks; as was the case here on the last time speaking was attempted publicly.

Middleboro'. Mass. H. R. WASHBURNE.

### From a Mackinaw Correspondent.

EDS. BANNER OF LIGHT.—It has occurred to me that a line from this cool retreat would be read with interest by very many of your subscribers. A party of six persons left the heated prairies of Illinois on the 23d instant, and reached here on the 25th, being two days out from Chicago. Upon our arrival, we found a pleasant town situated on an island nine miles in circumferance, containing eight hundred inhabitants, mostly of French and Irish origin. The island has for many years been a place of resort for persons living at remote parts of the country during the summer months, as a cool retreat, where the air is bracing and healthful, and where many seemingly renew their age in a few short weeks. seemingly renew their age in a lew short weeks. At present, the guests number from four to five hundred, some of whom depart each day, while others arrive to fill their places, keeping the several boarding houses quite filled.

The town is built near the shere of the lake, which is in a half-circular form on the south side of the island—the sloping table land extending back only a few hundred feet to the bluffs, which are steep and uneven, and are nearly hare of veg-

which is in a half-circular form on the south side of the island—the sloping table land extending back only a few hundred feet to the bluffs, which are steep and uneven, and are nearly bare of vegetation save an occasional clump or single evergreen, which latter are of thick growth to the distance of half a mile on the heights of the land, where maple, beech, iron-wood, &cc., become the prevailing timber. There are few settlements outside of the town, the soil being quite too gravelly to admit of cultivation.

Within the distance of two miles are several curious natural phenomena, to which persons resort daily, and are distinguished as Robinson's Folly, a prominent height upon which one Robinson, many years since, built a residence, every vestige of which is now gone; Arched Rock, a freak in Nature I have nowhere else met withself as now gone; collected the served them.

It should not have power "to reise and support armies, provide and maintain a navy," call forth the militia, or provide and maintain a navy," call forth the militia, or provide and maintain a navy," call forth the militia, or provide and previsions give a prestige to military law and make moral heroes over on its top; Chimney Rock, a rocky prominent.

Resolect. That as the right to live is natural and inalienthe called the provide and maintain a navy," call forth the militia, or provide and maintain a navy," call forth the militia, or provide and maintain a navy," call forth the militia, or provide and miniment. And as the people have delegated these over on its top; Chimney Rock, a rocky prominent the salke a Christian duty and the wisser method to the wisser may be a prestige to military law and make moral heroes of their success in battle is danger.

Resolved. That as the right to live is natural and inalienthe called the salved and the proposed and pressed to the civil and forther way. The form of a chimner of a

lake, and persons of steady nerves only can cross over on its top; Chimney Rock, a rocky prominence having the form of a chimney of ancient date; Lover's Leap, another high prominence standing alone, of which tradition has it that an Indian leaped from its top to obtain the hand of his lady or squaw-love in marriage; and Davil's his lady or squaw-love in marriage; and Devil's Kitchen, a secluded rock of large honey comb ap-Attenen, a secitided rock of large noney come appearance, having one cave above another, in which a fire has been built, giving the rocks above a smoky and almost sulphurous appearance, and near which is a spring of pure, wholesome water. A few days since a party visited it, and a lad in the company went forward and hid himself in the cave; when the party arrived a gentleman said to the lady, the devil was inside—she saw the lad moving and became terrible fight. saw the lad moving, and became terribly fright-ened. It is needless to say the lady was a be-liever in a hell with a devil in it. Sugar Loaf Rock is another phenomenal curiosity, standing upon the table land and rising to a dizzy height. This, too, has a cave which is reached by a ladder

the interior bearing the names of hundreds of visitors, written in pencil marks.

Forty years ago Mackinaw was the great Northwestern depot of the American Fur Company, and from ten to fifteen thousand persons including Indians, came here to dispose of their furs, obtain provisions, ammunition, &c. Persons are now living here who once dealt almost wholly in furs. Now the exports are wood, salt and fresh fish, and Indian curiosities, of which there are some very valuable, also, live men and women with improved health and smiling faces, and rosycheeked and happy bables; while of the imports may be reckoned live beef, mutton, and vegetables of all kinds for culinary purposes, persons old and young, from all parts of the continent seeking relaxation from business, a cool retreat health, &c. The fort, standing upon a high prominence a few hundred feet from the landing is a hold superstructure commanding the straits upon the south and west. Lieut Stommel politely showed us through the enclosure, which is guarded by a company of men selected from soldiers in the late war who had been wounded and honorably discharged. A gentleman, whose birthplace was upon the island, pointed out to us several buildings once belonging to John Jacob Astor, now standing idle, which have withstood the weather for near a century. The public hotels and most of the dwellings and houses of business weather for hear a century. The public hotels, and most of the dwellings and houses of business, are wooden structures, painted white, giving to the town a clean and neat appearance. There are several springs upon the island, but no standing water or marshes. Vegetables are scarcely raised, as the soil is made up of nine-tenths coarse and fine gravel. The prevailing religion is Roman Catholic, the priest being a young and agreeable man. There are many "liberal," or illiberal minds here—I hardly know which to call them—but Spiritualism or Spiritualists are seldom mentioned. The traffic in "Indian curiosities" is very considerable—fancy articles being sold at prices varying from ten cents to fifteen dollars.

Since writing the foregoing I have visited Fort Holmes, long since abandoned, situated half a mile in the rear or north of "Fort Macinac," upon a still higher prominence, upon which a frame observatory has been built for the accommodation of visitors, and from which a grand view is had of the lake and surrounding country. Hundreds of persons have carved their names upon this framework, The fort is upon the highest

dreds of persons have carved their names upon this framework. The fort is upon the highest ground npon the island, and is simply an earthwork thrown up around an euclosure of an acro of ground. A few minutes' walk brought us in full view of Sugar Loaf Rock, standing upon a high table-land, having a thick growth of timber, the rock rising up to a height of ninety feet, its declivities being almost perpendicular, with an

pecuniary barvest, but I am sure the marveling occasional evergreen tree or shrub growing upon

occasional evergreen tree or shrub growing upon its sides. We were told that, some time since, a young lady climbed to its top, but how the feat was accomplished we did not learn.

Indians in citizens' dress are seen upon the street daily, conversing in their peculiar harsh dialect, and yesterday a party of squaws arrived in a canoe, having on board a quantity of "curiosities," among which was a young hear, which was sold to a soldier at the Fort for \$7. In the vicinity the Indians have a large settlement, own vicinity the Indians have a large settlement, own the land, have erected substantial dwellings, edu-cate their children, become naturalized and voto cate their children, become naturalized and voto at the polls. I am stopping at a private residence, owned by Capt. Todd, who was many years a sailor upon the lakes, and in whom I find a very sociable and agreeable companion, having a good knowledge of the country for the past thirty years. The house in which he resides was built by a broth-erofex President Pierce, and the two acres of land attached is neclessed with eader violents from four to five inches the refree, and the two acres of and attached is enclosed with cedar pickets from four to five inches in diameter, set in the ground consecutively, and standing to the height of about seven feet, forming, when built, a good barricade

against the Indians,
As the season for visitors rarely lasts over two months, board rates from \$2 to \$3 50 per day, with very tolerable fare. The nights are quite cool—the days sufficiently warm for comfort. The thermometer, at 8 o'clock this morning, August 2d, in-dicated 70° above zero. We are 350 miles nearly north of Chicago, 310 from Detroit, 613 from Buf-falo, and 1056 from New York City. C. K. S. Mackings Mich. August 2, 1869. Mackinaw, Mich., August 2, 1868.

### UNIVERSAL PEACE SOCIETY.

[Reported for the Banner of Light.]

An adjourned meeting of the Universal Peace Society was held on Thursday, August 13th, in the beautiful grove of Blas E. Burrows, at Mystic, Conn. At the hour of meeting, a goodly number of people, many from a distance, had arrived upon the grounds.

The meeting was called to order by the President of the Society, Affred H. Love, of Philadelphia, who made some forcible remarks, urging that Peace should not be killed by kindness, as the Press and Pulpit are now doing; but while we affirm that peace is desirable, we demand its consummation.

mation.

Remarks were made by several others, and Julia Crouch and Ida Whipple were chosen toact as Secretaries. Letters were then read from friends of the cause, among which were Mr. Harvey, of San Francisco, Cal., Lavinia D. Dunbar, H. T. Childs, and others.

Extracts were read from advanced sheets of Marvin H. Bovee's new publication, which forcib'y portrayed the crueitles and horrors of war, and its deleterious effect upon society.

tios and horrors of war, and its deleterious effect upon soclety.

Levi K, Joslin, of Providence, then presented resolutions,
which are as follows:

Resolved. That War, the father of lies, and the greatest
crime in history, is responsible for the following, among its
thousand shames, in so-called Christian nations.

1st. They send men as missionaries to the Fejee Islanders, who kill men for purposes of domestic economy, and
kill ten-fold more at home for purposes of political economy.

2d. They organize societies to prevent crucity to animals,
and enact laws that they shall be killed by expeditious procoss, while killing men by means torturous in the extreme.

3d. Improving the animal species by keeping from the
butcher the best specimens of animals to perpetuate their
kind, while selecting thousands of the most perfect specimens of human beings for our man butchers, and leaving at
home the old, the blind, deaf, and generally infirm, to proreate their kind.

nome the one, the bind, deal, and generally infirm, to proreate their kind.

Resolved, That war being the sum of villanies, its practice at the South or at the North, in disunion or in inflitary
reconstruction in America or in Europe, is the greatest of
crimes against man, and it becomes the self-evident right of
men to repudiate and disobey all governments, chiefmins
and rulers when they require them to wound and kill men.

Mr. Joslin then spoke at some length upon the resolutions he presented, urging their truth and reasonableness.
A gentleman present asked if the speaker meant his remarks
to be democratic or republican. He thought they sounded
democratic. Mr. Joslin replied that he was not a politician;
that he would not vote for the democratic party, for they
had not washed their hands of slavery; nor for the republican party, for they were more for war than the democratic
party. Alfred II. Love then presented resolutions, which are as

Whereas, Peace, in its potential and radical meaning, com-prehends those conditions of life which make it possible and deserved through moral and intellectual forces, and ignores force under any and all circumstances, and whereas we are force under any and all circumstances, and whereas we are convinced that in the growth and experience of our lives it is high time we should recognize the grandest proclamations of all history—"Thou shalt not kill;" "Peace on earth and good will to man;" and "Life is a natural and inalicuable right, therefore

Resolved, That as equal rights, justice, freedom and conscience are peace agents, nothing should be allowed to contravene their fullest and freest exercise and enjoyment.

Resolved. That it cannot be right to do with a commission from human governments, what it is wrong to the without

Resolved. That in the construction or reconstruction of any State or Nation it is alike a Christian duty and the wisest expediency to employ only the principles of love, free will, justice and mutual interest, and to ignore the system of deadly force.

Resolved. That the rights of conscience should be so far respected that where persons are conscientiously opposed to war, and have taken no part in creating or prosecuting it, they shall not be required to help pay the war debt or be taxed for war purposes.

Resolved. That as the people suffer the horrors of battle, they alone should decide upon the question of war; and as the working classes do the fighting, suffer the torture and pay the war tax we unite in the elevation of labor, and will exert an influence to place it above the low and impoverish-

exert an influence to place it above the low and impoverish ing system of fighting.

Resolved, That in the treatment of the Indians of this

Resolved. That in the treatment of the Indians of this country, we appeal for the strictest integrity, justice and humanity on the part of our government, being satisfied that they are in insurrection against wrong and outrage; and it becomes us to treat them as human beings, and open the way for their recognition as friends and citizens.

Resolved. That the efforts making in this and other countries to establish an international Court of Nations, in which all difficulties may be amicably settled, and the blind and brutal arbitrament of the sword forever renounced, meet our hearty approval, and we shall labor to bring it about by our individual lives, and extend the influence to our community, State and Nation.

Resolved. That we cannot but be disappointed that the se-

ty, State and Nation.

Resolved. That we cannot but be disappointed that the socalled ministers of the gospel do not give the cause of radical peace their active and practical cooperation, and we appeal to them that if the profession of the church is good, it is
better in practice, and the cause of conversion and salvation
must come from a living and life-giving faith of action in the
every-day walks of life.

After reading these resolutions, Mr. Love made some remarks, and a motion was then made for the adjournment of the meeting from 1 till 2 o'clock, which was carried.

Col. Hyram Appleman asked if the peace principle then being advocated was based upon the Bible or upon their own convictions of right.

being alvocated was based upon the Bible or upon their own convictions of right.

Alfrod H. Love answered that to the Jew he would say—
"Go to your law-book, which says 'Thou shalt not kill;' to the Christian, Go to the New Testament, which says 'Peace on earth and good will to man;' to the man who has no country or religion, Go into your closet and there carnestly consider the subject of humanity."

Levi K. Joslin then made a few remarks, after which Russell Wille, Timothy and Noah Whipple were appointed Committee on Finance, and the Hond of Peace was distributed. The meeting then adjourned.

The afternoon session was opened by singing. Letters were then read from Thomas Haskell, Henry C. Wright, of Boston, Andrew B. Smalnikar, and Ebenezer James, editor of the Bond of Peace. A paper was then passed round to obtain subscriptions for the Bond of Feace.

The President then read an extract from Mr. Passe's speech, delivered in Paris, making some remarks upon the peace movement in Europe.

peace movement in Europe.

A motion was made and carried, that afteen dollars of the money which had been received that day should be given to E. James, the editor of the Bond of Peace, to help sustain

his paper.

Aifred H. Love again addressed the meeting, giving his ex-Alfred II. Love again addressed the meeting, giving his experience in refusing to obey the officers of war. He said the soldier exclaims, "I will die for my country," we say no; you mean, "I will kill for my country," for you go into the battle to kill, not to die. If you mean what you say, go with citizans' dress, with open hands, with love and good will, and then die for your country, and your blood shall have a saving power. He said, "Peace means a government by the love power, not by the force of arms."

the love power, not by the force of arms."

The Rev. Beckers Baille then made a few remarks, and asked that Abel Tanner, who once advocated peace, should give his reasons for his non-bellef.

Mr. Tanner replied with his experience. He was followed by Z. P. White, of Pawtucket, R. L., who said that the peace principle was the principle of Christians, according to the decirines of Christ.

Zera C. Whipple then addressed the meeting, after which Levi K. Joslin was called upon to speak, and made a short address. The meeting closed by singing "Beautiful River."

sembled to participate in the exercises. After singing by the choir, under the leadership of Mr. Frisboy, and some introductory remarks by Mrs. Selbey, the meeting was called to order by H. L. Clark, of Painesville.

Lyman Pock, of Now Lyme, was chosen Prevident, and Mrs. Louisa Shepard, of Geneva, Secretarg. Messrs. Hulbert and Savage, and Mrs. Lee, were appointed to serve as a Business Committee.

Business Committee.

and Bavage, and Mrs. Lee, were appointed to serve as a Business Committee.

On taking the chair the President made the opening speech, and was followed by music from the choir.

Br. Cooper, of Bellefontaine, gave an able address on the progress of humanity, in science and religion. Remarks by Mr. Clark and the President, and music by the choir closed the exercises of the day.

It was amnounced that on the following day there would be a meeting for conference on general subjects, at 90 clock a. M., to be followed, by the regular services at 10 A. M.; after which the meeting adjourned.

Sunday Morning Szzion.—A large assembly filled the seats. The forenoon was occupied by remarks from various speakers, and the exercises of the Geneva Children's Lyceum; in addition to their usual evolutions, dialogues and select pieces were recited by the members. Dr. Cooper made an address to the Lyceum, after which the meeting adjourned.

Afternoon Szzion.—Remarks were made by Mr. Millen, Dr. Bell and others. Mr. Clark then presented the following series of resolutions:

Whereas. We believe it to be the duty of Spiritualities to

Dr. Bell and others. Mr. Clark then presented the following series of resolutions:

Whereas, We believe it to be the duty of Spiritualists to put forth a proper declaration of principles on all occasions like the present; therefore,

Resolved, That Spiritualism furnishes the most complete system of religion and philosophy ever presented to the world

world.

Resolved. That we invite candid investigation from all classes, regardless of crosed or sect; knowing that through the administration of angels we come into possession of a true knowledge of conditions in spirit-life.

Resolved. That we recognize all the great reforms of the day, and stand in the front rank battling for the salvation of mankind, religiously, morally and politically.

Resolved. That the elevation of woman is a part of the work laid out before us; that we recognize her equality with man, politically, religiously and morally

Resolved. That the Children's Progressive Lyceum has met a want long foit by us for the development of our youth, and that our thanks are due to A. J. Davis for this beautiful view of the Summer-Land.

On motion, these resolutions were adopted.

view of the Summer-Land.

On motion, these resolutions were adopted.

An address was then delivered by Dr. Cooper, on the subject of Death, proving there was no death, either in the mineral, vegetable or animal kingdom, neither could there be in the domain of mind.

Remarks were made by Mr. Clark on the Evidences of Spiritualism. A song by the choir closed the session.

The whole proceedings were characterized by the intract

The whole proceedings were characterized by the utmost harmony and order. It was an occasion long to be remembered by those who attended, and we all fold it was good to be there.

Louisa Sherard, Sceretary.

### Connecticut Association of Spiritualists.

Reported for the Banner of Light.

The third Convention of the Association was held in Bas-sett Hall, Willimantic, August 2d, 1868, William P. Gates in the chair.

After calling the meeting to order, the President made a low remarks in relation to the labors of the State Agent, A.

T. Poss, who has acted in that capacity for the last ten months.

He thought a positive impression had been made and much good had been done through this agency that could not otherwise have been accomplished; a sort of bond of union had been effected among Spiritualists in different and distant sections of the State; a greater degree of interest was manifest on this subject than heretofore existed among reformers, and much inquiry among skeptics and cocleriostics, but we needed a still more thoroughly combined and determined effort to promulgate the glorious truths of Spiritualism.

The first business of the Convention was the reading of the Treasurer's report, including the report of the State

Agent.
The Association commenced its missionary efforts with a

Agent.

The Association commenced its missionary efforts with a fund of one thousand dollars, the generous donation of Dr. Calvin Hall, of Stafford. With this sum it was believed that an agency might be sustained for a time, therefore the Association secured the services of Mr. Foss, to act as lecturing and financial agent, at a salary of twelve hundred dollars for one year from the first of August, 1867.

It was judged expedient to suspend the agency on the first of June following, making, therefore, only ten months' active labor. In that time the agent collected and paid into the treasury \$469.64. The treasury received from all other sources \$19.20, making, in the aggregate, \$148.84. The expenditures for the year ending the first of August, 1803, was \$1180.82, leaving a balance of \$392.02.

The report of the Agent contains some items of interest to every intelligent and consistent Spiritualist in the State. Notwithstanding the past winter was one of uncommon severity, and the difficulty of getting from one point to another during that inclement season, thirty different places were visited and over two hundred lectures delivered to generally large and appreciative audiences. At the commencement of the enterprise there were but six regular organizations in the State where meetings were held even occasionally, and but two Progressive Lycenmic whereas, at the first of June last, when the agency closed, there were cleven business organizations and four Lyceums in active operation. If those results have any value, they show that the money and labor of the Association has not been spent in valu.

Mr. Foss is well known to many as a sturdy old veteran

in the cause of human rights, with such men as Garrison, Philips, Burleigh, Wright, and other heroes, all of whose names are already engraved on the pages of history, to be honored and reverenced by generations yet to come.

There can be no doubt that time will show a far more abundant harvest resulting from his labors than even now

in vain.

Mr. Foss is well known to many as a sturdy old veteran

abundant narress resulting from his harder than even appear.

After the reading of the reports the Convention proceeded to ballot for officers for the ensuing year, and the following board was elected;

Prevident.—Win. P. Gates, of Windam.

Vice Previdents.—Miss Mary S. Latham, Mystic; Dr. N. B. Hull, Norwich; T. M. Allyn, Hartford; Joel Curtiss, New Brittain; L. C. Parker, Norwich; Mrs. Maxon Clark, Willimantic; Mrs. A. M. Middlebrook, Bridgeport; Dr. H. E. Emory, Coventry.

mantic; Mrs. A. M. Middlebrook, Bridgeport; Dr. H. E. Em-ory, Coventry,
Secretary.—H. N. Bill, Willimantic,
Treasurer.—W. W. Perry, Willimantic,
Trustees.—A. C. Doubleday, Columbia; Miss Frances Clark,
Windsor: Mrs. Swasey, Mystle; Wm. H. Crowningshield,
Bast Haddam; Wm. Tufts, Norwich,
A communication from T. L. Waugh, on camp meetings,
called out a short but sharp discussion—finally laid on the

On motion of G. W. Burnham the Convention adjourned. H. N. Bill, Sec.

#### Spiritual Grove Meeting in Grant County, Indiana.

Reported for the Banner of Light.

The Spiritualists of Grant and adjacent countles, assembled in a beautiful grove, six miles west of Jonesboro', Saturday, August 15th, for a Two Days' Meeting.

bled in a beautiful grove, six miles west of Jonesboro', Saturday, August 15th, for a Two Days' Meeting.

The meeting was called to order at 2 r. m., and on motion,
A. G. Gardner, of Grant county, was appointed President,
and E. Whippile, Secretary.

The exercises of the afternoon consisted of brief addresses by Warren Smith, of Alexandria, Mrs. Allen, of Jay
county, and E. Whippile.

In the evening a crowd assembled in a school house, for
the purpose of holding a circle and witnessing spiritual
manifestations. As is usual at large, promiscuous circles,
a multitude of influences contested for possession of the mediums, and nothing satisfactory was attained. There are
many mediums who are excellent at private sittings and in
simil circles, but when bought in contact with a large assemblage, most of whom are unreasoning skeptics, you can
expect but little more than a medley of confusion; and it is
to be regretted that some of our friends have so much more
enthusiasm than judgment, that they cannot discriminate
places and circumstances most fitting, when they would
deal with a skeptical public sentiment.

Sunday Morning Session.—Opened at 10 o'clock with
music, followed with appropriate remarks by Mrs. Allen, in
which she discussed, in a forcible manner, the redemptive
power of Spiritualism, and the necessity of conforming our
lives to the eternal laws, written in the physical and mental constitution of man.

lves to the eternal laws, written in the physical and men-

lives to the eternal laws, written in the physical and mental constitution of man.

Warren Smith next addressed the meeting. He contrasted the evidences of immortality contained in the Bible, with those of modern Spiritualism. Bro. Smith is radical, foreible, eloquent. He believes in no compromises, talks to the point, and makes war on kingeraft, priesteraft, rum and tobacco. We have no more earnest or able advocate of the practical questions of the hour in the West, than Warren Smith, of Alexandria.

The challeng against more developed to an advance but the

The closing session was devoted to an address by t.E. Whipple. Subject: "The Idea of the Spiritual in His-

ory,"

Bo far as the writer is informed, this is the first spiritual

Complete No Substituting resided Bo far as the writer is informed, this is the first spiritual meeting over held in Grant county. No Spiritualist resided within six miles, yet the residents of the neighborhood generously entertained all who came from a distance. It was estimated that two-thirds of all the people in attendance had never been at a spiritual meeting before. It was feared on Sunday morning that there would be hostility and rowdy-ism in the camp, but when the speaking commenced the people all gathered in front of stand and gave the most undivided attention throughout the day. The earnest, upturned faces, and hundreds of tear-dimned eyes, testified the interest that was awakened in these first sermous they had ever heard on our Spiritual Gospel.

I should not omit to mention that the exercises of the occasion were much enlivened by the musical performances of

casion were much enlivened by the musical performances of one of our sweetest musicians, Byron Reed, of Kokono. Bro. Reed's soul is not only in the music and inspirations of Spiritualism, but also in its philosophy, and we have no more earnest, self-sacrificing worker in the State of Indi-

ana.

When the meeting adjourned, there was a hearty shaking of hands all round, and then a silent dispersal, as though every one felt they had been permitted audience with the E. Whitple, Secretary.

Convention of Spiritualists in Des Moines, Iowa A Convention of Spiritualists will be held in Dea Moines, Iowa, commencing Thursday, Oct. 1st. All Spiritualists of the State of fowa, male and female, and others favoring individualism or liberalism, are invited to a full representation therein. The friends contemplating attending this Convention are requested to send their names and place of Tendence to B. N. Kinyon, by the 25th of September, so that arrangements can be made for their seconmodation. Lecturers and mediums generally are specially invited.

B. N. Kinxon, Secretary.

J. J. Fox, President.

The Banner of Light is issued and on sale

# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 5, 1868.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3. UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

### 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 undermined, 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 freely 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 Go 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 considerateness 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 righteens and noble policy of a magnanimous nation. We moreover affirm that his cruelties are exmous nation. We moreover affirm that his crueities are exaggerated by the cunning of inferested whites, who, themselves, with all their enlightenment, often rival 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
we these who sought to debase him and not to civilize him. made honestly and perseveringly, the happiest results have been reached. Unfortunately the Indian has been first met by those who sought to debase him and not to civilize him. He has been made a drunkard, and robbed of his self-rospect, and then the false dogma has been projagated that an Indian must be either a wild savage or a degraded beast. Public opinion has been fed with 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 migor the Indian with impunity, and government officers are often drawn into the grievous iniquity.

As there is a Gol in Heaven, this evil must be stopped, or its guilt be visited upon our land. It is a 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 withstand that pernicious sentiment which prevails in many of our great Territories so that the shooting of an Indian is reckened as the killing of a bear, and the massacer of Indian women and children is treated with jublistion instead of penticential serrow.

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 reverse 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 mutterings of this thunder of righteousness all around, the guilty shall tremble and fly to their holes, and this great sin be purged away from among us.

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—of kindness and fraternity. Bo 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 picuic 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 that 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 gent and sensitive person, especially a business renewing their subscriptions at the very earliest man, when writing to his equals or superiors, to day possible. The sooner it is done the more we be in continuous and perplexing uncertainty, are helped by it. And in order to place the phi- amounting to alarm, in reference to his written losophy of Spiritualism more fully before the people of the whole country, we would impress | tion in society can shield him from the sponupon 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 fettering 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 any. thing we have done in the past while planting the most generous hopes for the future.

#### Liberia.

We find a resume 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, 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 ascertalument of facts, courting 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

### 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 asyom while leaving her carriage. Her case and gested 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 E flat, a feat never attained, that we are aware into a railroad car by two strong men, who were all the while asseverating in the most distinct and positive manner that she was about to be ter, and the famous Jenny Lind could only comcruelly incarcerated by her abductors. Of all these cases, it will be found that matrimony and (N. Y.) Herald furnishes an additional one to that any Monday, Thursday or Saturday evening. 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 flat insanity.

#### The Great Spiritualist Camp Meeting.

nitious for out-door meetings and picnics. Grove meetings, &c., have proved unusually successful be followed by the accomplished and popular and satisfactory. By the time our paper shall have reached most of our subscribers, the Mass | Denton, and so on, with like talcut to the end of Camp Meeting of Spiritualists, at Pierpont Grove, the season. Melrose, Mass., will have commenced. We participate in the hope, felt by all concerned, that fair weather may favor the Camp, and that from huy season tickets, (which secure reserved seats) Tuesday morning, September 1st, until Sunday for the course. Those who held two or more night, the pleasurable novelty of tenting—the such tickets last year, can secure the same seats social interchange of fraternal feeling among if applied for before the last week in September. those of like faith from various localities—the in- The tickets are placed at the moderate sum of tellectual banquet, of three courses each day, five dollars. 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 reëstablished upon a permanent basis, through which they expect to own a pleasant hall and secure carnest 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. | per week. The result of cheap postage.

### Grammatical Knowledge.

It is a fact of the most wide-spread notoriety that it is exceedingly mortifying to any intellicorrespondence. Neither his wealth, nor his positaneous 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 hall 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 plane 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 masterly and faultless skill. An idea of the compass of his voice may be glenned from these facts: One evening we heard im reach high D flat with apparently ease as he could articulate a sentence in ordinary conversation, and at his next scance he reached of, by any natural voice through the male gender. forcibly removing her to an insane asylum-she | Only the best prima dounas can accomplish this much coveted point. Parepa Rosa cannot do betnass one note more. He also dwelt on a note full thirty-six seconds. Not the slightest tone of the property furnish the motive. Their exposure is male voice can be recognized while he is singing. now being made in numbers, every one calling As most people wish to see and hear for themout another one to the surface. The Canastota selves, we advise all who can to visit Mr. Hall's

### Music Hall Meetings.

The new course of Lectures on Spiritualism, in Music Hall, the coming season, will commence Sunday ofternoon, 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. So far, this season, the weather has been pro- Ferguson, LL. D. of Tennessee, renowned for his learning and brilliant oratorical powers. He will trance speaker, Mrs. N. L. Bronson; then Prof.

> It is desirable that this series of lectures should be well sustained, and friends are requested to

### 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 serious. ly 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, Rechabites, 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

### 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 an-

This much has been said as preliminary to what ollows, to show that the writer has sought by the nest aid, experience, to separate imaginary reveations 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 no thing 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 brgs. 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 condi tion, 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 like a cloud—it was a veil over spiritual objects.

thus impregnated with the magnetism of the in. | Address 56 Pleasant street, Boston. dividual, but especially so is the breath that Mr. J. H. Powell lectures in Leominster, Mass., his vitality.

tion of susceptible persons, and persons who dress is care of this office. from any cause are in a negative condition.

The sick are often in this condition, the weak, and those who naturally have little positive Boston this week. Letters will reach him care of 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.

spheres. If there be this sensitiveness in most Address, Blue Anchor, Camden Co., New Jersey. persons we can readily understand how we are all inflect 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 reform lecturer. Keep him at work. 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? by one of our city police too-tied to a ring and Surely they do not shield their beautiful blossoms fastened as tight as cords could do it, could exfrom their destroyers. No gift from the spiritual hibit such manifestations as she did, is a wonder." can long be beautiful that allows one of those intruders. Even angels cannot pick them from the

in such abundance to many mediums are merely busy.

himself.

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

SEPTEMBER 5, 1868.

### 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 Mattle Thwing, of Conway, Mass., whose pure and elevating inspirations, in harmony with her own loveable 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 séauce, 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 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 fol-

"A strange scene was presented at the Executive Mansion to-day. Mrs. Daniels, a great Boston medium, was in waiting with a spirited 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 mouths 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 spiritworld. 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 synonsis 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. impure man; it was tainted air; it penetrated 4th; Salem, Nov. 1st and 8th; Philadelphia, five every part of the room, and in its impurity was Sundays of January. Engagements can be made for the intervening Sundays, or for evening lec-There is no doubt that the ordinary breath is tures during the week, in the vicinity of Boston.

issues from the smoker. He retains it longer in | Sept. 6th. Mr. P. is prepared to lecture week his mouth, until it is more perfectly filled with evenings, on the connection of Mesmerism to Spiritualism; developing mediums from the au-Such changes in the spiritual atmosphere must | dience; presenting altogether an amusing and inproduce marked effects upon the spiritual condi- structive entertainment. For the present his ad-

A. S. Hayward, magnetic healer, who has been spending the summer at Saratoga, returns to 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 This experience is so common that it must be November; will accept calls to lecture on weekadmitted to belong to a class of facts relating to day evenings, during his stay in those places 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 Laura V. Ellis, the physical medium, has given

scances in Portland the past week. The Dally 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, handouffed as she was-and

PERSONAL.—Our friend, A. E. Newton, has been stems and destroy them; each one must do it for home on a brief furlough. His labors in Washington as Superintendent of the Freedmen So-It is because these spiritual gifts that are given | cieties are very arduous, and keep him constantly They

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### ALL SORTS OF PARAGRAPHS.

The communication in our message department from the spirit of Lucy Starbird (wrongly printed Starboard) is rather interesting, and we should think fully identified the child. One obtains a pretty correct idea of the varied phases of spirit life by reading the experiences of spirits, especially those of little children.

The Ohio State Convention holds its next session at Cleveland, on the 15th, 16th and 17th of September, as per call in another column.

The portrait of "Belle Wideawake," a spirit that manifests through the mediumship of Annie Lord Chamberlain, and speaks in an audible voice, can be seen in our free circle room. It was painted by Starr.

Several letters remain in our office, address to Mrs. Hattie E. Wilson, which are subject to her order.

John B. Gough has made \$200,000 by speaking and lecturing.

Miss Hauck, the promising young American singer, only eighteen, has signed a treaty with education and bring her out in Europe. It is probable that she may make a first appearance at the French Italian Opera in October next.

Idleness is like the nightmare—the moment you begin to stir yourself you shake it off.

Canada has abandoned the "silver movement," and now takes the despised metal at par.

A late medical authority says tobacco causes

In Albion College (Pa.) two of the most important chairs are filled by women, viz: Miss Rachel Carney, M. S., Professor of Modern Languages, little poem, "Bill and Joe," will be often quoted. There is and Miss Sallie A. Rulinson, M. A. S., Professor of Mathematics.

Bonner's horse, Dexter, trotted a mile in two minutes and fourteen seconds, over the Union Course last week. The best time on record.

Coal of the best quality sells at the New Bruns wick mines for a dollar and sixty cents a ton, loaded upon vessels. Inferior qualities bring only

It is stated to be a fact that while two hundred thousand casks of Maderia wine are sold, only one thousand are made. A gentleman saw recently in the London vaults more whiskey than had been made in his distillery in fifty years, although it was asserted to be his own genuine make.

The reception given to the Chinese Embassy in this city was a grand affair.

What is better for being in many pieces? A brass band.

Professor Liebig, one of the most eminent chemists in the world, assures us that fourteen hundred and sixty quarts of the best Bavaria beer contained exactly the nourishment of a two and a half pounds of bread.

an event, that I might take place."

In the codicil to Thaddeus Stevens' will is the following proviso: "I bought John Shurtz's property at sheriff's sale much below its value. I only want my own-all except \$300, the proceeds of it and the interest, I direct shall be returned to the

The fastest thing out-a conductor's baton; it

One of the best articles of diet, at this season of the year, and a good one at all seasons, is rice. If people would eat plenty of well-cooked rice they would have fewer disturbances of the digestive apparatus. Rice is both a preventive and a cure for bowel complaints.

Settlers who are always welcome in any community: Those who pay their bills.

It is said that Adah Isaacs Menken left Mrs. Plerce, Boston 2,00 behind, several manuscripts treating of theologsoned, was one of the chief mourners at her

much due on it."

Affectionate times-When everything is as dear as it can be.

Mr. Beecher's recipe for making coffee is as suggestive as it is Beecherish: "The best way I know of to make good coffee," said he, " is to go to the principal hotels, restaurants railroad eating coffee-then make it as they do n't."

Louis Napoleon and his family cost France ten millions annually.

Professor Gamgee, after a careful examination of the case, gives it as his opinion that the crowding, ill treatment, and general neglect of the cattle, in their passage from the West, has much to now exciting so much alarm. This would be a kind of retributive justice which the cruel perpetrators would be likely to feel, as it touches their

Ralph Waldo Emerson says he never expects to leave the country again, as he has not time to travel, and nothing is to be gained abroad that cannot be had at home.

The productive labor of Massachusetts is over a million of dollars daily-not as much as William B. Astor's income.

Robert H. Isabelle, the colored Speaker of the who served as a surgeon in the armies of Napo-

It is foolish to pay out money in the purchase of repentance.

It is a fine thing to ripen without shrivelling, to reach the calmness of age and yet keep the warm heart and ready sympathy of youth.

What maintains one vice would bring up two

A new method of cutting glass by jets of highly-heated air has been discovered in France. New York has 20,000 tenement houses.

Mexico, with nearly a million square miles of territory, and a population of about 8,000,000, has only 160 miles of railway.

Dr. Persons.—Public attention is called to the really wonderful cures, performed by this celebrated physician by means of animal magnetism, as certified to by David Eppright and T. F. Hopkins. Mr. Eppright, a worthy citizen of this county, called upon us and stated personally all that is related in his certificate. That Dr. Persons has relieved and restored many afflicted persons seem beyond a doubt. He will be at the Lampasas Springs until 1st of September, when ho will return to Austin and remain some time.—Austin (Texas) State Gazette.

### New Publications.

THE SPIRITUAL HARP is the long looked for volume, just out from the press of William White & Co., and edited in its literary department by J. M. Peebles and J. O. Barrett, and in its musical by E. H. Bailey, an accomplished professor of music. The motto of this beautiful book is the happy one: "I heard harpers harping on their harps; and they sang a new song," from the Revelations of John. The pieces set to music are, many of them, familiar ones, yet there is a very liberal proportion of entirely fresh and new ones. The editors have, in this respect, wrought with care and felicity. The music is just what truly spiritual—that is, hopeful and consoling-music should be. Both music and stanzas are divested of the last sign and token of the superstitious strains of old theology, but are eminently adapted to the elevation of the soul to its happiest moods. We need not predict for such a work, prepared with so much pains by men of the best capability for the service, a popularity among Spiritualists and progressive associations hardly paral. leled hy any similar volume among the churches.

THE PAST AND FUTURE OF OUR PLANET, OF Lectures on Geology, is the impressive title of a series of popular lectures by Prof. William Denton, in various parts of the country. We cannot speak of such a book except in the most general terms; its essential character forbids any ambitious attempt to give it an examination such as true criticism demands for such works. The popularity of the lectures originally will be a sufficient certificate for a like popularity for the volume. Mr. Denton has been a lecturer on geology for Strakosch, who undertakes to finish her musical thirteen years. He has mastered the subject that engresses him, comprehensively and in detail. His indebtedness to Dana, Buckland, Hale, Ward, Owen, and other leaders in this department of science, he freely acknowledges. The lectures are, so far as practicable, divested of the customary technicalities of science, and the author has aimed to present to the reader the whole system of geology, in the order in which it is presented by Nature herself. The genuinely spiritual character, tone and conclusions of the lecturer will wonderfully augment the interest and value of his presentation, with all who believe in an unshrinking investigation of the laws of the universe.

THE ATLANTIC MONTHLY for September carries itself steadily with its fame, the articles being uniformly meritorious, while none are specially brilliant. Doctor Holmes' a striking paper on "The Genius of Hawthorne," by his sister; one by Whipple on "Sidney and Raleigh," and one on "American Diplomacy." Every one will read these, of course. There are other papers from favorite pens, the whole making an excellent number of this sterling maga-

THE CRUMB BASKET, by Annie Denton Cridge, (published dren, made up of apt stories from a pen that knows well how to draw out the sympathies of childhood and enlist them on the healthier and true side of things. We commend this little book, so full of attractive variety, to those who are organizing Children's Lyceums, as well as to those generally who have a fond care of children.

Loring publishes, for summer reading, Kato Field's "Pen Photographs of Charles Dickens's Readings," a series of descriptive essays that bring the distinguished author directly before us. It is a description after the real photographic

THE NURSERY for September (published by John L. Shorey, Boston,) is a credit to our juvenile literature. We cannot speak of this pretty little magazine in too high praise. The pictures are always well done; the paper is good; the type is fair, and just the variety and sort of reading for toddling bairns is furnished, which parents would be glad to have at

### A New Song by Whiting.

A. B. Whiting, the inspirational composer, has just issued another song and chorus, entitled The prayer of the office seeker: "Oh that I were | "Evyrr Allynn, or the Outcast." The story and music have a sympathetic blending, and are sure to touch the heart. It is worthy to be classed among the best of Mr. Whiting's popular productions.

### Our Free Circles.

On Monday afternoon, at 3 o'clock, September 7th, the public free circles will be resumed at the Banner of Light office, 158 Washington street, and be continued thereafter every Monday, Tuesday and Thursday afternoon. All are invited free.

### Aid to Robert Hutchinson.

In response to the appeal for aid to Mr. Robert Hutchinson, 8 Salem street, in this city, (a medium, who has long been sick and now in destitute circumstances and deserving of help, and whose wife is also an invalid,) we acknowledge the receipt of the following sums:

ical subjects. Her favorite horse richly capari- From Dr. Fairfield, New Hampshire. Reform and progress are the universal watchwords of our day and generation. In the civil A Western editor, in response to a subscriber literary and religious institutions of the world, who grumbles that his morning paper was intol- | there are unwonted efforts at improvement. The erably damp, says "that it is because there is so old means of grace which have been so long and wrongly established are becoming powerless. Their unfitness to educate and advance a people in the moral scale of civilization is deeply felt. The old forms and theological doctrines are fast falling into disuse, new and more spiritual ones are being adopted, and the people are receiving them gladly. Spiritualism invites to an ample fountain. Facts and phenomena appealbouses, etc., and ascertain just how they make ing directly to the external and internal senses, have arrested the attention of the world's thought and pointed to the spheres of angelic life. Christians long hostile to the teachings of the spirits, now unbar their hearts and hail their coming. Investigating millions lift up their eyes to behold the heavenly light; they invite, they implore and plead for the truths that shall make them free from the contaminating influences of sectarian do with the spread of the cattle plague which is theology. With such a view of the present we cannot fail of having a future of surpassing spiritual interest. I believe that the most startling manifestations of the spirits are yet to be: the most thrilling and convincing history of spiritlife is yet unwritten. The mightlest overturnings in the progressive march of Spiritualism are yet to burst upon our view. God's set time to convict and to convert the world draws near. Angels are waiting in the far off deeps—they are lingering in the etherial sky to disclose to the ear and to the eye and to the hearts of mortals the beauty and attractions of their divine ministry. The signs of the times all demonstrate the truthful-Louisiana Legislature, is a son of Dr. Isabelle, ness of what I have writen. Ten years ago I lectured in this and the adjoining towns to small audiences; now my audiences are large, filling the largest halls and churches to overflowing. The clergymen of the different sects are complaining because the people do not attend upon their theological meetings. Where, oh where are they? Come to our spiritual meetings and you will see them and hear with them the everlasting gospel of life, immortality and heavenly communion. Yours with the people.

DR. H. P. FAIRFIELD. Lempster, N. II., August 12th, 1868.

### To Lecturers and Test Mediums.

Spiritualism is almost unknown here in this flourishing town of Fairhaven, Vt. If we could nave a test medium visit us and remain here. I think a good work might be done. If an able lecturer will come here, I will secure the use of Town Hall, pay for same at any time, and after the ball is in motion, there will be no trouble in supporting and paying lecturers. Any wishing to take this new field or desire any further information in regard to place, may address

Fairhaven, Vt. WARREN ALLEN

Diligence is the mother of good luck.

## Aew York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHARE.....LOUAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books.

Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three only paper: Nature's Divine Revelations, 39th edition, just out. 3 vols. (freat Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magie Staff, an Autobiography of the author. Penetralia. Harbinger of Health, Answers 50 Ever-Recurring Quesilons, Morning Lectures (26 discourses). History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Itelligion. Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Manual, Arabula, or Divine Guest, and Stellar Kev to the Snumer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

Four books by Warren Chaso—Life Line; Fuglitive Wife; American Crisis, and Glat of Spiritualism. Sent by mail for \$20. Very Large Assortment of Spiritualist Books.

\$2.00.
Complete works of Thomas Paine, in three volumes, price \$6: postage 90 cts.
Persons sending us \$10 in one order can order the ful amount, and wo will pay the postage where it does not exceed book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new

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

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

Send us five dollars, and we will send by mail Arabula, Stellar Koy, Memoranda, and the largeand eigeant litinggaph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount you must send soon.

"Young England" is sold, but we have another rare and remarkable English book, Calistnissics, on l'estalozzian principles, by Hexny de Laspez, showing every position of the human body, in two thousand figures (only one copy, price \$3.00). Teachers of symmatics, if not in possession of a copy of this book, would final it of great value; but as a alibrary book it is not valuable for reading, as its 184 large pages are mostly taken up with the engravings.

### The Difference that Is-and the Why.

In our country a boy or young man may rise from the lowest condition of poverty, ignorance or vice, to become respected, honored and trusted. and every vestige of his former self be outgrown and obliterated to all but himself, and mostly to himself, leaving only a dream-like memory of what he passed through in earlier years. This is as it should be. The arms of society and mantle of charity should be always ready for all who by William White & Co.,) is a pretty little volume for chil- are ready to profit by them. But this is not the case with girls and young females stained in early life-even though not criminal in the world's view of crimes-if only poor, ignorant, neglected and unprotected, it is almost impossible for them to get into what is termed respectable society. though it is often quite disrespectable in a true sense. There is but one channel, and that through sense. There is but one channel, and that through marriage, with some man who is a protection of her name by her assuming his, that she can be rescued from that low, vulgar gossip of disparaging slurs and references and guessing suspicions, that are so common among American fetter only in real engagest and show to gur our our opposers. cions, that are so common among American females. Men who are not as bad as women in the treatment of and contempt for poor and ignorant girls, usually consider them objects to be preyed upon and used and abused for their momentary amusement or baser gratification of their lusts, and rarely take pity on them and lift them up with kindness and true charity to comfortable and respectable life.

They will much sooner aid a boy or save a young man, while they would too often sink a Island Grove, Abington, on Tuesday, September poor girl still deeper in misery and shame, and 15th. Particulars next week. deem the one act a virtue and the other no vice. Why this is so-why it should be so, is our question, and one involved in the rights-of-woman question. For ourself, we can see no remedy but to give woman the right to vote and share in making laws, and equal compensation for labor, and secure her in the ownership of her property as man is in his, both in and out of marriage, against her husband as against any other man, so she can protect herself against personal abuse, undesired maternity or pecuniary robbery. Our laws have done much, and will do more in this direction. It was a great step to make female children equal cure her in the ownership of her property as man was a great step to make female children equal heirs with their brothers when no will interposes, but the customs of society too often set it aside by a will. Public opinion in this country is as neces. may attend. a will. Public opinion in this country is as necessary as law, and must sustain the law or it fails. Equality in the schools is also a good beginning, and will ere long extend to colleges and the professions. Slowly but surely a better, day for woman is dawning.

In any attend.

Horse cars run every half hour between Scollay's Building, Boston, and Malden, until 11 P. M.

Through tickets to the grove, twenty-five cents.

Baggage from Boston should be sent by Benjamin & Vaughn's express, 34 Court Square, or 3

Washington street; or by B. L. Pearce's express, Congress Squares.

\* Spreading Out.

A private letter from France, to a friend in this city says: "I went into an American Banking House, in Paris, and to my surprise, found a file of the Banner of Light there." No American would be surprised to find in Paris a file of the would be surprised to find in Paris a file of the Independent, or New York Tribune, but no wonder people are surprised to find the organs of Spiritialism already spreading over the world, when it is only about twenty years old, and has been abused and ridiculed, or condemned and ignored, by both pulpit and press, and every means taken by them to keep the people ignorant of its truths and of its spread. It has, however, been creeping, vine like, all over the civilized world, and with a rapidity which could never have been sewith a rapidity which could never have been secured except with the cooperation of the invisible party, whose blessed messages and loving ministrations are not checked by the condemnation or coldness of theology.

He inclument of Miss Entita Entity and other mediums. Efficient speakers are engaged, and all accredited speakers and workers are cordially invited to attend and participate. Public services at 10 J. A. M., 2 and 7 J. P. M.

H. B. STORER, Boston,

### Margaret Fox Kane.

Whose name has been so often used by the prejudiced press all over the country as a Christian convert from Spiritualism and repudiator of its mediumship, is still in New York giving public scances at the rooms of D. Doubleday, 551 Sixth avenue, where the old-fashioned loud rans in response to questions are as satisfactory as ever. We met several old friends there, and enjoyed with them a pleasant interview with our invisible associates in the glorious work of uniting in intellectual correspondence the two worlds. We are authorized to say that the three Fox sisters are as good medlums and devoted believers as they ever were, after all the slanderous falsehoods of the secular press and pious efforts to tease from them some word of repudiation. As rapping mediums they are not excelled in the country.

Meetings Resumed in September. Lectures at the Everett Rooms will be resumed in September. During that month Dr. F. L. H. Willis will occupy the desk, and we bespeak for him a good attendance, and feel sure all will be richly paid, as he is one of our ablest exponents and highly inspired in his discourses. The meetings at Dodworth have been suspended during the summer, and we do not know when they are to be resumed, but due notice will be given.

### The Crumb Basket. &

This neat little book for children, by Annie Denton Cridge, is both inside and out just the book wanted for children. Neatly bound in cloth, on good paper, and written by a lover of children, and a mother who knows just how to arrange words, sentences and stories, and keep them free from superstition and folly with which most free from superstition and folly with which most the thousands of names upon our subscription of our children's books are filled. Price fifty books for the one to be changed, and perhaps then cents; postage eight cents.

### "A Dupe of Spiritualism,"

We recognize the caustic pen of our old friend, D. A. Eddy, in the following, which we clip from the Cleveland (Ohio) Dally Herald. Bro. Eddy was, many years ago, a correspondent of the Roston Investigator, and by early examination, like ourself, he became acquainted with the truth of spirit-intercourse, since which he has boldly and

apirit-intercourse, since which he has boldly and ably advocated it.

EDS. Herald—In Monday's edition of the Herald (10th Inst.) you copy a long article from the New York Times, with the above heading, in which, as usual, a vain attempt is made to throw edium upon Spiritualism. The whole story amounts to just nothing, so far as proving or disproving anything that underlies the great and important truths contained in every day's revelations from spiri-life. If Heaven's last great gift to mortals, and the only one that ever contained the elements of making intelligent beings sane on the subject of religion, is to be treated as a delusion, and subjected to the common slang of sectarian priesthood, because a single woman, for a plain cause entirely independent of Spiritualism, parted with her reason and became the dupe of her own folly—what shall we say of Orthodox Christianity, whose teachings not only make people crazy by thousands, but inspire them with the propensity to murder by tortures that would disgrace "c'en the demons in hell?"

In proof of this assertion we have only to refer to events fresh in the minds of your readers, and which the New York Times (if i mistake not.) published with the current news of the day; two cases of the most flendish cruelty by whipping and beating of children till they died, under a pretence of religious obligation, and very lately a woman in Rochester, N. Y., under a like influence—the perulcious and baneful effect of religious education—for the trifling offence of taking a stick of candy without leave, caught her little step-daughter of only twelve years, and held her hands over the burning conis in a stove until one of them was burned to a crisp, while the husband stood by and remarked that it was better for the child to "go to heaven with no hands at all than to hell with both hands for the crime of stealing."

If Orthodoxy has nothing better to fall back on than the parading in print of such articles as the one you copied, then indeed, must the cause be a hopeless one, as

question,—is graune Christianity accountable for perversions, counterfeits and wolves in sheep's clothing? If not, then why attack Spiritualism for like abuses with which every great truth has to contend before it can be established? People that live in glass houses should be cautious about throwing stones at their neighbors.

Yours for truth.

D. A. E.

. D. A. E. Yours for truth,

#### Baths.

Our old friend, Dr. J. G. Atwood, has opened a fine establishment at the corner of 17th street and Irving Place, where he has Turkish, Russian, vapor, sulphur, plunge, and all other baths we ever heard of, except the salt water bath in the ocean. We have dipped with pleasure and profit in the Doctor's establishment during the hot

STATE CONVENTION .- We suggest to the officers of the late State Convention the propriety of calling a Mass Convention of Spiritualists, to assemble on the second Wednesday of January next, for the purpose of adopting the plan of organization drawn by the Committee appointed ter now in real earnest, and show to our opposers that we are a power, independent in our action, neither courting the fawnings of the sycophant nor fearing the frowns of bigoted maligners and vilifiers, who have so unceasingly hurled the arrows of slander at us and at the cause of Spiritualism.—San Francisco Banner of Progress.

The Last Union Picnic of the Season. The last grand union picnic of the Spiritualists of Boston and vicinity for 1868, will be held at

H. F. GARDNER, M. D., Manager.

#### Third Annual Spiritualist Camp Meeting, at Pierpout Grove, McIrose, Mass.

The entire success of the Camp Meetings of the

5 Congress Sanare.

Parties desiring tents or accommodations for Parties desiring tents of accommodations for single individuals can secure the same by writing beforehand to L. D. Phillips, Malden, Mass., or procure them on arrival at the camp. Board or provisions will be furnished to those who stop on the ground, at reasonable rates. Single meals can also be obtained at the boarding tent. Parties should bring blankets, pillows, and necessary unneits for comfort in tenting. utensils for comfort in tenting.

It is expected that opportunities will be offered

of witnessing the physical manifestations through the mediumship of Miss Laura Ellis, and other

Chairman.

Chairman.

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

### Business Matters.

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps, Aug. 29.—4w\*

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. 85'4w C. D. & I. H. PRESHO, Proprietors.

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

PARTICULAR NOTICE TO SUBSCITIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, he very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through

### Special Notices.

CHARLESTOWN, August 10th, 1869. This is to centify that in June last I was troubled with A severe pressure across the chest and stomach which almost prevented breathing unless in a sitting posture. I was thereore unable to lie down without experiencing great distress. My llimbs were greatly swollen and I was pronounced dropsleal by some experienced physicians, and my case considered incurable, but fortunately a friend called my attention to the remarkable success achieved by Dr. William B. White, of Boston, in the management of similar completes, and I placed myself in his hands, and after about twelve of fifteen visits, occupying some three weeks, P found myself entirely cured; and though fourscore years nearly, I lie down, or six up, or walk a mile with case; and now feel better than I have for several years past.

For my present health I am indebted, under the influence of For my present neath 1 am indebted, under the influence of a Divine Providence, to the treatment of Dr. William B. White, No. 4 Jefferson place, whom I can with confidence recommend to all who are suffering from the ills of this life. The particulars of my complaint, and the treatment which afforded such relief shall be expusited to any one who will afforded at my residence, No. 39 Perkins street, Charlestown, Mass.

Bessiams Parries. BERJAMIN PARRER.

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

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

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Sept. 5.—4teow.

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singing book. Everywhere the call was lond and earnest The authors have endeavored to meet this demand in the beautiful gift of the SPIRITUAL HARP. Called from a wide field of literature with the most critical

eare, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Splittual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind The Harp contains music for all occasions, particularly for

the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with plane, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and inspiring. Among them may be mentioned "Spark ling Waters," "Dreaming To-night," Nothing but Water to ling waters, "" Dreaming Lonight," Sottning but Water to Drink," "Heart Song," "The Heart and the Hearth," "Make Home Pleasant," "Sall On," "Angel Watcher's Screnade," "The Song that I Love," "Materinty," "Translation," "Build Him a Monument," "Where the Roses ne'er shall Wither." "Gentle Spirits," "I Stand on Memory's Golden thore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and celectic songs for the sceini circle.

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sicians have written expressly for it. The price is fixed at as low a figure—as possible commensu rate with the cost of the book, viz :

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Quee. 48 1-3 Howard street, Boston. June 27.—13#\*

### Message Bepartment.

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

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

#### Invocation.

Thou Spirit of the seasons, our Father and our Mother too, thou dost crown the earth with beauty and the heavens with thy glory. We praise then for the return of this earthly spring-time, with its bursting buds, its singing birds, its laughing waters and its green grass, all harbingers of Summer and harvest-time—all heralds speaking of thy love and thy remembrance of thy children. We praise thee for that beauty with which we are wont to seek to adorn our souls; for those great ideas that we fain would grasp with which to clothe our spirits; for those forms of beauty and excellence with which we would glorify our external being; for all that which thou hast spread abroad in Nature, and also in the sphere of mind. We praise thee, oh Lord, for the gift of little children, for of such is the kingdom of heaven. We praise thee that thou dost not always consider it best for them to mature in the earthly life, but in thy wisdom thou dost call many thousands unto the land of souls, there to grace the gardens of thine eternal Paradise. If their parents and friends are left to mourn yet while there is mourning in earth-life, there is joy in the spirit-land, and the great law of compensation is ever active, never silent. We praise thee for all kinds of thoughts, whether they are of the wind called evil or whether they are good, for out of each thou dost speak unto our souls, giving us lessons fit for time and for eternity. We praise thee for sickness, with its dark shadow, under which the soul passes that it may realize more fully the sunbeam of health. We praise thee for those great crosses that thou dost from time to time those great crosses that thou the trible that the inay upon the shoulders of thy children, calling them up the steeps of some Calvary, there to be crucified for truth's sake, for beyond the Calvary, out of darkness into light, the soul beholds thy love and knoweth that thou doeth all things well. We praise thee for the great revolution of mind that at present finds expression on the earth; for those great tempest-tossed ideas that are working themselves out into grand systems of thought. Oh, we praise thee for the gift of those minds that can elaborate these ideas, bring them into form, into use, for thine honor and thy glory and the good of humanity. We praise thee, oh our Father, for all things with which thou hast blessed us, for all conditions of life, for its beauty, for its deform. ity, for its darkness, for its light; for life we praise thee, and for what men call death. We thank thee that thou hast gilded even the walls of the tomb, and hast written even there words of in-mortal life. We thank thee that men and women are beginning to clothe the tomb with flowers of hope and faith, and wreathe the brows of their dead with immortelles such as have been culled from the gardens of faith and of everlasting life. We praise thee for all the dows of thine hely affection which thou dost shower upon us from time to time, giving us the morning of truth for the night of error. For all things, oh, our Father, we would join the grand anthem which Nature perpetually chants in thy praise, for thou art holy to-day and forever. Amen. May 4, day and forever. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—We are now ready, Mr. Chairman, to consider your propositions.

QUES.—Do the predictions of the Prophets in the Largest Scientific Complete Spiritures concerning a "complete Complete Complet the Jewish Scriptures concerning a "coming man" have any reference to the man Jesus as a Prince and Saviour; as it is stated be tells his disciples to search the Scriptures, for they testify of

ANS,-Humanity in the past, as in the present, ANS.—Humanity in the past, as in the present, has ever been prone to believe more in form than in principle—to rely more upon the external than upon the internal, the indwelling life. Hence the belief in a personal God, a personal Saviour. These personal delites have been worshiped from time immemorial, and it is because men and women have lived more in the external than in the internal. Now I believe that this continue the internal. Now I believe that this coming man referred to is nothing more or less than a coming principlo—the elaboration of a principlo that has always been with you and not understood. Ideas are greater than forms, principles greater than ideas. But the further we receive from form the less faith we seem to have. We seem to loose our faith in God and ourselves when apart from form, but it is only because we have not lived so near God as we should have lived. It is only because we have worshiped the letter, while the spirit has been overlooked. I cannot otherwise determine concerning this coming man than to believe it as a coming idea, a representa-tion of a principle that is not understood or ap-preciated. It may be revealed through man; it may be revealed through woman. It may be through one individual, and it may be through thousands; we cannot tell. But you would all do better to lay aside the form more, and deal more earnestly with the spirit, the inner life.

Q.—Please explain the passage entitled, "the importunate widow."—Luke xviii: 1-6:

1. "And he spake a parable unto them to this end, that men ought always to pray and not to

2. Saying, There was in a city a judge, which feared not God, neither regarded man.

3. And there was a widow in that city; and she came unto him saying, Avenge me of mine adver-

And he would not for awhile; but afterward he said within himself, Though I fear not God or regard man, 5. Yet, because this widow troubleth me I will

avenge her, lest by her continual coming she Weary me. 6. And the Lord said, Hear what the unjust judge saith.

A .- The passage seems to explain itself. Jesus doubtless desired to impress upon the minds of his followers the necessity of persistence in whatever they considered to be right. Instead of be-coming easily faint in the way of duty, easily weary of bearing the cross, you should persevere, knowing that success will crown the efforts of those who are persistent in efforts toward good. It was necessary, doubtless, for the great teacher of ancient times to reach the minds of his hearers by parables and by story. They were little children, hence he could approach them by that manner which little children appreciate. Tell them a story and make them understand its meaning, and they would more readily get at the idea than by any other process.

If the soul is destined to unfold its powers forever, describe the condition of the loftlest intelligence known to angels, who is the most perfeet in knowledge and wisdom.

A.—Not having taken that high eminence our-selves, it would be utterly impossible to give a

description of those who have.

Q.—Are there spirits who can and do control the fury of the elements when they are at war, a storm at sea, or the elements producing earthquakes and tornados?

A .- There is a law of Nature as of mind, and no law can, by any possibility, infringe upon the rights of another absolute law. I believe that, so far as we place ourselves in conjunction with the law, so far as we understand the law which we wish to make use of, so far we can use it for our own purposes, and no further. We cannot break it. We may seek to abuse it, but whatever is an absolute law can by no possibility he broken. Dis-embodied spirits find more pleasure and more profit in attending to the sphere of mind than of

matter.

Q.—The soul at times seems to feel a power impelling it onward in a certain course in life. Can it resist this power and preserve an opposite

A.—No; certainly not. That would be determining that the infinite was less than the finite.

•Q.—Will the temperature of the Polar region of our earth ever become so modified as to be habitable by man?
A.—Yes; it is so believed by those who have

atudied that subject.
Q.—Can those who while here were at home on

the theatrical boards indulge in the same profes-A.—They certainly can, and those persons who

why we do not always counter ourselves to scientific subjects, why we do not exclude all else, that thereby we may elevate mankind more rapidly and more effectually. Mr. B. inquires why we are always so scientific, why we do not come down to the comprehension of common minds, why we allow questions of such a scientific order to be propounded, when more good, in his opinion, could be done by meeting the wants of the lower classes. Mrs. C. asks why it is that all questions of a personal nature are prohibited, why we do not deal with them in order that those composing the audience may thereby receive more pointed satisfaction, and so on ad infinitum. These

questions are constantly reaching us.

Now with all due deference to the opinions of our earthly critics, we have only one au-swer to give, and that is this. We are ourswer to give, and that it this. We are our selves under the control of a power beyond ourselves, a power higher than ourselves, superior to ourselves, and that same power has made our line of duty so clear that we can by no possibility mistake it. And so long as our carthly agents, our assistants—all honor to them for that which they have rendered us—so long as they are true to the sacred trust reposed in them, so long we shall pursue this distinct line of duty regardless of the criticism of either friends or foes, therefore it is absolutely useless for A. B. C. and D. to send to us their criticism, their fault-finding, for we cannot deviate from order whether we would or no. We are thoroughly accustomed to deal with this spirit of fault-finding-it is no no stranger to us—it was not when we were here in the earthly form, and we have never been estranged from it, even in our spirit-life, and we shall ever seek to deal with it with all justice, and with as much of that love that characterized our divine leaders in the past as it is possible for us to exhibit. Under all circumstances we shall ever seek the highest good of those we are privi-leged to draw nigh unto, and if we make mistakes they will be those of the head and not of the May 4.

### Daniel Johnson.

How do you do? Glory to God in the highest! I am all right! Your brother Johnson. [We are glad to meet you.] God bless you. I am all right. Set out to come here last week, but did n't know so much as I thought I did, and had to give up— take a back seat, you know. God bless you. When I learn more I will come again. May 4.

### Alice Stephens.

I died amidst the dark clouds of skepticism and doubt, though I was myself a believer. I have just awakened to the realities of the spirit-world, but I am so sensibly awake and so thoroughly sensible of my condition as a spirit, that I thought It was safe to return. I died at one o'clock to-day.

I was lost to the things of this world at about cleven, and was thoroughly free at one. [Is there no mistake?] No mistake, oh no. Allee Stephens my name. I was born in Poughkeepsie, and died in New York City. I have been sick several months, and during my sickness have been visited by the friends that were gone, and was clearly unfolded as a seeing and hearing medium. I saw my friends and heard them talk, but I was alone in my belief, and I said, "God giving me strength and permitting me to return, I will come back so quickly that you shall know that no collusion could have come between the manifestation and could have come between the mannestation and myself. Oh yes, I know—it is the fourth day of May, 1868. [Yes.] I know, and it is not four in the afternoon. [No.] I am wide awake and in possession of all my senses that I had here, and just on the eye of receiving new ones that I shall need now in my new life. [I am glad you could come.] I am glad to come. The enthusiastic spirit who preceded me has thrown all the forces to the head and makes it hard for me to speak. [What is your age?] In my twenty-third year.

### Albert Denny.

I was a soldier in the 1st Ohio. Albert Denny by name. Somewhat acquainted with these things, so you see I can jump the stumps and the ditches and go through the fire, because I knew something about it before I left. And then again, I had no sickness to contend with—never had any content with rest in all my life and I want out and no sickness to contend with—never inductory serious sickness in all my life, and I went out about as quick as you could wink your eye. I suffered nothing, but enjoyed a good deal when I found out I was on the other side. Neverthought suffered nothing, but enjoyed a good deal when I found out I was on the other side. Never thought anything about going, did n't have a chance any more than I did once when I was aboard a railroad car and there was quite a serious disaster.

The cars was rolling down an embankment, and I just had time to think they were cauting a little, I just had time to think they were canting a little. didn't have time to get another thought out be-fore I found myself in rather a bad plight with quite a good hole in my head, and several bruises all ever me. They told me I had been in a blessed state of unconsciousness for about half an hour. Didn't have time to think anything about it. The Lord was exceedingly good to me, blessed me wonderfully, steering me clear of all the pains and wonderfully, steering me clear of all the pains and aches of this world. So I am back to praise him wherever he is. He is a pretty good God, and if he was n't found by me sitting on a great white throne in a city with the streets paved with gold, it's all the same; he is a good God whether you find him in a violet or a rosebud.

I said to my brother Nat, "If this thing is true you will hear from me; if it is n't, why it's of no consequence. If the book is sealed, of course it's sealed against me as all others, but if it's true

sealed against me as all others, but if it's true that it's unsealed, then I am back here just as quick as I can come." Here I am following the rear of a nice lady who has just made her exit from this world under rather hard circumstances as you call it, do n't happen to be all moonshine." Well, now, I have labored under difficulties, not being able to come back as soon as I expected. There was a long list of intelligences that was ahead of me; had to wait, you know, till the wheel revolved just right for me, then I jumped on and rode. It's the easiest thing in the world if you know just how to manage it. But if you try to get in under the canvas or ahead of your

time, you are likely to get awfully squeezed—sent to the rear in disgrace.

I got pretty night it a short time ago. I thought I'd waited long enough, was bound to go in any I'd waited long enough, was bound to go in any way. The old gentleman that has charge here says to me, "Thus far shalt thou go and no further." But I was bound to go in thought I'd waited long enough. But he exercised a sort of magnetic influence, that as true as I'm a sinner and I suppose I am-I was obliged to take a back seat very quick, and I didn't know whether I was remaining in the skies or down under the was remaining in the skies or down under the earth. You see that's the way they do business here—all on the square. If you have n't got a ticket you can't come. It's a good way. I like it. It's all straight. There's no—no panic here. it. It's all straight. There's no—no panie pere, It is all straight-forward, and exceedingly orderly. I tell you. I suppose my brother will say "Full of the—the evil one, I was going to say, as ever." Death has n't sobered me, has n't put a single wrinkle on me anywhere. I am clear-sighted and clear-headed on this side, and happy considering all things. I say a good many others that ering all things. I see a good many others that are way ahead of me in wisdom, and I kinder wish I knew as much as they do, but as I do n't. settle myself back on the happy state that be-

longs to me, and get along nicely.

Now if Nat has any sort of a liking for these things, if he wants to talk with me, all he has got to do is to exhibit a willingness, and just as soon as affairs are right for me to come to him and talk, I shall do it. And whenever I can, if there are any matters that I left in a snarl—and I supare any matters that I left in a snarl—and I suppose there are—I will do my best to straighten them out. [Where were you killed? Do you know?] Yes, sir. I rather think I do know. At Shiloh. [What was your ago?] My ago? Well, I had n't climbed the hill of thirty-two. Got pretty near it though. Complexion? Want that? [Give it, if you wish.] Rather on the sandy order. Not an extra supply of hair here—[in front?] On top. Not much more wool on the head, than old

lived that kind of life from choice do not abandon they any means, when they pass from earth, and there are ample means by and through which way from one hundred and fifty-two to one hundred and recommendation of the statement there are ample means by and through which they can perfect themselves in this most laudable art.

Controlling Spirit.—We are in the receipt of many queries with regard to the class of questions that are propounded at this place, and the answers thereto. Mr. A. inquires why we do not always confine ourselves to scientific subjects, why we do not exclude all

### .. Elizabeth Melville.

Say that Elizabeth Melville, of Lowell, Mass., wishes to communicate with her children.

### William Burt.

I would be most glad could I find the way open to speak with my children. I have three on the earth. I lived here eighty-three years, and died without much sickness, and I have been dead thirteen years. William Butt, my name. I have a son William, one John, and I have a daughter Mary. I wish to communicate with them if I can a son william, one John, and I have a daughter Mary. I wish to communicate with them if I can. For a long time I did not know how to come hack. I heard of the way being open, but did not know how to come; and as everybody that has any attraction to earth at all seems to be now using all their energies to let their friends know they can come, I thought I should be very much out of order not to try to come myself. Though I was told I should again be old, and under the infirmities of the flesh when I did come; but I

did not care for that.

There have been some curious circumstances There have been some curious circumstances that have taken place with regard to me, and what I left, since my death that I can fully explain and clear up, if I have the privilege to talk at some other place than here. It seems as if the great highway between the two worlds was so crowded, packed, jammed with spirits, that one would think the resurrection had come, and the entit world way yielding up those you call dead. spirit-world was yielding up those you call dead.
I had thought of coming a great many times, but
I had never made up my mind to try earnestly,
till I met Mr. Streeter—Sebastian Streeter, that till I met Mr. Streeter—Sebastian Streeter, that came here not a great while ago. And he told me how to come; he had been himself, and learned me the way? [Where did you die?] In Roston. This is Boston, is it? [Yes.] Here, then. [You were acquainted with Mr. Streeter?] I was acquainted with him here; one of my good friends. [Are your children in the city?] Two of them are. One son and a daughter. So you see I have hopes of reaching them. May 4.

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

### Invocation.

Thou soul of the morning light and the evening thou sour of the morning fight and the evening shade, thou voice of Nature, thou Nature's God, thou who speaketh unto our souls, and forever calleth us higher and still higher in life, we turn our faces toward thee reverently, yet fearlessly seeking to know more of thee, seeking to fathou thy purposes toward ourselves. Thou hast taught us to seek and we should find. Thou hast everywhere promised that the soul who learnestly desires to know concerning thee shall be rewarded, so, oh our Father and our Mother too, we constantly aspire to know of thee, and of all that thou hast made. We praise thee in behalf of these mortals for the gift of this handsome day. We praise thee for all the regardments day. We praise thee for all the revealments which it bears upon its bosom. We praise thee for all the glory which it bath brought with it. And, ch, our Father, we ask that thy mortal children may every day and every hour and every moment of their being learn to appreciate thy presence through Nature, learn to understand the presence through the presence before the presence through the presence the presence through the presence through the presence through the presence through the presence the presence through the presence throug thy nearness unto them through Nature and Na ture's laws, so they shall no longer fear death, so they shall no longer nurmur against thy wise decrees, and they shall change their song into one of joy, they shall turn their faces from the earth unto thy glory in the better life. Oh our Father, we praise thee for thy written volume of Nature, for these external scriptures that thou hast spread out, whereby we may learn of thee. We praise thee for all that we can understand, and we praise thee for the greatness of that which and we praise thee for the greatness of that which we cannot understand; for we know that as we come nearer unto thee, as we grow and cast off our small garments of human life, we shall come unto a more perfect understanding of thy laws, we shall learn to good thy mysteries, to fathom the wonders that thou hast spread out before us. As we grow in the stature of wisdom, we know, oh Spirit of wisdom, that we shall fathom one by cone the deep recesses of life and a song of one, the deep recesses of life, and a song of thanksgiving ever be found upon our lips, and a deep chorus of praise ever well up from our souls toward thee, the great author of life. Thou Spirit Eternal, may thy kingdom come consciously to these mortals this hour, and may they give thee the light of the everlasting knowledge; grant that the sun of truth may shine so clearly into the dark places of their being, that they shall com-prehend the truths and bow down in love and holy service before thee, the God of the past, the present and the future. Amen. May 5.

### Questions and Answers.

QUES.—If a person act as he is impressed, will he always do right. A.—There are an infinite number of degrees of right, each one being a discreet (?) degree. There are also an infinite number of sources from which an individual soul can gain impressions, and the soul is quite as liable to receive impressions from the lower as from the higher, therefore it is not always the highest wisdom to follow our impressions. I know it is so determined by very many souls, but I cannot so understand it. If we are sure that we are harmonious at the time with the highest good of which we can conceive, then we may be very sure that whatever impressions we receive at the time will be such as are not calcufrom this world under rather hard circumstances I should think. I always did think consumptives had a hard time getting out of the shell, and I think so now. The last time I had any talk with my brother, the last time we met—visibly, you know—he said to me, "Albert, let me hear from you soon, and always after every engagement." "Yes," I said, "you will hear from me dead or alive, that is to say, if this moonshine business, as you call it, do not happen to be all moonshine." to lead us down, we must understand always when we are in harmony with the great good that is beyond us. We must learn to measure our selves by this great outside good, this eternal God never forgetting that the balances are within. The only balance wherein we can weigh our own individual condition of being is within our-selves, and we call it reason, the highest of all the attributes that the great Father has seen fit to endow the human with.

Q.—Do chemical affinity, repulsion, cohesive

attraction and attraction of gravitation depend upon the comparative diversity of solar condition? A.—It is so determined by those who have made that branch of science a study.

Q.—In running a parity between virtue and vice, good and evil, light and darkness, may we not, upon other considerations, in view of the principle that it requires an exception to prove all general rules, say that "whatever is is right," except a conscious wrong? Are not polar ex tremes necessary to all ranges of principle?

A.—Yes; from that standard whatever is is absolutely right. All the manifestations of mind or of matter I believe to be an absolute necessity and under the certain control of an All-wise Intelligence. Q.—Is combustion the magnetic condition, or

magnetism resulting from electricity in motion?
A.—Combustion has been proven to be the result of a sudden meeting of the electric and magnetic currents.

Q-Upon the same parity is mind the condition or magnetism resulting from electricity in motion?
A.—The materialist would so determine, but, judging from a spiritual standpoint, we make a distinct line of demarkation between spirit and

matter, mind and motion.
Q.—Is there not a central, magnetic condition in the untold solar systems of mind, corresponding to the central sun of our and other solar systems, differing only in the extent and perfection of de

[How do you do?] I am well now. [Have you been sick?] Yes, I was when I lived here before. I was sick and died when I lived here before.

Lucy Starboard.

[How long since you were here?] I Leen away three years. I lived here seven years—here on the earth. I've got a mother and a father and a little sister and a brother here. [On the earth?]

little sister and a brother here. [On the earth?]
Yes.

I was gone when they put me in the hot water
—I was gone then. [Why did they put you in
the water?] Why, they thought I would come
back; but I was gone, I had convulsions they
said. I had them once before and they put me in
the water and I came back; but I was gone this
time and I didn't come back. [Do you know
what caused the convulsions?] Yes, it was water
on the brain they said. I didn't see it. [Is that
what your spirit-friends said?] That is what Dr.
Wesselhoft said; I don't know. [Do you mean
the Dr. Wesselhoft who is in the spirit-world?]
He is with me. You don't know my name, do
you? [No.] Well, it is Lucy Starboard. Oh, no,
it is n't now. [That is the one you were known
by on earth?] Yes. [Have you a spirit-name?]
Yes, I have. [Do you wish to give it?] Yes, I
can. Nobody will know it, though, here. [It
may interest your father and mother.] They
gave me the name I was first called when I came
here. When my grandmother met me she said,
"Do you know me, my little Pearl?" And I said,
"No, I don't." And they called me that afterwards. They don't know it here. I did n't know
my grandmother till she told me who she was. I
don't think it 's goog to put folks in the bath-tub my grandmother till she told me who she was. I do n't think it 's good to put folks in the bath-tub to bring them back. [Why not?] Why, you know I was gone, and I did n't want to come back. Dr. Wesselhoff said if they had showered my wrists and put water on here (on the temples) they might have had a very good chance of bring-ing me back, but to put me in all over only just made the thing worse. I don't think it's good. I didn't care, only afterwards I was homesick. I was horrid homesick. I didn't know how I should live here, but when I got used to it I didnot want to come back. I don't want to come not want to come back. I do n't want to come back now to live. [You only want to see your mother and friends?] Yes, that's all; and to tell them that I am—I am somewhere—I do n't know where I do n't live in the grave. I do n't know where I do live. I live here. I do n't live in the skies. I do n't live in the stars. I live here. [On earth?] Yes. I been with grandmother ever since. She never told me where it was. Oh, that was stupid, was n't it? She did n't tell me what's the name of the place where I live. All the dead people do n't live there. You never was what's the name of the place where I live. All the dead people do n't live there. You never was there, was you? [No.] You can come and see me when you die, 'cause grandmother likes to see everybody—cvcrybody she likes to see, and she do n't send nobody away. Why, do n't you know her? Oh, not you do n't, do you? [What was her name?] Her name was Greene. [Did she live in Boston?] Yes. [Did you?] Yes, sir, I did. I do n't know whether I live there now or not Oh it was stunid in her not to tell wa where not. Oh, it was stupid in her not to tell me where I lived! But you can say I don't live in the

not. Oh, it was stupid in her not to tell me where I lived! But you can say I don't live in the grave, and I don't live in the skies, and I don't live in the skies, and I don't live in the star, and I think I live here, don't you? [Yes. Do you remember the names of your brothers and sisters?] Oh, I don't know what they call my youngest brother. I was n't there. I was gone when he came. I know what Eddie's name is. I haven't forgotten that. [Was he younger than you?] Why, he was older. [Was he?] Why, yes.

You print the letters, don't you? [Yes.] And don't you forget to print mine with the name I had here, because nobody will know me if you don't. Lucy Starboard. [Had you a middle name?] No, sir. [You want your mother to—] I'es, I do. (This was spoken with extreme earnestness, interrupting the Chairman in his question. Then she stopped and drew back timidify, and the Chairman said, "You read my thought before it was uttered.") Yes, I did. [You want your mother to give you an opportunity to speak with her through a medium?] Yes, I do; just like I do here. Don't you forget it, will you? I want to speak with her very much, and grandmother does, too. And she will show you a great many nice things here when you come, if you will help her. I will try to find out when you are coming, and will come and show you the way to grandmother's house, where she lives, and you can see ner. I will try to find out when you are coming, and will come and show you the way to grand-mother's house, where she lives, and you can see her there. [Have you a house?] Why, yes. We don't live out-doors. Did n't you know we had houses after we died? 'Taint your coffins. I do n't want no such house as that. That was n't for me. I had gone away and that was for what used to be me. [You know I haven't been there to see what you had.] I can see you when you do come, can't I? [I shall be happy to see you.] I am going now. May 5.

### Silas Wait.

I come to bear unpleasant tidings to my family. I was always averse to being the bearer of bad tidings. I had almost as lief be shot as to be forced to carry the news of the death of any dear friend to those who were waiting and anxiously monting the wieldle return of t sorry so far as those I have left are concerned. So far as I am concerned myself, I am glad it is

My name, sir, was Silas Wait. I was second officer on board the bark Seabird, and I met with an accident when four days from Melbourne, and in consequence of that I am here. I cannot say that I was a believer in these things before death, but I had some knowledge of them, and I think I am safe in saying that my wife has a sort of an inner faith in these things, for she has many times told me that it seemed more rational to her to believe that spirits could return after death than that they were prohibited from returning to their friends. She told me an anecdote concerning the death of her father, which he has since corroborated. He was away. He died away, and he came to the mother and informed her of his leath. And she felt just as sure of it, and hourly in the greatest anxiety expecting to hear it, and nothing would turn her from that expectaion, and when the news came her friends were all amazed, and had no manner of means of accounting for it. He tells me he went directly to her and communicated with her, and made an impression so deep upon her mind that nothing could crase it. She knew it was him. I was not able to be so fortunate in these things, so I am under the necessity of coming here. I had heard of this place. Never was here myself before, but

There will doubtless be some unpleasant stories fore will doubtless be some unpressant stories told concerning my death which I desire that my family should pass by as amounting to nothing. My death was purely accidental—if there are any accidents in Nature. I do n't know that there are, but so far as I know anything about it, it was purely accidental, and there is no occasion for any unpleasant feelings with regard to my death terms along the regard to my death toward any one. I am informed that there are many mediums in New York City, and I should be glad to have my wife or any of my friends give me an opportunity to speak to them. In all probability before my message can reach them here, so that they shall know that I have passed on they will hear of my death through the usual means. I am not ungrateful to you, sir, for the way you have opened for the return of spirits who desire to meet their friends, and I only hope I shall be able to do something toward compensating you for your kindness. [Did your bark belong in New York?] Yes; bound to New York from Melbourne. Good-day, sir. May 5.

James Edward Farquer.

James Edward Farquer.

I am here in company with my father and an older brother, and we all desire to reach my mother lost a husband and two sons at Gettys, burg, and she remains with my sister, and they mourn our loss constantly. I am from Virginia, sir, and my name James Edward Farquer. We have all sought through every possible means to reach those so dear to us by a nearer process, but we have been very unfortunate. I have a friend in Alabama, and one also in Louisiana, who believe in these things, and I sought very earnestly to go to those friends, but the laws of those there, I don't know with reference to Virginia, but I think there is no law with reference to the matter. But unfortunately I found no medium there to whom I could come, so you will pardon me for intruding here. [Certainly.] As I before said my mother is in deep sorrow. She mourns our absence so continually that it leaves us little time to enjoy the beauties of our new home, for we are constantly drawn to her and she is constantly mourning over her condition and thinking bitter thoughts against the Northerners for the part they took in the war. The more she fosters those thoughts the more unhappy she will be and the

less likely to find peace of thind. My father is very anxious to reach my mother for many reasons; one is because he wants to make ber happy by assuring her that he can be near her, can watch over her; and another is that he might advise her as to what course she had better pursue with regard to her earthly affairs.

I am quite sure that the friend I have in Louisiana at least receives your paper, and through him I expect to receive straightforward aid. I am enly sorry that I did not avail myself of the privileges I had of investigating this matter before

leges I had of investigating this matter before my death. I did not and it is no use to mourn for what is in the past.

for what is in the past.

My father was lieutenant-colonel in the Third Virginia. My eldest brother was captain in the same regiment. I was lieutenant. We all fell in the same day.

An indescribable feeling of sadness settled upon me as soon as I found myself in full and clear communion with the earth life. I seemed to gather that feeling from those that were left here, and in spite of all my seeking to turn away from it, the cloud would settle upon me and I could hardly go on. You see, sir, that my mother and sister are in trouble. I know that the home they once had is desolate, and I know their hearts are sister are in trouble. I know that the home they once had is desolate, and I know their hearts are clad in mourning, the deepest kind of mourning, for they have not only lost all worldly wealth but they have lost what was far dearer, their friends. I know you have lost here, but you at the North have suffered so little when compared with the South that I may safely say that you know very little about the hard experiences of war. [That is true.] When my mother and sister heard of our death, they used every means to recover our bodies, but were unsuccessful. They were told that the Yankees buried them. They told many strange stories in connection with it which are untrue. It is very true that the Yankees did bury untrue. It is very true that the Yankees did bury us. We were buried as others were. I am not aure that we were not as well off in that respect as their own soldiers.

Now, my dear sir, in case I am unsuccessful in reaching my mother, may I hope for the privilege of coming again? [Certainly.] I am exceedingly sad to day. I cannot recover from it. There are many things which I want to say but I cannot for such a deep shadow has fallen over me that I for such a deep shadow has fallen over me that! would almost fancy I were in an old fashioned hell. But I feel sure it will not always last, and if I can return again, if not successful now, perhaps I can do better. I was nineteen years of age, in my twentieth year. [You might give your brother's age.] Twenty-three. [And it might be well to give your sister's name.] Eugenie. [These things serve to identify you to your friends.] They do, sir; I should not have thought of it. My mother's name, Sarah Elizabeth. My brother's name, Alec. My father's, Thomas. I thank you, sir, for reminding me of what I ought to do. May 5.

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

#### LIST OF LEGIURERS. PUBLISHED GRATUITOUSLY SVERY WEEK.

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

occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.]

J. Madison Allen having returned to the lecturing field is at liberty to make engagements for any section East or West. Address at East Iridgewater, Mass.

C. Fannir Allen will speak in Salem, Mass., during September; in Now York during October; in Cambridgeport, Mass., during November; Vineland, N. J., Jan. 3 and it; in Brooklyn, N. Y., Jan. 17, 24 and 31; Rochester, N. Y., during Feb. Address as above.

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

Jams G. Allen, Syringdeld, Mass.

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

Dr. J. T. Ando will answer calls to lecture upon Physiology and Spiritualism. Address, box 200; Rochester, N. Y.

Mar A. Advilleit, Si Rich street, Columbus, O.

J. Bladison Allen xander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

Miss. N. A. Address, Inspirational speaker, P. O. bux 277, Fitchburg, Mass.

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

Miss. Sarah A. Byrrer will lecture in Somers, Con., Sept. 6 and 13; in Stafford sept. 20 and 27; in Somers, Oct. 4 and 11; in Stafford, Oct. 18 and 25; in Rochester, N. Y., during November; in East Boston, Mass., during December; in New York City, (Everett Hall) during January; in Salem, Mass, during Feb. Permanent Address, 87 Spring street, East Cambridge, Mass.

Mas. H. F. M. Brown, P. O. drawer 555s, Chicago, Ill.

Mas. Nelle J. T. Buolhan will speak in Milford, N. H., Mas. Arby N. Burnhaw, Inspirational speaker, Weston Ms. Mas. P. Burnhaw, Inspirational speaker, Weston Ms. Mas. P. Burnhaw, Inspirational speaker, Mankato, Minn. J. H. Bickwob, Linspirational speaker, Rehmond, Lowa.

Mas. Nelle J. T. Buolman will speak in Milford, N. H., Dr. James K. Bailer, Address, Cacheville, Yolo Co., Cal. Dr. James K. Bailer, Adrean, Mich.

Address, Dure, Inspirational speaker, Richmond, Iowa.

Rev. De. Bakka

Southford, New Haven Co., Conn.

W. BEYAR will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53, Camden P. O., Mich.

M. C. BENT, Inspirational speaker, Almond, Wis. Sundays engaged for the present.

WARREN CHABE, 54 Broadway, New York

MES. AUGUSTA A. CURRIER, box 815, Lowell, Mass.

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

H. L. CLARK Speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Palnaville, Lake Co., O. Dr. J. H. CUERLIER, Corner of Broadway and Windsor street, Cambridgeport, Mass.

J. P. COWLES, M. D., Ottawa, Ill., box 1374.

DEAR CLARK, Lyons, Mich., care Col. D. M. Fox.

DR. H. H. CUERLIE, CORNER ST., Bridgeport, Conn., MRS. ANELIA H. OLER, trance speaker, Lowell, Ind. Ina H. CUERTS, Hartford, Conn.

DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H. MISS, ELIZA C. CRANE, Inspirational speaker, Sturgis, Mich., Care J. W. Elliott, Crawer 38.

MES. HETTIE CLARK, trance speaker, East Harwich, Mass. Mass. M. J. Colley, trance speaker, East Harwich, Mass. Mass. M. J. Colleyn, Champlin, Hennepin Co., Minn.

MISS EMMA. CHADWICK, Inspirational speaker, Vineland, N. J., box 272.

MRS. M. J. COLBURN, CHAMPHIN, Hennepin CO., LHIDL.
MISS EMMA CHADWICK, inspirational speaker, Vineland,
N. J., box 272.
MRS. J. F. COLES, trance speaker, 271 Broadway, New York,
MRS. J. J. CLAHR, trance speaker, will answer calls to lecture and attend funerals in the vicinity of Boston, Address,
4 Jefferson place, Boston, Mass.
THOMAS COOK, Berlin Heights, O., lecturer on organization.
Mus. ELIZA C. CLARK, Eagle Harbor, Orleans Co., N. Y.
MRS, LAURAWICK, trance speaker, Vineland, N. J., box 272.
J. B. CAMPBELL, M. D., Cincinnati, O.
DR. JAMES COOPER, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
MRS. MAHETTA F. CROSS, trance speaker, will answer calls
to lecture. "Address, Hampstead, N. H., care of N. P. Cross
CHARLES P. CROCKER, Inspirational speaker, Fredonia, N. Y.
PROF, WH. DENTON, Wellesly, Mass,
MISS LIZIER DOTEN, Pavillon, 57 Tremont street, Boston.
HENRY J. DURGIN, inspirational speaker, Cardington, O.
GEORGE DUTTON, M. D., Ruthand, V.
DR. E. C. DUNN will speak in Buffalo, N. Y., during August
—address care 56 East Senica street. Permanent address,
ROCKORd, Ill.
MISS, AGNES M. DANIS, 347 Main street, Cambridgeport, Ms.
Hendy Van Horn. trance speaker, 48 and 50 Wabash ave-

-address care 56 East Senica street. Permanent address, Rockford, Ill.

Mins. Agnes Bl. Davis. 347 Main street, Cambridgeport, Ms. Henry Van Dorn, trance speaker, 48 and 50 Wabash avenue, Chicago, Ill.

Mins Clara R. DeEvers, trance speaker, intends to go West the coming fall to spend the winter, leaving Newport, Ms., the first of October, and would be pleased to receive calls to lecture on the routo, and in Illinois, Wisconsin and Iows. Address, Newport, Me., until October, after at Chicago, Ill., care J. Spetigue.

Mn. A. C. Edmunds, lecturer, Newton, Iowa.

Dr. H. E. Emru, lecturer, South Coventry, Conn.

Andrew T. Foss, Manchester, N. H.

Selden J. Finner, Troy, N. Y.

Mins. Fannie B. Felton, South Malden, Mass.

Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Call.

Dr. H. P. FAIRFIELD will lecture in Lempster and Marlow

DR. H. P. FARFIELD WIL lecture in Lempster and Marlow N. H., the Sundays of August, speaking the first Sunday in Lempster. Address as above, or Blue Auchor, N. J. REV. J. Francis, Ogdensburg, N. Y. ME. J. G. Fish. Address, Hammonton, N. J. MRS, M. L. Francis, inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass. Mrs. Clara A. Field, lecturer, Nowport, Ms. Miss Almedia B. Fowler, impressional and inspirational speaker, Omnha, Neb.

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WM. A. D. Hume, Liberty Hill, Conn.
I YMAN C. Howe, inspirational speaker, Laona, N. Y.
Miss Busie M. Johnson will speak in Toledo, O., during
eptember; in Cleveland during October; in Oswego, N. Y.,
uring November. Address accordingly; permanent address,
lifford, Mass.

MISS SCIEME, JOHNSON WILL SPEER IN JOHNSON, N. Y.;
during November. Address accordingly; permanent address,
Milford, Mass.

WM. H. Johnston, Corry, Pa.
Du. P. T. Johnshon, incipirational speaker, Belvidere, Ill.
ABHAHAN JAMES, Pleasantville, Venango Co., Pa., box 34.
B. d. Jones, Esq., Can occasionally speak on Hundays
for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
DR. C. W. JACKSON, Oswogo, Kendail Co., Ill.
George Kates (formerly of Dayton, O.) will answer calls to
lecture in lowa and adjoining States. Address, Afton, Iowa.
O. P. Kellogo, lecturer, East Trumbull, Ashtabula Co., O.
Speake in Monroe Centre the first, in Andover the second, and
in Chardon the third Sunday of every month.
George F. Kittringor, Buffalo, N. Y.
Mas. M. J. Kutz, Bostwick Lake, Mich.
Cephas B. Lynn, semi-conscious trance sneaker, will lecture in Planeville, O., during September. Will answer calls
in the West during the fail and winter. Permanent address,
38 Kingsion street, Charlestown, Mass.
Mi. J. S. Loveland, Monmouth, Ill.
WM. A. Loveland, 35 Bromfield street, Boston, will answer
calls to lecture. Bubject: Integral Education, or the Era of
our New Relations to Science.
Mins. A. L. Lamber, trance and inspirational speaker, will
receive calls to lecture. Address, 52 Washington st., Boston.
MARY E. Lovos, inspirational speaker, 68 East Jeffer
son street, Syracuse, N. Y.
H. T. Lennand, Chicago, Ill.
B. M. Lawernoe, M. Y.
H. T. Lennand, Chicago, Ill.
B. M. Lawernoe, M. D., and wife, independent missionaries, will answer calls to speaker, Quincy, Mass.
Miss. F. A. Loudaw will answer calls to lecture on temper
ance and kindred reforms in Wiscopsin and Minnesota during
the spring and summer months. 'Address, care Religio-Philoophical Journal, Chicago, Ill.
B. M. Lawernoe, M. D., and wife, independent missionaries, will answer calls to speaker, Berningham, Mich.
James B. Moerison, inspirational speaker, Berningham, Mich.
James B. Moerison, inspirational speaker, Dox 3

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. James B. Morrison, inspirational speaker, box 378, Haver-lill, Mass.

Miss. Mary A. Mitchell, clairvoyant inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week day evenings, in New York State. Address soon. Apulla, Onondaga Co. N. Y.

DE. James Morrison, lecturer, McHenry, Ill.

Miss Esma L. Morbe, trance speaker, Alstead, N. H.

DR. W. H. C. Martin, 173 Windsor street, Hartford, Conn.

O. W. Manuel, trance speaker, 35 Rutland Square, Bosten.

Mes. H. M. W. Minaed, trance speaker, Oswego, Ill.

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

DR. JOHN MATHEW, Washington, D. C., P. O. box evi.

DR. JOHN MATHEW, Washington, D. C., P. O. box evi.

DR. JOHN MATHEM, Washington, D. C., P. O. box evi.

MES. HANNAMI MOREE, trance speaker, Joliet, Will Co., Ill.

Mes. Anna M. Middlebbrook Address, box 778, Bridge port, Conn.

Mes. Harnali Horee, Matthews will receive calls to lecture

port, Conn.

MRS. BARAII HELEN MATTHEWS will receive calls to lecture
and attent funerals. Address, care Dr. Roundy, Quincy, Mass.

MR. J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., Ill.
A. L. E. NASH, lecturer, Rochester, N.Y.
C. NORWOOD, Ottawa, Ill., inspirational speaker,
J. WM. VAN NAMER, Monroe, Mich.

W. M. ODEN, Salem, Ill.

W. M. ODEN, Salem, Ill. Mrs. E. N. Palmer, trance speaker, Big Flats, Chemung O., N. Y.

J. H. POWELL, can be addressed care of Banner of Light.

MRS. Pike, lecturer, St. Louis, Mo.

MISS NETTIE M. PEASE, trance speaker, New Albany Ind.

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

Co., Ohio.

Mrs. J. Pupper, trance speaker, South Hanover, Mass.

J. L. Potter, trance speaker, La Crosse, Wis., care of E. A.

CO., UNIO.

MES J. PUFFER, trance speaker, South Hanover, Mass.

J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A. Wilson.

Mes. Anna M. L. Potts. M. D., lecturer, Adrian, Mich.
Lydia Ann Pearsall. Inspirational speaker, Disco, Mich.
George A. Peiroe, inspirational practice, healing sick and innim people in places he may visit, will be pleased to answer calls to lecture. His themes pertain exclusively to the gospel and philosophy of Spiritualism.

De. S. D. Pace will answer calls to lecture or Spiritualism. Address, Port Huron, Mich.

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

A. C. Robinson, Hi Fulton afreet, Brooklyn, N. Y.
De. P. B. Handolph, care box 3532, Boston, Mass.

J. T. Rouse, normal speaker, box 231, Beaver Dam, Wis.

Mes. Jennik S. Rudd, & Randall street, Providence, R. I. Rev. A. B. Randall, Appleton, Wis.

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

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

C. H. Rinke, inspirational speaker, Boxton, Mass.

J. H. Randall, inspirational speaker, Kalamazoo, Mich.

Mrs. Palina J. Roberts, Calpenterville, Ill.

Austen E. Simmons. Woodstock, Vt.

De. H. B. Storer, 56 Pleasant street, Boston, Mass.

Mrs. H. T. Steakens may be addressed at Vincland, N. J.

Mrs. Nellie Natth, imperational speaker, Eimira, N. Y., will answer calls to lecture.

Mrs. L. A. F. Swain, Inspirational speaker, Eimira, N. Y., will answer calls to lecture.

Mrs. L. A. F. Swain, Inspirational speaker, Schenectady, N. Y.

Mrs. Strate Van Stocke, Greenbush, Mich.

Mrs. Carrie A. Neott, trance speaker, Eimira, N. Y., will answer calls to lecture.

Mrs. L. A. F. Swain, Inspirational speaker, Schenectady, N. Y.

Mrs. Errangus, Inspirational speaker, Schenectady, N. Y.

Mrs. Errangus, Inspirational speaker, Schenectady, N. Y.

answer calls to lecture.

Mrs. L. A. F. Swain, Inspirational speaker, Union Lakes, Rice Co., Minn.

Dh. E. Speague, inspirational speaker, Schenectady, N. Y.

Mrs. Fannir Davis Smith, Millord, Mass.

Mrs. S. E. Slight, 13 Emerald street, Boston, Mass., will answer calls to lecture.

Mrs. Almira W. Smith, 36 Salem street, Fortland, Mc.

Abram Smith, Esq., Inspirational speaker, Sturgis, Mich.

Mrs. G. M. Stower, San José, Cal.

E. R. Swackhamer, 128 So. 3d street, Brocklyn, N. Y., E. D.

Mrs. G. M. Stower, normal speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places.

Mrs. C. A. Sheawin, Tomasend Center, Mass.

Mrs. M. E. B. Sawisk, Flichburg, Mass.

Mrs. Martie Thurko, will answer calls to lecture. Address, Conway, Mass.

James Thark, Iceturer on Spiritualism, Kenduskeag, Me

Hudson Tuttle, Berlin Heights, O.

Benjamin Todd, San Francisco, Cal.

Mrs. Sakah M. Thompson, inspirational speaker, 36 Bank street, Cleveland. O.

J. H. W. Toolhey, Providence, R. I.

Mrs. Charlotte F. Taber, tranco speaker, New Bedford, Mass., 19. O. box 392.

N. Frank Whitz can be addressed during August, care Banner of Light, Boston.
E. V. Wilson will hold a discussion with Elder Moore in Richmond, ind., Sept. 1, 2, 3, 4 and 5; will speak in Richmond and wichinty during September: will hold a discussion with William P. Sharkey, (soul-sleeper, provided his soul does not get to sleep and ne thus fail to come to time, as he did July II and I2.) in Brownville, Neb.; will remain in Nebraska during October. Will accept calls to lecture on week-day evenings during his stay in those places. Permanent address, Lombard, Ili.
E. S. Wheeler, inspirational speaker, Cleveland, O. Miss. M. M. ACOMBER WOOD will speak in East Boston, Mass., Oct. 18 and 25; also during February, 1869. Address, II Dewey street, Worcester, Mass.
F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth nue Hotel, New York.

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

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

Mes. S. E. Warrer, 328 South Morgan street, Chicago, Ill.

Herry C. Weight, care Bela Marsh, Boston, Mass.

F. L. Wadsworth, 238 South Morgan street, Chicago, Ill.

Herry C. Weight, care Bela Marsh, Boston, Mass.

Mes. E. M. Wolcoff will speak in Mandy Hill, N. Y., Aug. 98, 18, 23 and 30. Will lecture week-evenings. Address as above, or Darby, Vt.

Mes. A. Wilhelm, M. D., Inspirational speaker, can be addressed during September, Portland, Me.; during October, Salem, Mass; during Poeember, box 5678, New York.

Mr. N. M. Weight, Inspirational speaker will answer calls to lecture on the philosophy and religion of Spiritualism. Address, care Banner of Light, Boston, Mass.

WILLIAM F. WENTWORTH, traince speaker, Hammonton, N. J., care J. M. Peccies.

Mrs. Mary J. Wilcoxson will receive calls to lecture on the route from Chicago to Eochester, N. Y., through the summer months. Apply immediately, care John Spettigae, 197 South Chark street, Chicago, Ill.

Mrs. Hattie E. Wilson (colored), trance speaker, 70 Tremont street, Roston, Mass.

Lois Watsbrooker. Permanent address, box 58, Hudson, Summit Go, O.

A. B. Whitting, Albion, Mich.

mont street, hoston, mass
Lois Watsbrooker. P'ermanent address, box 58, Hudson,
Summit Co, O.

A. B. Whitiso, Albion, Mich.
Miss Elvina Wherlock, normal speaker, Jancsville, Wis.
A. A. Wherlock, Toledo, O., box 643.
Mis. S. A. Wherlock, Toledo, O., box 643.
Mis. S. A. Wherlock, Index on the state, N. H., Sept. 6,
13 and 20. Would lise to make further arrangements in New
England. Address as above, or, permanent address, 182 Eim
street, Newark, N. J.

Dr. J. C. Wherlock, and organize Children's Progressive Lyceums. Address, Burlington, lowa.
Rey. Dit. Warrlock, limpitational speaker, State Center, Ia.
Warren Woolson, trance speaker, Hastings, N. Y.
Dr. R.G. Wells, Rochester, N. Y., trance speaker.
S. H. Worman, Conductor of the Buffato Lyceum, will ac
cept calls to lecture in the trance state, also to organize Chil
dren's Lyceums. Address, Buffalo, N. Y., box 1636.
J. G. Whither, inspirational speaker, Rock Grove City,
Floyd Co., Lowa.
Ellent Woolwoorn, inspirational speaker, Rock Grove City,
Floyd Co., Lowa.

dren's Lyceums. Address Figure 1. Address Figure 1. G. Wilther, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

ELIJAIN WOODWORTH, inspirational speaker, Leslie, Mich. GILMAN R. WASHBUEN, Woodsfock, Vt., inspirational speaker, Prop. E. Whirpt.R. lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

A. C. WOODBUFF, Battle Creek, Mich.

Mas. JULIETTE YRAW will speak in Lynn during September; in Cambridgeport during October; in East Boston during November. Address, Northboro', Mass.

Mas. FANNIRT. YOUNG, trance speaker, will lecture in the West the coming fall and winter. She will leave the first part of October, and would like to receive calls to lecture Sundays or week evenings, on the route of the N. Y. Central ratiroad, and Ogdensburgh, before connecting with the Great Western road. Address at once, care Banner of Light, Boston, Mass.

Mass.
Mass. Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

### Oblinaries.

Passed to the Summer-Land from Acworth, N. H., Aug. 15th, Leon, son of Asa and Marion Fisher, in the eighth year of his age.

EMMA L. Morse.

Passed on to her angel home, Aug. 15th, Mrs. Susie E. B. Davis, of Warwick, Mass., aged 26 years.

Davis, of Warwick, Mass., aged 28 years.

The name heading this oblituary may have been familiar to many of the readers of the Banner of Light, for many times, pure, sweet thoughts have floated out upon its pages, bearing this signature. When I assert that hers was one of the lovilitest souls lever met, I make no exaggeration. Crowned with the gift of poesy, brightened by a wonderful intuition, warmed by the sweet presence of angels, ever tender, and sympathization of papils; also on Baturdaysin August from 910 20 clock. On the principals will be at the bookstores of Ticknow of Ticknow 2.

A little less than two years ago, she became a happy bride. Peace brooded over her in her new home. The love of her warm, trusting nature was returned, and she was content. As the sunlight of joy fell around her footsteps, she saw not the frising of that dark cloud which was to change her destiny.

Aug. 29.

A UCTIONEERS, appraisers, and real estate agents. Office \$2.50. Sent by Express. For sale by BELA MARSH, Aug. 29.

A LADY who has been cured of great nervous would be short, a saddess, indeed their separation would be short, a saddess, indeed their separation would be short, a saddess, indeed their separation government.

Aug. 29.

A LADY who has been cured of great nervous two selections to make, and as soon as practicable contemplated following her companion. Although they anticipated their separation would be short, a saddess, indeed their separation government.

Her husband said to her on leaving, "Susie, what if I never clasp you in my arms again?" She being so frait, it was not strange that such thoughts came to him at that time. He was fearing for her, but who can seen the Melare. His letter brought to her a spirit of cheerfulness, and delightful anticipations, and lightened the days of absence. But changes meet us all; on the 6th of June, the loving husband left the mortal; he was drowned in Plymonth, ill. On receiving the telegram our friend was nearly delificus, but after railying from the first shock, she seemed to feel it was sublime "to suffer and be strong." Bhe bore her trial with wonderful for-litude, and called upon the divine immortal powers to strengthen her. Day by day she was nearing the "shining shore," closer and closer the chain was drawing her to her spirit love. At length her vital forces falled her, the physical sank and her tired soul passed through the "goiden gate."

The day after her departure, her babe, only three weeks in this mortal world, went home to the angels. Funeral services took place at her early home, and it was my privilege to be present at the same. Appropriate words were spoken by Rev. Mr. Lincoln, of Winchester, N. H., and Rev. Air. Barber, of Bernardston, Mass; the writer addressing words of sympathy and love to the family as impressed to do. As I saw the mother and child coffined together, I could but feel it was all well; and how beautiful the thought that she has finished her earth mission and with her babe on her bosom gone to meet the soul companion of her life. No more to weep, no more to sit beneath the clouds and listen for the whispers of the unseen to cheer her lonely spirit, but freed now, and basking in immortal peace and love.

Dear friends, your philosophy will seem more beautiful than ever now; as you enter the bowers of "spirit communion," you will feel the presence of that pure spirit around you. You will miss her earthly presence, but as you have cheered the sorrowing in the peat, may her loving soul bend ov

Vermont Convention of Spiritualists. Vermont Convention of Spiritualists.

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

Northern Wisconsin Association of Spiritualists, The Annual Meeting of this association will be held at Ber-lin, on Saturday and Bunday, 12th and 13th of September, 1888. L. D. NICERBON, President. A. B. KANDALL, Vice President.

MARY A. HOBART, Secretary. Plenle.

There will be a Spiritualist picule in Wm. II. Palmer's grove, in Big Flats, Chemung Co., N. Y., on Wednesday, Sept. 2d, 1868. Good speakers will be present.

MRS. E. N. PALMER, Secretary, Chemung Co. Society.

New Hampshire Convention.

The Second Annual Convention of the New Hampshire Spiritualist Association will be holden at Manchester, on Sept. 9th, 10th and 11th, under the auspices of the Society in that place, which will make all the necessary arrangements for the same. Speakers will be entertained free, and good board will be obtained for members and visitors at 81.00 or 81.50 per day. No efforts will be spared to make the Convention pleasant and profitable. A large attendance is desired and expected. The meeting on Sept. 9th, will be holden in Museum Hall, at 2 o'clock P. M., and will be devoted to organization and business. Per order of Executive Committee.

R. B. Porter, Secretary. New Hampshire Convention.

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MRS. C. M. STOWE, SMITH, trance speaker, Toledo, O.

MRS. C. M. STOWE, SMITH, trance speaker, Toledo, O.

MRS. C. M. STOWE, SMITH, trance speaker, Toledo, O.

MRS. S. J. SWACKIARUE, 128 No. 3d street, Brooklyn, N. Y., E. D.

MRS. S. J. SWACKIARUE, 128 No. 3d street, Brooklyn, N. Y., E. D.

MRS. S. J. SWALER, Inspirational speaker, Roank, Conn.

J. W. SEAVER, Inspirational speaker, Ryron, N. Y., will an swer calls to lecture or attend funerals at accessible places.

MRS. C. A. SHEKEMIX. Townsend Center, Mass.

MRS. MATTIE THURISO, will answer calls to lecture. Address, Conway, Mass.

JABES TLASK, lecturer on Spiritualism, Kenduskeag, Me HUDSON TOTTLE, Beilin Heights, O.

BENJAMIN TODD, Nan Francisco, Cal.

MRS. SARAH M. THOMPSON, inspirational speaker, S6 Bank street, Cleveland. O.

J. H. W. TOOHEY, Providence, R. I.

MRS. CHARLOTTE F. TABER, trance speaker, Westville, Ind.

N. FEANK WHITE can be addressed during August, care Banner of Light, Boston.

E. V. WILSON Will hold a discussion with Elder Moore in the Control of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley and its inspiration of the Connecticut Valley: The Valley

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

LECTERE IV.—Granite not always the Oldest Rock; Metamorphic Locks produced during all Agea; Rocks frequently wanting: The Cause of this; Lias; Age of Reptiles; Ichthyosaurus; World never made "Just as it is"; Plesioaurus; Pterodactyle; Plants, insects and Shells of the Lias; Poetry in Geology; Oilite; Jurassic Formation; Beds and Fossils of Noienhofen; Portland Dirt-bed; Wealden; Iguanodon and other Large Saurians; Why Reptiles were Larger in Past Times; Cretaceous Formation; Production of Chaik and Filmt; Gretaceous Poposits of Europe and America; Texas and Colorado Beds of this Age; Sponges, Shells, Reptiles, and Mammals of the Cretaceous Perod; Tertlary Fornation; Ecorne; London Clay and its Fossils; Paris Basin; Alabama Beds; Zeu glodon; Beds of Brandon, Vt.; Miocene; Bad Lands of Nebrakak; White river Basin; Fossil Inscets; Appearance of White river District; Martha's Vineyard; Beds of Northern Greenland; Beds of Emingen and their Fossils; Amber; Fossil Fishes of Monte Bolca; Scheuchrer's Witness of the Deluge; Denotherium; Mastodon: Fossil Horse; Monkeys in France and Greece; Pliocene; Progress during the Tertlary Period; Beds of the Sewalik fills, and Fossil Reptiles and Mammals found in them; Tertlary Deposits of Colorado; Megatherlum and Allied Forms of South America.

Lecture V.—A Backward-looking Time; Drift or Giacial Period; Universal Flood Imnosable; Drift Beds made by Action of Ice; Theories formed to account for the Extreme Cold; Fossil Remains found in the drift; Mammont of Stheria; Irish Deer; Kirkdale Cave; Kent's Bole; Remains of Man in Connection with those of Extinct Animals; Flint Implements of the Somme Valley; Picture of the Larly Men; Inferior Reads of the Mississippl, Nile, Po, and Ganges; Nature's Diary; Land elevated; Its varied Surface secured for Ages.

Lecture V.—Tendency of Mankhad to look into the Future; The Future can be foretoid; The Earth will e

Land elevated; Its varied Surface secured for Ages.

LECURE VI.—Tendency of Mankind to look into the Future; The Future can be foretold; The Earth will endure for Millions of Years; It will improve; Volcanoes will die, and Earthquakes cease; Land-Surface will be increased; Climate probably improve; Weeds, Troublesome Beasts, and Poisonous Benitles, will cease to exist; Agency of Man in producing these Results; Where Fuel will be obtained in the Coming Time; Increase of population; Means of Subsistence; Man the Noblest Being that will ever live on this planet; The Reason; The Destiny of the Earth.

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### Miscellaneous.

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all the privileges of the school are open to them. The principals will be at the school on Friday and Saturday, Sept. 4th
and 8th, from 8 to 80 clock for consultation and the examination of pupils; also en Baturdays in August from 9 to 20 clock.
Catalogues may be obtained at the bookstores of Ticknor &
Fields, E. P. Dutton & Co., and W. P. Tewksbury, or by mail,
giAug. 22.—4w.

### Mediums in Boston.

LAURA HASTINGS HATCH, Inspirational
Medium, will give Musical Séances every Monday,
Wednesday, Thursday and Friday evenings, at 8 o'clock, at
6 Kittredge place, opposite 69 Friend st., Boston. Terms 25 cts.
Aug. 22.—(w\*

Aug. 21.—[w\* MRS. ALICH JPPSON,

CLAIRVOYANT Healing. Test and Developing Medium, has

taken Rooms No. 1653 Washington street, Boston. Can be
consulted from 9 A. M. to 6 F. M. Would lecture if applied to.
Persons can be examined at a distance by sending their full
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If—June 6.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON. TVHOSE requesting examinations by letter will please and close \$1.00, a lock of hair, a return postage stamp, and the address, and state sox and age. 13w—July 4.

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Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, aiways benefited Deapxess is the most doubiful of any maindy.

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for Young Ladies, will commence its Fall Term on Tueraday, Sept. 15th. This Institution is pleasanty located on an omlinence overlooking the beautiful town of Selvidere, and commanding a fine view of the surrounding country. No healthler or more desirable location for a school could be found anywhere. The buildings, which were built expressly for achool purposes, are handsome and cozzanodious and well supplied with all the necessary appliances for teaching. Particular attention is paid to the health of each pupil. A feach er of Gynnastics is employed, and the pupils receive daily instruction in the new system of exercise invented by Dr. Dio Lewis. The course of instruction is extensive and thorough, Music, Drawing and Painting, Ancient and Modern Languages and all the higher branches of an English education are taught by experienced teachers.

References: Prof. 8. B. Brittan, Newark, N. J.; Luther Colby, Boston, Mass.; A. J. Davis and Mary F. Davis, Orange, N. J.; C. M. Plumb, New York; Col. Wm. B. Thomas, Phila deliphia, Pat. Theodorfe D. Weld, Boston, Mass.

For Circulars, containing further particulars, address, MISSES BUSH,
Aug 1.

Belvidere, Warren Co., N. J.

### Belvidere, Warren Co., N. J. DR. WILLIAM CLARK'S SPIRIT MAGNETIC

VEGETABLE REMEDIES. His Magnetic Syrup erradicates humors, mercury, and I all impurities from the system.

Ills Magnetic Dyscotery, Cholera Morbus and Cholera Cordini relieves and cures the most severe cases.

Ills Magnetic Nervine strengthens and equalizes the correlated elevations.

Choicers Coronal Control of the Magnetic Nervine strengthens and equalizes the nerves and circulation.

Illis Magnetic Pulmonary and Bronehial Syrup clears the air-ceils and cleanses the membranes from unbealthy mucus collections.

Price \$1,50 per bottle, each kind, sent by express.

Illis Magnetic Tonic and Strengthening Powders enrich the blood, atrengtion the system, give tone to the atomach, and restore the organs to their natural heathy condition; are invaluable in all cases of Debility and Weakness of the Blood; in Consumition, Diodesy, long continued Acte, Obstricted Menses, &c.

Price 50 cents per package. Sent by mail postage paid.
Address, HON, WARKEN CHASE, General Agent, Banner of Light Office, 544 Broadway, New York, or Dr. Wm. Clark's medium, JEANNE WATERMAN DANFORTH, Clairvoy and and Magnetic Physician, 313 East 33d street, New York City.

GET THE BEST.

# THE NEW ELECTRO-MAGNETIC

## Aew Pork Adbertisements. Aew Pork Adbertisements.

### LETTER FROM JAMES V. MANSFIELD.

WE can say nothing to add to the weight of the following unsolicited and unexpected letter from James V. Managereld, the distinguished test medium, whose personal communications and answers to sealed letters have given dim so great a celebrity throughout all parts of the United States. As one of the ploneer mediums to California, years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States: May 18th, 1868.

PROF. PATTON SPENCE-For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous corre spondents, what I knew of their efficacy.

In most instances I have replied that I knew nothing of

them beyond that which was told me by those who had made use of the same.

As for myself, I had, for years, adopted the Homeopathic

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

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

he ever was.

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

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

There are several others I could speak of, whose cases have

come under my observation within the last two months. But I will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mans-field advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was siceping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself and went down town to hi business. He said he felt symptoms of the old attack for sev cral days, but 25 he continued to take the Powders from time to time, he tells me he is freer from those bad feelings than at any time during the last ten years.
As before said, I have other cases to relate to you; and when

I have a leisure evening I will call at your office and relate them. Until then I remsia, yours very sincerely,
JAS. V. MANSFIELD,

No. 102 West 15th street, Now York.

No. 102 West 18th street, Acc Fork.

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

THE POSITIVE POWDERS CURE Neuralitis, Readence, Earache, Tootsache, Rheumatism, Gout, Colle, Pains of all kinds; Cholera, Diarrhea, how el Complaint, Bysentery, Nausea and Vounting, Bysenesis, Indigesion, Flattlence, Worms; Suppressed Menstruation, Palling of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, Rydrophebla, Lockiaw, St. Vitus' Bance; Insternation Forey, Masles, Scarlatina, Eryspelas, Fuenmonia, Pleurity; all in flammations, scute orchronic, such as inflammation of the Lungs. Kidneys, Womb, Bindder, Stomach, Prostate Clinni; Catarria, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousnes, Sicepiessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or laby; Ammurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous winstead of the ear, or of their nervous winstead of the car, or of th

ers are needed. The Pusitive and Negative Powders do no vio-

The Pasitive and Negative Powders do no vionece to the system; they cause no purglug. no namen,
no voniting, no marcotizing; yet, in the language of N.
W. Richmond, of Chenoa, ill., "They are a most wonderful
medicine, to silent and yet so efficacious."

At a Family Medicine, there is not now, and never has
been, anything equal to Mers. Spence's Positive and
Negative Powders. They are adapted to all nges and
both sexes, and to every variety of sickness likely
to occur in a family of adults and children. In most cases, the
Powders, if given in time, will cure all ordinary attacks of dis
case before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

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

To AGENTS, male and female, we give the Sole

To AGENTS, male and large and liberal profits. To AGENTS, male and itemate, we give the most Agency of cutter counties, and large and interal profits.

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

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

PRICE (1 Box, 44 Pos. Powders, \$1.00 1 " 44 Neg. " 1.00 1 " 22 Pos. & \$2 Neg. 1.00 6 Boxes, - - - 0.00 Sums of \$5 or over, sent by mall, should be either in the orm of Post Office Money Orders, or Drafts on New York, or clise the letters should be registered.

Money mailed to us is at our risk. OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE,

M. D., Box 5817, New York City. For sale also at the Banner of Light Office. No. 158 Washington St., Boston, Mass., and by Bruggists generally. DR. J. P. BRYANT

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Mrs. Jeannie Waterman Danforth. S19 East 880 STREET, New York, gives correct Diag-nusses of the most intricate cases. Magnetizes, pre-scribes for and Cures acute and chronic diseases under Spirit Control. Consultation hours from 9 A. M. II 7 P. M. June 13.—11w\*

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DYSPRINIA, SCIERIUS, SCROFULA ERUPTIONS, HUMORS,

DYAPRIPALA, SCHRAUER, SCROPULA ERUPTIONS, HUMORS,
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THE SYSTEM BY TOO BUCH
MERCURY,
—which diseases sow the seeds of Consumption of which thousands die annually—hundreds of living witnesses will testify to the effects of the Doctor's treatment. Having automitted his remedies to the most rigid tests for seven years, he now offers them to the public through Durghts and from the Office.
The Piret Notation and Compound Elixir of Tart The First Solution and Compound Elixir of Tar; Price \$1.00 per Bottle.
This is taken intervally, also diluted to inject the nose, for Catarri, and eradicating all Humors from the Blood and

First Bolution and Volutized Tar, with Inhaler for 1 month's use-Package complete-\$5.00. This carries the vapors of tardirect 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; 25 and 50 cents per Box.

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

First Solution of Tar Ointment, with new patented Pile Tube, for the complete cradication of Piles, Hemorrhoids, Fistula, &c. ; Price \$1.00 per Box ; Price of Tube \$3.00.

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

Tar contains a large amount of carbolic acid, which is potent in cleansing the skin of Freckies, Moth, Eruptions, Dandruff in the Scalp, &c. A fine toilet soap. First Solution of Tar Plaster. This is found to be superior to all others for removing pains, restoring lost action, &c.: as cheap as any in the market.

restoring lost action, &c.; as cheap as any in the market.

These medicines are sold by crugg'sts everywhere. If your druggist has not got them, ask him to procure them. Special attention paid to examination and treatment of patients at the office. All communications concerning medicines and their application to disease, free of clarge.

Dr. G. has moved has office from 400 8th avenue to 142 West 16th street, near Union Square, to a four story English basement house, where he can accommedate patients from abread who desire to stay for treatment. Hours from 10 A. M. 10 4 P. M. 4W-Sept. 5.

### A POWER IN THE LAND.

SPIRITS intend that the Positive and Negative Powders shall sweep the country like a vitalizing whirlwind of magnetic power. The feeble, sickly breath of opposition shall taint and die upon the swelling waves of rejolcing that go up from the multitudes. THE POSITIVE Joleng that go up from the mulitudes. THE POSITIVE AND NEGATIVE POWDERS ARE AL-READY A POWER IN THE LAND. Rend the columns of evidence in the BANDE OF LIGHT, the PORTLAND TRANSCRIET, the PRESENT AGE, the MASSACHE SETTS PLOUGHNAN, the HANNER OF PROGRESS, the REPUB LICAN JOURNAL, the SPIRITUAL ROSTRING THE CONNECTICUE COURANT, and other papers. From this time forth, similar columns of varied notices of the GREAT SPIRIT-UAL REMEDY will, as speedly as possible, be put in all the leading papers of the United States. Thus, in the hands of an unseen power, um I made to prench Spirit-tuilism, not through one paper, nor to Spiritualists alone, but through one thousand papers, and to all classes and

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

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

Our terms to AGENTS, DRUGGISTS and PHYSICIANS have been reduced to the lowest possible point. Printed terms sent iree, portpaid.
Address PROF, PAYTON SPENCE, M. D.,
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## FRED. L. H. WILLIS, M. D.,

No. 16 West 24th Street, New York, (Near Fifth Avenue Hotel,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System

and Treatment, from b to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice.

Patients attended to, and prescribed for by mail, on

the Office Hours, for Examination, Consultation

enclosing the fee of Five Dollars. Reasonable reductions made for the poor. July 4.-13w MRS. EMMA STEELE, Electro-Magnetic and

Clehvoyant Medium, has taken rooms at 140 West 29th MRS. H. S. SEYMOUR, Business and Test Medium. No. 1 Carroll Place, corner Bleecker and Laurens atreets, third floor, New York. Hours from 2 to 6 and from 7 to 9 p. st. Circles Tuesday and Thursday evenings.

Aug. 1. -6w\*

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

July 18.—8w

N. B. MRS. J. COTTON, Magnetic Healer, Office hours from 9 A. M. 1818 P. M. The Aug. 1.

## THE CELEBRATED

### VOLTAIC CURE! DR. HALL'S VOLTAIC ABMOR BANDS AND SOLES!

A SCIENTIFIC and RATIONAL method of curing all dis-cases originating in a disturbed condition of the ELEC-TRICAL FORCES of the body; such as Cold Feet, Nervous Headache, Rheumatism,

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

Sprains, AND ALL NERVOUS DISORDERS. .

They are used and recommended by noted Clairvoyant Physicians and Mediums, and are of insatimanta value to those the are deficient in MAGNETIC SUSCEPTIBILITY, and require development.

Dr. Mills, of Bristol, Ct., says: - They have proved extremely useful in supplying magnetism where I most required it, FOR RESTORING EXHAUSTED VITAL ENERGY, and in all diseases originating in the Loss of VITAL POWER, through EXCRESES, SEDENTARY HABITS, or the use of PERNICIOUS DRUG, the VOLTALU ARMOR may be used with the fullest assurance of success.

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

For particulars send for Circular. 

Sent by mall on receipt of price. In ordering state size of boot or since worn, or, if bands, the part of the body they are intended for Sold by all Drugglits, and by the Proprietors.
VOLTAIC ARMOR ASSOCIATION,
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SPIRITUALISTS' HOME.—Board by the Day or Week, at 54 Hudson street.

\$200 PER MONTH sure and no money required in advance. Agents wanted everywhere, male or female to sell our Patent Exercisiting White Wire Collect Lines. Address, AMERICAN WIRE Co., 75 William st., New York, or 16 Dearborn street, Chicago, Ill.

4w—Aug. 32.

FOR Children's Progressive Libraries,

JUST THE BOOK

THE CRUMB-BASKET, by Annie Denton Cridge. Price Tor age at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 144 Broadway, New York. THE WILDFIRE CLUB.
BY ENNA HARDINGE.

Price \$1,25; postage 20 cents.
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# 

Individuals subscribing for the BARNER OF LIGHT by mall, or ordering books, should send their letters containing remittances direct to the Boston office, 158 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the lioston office. Letters and papers intended for us should be directed to J. M. PERRIER. Persons writing us in September will direct to Chicago, Ill., care of Il. Il. Marsh.

### 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, skyward. The streets were crowded with 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, plying 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 Du Quesne described a visit to this mountainous region a long time since, thus: "We landed, and drew up our canoe on a point where a small stream entered the Alleghany river. The Indians appeared unusually solemn, it being about the time of their religious ceremo-

nies. We marched up the stream about half a league. Gigantic hills begirt us on every side. The scene was really sublime. The Seneca Chiefs then recited the conquests and heroism of their ancestors. The surface of the stream was covered with a thick scum, which burst into a complete configration. 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-worship of the East-here are the children of the San!"

About one hundred years since, so-termed civilization began to dawn upon this portion of Pensylvania. A Moravian missionary, attended by two Indian guides, was the first to build a hunting-hut, 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 splendld 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 \$4.75 to \$5 per barrel. We confess to no serious objection to the "saints 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." Wherever he purchases lands or makes a location preparatory for work, skeptics and churchmen 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 SUCCESS-FUL?

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 willmay 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 surroundlogs 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 unscaled, 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 strokes, I would fain ask how goes the construcengaged therein, are doing well financially. Of tive work? Are enough "lively stones" already this we are glad, for it is wealth pumped directly hewed to commence the foundation? Methinks from Mother Earth, and impoverishes no one. Few are acquainted with the magnitude of this | beginning of the work, and I look to see the pilbusiness; the number of men operating, and the lars of strength rise from New England's adavast expanse of territory mapped out for future | mantine rocks. Organization is the work of the oil purposes. Millions upon millions are invested, and with the supply, the demand continually allow the ambitious West to out-do her in earnest increases. The dark cloud that for a few years has partially overshadowed the business, has Temple. New England's pioneer workers have faded away and the bright sunlight of better traversed the continent, razing the old Temple of 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 commence at once the reconstruction work, and applied, we may reasonably conclude that it will | vie with their Western co-laborers in raising the continue to increase. The earth is full of hidden | Crystal Palace that shall enshrine the gods, and treasures. Blessings upon those men or angels encompass the human race. Michigan is wide who find, develop, and bring them to the surface awake, and pushing ahead in the work of organfor 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 pastorships in a city, and a new one called, he need not necessarily sympathise 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

### 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 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 Ciark 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 flowers. 0 0 0 0 0 0 0

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 reasons are, that it is at direct war with an enlightened idea of immortality. It is wedding us to death while our relations are to the living, and to the denasted as living in a happing state then our 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 recon-

ease called "decline." I am convinced that if these victims had never renounced God's sun-shine, and veiled their bodies in the midnight of shine, and veiled their bodies in the intingit of crape, many of them might be living to-day. Excuse me, but this subject demands candid examination and ventilation, instead of "dignified" conservative allence. 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 piercing the heavens-my spirit goes freighted with blessings and words of cheer, and while listening to the echo of their busy a score of years has sufficed to fit materials for a hour, and I trust practical New England will not work, that shall uprear the columns of Liberty's Error, and demolishing the idols of superstition which cumbered the ground, and having done this preparatory work so thoroughly, may they ization, 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 panoplied 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 ham-

let of the nation. To my dear friends in New England and else-

where, 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 corespondent 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 appearance. By our request he sang one of these | Spiritual Association of Washington City"contributions for the "Harp" the other evening, only seventeen names appearing on our roll. But we were not appalled at the meagre sho 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 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 C. 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 Maj. 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's-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 Maj. 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 despair. Even if a morbid state of mind reconciles people to its use till they "feel better in it," the Creater 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 funereal 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? Aside 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 dishave never beheld any physical or other manifes-

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

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, But that draws forth no sigh, 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 nought 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, Jenn, We all will hover nigh, 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 the glories share, Jean, Of the Land of the Leal.

### First State Convention of Spiritualists in Min

nesots.

A Mass Convention of Spiritualists will be held at Faribault. Minnesota, commencing on Saturday, September 26th, and continue two days. All Spiritualists and Liberalists 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. Birdsall, Faribault, Minn., by the 16th day of September, that arrangements may be made for their accommodation. Arrangements have been made to carry delegates on the railroads at half price.

Call for Convention signed:

M. F. C. Flower, W. Archibald, D. Birdsall, Wm. A. Spaffard, Luev A. F. Swain, Samuel Colburre, Glbson Tess.

Mary A. In Grave, J. A. G. Spaulding, G. Birdsall, J. Mary A. Shaver, J. Goodrich, Mary A. Shaver, J. Goodrich, J. A. H. Servister.

M. A. Goodrich, J. Condumn. A Revistor.

M. A. Goodrich. nesota.

signed:
W. Archibald,
Wm. A. Spaffard,
David S. Lydlard,
Gibson Tess.
A. G. Spaulding,
A. G. Spaulding,
A. B. Register,
J. W. Graling,
R. A. Michner,
Alsa Register,
J. W. Grating,
R. A. Michner,
Alsa C. Amy,
M Lucy A. F. Swain N. H. Swain, Isaac Pope, Harriet E. Pope, G. Birdsail, B. F. Birdsail, D. Goodrich, T. R. Chapman, Anne Chapman, N. Trayors, Emily L. Lepper, lesse T. Williams, Nathaniel J. Stubbs, Jamuel Lydlard, N. Travers, Mrs. N. Travers.

Quarterly Meeting of Indiana Senso

tion of Spiritualists.

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

Per order of Executive Board,
E. Whipper.

Grove, commencing rives and Mrs. Pearsall, of lith, 1888. G. W. Taylor, of New York, and Mrs. Pearsall, of Michigan, have been engaged; other good speakers are expected. Entertainment 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

SPIBITUALIST MEETINGS

Boston.—Music Hall.—The next course of lectures on Spiritualism in the above elegant hall, will commence Sunday afternoon, Oct. 18th, at 2% o'clock, and continue until May. Engagements have been made with talented normal and inspirational speakers. Season tickets, (securing a reserved seat for the twenty-eight lectures) \$5. Those who held season tickets for the last course, can have the privilege of selecting the same seats if they leave their old ticket with their name on it, at the Banner of Light office, before the last week in September. L. B. Wilson, Chairman.

See State Superdayist Association hold regular meets.

Supersal Superdayist Association and Milly, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyccum. Lyccum meets at 10½ a. x. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ p. x. All are invited free. (fildren's Progressive Lyccum in same place every Sunday at 10 a. x. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

The First Spiritualist Association hold regular meetings at Mercantile Itali, 32 Summer street, every Sunday alternoon and evening at 23 and 75 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 a. m. John McGure, Conductor; Miss. Mary A. Souborn, Guardian. All letters should be addressed to Mi. Susan M. Fitz, Sceretary, 66 Warren street. Speaker in the evening, J. H. Powell. The South End Lyceum meets every Sunday at 10 a. m. John Creen's Itali wo Sundays in each month, forceon and evening, at 10 a. m. John Creen's Itali wo Sundays in each month, forceon and evening, at 10 and 75 o'clock. Children's Progressive Lyceum meetings at Springfield street. A. J. Chase, Conductor; Mrs. M. A. Stewart, Guardian Address all communications to A. J. Chase, 28 Springfield street. Circus every Sunday evening at 423 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Bostow, Meetings are held in Temperance Hall. No. Harvy A. Jones, Conductor; Mrs. Horatio James, Guardian. Harvy S. Deston, Conductor; Mrs. Horatio James, Guardian. Harvy S. A. J. Horatio James, Guardian.

posite Essex. Mrs. M. E. Beals, medium.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Mayerick square, every Sunday, at 3 and 7½ F. M. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. -enkins, Guardian. Speakers engaged: Dr. H. B. Storer, Sept. 13; Mrs. Crafts, Sept. 29; Dr. J. N. Hodges, Sept. 27; Mrs. Fannie B. Felton, Oct. 4 and 11; Mrs. M. Macomber Wood, Oct. 18, 25 and Feb.; Mrs. Juliette Yeaw, Nov.; Mrs. Sarah A. Byrnes, Dec.; Mr. J. M. Pecbles, May. CHARLESTOWN.—The Children's Lyceum of the First Splittualist Association hold regular sessions at Central Hall, No. 25 Elm street, every Sunday, at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

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

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

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

free. D. J. Ricker, Supt. CAMBEIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ P. M. J. Close, President. Children's Lyceum meets at 10½ A. M. Barrit, Conductors Mrs. D. W. Bullard, Guardian.

Lowell, Mass.—The First Spiritualist Society hold a gen-cral conference every Sunday at 2½ P. M., in Lyceum Hall, cor-ner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian, N. B. Greenicaf,

Conductor; Mrs. Elisha Hall, Guardian, N. B. Greenleaf, Cor. Sec.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged—N. S. Greenleaf, Sept. 6th and 18th; Dr. J. N. Nodges, Oct. 4th and 18th; J. P. Greenleaf, Nov. 1st and 8th; Mrs. Fanule B. Felton, Dec. 6th and 18th; Dr. J. II. Currier, Jan. 3d and 10th, 1863.

Springfrield, Mass.—The Fraternal Society of Spiritual 1st hold meetings every Sunday at Fallon's Hall. Progress Ive Lyceum meets at 2 p. M. Conductor, James G. Allbe; Guardian, Mrs. F. C. Coburn. Lectures at 7 p. M. Sfonkeinam, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 24 and 7 p. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 104 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

Fitchburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 104 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott'Secretary.

WORCESTER, Mass.—Meetings are held in Horitcultural Hall, every Sunday, at 2M and 7 p. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

FOXNORO', Mass.—Meetings are held every Sabbath in Town Hall, at 14 p. M. Progressive Lyceum meets at 16 A. M. 16 p. Mrs. A. M. Progressive Lyceum meets at 16 A. M. 16 p. Mrs. A. M. P. Progressive Lyceum meets at 16 A. M. 17 p. Mrs. A. M. Progressive Lyceum meets at 18 and 16 p. Mrs. Progressive Lyceum meets at 16 A. M. 18 p. Progressive Lyceum meets at 16 a. M. 18 p. Progressive Lyceum meets at 16 a. M. 18 p. Progressive Lyceum meets at 18 and 18 p. Mrs. Progressive Lyceum meets at 18 and 18 p. Mrs. Progressive Lyceum meets at 18 and 18 p. Mrs. Progressive Lyceum meets at 18 and 18 p. Mrs. Progressive Lyceum meets at 18 and 18 p

President; init. E. F. opinig, Corresponding Secretary,
Foxnore', Mass.—Meetings are held every Sabbath in
Town Hall, at lip. M. Progressive Lyceum meets at 10 a. M.
Maj. C. F. Howard, Conductor; Miss Addie Summer, Guardian. Lyceum paper published and read on the first Sabbath
of each month. Lecture at lip. M. Speaker engaged.—Dr.
W. K. Ripley until further notice.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian.

ng. E. Wilder, Zu. Conductor; Mrs. S. M. Dow, Guardian.
QUINCY, MASS.—Meetings at 2½ and 7 o'clock P. M. Progressive Lyccum meets at 1½ P. M.
LYM, MASS.—The Spiritualists of Lynn hold meetings every Sunday, attendon and ovening, at Cadet Hail, Market street. Children's Progressive Lyccum meets in the same hail at 10½ A. M. W. Greenleaf, Conductor; Mrs. L. Booth, Guardian.

PROVIDENCE, R. I .- Meetings are held in Pratt's Hall, Wey bosset street, Bundays, afternoons at 3 and evenings at 74 o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, William Foster, 17:; Guardian of Groups, ———; Musical Director, Mrs. Wm. M. Bobinson.

PUTNAM, CONK.—Meetlings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M. Speak-er engaged:—C. Fannie Allyn during August. BRIDGEPORT, COME.—Children's Progressive Lyceum meets over Sunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

NEW HAVES, CORE.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% a. M. E. Whiting, Conductor.

Harrford Cons. Spiritual meetings every Sunday even-ing for conference or lecture at 1% o'clock. Children's Pro-gressive Lycoum meets at 3 r. m. J. S. Dow, Conductor. COMORDO, N. H.—The Children's Progressive Lyceum meet in Liberty Hali, Statesman Building, every Sunday, at 93 A.E. Conductor, Dr. French Webster; Guardian, Mrs. Robinson Hatch; Asst. Conductor, J. T. Kendall; Secretary, C. H. Hobinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at 6 P. M. Lecturers wishing to make engagements will address Dr. French Webster.

French Webster.

MARCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 6½ P. M., at Museum Hail, corner of Elm and Pleasant streets. Daniel George, Predictni; R. A. Seaver, Secretary, Progressive Lyccum meets every Sunday at 10½ at the same hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

ductor; Mrs. Fannie C. Sheapard, Guardian.

PORTLAND, Mr.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 8 and 74 o'clock P.M.

James Furbish, President; R. I. Hull, Corresponding Recraty. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian. Speaker Philadelle. Mrs. A. Wilhelm, M. D., during September.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 19½ A. M. on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street clurch, at 10 Guardian. Lyceum No. 2, at Thompson street clurch, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M., and 7½ P. M. on Sundays.

Salem, Mass.—The Children's Progressive Lyceum meets

Concert Hall, at 11 A. M., and 7½ P. M. on Sundays.

SALIM, MASS.—The Children's Progressive Lyceum meets in Hubon Hall, Salem, every Sunday at 1½ P. M. till Sept. 1st. when it will then commence at 1½ Mr. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secretary. Meetings will commence on Sept. 1st in Lyceum Hall. C. Famile Allyu will speak through September, and Mrs. A. Wilhelm through October.

HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

DOVER AND FOXOROFT, MR.—The Children's Progressive Lycoum holds its Sunday session in Merrick Hall, in Dover, at 10j. A. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ r. M

Guardan. A conference is held at 1½ P. M

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5678.

The First Seciety of Spiritualists hold meetings every Sunday morning and evening in Dadworth's Hall, 868 Broadway, Conference every Sunday at same place, at 2 P. M. Seatsfree.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock A.M. and 7½ P. M. Conference at 3 P. M.

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

10% o'clock A.M. and 7% P.M. Conference at 3 P.M. BROOMLYN, N.Y.—The Spiritual-ists hold meetings in Sawyer's listi, corner Fulton Avenue and Jay street, every Sunday, at 3% and 7% P.M. Children's Progressive Lyceum meets at 10% A.M. A.G. Klpp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.
The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kaib avenue. Circle and conference at 10% o'clock A.M.; lectures at 3 and 7% P.M.

MORRISANIA, N. Y.—First Society of Progressive Spiritual ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% F. M.

ists—Assembly Rooms, corner Washington avenue said Fith street. Services at 3 M F. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Solitzer's Hall Sunday and Thursday evening. W. W. Parsells, President. Speakers engaged: E. V. Wilson, during August; L. C. Howe, during September; H. P. Fairfield, during October; Mrs. Marali A. Byrnes during November; C. Fannie Allyn, during February. Children's Progressive Lyceum meets every Sunday, at 2? P. M. Mrs. Collius, Conductor; Miss. E. O. Beebe, Assistant Conductor.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 19% A. M. and 1% P. M. James Lewis, President; E. C. Cooper, Vice President; J. Lane, Treasurer: E. Woodthorpe. Secretary. Children's Lyceum meets at 2? P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 114 A. M., and 7% P. M., in Mend's Hall, corner of East 4th and Bridge street. The Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 10% A. M. and 7? P. M. Children's Lyceum at 2? P. M. Selden J. Finney, Conductor; Miss Libble Maccoy, Guardian.

Vinkland, N. J.—Priends of Progress meetingsare held in Flumericet Hall every Sunday at 118 A. M., and evening

ston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D. C.—Progressive Lycenm meets every Sunday, at 10 a. M...in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets. George B. Davis, Conductor; A. D. Cridge, Gusrdian. Conference at 12 M. Platonic School at 8 F. M.

CLEVELAND, O.—The First Society and Progressive Lycenm of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 73 F. M., by E. S. Wheeler, regular speaker. Lyceum at 93 A. M. George Rose, Conductor; Clara L. Curits, Guardian; T. Lees, Secretary.

Patrey, Like C.—Progressive Lyceum morts Sundays at 10

tis, Guardian; T. Lees, Sceretary.

PARKEVILLE, C.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

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

MILLE, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

TOLEDO. C.—Meetlings are held and regular speaking in Old

selves under the laws of Ofilo as a "Religious Eociety of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings dundays, at 103 A. M. and 73 P. M.

BELVINERE, I.L.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 103 and 73 o'clock. Children's Progressive Lyccum meets at 2 o'clock. W. F. Jamicson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamicson until Nov. 22.

Steamorr, I.L.—The Children's Progressive Lyccum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall, Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian, The Free Conference meets at the same place on Sunday at 3 o'clock; esssion one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Erq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec; Chicago, I.L.—Regular morning and evening meetings are CHICAGO, ILL.—Regular morning and evening meeting sate held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10 j A. M. and 7 j P. M.

Springriedd, I.L.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyccum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

Brown's Hall every Sunday evening at 70 clock.

YATES CITY, ILL.—The First Society of Spiritualists meet in Friends of Progress meet for conference Sundays at 23 P. M.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A. M. Children's Progressive Lyceum meets in the same hall at 27 M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum "of St. Louis bold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M.: Lyceum 23 P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Ailen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Narry E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

CARTHAGE, MO.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Adrian, Mich.—Regular Sunday meetings at 10% a. m. and 7½ r. m., in City Hall, Main street. Children's Progressive Lycoum meets at same place at 12 m. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

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

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

Louisville, Kr.—Spiritualists hold meetings every Sunday at 11 A. M. and 7% P. M., in Temperance Hall, Market street between 4th and 5th.

BAORAMENTO, CAL.—Meetings archeld in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Cor. Ecc. Children's Progressive Lyccum meets at 2 P. M. J. H. Lewis, Conductor; Miss O. A. Brewster. Guardian.

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