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NO. 26.

THE LESSON OF SORROW.

IMPROVISED AND GIVEN INSPIRATIONALLY BY MRS. CORA L. V DANIELS, UNDER THE INFLUENCE OF MES. E. E. DROWNING, ON SUNDAY AFTERNOON, AUG. 18th, IN BANGOR, ME. Reported for the Benner of Light.

I've seen the billows, by the tempest driven, Bend low in supplication on the strand, Their snowy foam, like white locks, fiercely riven, All torn and mingled with the sobbing sand.

I've seen the forests, laden with bright green. Bow down in fear, and tremble when the storn Swept o'er them, turning their pale, silvery sheen Toward the Giant Whirlwind's mighty form.

I've seen the summer clouds, like lambs of gold, Resting upon the calm, corulean sky, Hunted by the wolf, Thunder, from their fold, And in the lightning's flame to mosn and die.

I've seen the solemn, "everlasting hills" Press with calm brows the snowy hand of God. Then suddenly go down in flery rills. Whene'er the hot, flerce earthquake 'neath them trod

More terrible—I 've seen the human soul Torn, tossed and riven by every sorrow wild, Or swept by passion's dread and dire control, Till dark despair brooded o'er barth's poor child.

II. -Then when I wondered, there came to me A voice from the Great Eternity, Like the musical murmurings of the sea:

Out of the deeps by the tempest driven, When the foaming billows are flercely riven, Burst the snowy crests which leap to heaven.

The whirlwind which bends the ferests low, When the trembling leaves are quivering so, Doth the whiter side of their being show.

The clouds which perish in summer rain Refresh the white lambs upon the plain-Then are gathered to heaven's fold again.

The soul shall suffer as ocean grieves, Its fibres shall shiver like forest-leaves, Till sorrow has ripened all its sheaves.

Original Essays.

INDIVIDUALISM;

Individualization of the Spirit Es-sence in the Soul of Man.

BY MRS. S. C. WATERS.

Let there be rejoicing on earth as well as in heaven at the birth, or awakening, that dispels the darkness of ignorance and error from out one mind. Let there be shouts, not frowns, in greeting of the morn that usbers in the effulgent day of wisdom in the soul; that opens the eyes of intellect, of reason, to spiritual illumination; that establishes the kingdom of wisdom on earth, as a branch or dependent of the heavenly kingdom above. But prior to the meridian effulgence must come the whispering dawn, audible with promise and beneficent with breezy incense: the twilight, dim, uncertain and shadowy; the strengthening glow upon the horizon, diffusing itself over the whole heavens, and the rising of the sun from its couch of repose to dissipate from off the robe of earth the tears shed in an hour of darkness. Such is the dark debut of spirit into the sphere of earth or primary existence; such its gradual darkning of light and awakening to effulgence and glory. Let us listen for its first whisper in our ear—the dark and dreary hour of one in individual existence. The cock hath crowed a midnight heralding of the new-born day, but it is still cradled in the lap of night, too silent and slumbering to open its eyes upon its destiny. Infancy, childhood and youth are but the hours to dawn-the time of starlight; or, to some, of dreary, cloudy darkness, without a visible star to guide the compass of intellect.

Now spirit-essence, or the spiritual principle, originally and collectively considered, is God-an eternal, indestructible, all-pervading and progressive principle, an essence, intelligent in its comprehensive outworkings, lofty in its affinities. strong in its inherent love of freedom and its thirst for draughts from the fountain of all truly spiritual waters.

Thrown off from the fountain of spirituality to become one of the individual entitles of the spiritual universe, it is still endowed, in some measure, with the original attractions and repulsions belonging to its source of parentage-the Infinite

Spirit divisibility from the fountain is a law too subtle and supernal to be explainable, demonstrable and comprehensible, if we approach it with our finite apprehension. Above all that opens to our vision lies the ever divisible or germinal spirit-essence—the oneness of Godhead and the multiplicity of offspring; the electric fountain of spirituality, outflowing through all ages and inflowing to all organisms; outworking in indi- ed from the Infinite Father, the true parent of vidualities and attaining to Deific proportions through growth or attraction. Overlying and un- on which it turns without friction, because of an derlying all the laws of Nature is this mysterious union, above the grasp of intellect or buried in off this pivot, by their ancestors, kept off by the the depths of unexplained philosophy, evident yet inexplicable, clear yet obscure, simple yet intricate, lowly yet sublime, a breeze of Nature, yet a breath of the Infinite, lifting each structure on its animating wing and wafting it along the orbit of development or progression.

Life—the union of spirit and matter—is an enigma to the illiterate which he cannot answer; a problem to the scientific which he labors long to solve; an allegory to the poet and painter, recounting pleasure and pain, anticipation, disappointment and fruition; but to the spiritually visioned or superiorly illumined of every class it is a demonstration of great value, a gem of great brilliancy, a struggle with gladiators in the arena of time, and a triumphal entrance to the realms

the celestial spheres. Such being the sum of its the closest scrutiny of the structure, from its foundation and vaults of gloom, throughout all its spacious seloons, airy chambers, lofty galleries, winding corridors, ay, its turret, dome and spire, for he should not deem it his privilege to rest in the vault with all these capacious and pleasantly decorated rooms remaining untenanted and unexplored above his head.

Coming upon our subject-individualism-we are to commence with the earliest effects, or, as we could better express it, the anterior causes and forces governing our individual dawn in a greater or less degree. Let night's sky be overcast with lowering clouds, too thick to be penetrated by the beams of loving stars or watchful moon, and dismal and dreary is the sunless dawn. belated into an hour that had else been radiant with Aurora's blushes, odorous with perfume and glittering with dew-gems.

Shall we marvel that there are not sunlight tints on the intellect that is being born of a cloudy night? that spirit carries a cloud on its face far into the day, or sets at the evening of life in a mist still undispelled? Shall we even marvel if the sun of eternity is long in dissipating the cloud and mist from around that form with which it was born as a fountain of sorrows? .

Deity sheds abroad his influence, his breath, his presence in the inmost of man's nature: leaves in the inner door of his soul the key to unlock all the caskets of imperial treasure; writes "immortal life" upon the tablet of his spirit; bedecks a chamber of the mind with hope's fair visions; lifts the curtain of the future enough to let him dream of fields elysian beyond; leaves him the standard author-intuitive wisdom-by which to test, compare and judge all teachings before giving them a place among the lore treasured in the library of his soul—in the studio of his individualism. Glorious gifts are these, could they but be ex-

humed from beneath the rubbish that overlies them. As man now is he inherits or is born with a contradiction in his inner structure; with inversions of faculties; with his intuitions buried beneath the sands of materiality, while the "still, small voice" is hushed or drowned by the clamor of swaying currents of popular opinion which is omnewate to chili but powerless to vitalize this dove of his bosom, which should soar to bring him back leaves from the tree of eternal life.

Ignorance and intolerance are the roaring but chained lions that lie beside the path leading to the gates of spiritual freedom. Ignorance is ever intolerant; chains and fetters are its armor, the stake its avenger on liberty-loving thought. Ignorance is to be dethroned before freedom of spirit can be achieved. Ignorance is the dark lap of night that cradles the new-born soul. Spirit is but born into the dark hours that precede the dawn; individualism is yet unformed, as the day is yet to be woven of the web of future time.

To avail himself of the gift of existence man must first correct the aberrations of his nature and learn to live in harmony with the eternal principles implanted in his spirit drawn from the fountain of equity, truth and love. These interior principles working outward will burst the fetters of inheritance, circumstance and habit; will expand the soul and tend to equalize and fraternize humanity. In the distance of the future lies a "golden age" for the children of earth, when they shall learn to set the house or intellectual domain in order for the future occupant, furnishing it only with such articles as shall be useful and admissible in the edifice of individualism.

With the wardrobe of spirit, stript of the useless appendages, the cumbersome and inappropriate surroundings that envelop it in gloom and error, the work of individual progress were easy, and growth unimpeded; but bound, fettered, hedged, buried, how difficult is progression, how slow emancipation. Bound by the enchaining proclivities of birthright; fettered by the closely fitting shackles of established public opinion; hedged in by circumstances uncongenial and unpropitious for spirit-inspiration, and buried beneath the accumulated clouds and dust of materialism, sleeps in silence the true essence of spiritunlity, the latent deific attributes of man's inmost being; or struggling feebly beneath the overlying rubbish accumulated thereon, gives forth only a sigh of captivity in lieu of shouts of triumph and acquisition. Individualism, the structure reared on this basis, on this primal foundation, is the intertwining of the fabric of circumstance, emotion and action, with the framework of principle, of spirit essence and of eternal des-

Boldly we assert the rights of individual sovereignty to achieve this labor, to consummate this work, to build its own temple in accord with the architectural laws recorded in the inmost volume of each soul, in accord with the revelation inheritspirit. Love is the centre of every soul, the pivot even balance. Souls are thrown off this balancenon-adjusting tendencies of unprogressives, and pacified into acquiescence by the lullaby of habit.

As familiar intercourse wins a cordial embrace, even for flend-like forms, so are inherited deformities hugged closely in the embrace of man's individualism. Born as a part of the garniture of his individuality, he cherishes them as trophies, or regards them as breakers too formidable to be removed, folds his hands to await their successive shocks, or courts them by a spread of sail when the wind veers toward them.

As to each is given the germ of Deity, so shall each ultimately attain to the pure and unblemished expression of those gifts of spirit which are included therein. But ages of time may elapse before some souls will become fully adjusted on

petals, but unlike the leopard and the rose, each eration should commence. can change its spots, diversify, beautify and embellish its character by adding new tints and arranging them more harmoniously. Individualism educational, contracted or cultivated origin. No is the woven fabric commenced in the loom of crucifixion but the crucifixion of evil in each intime; but the warp of life, spirit-essence and in- dividual organism will avail; the weeds of igtellectuality, is spun forth in unceasing coils norance and vice must be rooted out and exterthroughout eternity. Let the artisan add fresh skill, better colors and finer woof as he proceeds, forming continually a fabric less gross, infinitely more beautiful and commensurably valuable. Out of the undeveloped conditions and events of his future life, is each child ushered into existence to weave the fabric of his individualism upon the At first he is but an unlearned plier of the shuttle, | they are defrauded of their peace and joy unignorant of his calling and experimenting in the loom of life. Borne with an unsteady hand, sometimes his shuttle is plied with blind haste and sometimes with a sluggard's indifference; sometimes it is filled with shreds of raw, unculled material, rather than with a silken thread carefully spun. What marvel that the fabric bears all the shades of imperfection that the unskillful hand of ing down to dark abyssmal depths. Each act, the artisan leaves imprinted in its texture? Can we doubt assurance, rendered doubly sure by continued illustration, showing us the fabric of individualism in every degree of manifest imperfection-lessening in its awry contortions and confusion of colors as fast as it merges into a clearer development through a further progression? Conscious of the fact continually illustrated before our eyes, let us dissect the subject-individualismrevealing its secret structure and laying its fibres open to the gaze of every eye, while we disclose the fact that spiritual vitality courses through every hidden artery and surfacial vein of this structure when in a healthy condition, but stagnates around the heart when checked in its flow by the pressure of adverse conditions,

Lifting the covering of ignorance and superstitions awe from the face of Nature, we see all things governed by immutable laws, bearing the to them. impress of eternal wisdom as the seal of their origin and of their competency to reach their ultimate; while in individualization is as plainly revealed the reiteration of, every law instituted for spirit.

Let reason—the lamp of littellect—be lighted by the torch of wisdom and fed by the oil of truth, e'er thou rebukest harshly the undeveloped child of the Infinite Father, for he is swaved by a current thou couldst not breast of thy own strength better than he hath done.

Ask of thy vision to give thee an impartial, undistorted view of the fibres as they are inlaid in the structure of individualism, and we will lay them in order before thee as separately as may be done; but remember these severings read and disfigure the blending connections, leaving the vaguely understood.

First, is the gift of God-the pure germ of spirit—the beautiful bud of promise, that shall lives have fallen to them in pleasant places. finally unfold from its inmost centre, a gift allke | Shackled by the established opinion of the compure to all; alike allied to heaven, to angels and to God; but transmitted in connection with a greatly diversified inheritance of original tend-

The spirit principle or essence is from the first enveloped in this covering of individualism woven by ancestors of several generations. These are coëval one with the other, and to separate the draught offered him, "asking no question for them is to give ourselves a task of microscopic conscience sake," as to whether it is for or against intricacy.

eparation between them with our unassisted vision; hence man is quite frequently spoken of from action, and willing to let a few think and as " a totally depraved being," as being in bondage to original sin from which there is no escape but through faith in the blood of Christ shed for the remission of sins. In this belief error claims a hearing dressed in the garb of truth. Man is not wholly depraved. A germ of truth, purity and love lies in the inmost of every soul, but it is wrapped closely in the smothering embrace of that intellectual and moral impulse which has been awakened before his entry upon an individual and separate existence; hence, although this is coëval with the attainment of a separate and independent spiritual existence, they are, however blended and dependent, still capable of a measure of distinction; and to the one alone belongs the stigma of evil, or rather of deformity. Held captive by this, his individualism is outworked in obedience to the impulse while he is under the psychologic influence of educational training, and the atmospheric pressure of surrounding physical and mental conditions; hence he is not the author of his own individualism until years of earthly life are passed.

Deity plans the structure; gives a life-impelling impetus to the work; lays the corner-stone, and beneath it registers and deposits the swelling impulse of spiritual emotion, breathing in the breast of the Infinite; but the edifice is added unto by many hands, each passer by bringing a stone, some hewn and polished, some rough and inappropriate in the structure. This is continued until the individual comes into possession of matured powers, and awakens to a consciousness of his own ability and responsibility to erect a more consonant structure. Ofttimes this wakening is deferred long after the termination of earthly ex-

Education is outward, teaching each soul to draw to itself the thoughts, views and feelings of others, ever burying deeper the inmost of the soul, the expansive tendencies of unfoldment; and closing up and choking the avenues of reciprocal attraction open between it and the Infinite, leaving it only in contact and communion with low plane of development; and we desire to imthe finite; then let there be joy on earth when one (press upon all the duty of laboring for such, and of her children is born into the sphere of spirit. the importance of commencing early to control ual vision while tarrying in her courts; for such | the emotional, intellectual and executional powshall shed abroad a light upon the hearts of men, ers or departments of their own internal, so as

the written character of individualism, as one revealed the deformities of the structure reared gifts, it is man's privilege and duty to enter into , rose differs from another in the variegating of its | in darkness, and immediately the work of regen-

> No blood will atone for the incorporate sins or defects of individualism, be they of inherited, minated before regeneration is attained.

Love is the Christ-principle for the soul, the attractive magnet for all that is good and pure. Within the sphere of its attraction all is harmony and easy labor, therefore are its opposites first to be rooted out. It is of the most vital importance that the children of men be enlightened concernwarp of original spirituality and intellectuality, ing their spiritual growth, for by neglect of this speakable throughout ages innumerable of the future.

Whatsoever becomes a part of their individual ism, obtains a ruling nower over their desires and actions, sometimes lifting them on mountain waves of aspiration, and sometimes forming a current as resistless as the maelstrom, and tendeach thought, each wish incorporated in the structure of individualism leaves its impress on the soul for ages to come. Each desire or feeling awakened by surrounding circumstances becomes a part of the attracted and concentrated surfacial covering of the spirit through which it must manifest its existence, and often savoring the manifestation with pestiferous fumes, and coloring it with the sombre hues of darkness. Born of manifest error by right of lineage, destitute of educational advantages, unsunned by the genial beams of love, and left exposed to example and precept too terrible for contemplation, it is not surprising that the degraded and downtrodden of earth should be just what they are; but a blame attaches itself to those in higher stations—on a higher plane of life—when their voice is not heard in relteration of the truths revealed

All are in some measure surety for those less favored in knowledge, for all are parts of the same whole. Beams of loving light from the Father point the way of eternal life, but those whose vision is not penetrating enough to discern them are dependent on the far-seeing for a suggestion as to the direction; still each must see and act for himself, or the goal can never be attained.

So each must bring to bear the powers of his own judgment and reason; must light the fires of his own internal; must awaken the vibrations of his own inherent loves and harmonies; must create an impulse that will break down the barriers to internal growth and unfoldment.

Now while we see and lament the conditions that chain and enslave the debased of earth, so that they are unable to rise superior to them, and detached organs confusedly scattered and but beautify their individualism with repairs of the dilapidated and ungraceful structure, we also see a lamentable want of energy in many whose munity in which they live, they yield implicit acquiescence to the tyrannical standard of thought established for the limit of human aspiration, by those perhaps less pure but ingre aspiring and despotic than themselves.

Here is the sluggard's couch of repose whereon the but half awakened occupant imbibes his eternal interests. Educated to believe that It is impossible in many parts to distinguish the one man lived for the whole world, and died to redeem it, they are fain to excuse themselves reason for the whole at the present time. But, pause here! Whose is the individualism? His who thinks and acts, to be sure! Not his who says the pope thinks, the priest thinks, or the philosopher thinks.

What hast thou gained in thy hours of sleep but rest and strength? What hast thou gained in thy hours of inactivity but languor? What hast thou gained in thy hours of wakeful earnest thought, of deep research, of prayerful aspiration, and of earnest energetic effort? Was it not the gushing forth of some pent up fountain of truth in thy own soul, the finding of some hidden mine of wisdom, the bursting of some enslaving chain of bondage to the past, and the unfolding of new petals in the flower of thy individualism?

Think of this: let thy eye be single that is alive for the unfoldment of thy spiritual powers, and a halo of light will ever encircle thy pathway, and an atmosphere of love emanate from thy pres-

Behold the glorious view of spiritual unfoldment through an eternity of progression, and remember that on earth are forged the chains that fetter and prevent this glorious consummation for ages indefinite. Mortal insight cannot penetrate the fathomless duration that must elapse before this enchaining influence can be entirely overcome, and the disfiguring scars be obliterated from the beautiful form of spirit individuality. Eternally will they bear enough of the impress of circumstance to render them separate and distinct in organism, though harmonious at last in their location as the tones of a harmonic union, each giving forth its vibrations consonant with the whole, but the most tensely attuned ever giving forth the thema of divine love, while those so far below may yet be attuned to sound the bass in the eternal harmony.

While we argue the possibility of eventual progression and the attainment of purity, we at the same time see the agony entailed upon those who are by birth or circumstance fitted to start from a eternal fruition, a passport of individuality admitting him to the holy of holies—the highest of

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special coverage toward in elegation of departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal, so as plant shed abroad a light upon the hearts of men, ers or departments of their own internal a light upon the hearts of men, ers or departments of their own internal a light o

giving unrestrained freedom for the out-birth and fullest development of the spiritual principle, at all times reasoning of God and of the judgment which is present as well as to come.

Wisdom, the reason principle of the soul, should be the test of all teachings, the thermometer of the inmost, should record their pressure and teach thee to guage thy effort. If ye look not there-if ye hush this truth-telling voice, and depend on outward indications, ye wander from the light, and may trust yourselves to be led by the blind like yourselves.

Since every thought, emotion, desire and action, pecomes incorporate as a fibre of individualism. it behooves all to be watchful and diligent, guarding against impurity and inactivity, and laboring to attract, implant and unfold whatever is truthful, harmonious and beautiful, for thus do they shun whirlpools of agony and despair, and climb the ascent of progressive and unlimited hap-

Could a plant out of its sphere be contemplated vith emotions of admiration? Learn of the inanimate, to be as true as they.

By eternal progression through the spheres, the original and cultivated blemishes and deformities of individualism are gradually obliterated, so that the original spiritual principle is enabled to manifest itself with less obstruction; but an indefinite, if not eternal delay and hindrance is the result of incorporate evil in the structure, and consequent bias and derangement of the impulsive forces of the soul or individualized spirit.

Beneath the covering of outward and surfacial almness sometimes lie the volcanic fires of passion, like the burning of volcanic eruptive regions that bear the quiet hamlet, the sleeping peasant, or the gay town upon their heaving breast, until the moment of disgorgement comes, when they are buried in the burning lava of wholming destructiveness. There is no safety until the internal structure of individualism is purified, harmonized and fortified, to express the true emotions and interests of spirit, until by an unimpeachable purity of purpose, spirit shall assert its indestructible and undeniable prerogative, to conform every lineament of this structure, to express the purity and beauty of its true and natural unfoldment. Love becoming the centre, reforms and stills the hobbling gyrations that each exhibits while doing battle on those around. Harmony is the result of love, as effect of cause. Discord is the child of hate and sorrow, the descendant of evil in every form.

Oh man! think not that thy sins-thy deformities of spirit-will fall from thee at the portals of the spirit-world, for they are not separate and distinct from thy individual existence, but bound and incorporated as a part of thy very self. Only by renewal and reorganization canst thou free thyself from the burden and the contamination. Effort, determination and labor, are the forces that are to achieve this work. As are thy aspirations and thy exertions, so will be thy deliverince and thy progress,

Commensurate with existence and indestructible as life, is the distinct identity of outwrought individualism: a glorious gift, if we have trained it to aspire toward all that is good and pure-toward light ineffable and glorious; but alas! the chains of bondage, grossness, materiality and earthly-mindedness, blindness, ignorance and superstition, discords, hates and contentions, that so often bury themselves in their tight embraco of individualism, and anchoring it immovably on

Where is the Vulcan that forged these binding manacles for spirit? Oh! tyrant that he is, shall we paint him with crime's foul visage, or let charity and forbearance veil the rougher features of the scene? A bigoted priesthood bath forged many of these chains for spirit. Skillful as a Vulcan and tyrannical as a Jove, it has bound its captives with chains of error, and condemned them to confinement in ignorance, fed them on rations of bigotry and superstition, and bade them labor to perpetuate their bondage. Doomed, servile and cringing, they have prostrated themselves before advancing despotism, and have been crushed by the ear of Juggernaut, or have offered on the altar of submission their every aspiration-their every thought. Infectious as a plague, this servile spirit has spread through the dominions of earth, prostrating the feeble at every step. Tyranny is contagious, like its contemporary servility. It rages in the feverish bosom of power, while servility like an ague sways the chill form of the unillumined soul.

This disease has been not only religious, but political and social; blending itself into all classes and conditions of society, and becoming perpetuated to every generation by lineal descent. Hence the heirs of tyraunical robes, be they of whatever order, still clasp the wand of power, and point to the ritual of established usage as the boundary of thought and the standard of action. But the disease is fast spending its power: thousands and millions of convalescent souls are rising in their strength to cleanse the earth of this pestilence, while they open the windows of heaven for breezy draughts of the atmosphere of love, laden with the incense of Truthnalmy breezes that shall invigorate the feeble, and cool the flushed brow of the self-imposed

and cool the flushed brow of the self-imposed dictator, overtasked by his efforts to stop the ball of progression, launched by the Infinite, and attracted toward the holy of holies.

Let the current of each life be curbed and directed to flow on a silvery stream, mirroring the beams of truth—the eternal light that shines down upon its surface. See ye the inherited tendencies that deform, the surroundings that endang the attractions chain, the tyrannies that ensiave, the attractions that overpower, and ask ye the way of reform? It is through the law of progression ye are pointed to the ultimate, and step by step the ascent is

bid the child of error go no lower into the dark valley; bid him bind no greater burden upon his shoulders; bid him turn around and face the light, and hend his footsteps toward

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THE PROBLEM OF AGES. The Mystery of Life---The Logic of Death.

NO. IV.

BY DYER D. LUM.

II. The Psychological Argument. (CONTINUED.)

5.-Eternal progression is required by the mind of man. The brute, however intelligent, cannot rise above the environments of his being. Their aspirations are granted by Nature, while

" Hope springs eternal in the human breast. Man never is, but always to be blessed."

But, it is objected, hope, expectation, desire for happiness is often crushed. Man desires much which he never can obtain here or hereafter. Hope is necessary even if the soul be mortal. We rest no argument on the mere desire of man for happiness, but we do insist upon the fact that the capabilities of the human mind are such as to absolutely demand more than our ephemeral existence in the physical form. Its powers are insatiable, ever ascending and looking upwards. The dying words of that highly gifted and representative man, Gothe, "Mone LIGHT," is the soul's truest utterance, even though encased in a wornout and enfeebled body ready to crumble into the dust.

Onward! upward! still higher! is ever its aspiration, and the seal of its immortality. It would fain transcend the bounds of time and space and unite itself with the Central Fountain of Life, thereby declaring its generic difference to substance, form, extension, weight, and other qualities of matter. Oh skeptic! look within and listen to thy soul proclaiming its superiority to the things of time.

Who reads his bosem reads immortal life; Or Nature there imposing on her sons.

Has written fables—Man was made a lie!"

6.-Human consciousness is persistent. The material structure may ripen, loosen, decay; but the attributes of the mind, sensation, reflection, memory, volition, are not subject to the laws of disintegration. As they survive known changes, remaining unaltered and uninfluenced, can we say that they will succumb to unknown changes? The mind gives out its own phenomena without its own appearing, and itself originates in no previous phenomenal compound. It is not phenomenal, a state of some other thing, but has its own successive states, while it perdures through them. Nor is it ideal, for that pre-supposes a mind to construct the ideal, and the mind perdures through all its ideal constructions. Consciousness remains intact from childhood to old age. "Its phenomenal experience varies in time, but itself perdures through time." All mental action is conditioned to some object or end of action. There must be the agent acting, and the object as end of action, and the mind discriminates between them and assigns to each its own distinct identity. Its acts only appear in consciousness; and while its successive states come and go, there still remains something, a nisus that produces them, which does not come and go. The mind lies under the act, and is a ground for it. Its agency is its own and originates in its own casuality. To use the words of Dr. Hickok, (in Empirical Psychology, p. 78,) "When we have superadded to all the forces in matter, whether gravitating, chemical, or crystalline, a proper vital force-which takes up matter, penetrates it, assimilates, and incorporates it, and thus builds up about itself its own organized body-we have an existence self-active, self-developing, spiritual; which originates motion from itself, and spontaneously uses inert matter for its own ends. When this vital force rises from simple spontaneity in the plant, to that of sensation in the animal, and from this to distinct self-consciousness in man, we have the higher forms of the spiritual; and, in the human mind attain to a manifest discrimination of it from all that is material in its inherent self-activity."

We have already called attention to the fact that man alone provides for and foresees his death, and we would urge with emphasis the fact that death-extinction-is inconceivable to the mind of man. We cannot produce a state of consciousness that admits of such a paradox. It not only perdures through all states of consciousness. it refuses to be limited by time, thereby declaring its generic difference from finite relations and material creation.

"What crucible," says Dr. Alger, "shall burn up the ultimate of force? What material process shall ever disintegrate the simplicity of spirit? Earth and plant, muscle, nerve, and brain, belong to one sphere, and are subject to the temporal fates that rule there; but reason, imagination, love, will, belong to another; and immortality fortressed there laughs to scorn the fretful sieges of decay."

7.-The soul's supremacy. A thinking principle or mind is undoubtedly possessed by the animal world. "Instinct," says Morrell, in his Elements of Psychology, "plainly betokens mind, only in a lower sphere; for all the actions which it prompts are as distinctly impressed with the laws of reason as those which rise above it." Dr. Lavcock. in his Correlation of Consciousness, explicitly states the same in the following words: "The difference between the mental nature of men and animals is one of degree only, and by no means of kind-that, in fact, the same laws are applicable to both classes of faculties, even as to the higher mental manifestations."

To these statements, apparently so materialistic, we offer no word of dissent. But we claim that the difference in degree is sufficient to forbid the possibility of dissolution of the human mind. The animal may reason so as to connect cause and effect, but it can never rise above its brute nature. Some one has aptly remarked, "Animals remember, man recollects." And this distinction is allimportant. Where the animal requires an external cause to recall an impression, the man recalls it at will. The brute does not possess a nature enabling it to rise above its physical environments. The brute does not possess a will that can control its passions and appetites. Man alone possesses spiritual faculties that enables him to rise above physical wants and necessities. "I have meat to eat that ye know not of," said Jesus to his disciples when they "prayed him, saying, Master, cat." Though weary and faint, he forgot it all in discoursing on the universality of God's love. His hunger was for the time appeased; his weariness gone, and the soul's supremacy asserted. Without entering into the vexed question of free agency, we can confidently proclaim that we have the power of protesting and strungling against inherited proclivities. Herein lies our superiority to the brutal instinct. It lifts us up into higher realms of thought, nearer to the higher realms of existence, closer to the higher realities of God's universe. In its aspirations, its longings, its proud consciousness of being the real, it asserts its claim to be ranked in a different realm from that of extension and weight. It transcends the finite relation of atoms and directs its vision at once to the real essence and nature of a thing. It rises above empirical knowledge. It

drinks intuitively from the World of Reality di-

vine inspiration. "Actually it resists the parts of the instrument from which they say it subsists, exercising dominion over them, punishing some, persuading others, and ruling the desires, angers, and fears, as if itself of a different nature. Until an organ is seen to blow its own bellows, mend its shattered keys, move its pedals, and play, with no foreign aid, 'I know that my Redeemer liveth,' or a violin tunes its discordant strings, and wields its bow in a spontaneous performance of the Carnival, showing us every Cremona as its own Paganini, we may, despite the conceits of a speculative unbelief, hold that the mind is a dynamic personal entity. That thought is the very

latch-string of a new world's wicket." In conclusion, we would urge the following points wherein the soul's supremacy is manifested: a. Its influence on the form of the body. Its influence on the body of the embryo is too well known to require any illustrations. Vices and crimes have affected the heart, rendering it hard, hairy, and skinny. b. Its influence on the health of the body. Fear has often been the cause of many contagious diseases. When two hundred died daily in Cadiz, in 1800, and the fever gaining ground, it was instantly abated by the appearance of the English fleet before the city, and the arming of the citizens to fight for liberty. Fear, danger, necessary action, have often cured lameness, rheumatism, &c. e. Its power is seen in the formation of habits. However great the power of habit, often inherited from generation to generation, we are often con scious of a power to break from it, and this we see done every day. The mental nature of man is ever superior to evil habits when we resolutely exercise it. d. It is perceived in representing the emotions and thoughts of the mind by the motions of the body. We control the voice; modulating it in accordance with any emotion or idea. The face pales with fear; the hair stands from fright, &c. e. And this leaves its traces and impressions on the head and face. The whole science of Physiogomy is proof of this point, and needs no further mention. It is indicated by the formation of the skull. The whole science of Phrenology bears witness to this point.

Before closing this article it will be well to consider a point that may have entered the reader's mind, and that is the mentioning of soul and mind indifferently in the same connection. Before concluding these articles we will state more concisely our views on the correlation of soul and body. Suffice it here to say that we regard the soul as tion of the first cell germ, and pervading the whole of all mental phenomena, and the body is its expression. As Dr. Rauch has beautifully expressed it: "Form is not and cannot be the result of matter, which itself is chaotic and shapeless. Form, in man, and throughout the universe, is the ject of helping some little soul into a better and result of thought. Hence life, being formed, does not proceed from matter, but is a thought of God, accompanied by the divine will, to be realized in Nature, and to appear externally as an organized body. As the thought gives the form, so the divine will, resting in the thought, and inseparably united with it, works as power and law in all Nature,

* * * * The soul of man is likewise a di rine thought, a creation of God, filled with power to live an existence of its own. But it is soul, for t comprehends itself and all that is; and not only does it comprehend itself, but it is also able to produce new thoughts in accordance with its laws of he was uncle. She loved her butter and her thinking. Again, it developes itself like all other life in Nature; and developes itself in a two-fold direction, outwardly and inwardly."

The Lyceum.

Questions and Answers.

The following questions were propounded and answered at a regular session of the Children's

Union Group Question .- What is true Religion? Union Group Question.—What is true Religion?

ANS.—By Lizzie S. Q.—All nations have an idea of a God and of a future state of existence. Both Fagan and Christian nations have religious creeds, or forms of worship which they call religion. Some worship idea formed from some material substance, others worship fire, while many Christians seem to worship their creeds more than they do their God! St. Paul, in distinction from others, thought that visiting the sick and fatherless was relicion, pure and unvisiting the sick and fatherless was religion, pure and un-defiled, before God the Father. Our religion is to live to

our highest convictions of right.

TEMPLE GROUP QUESTION.—What kind of food is best for

our mental growth?

A.—By Lottic II.—The mental and physical of man are so closely allied that what affects one, does also the other. so closely allied that wint affects one, does also the other, Animal food has the effect on the system to excitement, because of its atimulating qualities. The beast that lives on animal food entirely, is of the kind that leves to destroy. So it acts on man. Herbivorous animals are free from those traits—are timid and retiring, except when attacked. Man who desires to do the greatest slaughter, regardless of the life of others, will be fond of the flesh of animals. The intellectual way release desires and object is the greatest. the of others, will be found of the nesh of animals. The in-tellectual man, whose desire and object is the greatest at-tainment in knowledge, is abstemious, and confines his diot, more to cereal food, fruits, &c., as the most healthful to him and the best for mental growth.

LYCEUM QUESTION.—What causes the wind, and what are

its benefits?

A.—By Lizzic. S. Q., Union Group.—There are undoubtedly many causes which put air in motion, or which in other words cause what we call wind. Our planet is surrounded by air; its surface is varied, with mountains, trees, vegetation, &c. It has a rotary motion, that is, it revolves on its axis. The obstructions caused by these projections upon its surface, would produce wind. The condensing of water from the clouds and its descent to the arth in the form of from the clouds and its descent to the earth in the form of rain, would also cause wind. The absorption of the sun's rays, and the development or gases from the surface of the earth, would produce wind. Its benefits are numerous. It changes and purifies the atmosphere, cools and invigorates animals and men, and furnishes material for life. As a mo-tive power, also, its benefits are almost endless. LYCEUM QUESTION .- Of what good and what use are flow-

A.—By Daniel W. S., Temple Group.—Flowers are emblems of purity, love and chastity. They bloom for a time to cheer and brighten the dreary prospects of the dwellers on earth, but they soon droop, wither and decay, and the life-germ is transplanted in the angel world to again bloom brighter, far brighter than here. Onward and upward is the progressive tendency of all matter, both animate and inanimate. Their uses are to deck the stately mansion, the lowly cot and last resting place of the earthly form. Their aroma scents all the delicate toilets of this modern age. Their perfume sweetens the air we breathe, softens our natures, causes us to be more loving and kind toward our brotherman, and to thank and bless the beneficent giver of the beautiful flowers, our good, kind and loving Heavenly Father, God.

er, God.

Q.—How should we best employ ourselves on Sunday?

A.—By L. M. F., Temple Group.—In the order of custom six days have been devoted to manual or other labor, for our livilhood, and the seventh to rest or religious worship. A.—By L. M. F., Temple Group.—In the order of custom six days have been devoted to manual or other labor, for our livilhood, and the seventh to rest or religious worship. There can be no doubt that one day in seven is little time enough for release from the cares of life and for the prolongation of life both in man and beast. Then how is it best to use the time? I think allout the first thing to be done (if not done the previous evening.) on Sunday is an ablution of the body and followed by clean habiliments. After the usual morning meal the course is varied. Is there a new hat or dress to be displayed? Attend church, where these things are fully observed and commented upon, and, in turn, will find the latest styles, more reliable than Madame Demorest's rooms can show. But should a desire be for active benevolence, visit the sick or poor; or, if more intellectual, read upon some scientific, moral or spiritual subjects; and if a little recreation is desired in addition, then the Lyceum as conducted here is instructive, healthful and elevating; the movements are very beneficial. Do not stay at home, and loungo away the day. Rest is action pleasantly enjoyed. Come then to the Lyceum on Sunday, as one of the best ways to employ your time.

THE RIVER SPRITE.

The lily closes its chalice,
Affect on the river's breast;
Then comes the sprite of the river,
And makes in the lily her nest. The star of eye is her watch-light. Her curtain the rush's crest;
The wave sings lullables under,
And o'er her the wind of the west.

Light mists roll over the river. And cover her dreamless rest;
What guest hath a sweeter chamber,
What chamber a loveller guest?

Written for the Banner of Light SYMPATHY.

BY HATTIE N. BUSH.

Oh! weary heart that longs to find A home of rest and love, An ark of safety for thy soul, Poor feeble, lonely dove.

I pity thee Oh aching head that longs to rest Beneath some grateful shade, Where waving branches wan away The care so heavy laid.

I sigh for thee, Oh wandering soul that seeks in vain The paths of truth and right. Bin-sick and sorrowing with thy load, Afar from God and light.

I pray for thee Oh gentle hands that seek to grasn The reschuds of the morn, Forgetting they will fade away And leave to you the thorn

I weep for you. Oh loving eyes that yearn to meet, One glance more dear than all. Oh listening ear that longs to hear, The voice beyond recall.

Oh young or old, oh rich or poor, Oh wretched and forlorn, The Pather's hand will guide you each And every soul that's born,

I mourn with you,

God loves and pities all. Belvidere Seminary, N. J.

Department. Children's

BY MRS. LOVE M. WILLIS. Address, No. 16 West 24th street, New York City.

"We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
[LEIGH HUNT.

UNCLE SILVER'S SUMMER.

Mr. Silver's name did not suggest anything half is bright as his genial face, which was so full of warm, generous feeling that everybody called him uncle. "What a pity he has no children," prior to consciousness, existing from the founda- everybody said; but it was not at all a pity, for he had a great fatherly heart that loved every body in every fibre and nerve. It is the ground | child; not with that love that wishes them well, and gives them sugar-plums to keep them from crying, but with a love that could find no trouble in what would give real satisfaction to a child, and that was willing to forget self in the great obhappier life.

> "There's a real Providence in some folks having no children," he used to say; "The Father in heaven wants to try men and see how much they are like himself. It is pretty much mine and thine with those that have children, but with those of us that have none, it is all God's.'

But Uncle Silver had some cousins, and these cousins had children, and he had invited them to come and spend the summer with him, and everything that he wished to do, his wife wished to do. But she was in nowise an aunt to the children as cheese, and her eggs and her pickles, not for her own use, but she loved the work of preparing them and counting them for market, and she kept a snug lookout after all the concerns of the home

This was a real Providence too, Uncle Silver used to say, for what came so very natural to Mrs. Silver must be the best thing for her to do, and it was the best for him too, because if some one did not take the care, what would become of Progressive Lyceum No. 1, in Mercantile Hall, all the little odds and ends that make a farmer's life a profitable one. With Mrs. Silver's frugality and care everything did go well on the farm; that

many farmers in the country about him, so that he had a plenty of leisure, and that was just what he wanted most, for he was a good talker and loved study, and as he had nothing to fret about, he made the most of his spare time.

Haying was over, and his wife's anxieties, and therefore the city cousins, Loring, Solomon, Linnie and Esther, were coming to spend a month. They had never been before for several reasons. Mr. Silver was a plain man, and his cousins in the city led fashionable lives, and took their children to the heach in the summer, and Mr. Silver who was a little dignified when he was in the presence of style and fashion, hesitated to invite them to his home.

But he went to the city in the spring and had such a fatherly pity for the pale faces of the children, and found they so much needed some one to give them what he had an abundance of, that he said without hesitation, "Come, all of you." And they all promised, and so the sea-shore was no more talked of, and bathing dresses not discussed: but what they should want at Uncle Silver's farm were the only questions.

Loring, Solomon and Esther belonged to one family, Linnie to another; but they were cousins and knew each other like brothers and sisters, and loved each other well enough not to quarrel, except for some grave reasons.

They had been at "The Farm" three days, and had been introduced to every cow and pig, and had learned to climb the garden fence, and not to mind if a little dingy color came in spots on their garments.

"It's astonishing how little these children know," said Uncle Silver to his wife. "I do believe they don't know that a robin lays blue eggs, and they never heard of the Sulvia Sialis."

"And who ever did but you? I dare say they know a blue bird when they see one." "No they do n't; they do n't know much of any

thing I tell you, though they have been to school all their lives." "That's a pity," said Mrs. Silver, thinking of

her curds and whey.

"What's to be done?" said Mr. Silver.

"What's to be done?" said she.

" Of course I must teach them."

"Of course you must." "But to shut them up, that would be cruel:

yes, downright cruel. No, I must take them into the woods and fields." "So you must," said Mrs. Silver; " then they'll

be out of my way." "Bo they will, and the men will do the rest of

the harvesting, and I can feel free." "So you can," said Mrs. Silver, dipping into her curds. And thus Mr. Silver had his leisure, and started

off on his mission of opening the heart of Nature to the hearts of children. He took with him four special favorites, Frank, Seth, Hittie and Jane, strong, vigorous, country children, whose parents led lives of toll, and did

not think it necessary that children should know anything but what their fathers knew.

They seated themselves under a black cherry tree, that grew close by the stone wall." Through the leaves the sunlight came in delicate shimmers, for this tree does not cast a heavy shadow, and had been chosen for this reason by Uncle Silver, for the morning was cool though it was midsummer, and a fresh breeze was blowing from the northwest.

"Is n't this a pretty tree," said he. "There's a little history to it. You see its shadow falls upon the next lot, and that was owned by my neighbor. He came to me one beautiful spring morning with the air of a man with important business on his mind. 'I say, Mr. Silver,' he said; 'there's that there chirry tree, it keeps my corn from growing quite a considerable; it shades it all the afternoon. Now I want to know if you'd mind cutting it down."

"Cut down that graceful tree! I don't think I could with any heart."

"'But I'll give you two bushels of corn come harvest, if you will."

"Now I reckon it would take more of a crop it's one of the Lord's gifts to me, that tree, and I do n't cost us much; but if you come to sell it, it's

pay."
"'There is n't much beauty in a black cherry

tree,'" said he doggedly.

"Ah, those hanging clusters of white blossoms in the spring," said I. "They are like sets of pearls, and every one of them worth five dollars. Did you never notice how gracefully they hang? If you'll believe me, they made me think of the Empress Eugenie last May. You need n't laugh. I believe she would have felt honored by the thinking. And then it has such fine relations, that tree has.'

He laughed a long laugh, but I went on.

"Why, did n't you know it is cousin to the roses belongs to the same family, and then it has such a pretty name, from the good old Latin, Prunus Virginiana."

"That is preity," said he, "say it over again." So I repeated it until it was well fixed in his and fruit enough for him to eat, but none to be mind. He was overpowered by the name, and left for another time. In this way he learned to really felt the tree to be quite as important as an expect me and to watch for my coming. By a Empress, and he never said a word about cutting little care I got him so he would sit on my hand it down or even trimming it. It so happened that in the cage, and then I let him out. He had no he then had a little girl three weeks old, who had | fear of me, and I soon taught him to come at my been waiting for a name, and he had her baptized | call, and he would wait for me on the end of the the next Sunday, Prudence Virginia, for that was | shed. the way he remembered the name. Now I don't believe that any of you will ever forget the botanical name of the cherry tree.

"Not me," said Solomon; "and I remember that Prunus in Latin means plum."

"That's good," said Uncle Silver. "But why is the cherry called a plum?" said

and therefore come under the one generic name, The man looked at the little strange visitor with Prunus. Now we have taken our first practical surprise, and a smile rested on his face; he kept lesson in botany, though I have more to tell you | perfectly still and the robin hunted up his caterabout birds than flowers.

But there is another part to my story of the to the eyes that followed him. Prunus Virginiana. The little Prudence, grew to be a sweet child. She was like a blossom. I told her father she was his dandelion, and so she was | the man, limping always with his lame foot to -pure gold to his life—and then she put off her prove that he was the injured bird, but bore no golden garments, and in her spiritual ones floated | malice to the one who lamed him. to heaven. She always loved this tree, and her wee little thing, while we worked at our hoeing,

I out yonder, and he close by. I used often to come and bring her a flower, and she would stretch out her arms to me and say, pretty flower,' in her sweet baby accent, that I can't repeat with my clumsy tongue.

dandelion, and we all knew she was going. As I know but I am going to die.' looked at her as she was drawing her last breath, Die; why, my man, you are growing better I could not see her body, she was all soul, all light. every day.' Her eves were closed, and we thought she had! flower.' The angels had brought her gifts we could not see.

Her father sold his land and moved away, and I bought that field; but before he would sell it to me he said, 'Never cut down that cherry tree; promise me that; it was her tree and she may miss it even there.'

'What do you mean?' said I, wishing to know his ideas.

'Oh I 've a notion that what we have loved so much here we shall find in heaven, and I would wish my Prudie to have, her cherry tree, and perhaps if this should wither hers would be less green.

Now do you not see what beauty did for that man? It made him a poet. It is one of the prettiest pictures I look at, and I see it every green shadows. But see that robin! he has come to give us a more cheerful thought. Oh what a splendid fellow he is. It's the male bird."

"I don't see how you can tell," said Esther, ' birds all look alike to me."

"That is because you do n't use your eyes. It is about as easy to tell the mother robin as for you to distinguish your mother. The female bird has not as brilliant a breast, and her wings and back are of a lighter ash color. She is not as handsome as the male bird.

Now let us have a little more use of your Latin, Solomon. The robin is classed by naturalists as Turdus Migratorius."

lexicon," said Solomon. "Well, we can make very good English from

the very sound of the words. 'Turdus Migratorius;' the Migratory Thrush. I hope none of you will forget that the robin belongs to the family of thrushes, a very fine family of sweet singers. But there is no bird more loved than the robin, for he is so fond of the company of man that he prefers to build in the orchard, or the maple near the door, rather than in the most secluded woods. Frank, will you describe a robin's nest to us?"

"I do n't think I can, sir."

"Try to prove to me that there is a robin's nest in our apple tree in the corner of the garden." "Well, sir, it's a large nest, a great deal larger

than most of the bird's nests about here. It is built of sticks and straws on the outside, and then it is all lined with mud, and inside of this is soft hay and grass, and then there are five pretty blue eggs in it."

"Very well. I think the children will all know a robin's nest now. You can't tell—you children of the city-what a joy the first note of the robin gives to us in the spring. Early in March, on warm days, you may sometimes here them. We get tired of snows and frosts by that time, and the robin talks to us about the summer coming just as plainly as the minister talks of the millenium,

My heart has given a great bound of pleasure as I have stood in my barn door and listened to the sweet call of these friendly birds on a spring day. We don't any of us like to have harm come to them, and boys will not rob a robin's nest as soon as any other birds."

"Where do they come from in the spring?" said Eather; "I should think they would freeze,"

"They come from their Southern haunts; they are wandering birds, and do not stay in one place except in the spring and summer; as soon as cold weather comes they are off to Virginia and North Carolina, where they gather the winter berries that hang on the trees and shrubs."

"Oh, how pretty," said Linnie, "to think of their traveling so far and then finding their way

"It's indeed pleasant, for often the same pair "It's indeed pleasant, for often the same cottage." This comes back to build near the same cottage. was the case with a bird that was maimed. He built three years in those locusts there, and then we lost him. I was afraid he was killed. There is a pretty story connected with that bird that I must tell you.

I had a man that dived with me who bore so than you'll ever raise to buy that shadow. Why, bad a reputation that no one would employ him, so of course I had to. And then when I had him should as soon think of disregarding any of his and learned to bear with all his wicked practices, gifts as that one. Beauty is cheap, sir, for it I thought it was a pity to send him away, for he would be sure to get into trouble. He was one of just like selling so much of yourself, it don't the most cruel men I ever knew, and though I would not let him harm anything that belonged to me, yet he was always doing something to dis. tress me. I began to wonder where the little spot of tenderness in his heart could be, for I had tried to reach it in every way. I used to remonstrate with him, but he would always say, "Have n't I been kicked and thrashed all my life? I'll give it back somehow."

One day he caught a young robin and broke its leg and let it go; he seemed to expect the cat would be after it and catch it. In a day or two after he fell, himself, from a tree and broke his leg. It was a great misfortune to me as well as to him, for I had to give him up our east room and nurse him myself.

I had caught the young robin and had put him in a cage to keep him from harm. There I fed him with my own hand, always carrying worms

By the time I had got him well tamed, my man had got so much better that he could be bolstered up and read a little. One morning as he was lying in the sunny room, with the scent of the pinks and honeysuckles filling the room, I introduced Master Robin to him through the window. I had put one or two caterpillars around the room and some berries on a paper on the bed. I kent "Because they both belong to the same genus, out of sight, but where I could see what passed. pillars, turning every now and then a timid look

> Soon the robin hopped on the bed and pecked at the berries. Then he jumped upon the breast of

I saw tears gather in the man's eyes, and I left. father used to bring her down here in his great But I forgot not to put the bird again into the rough arms and put her on the grass, on my side | room, and in a few days he flew in and out quite of the wall, and there she would toddle about, a at home. I always took pains to have in the room some branches with worms on them, and some berries on the man's plate, but I never said a word: the bird was the preacher, not I.

One day when he and the robin were having a

quiet time together, I entered. He said, 'Mr. Silver, if it would n't be too much trouble

Well, she could not stay with us more than the I wish you'd let me talk to you a little. I don't

'Yes, but such strange things happen to me. gone, when all at once they opened—she looked up, | That bird has made me another man. I've laid lifted her little hand, and said softly, 'pretty here and cried by the hour together after looking at it; for as I looked, all the cruel, wicked things that I had ever done came up before me. Sometimes I have had the room full of dogs, cats, horses, birds, and all of them-yes, all of them with some mark of cruelty I had given them. Oh it was dreadful. I couldn't bear it I thought, but I had to; and I looked and looked until I could remember every one, and then they all marched off, and there was only the robin left. And then I saw—yes, right there—leaning over the bed, my mother. I killed her; yes, I did, though nobody knew it. She died of grief for my wicked ways. She said many a time, 'Robert, you'll kill me, and some day you'll know what it is to die of a broken heart. Oh, Robert, how I loved you when you were a baby and a little boy, and how I prayed God to let you live, but now I only pray time I come this way—the little child under the him to let your sins die, and I shall always pray it: ves. always. Robert, after I die inst as much as now, and the nearer I get to God the more certain he will be to hear me, so I will do all good

things till I earn a place next to bis ear." That's just what she said, sir, though I've tried to forget, yet the robin brought it all back.

Oh, sir; I can't tell you all I have done to make people unhappy, and it 's all alive, all of it, for I have seen it, seen it right here in this room. I have robbed poor widows; one poor, old, halfsick woman had a cow, and it was her all, and I choked it to death, yes I did, and worse than

'Don't tell it all', said I; 'your mother's "I am afraid I don't remember anything about | prayers have come near to God, and you are to the words. I never thought before that Latin live and be a good man. Yes, you are to undo all could be of any use. I wish I had brought my | the wrong you have done by your exceeding kindness to everything.'

'Can I,' said he, gasping.

'Certainly, that is the law of our life; we can take away all our wrongs by rights, all our cruelty by kindness. There is no other way for prince or peasant, for saint or sinner to enter heaven. The robin has taught you that.'

'I will begin now,' said he; 'yes, this minute; take five dollars you owe me and send it to-you know who. I shall get well, and I'll pay up every old score-only said he, 'how shall I find all that I have injured.'

'That is not necessary. Do the kindness to. others, it is just the same, if you cannot find the ones you have made suffer.'

The man got well, and you never knew a more devoted friend to every living thing. When he left me it was to search for some one that he had injured, and whom he hoped to bless. After he went the robin came no more." "I hope it followed him," said Linnie.

"I hope so, but there is the signal for lunch. We must n't keep housekeepers waiting. That 's one of the laws of the farm." "When can'we come again?" said the children.

"To morrow."

He who avoids small sine does not fall into larg ones.

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Spiritual Phenomena.

Another Chapter on Physical Manifestations.

There are those, I believe, who yet cry humbug and delusion when that phase of demonstration of which I am now writing is spoken off; and possibly there may be deceptions in some instances, but with those I have nothing to do. I am now to mention what many others beside myself in this community know to be true. I had previously (by my own personal investigation) as good evidence to believe, through the testimony of reliable witnesses, that such wonders did occur, as of any other fact existing which my own eyes had not beheld. Then I believed; now

The medium in question, is a Mrs. Downer, whose development has been very rapid, as it is only a short time since she knew of her canacity for such uses. I have attended quite a number of her scances, and shall only relate what I saw and heard myself. The persons present when I have been in attendance, have ranged from three to ten in number, beside the medium-her husband always included. The medium was generally seated in a chair at the end of a common sized breakfast table, which was covered with musical instruments, two guitars, an accordeon, small drum, two table bells, a tin horn, together with several books, papers, &c. Opposite her, at the distance of six or eight feet, were placed the persons in attendance. Then any one present could tie the medium as securely as they chose to her chair, or sew her garments to the carpet, or both, so that there was no rossibility of her releasing herself. The doors locked and windows darkened, each holding his neighbor's hand, the light was extinguished, when instantly loud raps were made upon the table, guitar strings twanged as if being tuned, and every indication of many hands being busy all over the table, the medium by that time deeply entranced. Soon one after another, every instrument would arise and sail out on the air, as if endowed of itself with life and reason; sometimes darting back and forth above our heads, touching the ceiling, alighting at times on our heads, or gently gliding over our persons, all the time being played upon to the utmost capacity of their sounding qualities. Bells at the same time jingled all around and over us, resting on our heads or laps, or gliding from our feet upward, and then snatched away with the velocity of thought,

A light has often been struck immediately after the cessation of these sounds, when the medium would be found tied, and the room empty of persons save those we knew, holding hands, but such disorder existing as to show something beside imagination had been there. During these intervals the entrancing spirits would talk with us, telling what they intended to do, or answer any inquiry made them.

Many of the operating circle are members, or friends of the family, and among the most active, a former wife and two or three sons of Mr. Downer. Those evenings I spent with the fam: ily, were some of the excessively hot ones of June and July, and Mrs. D., the spirit-wife has, at our request, frequently taken a palm-leaf fan and used it most vigorously, which with other means of their own, would refresh us exceedingly. Once an outside door opening from the room was unlocked, opened, and after giving us a supply of fresh air was shut and locked again, although a heavy blanket hung over the opening, to exclude a ray of dim moonlight that came through. This was requested of the spirits, if they could do it. Two other doors opening from the room, have frequently been opened and shut with much violence. Loud knocks have also been given on the outside of these doors, by spirits desiring an en-

Siapping of hands and stamping of feet, have at times startled us by their force and proximity. Spirit-lights, many and varied, have been shown us; veritable hands have patted us, brought us water to drink in a large tin dipper across the room and carried it back again, pulled down a lady's hair, depositing waterfall, hair-pins, &c., in the lap of a gentleman at a little distance, patting her head, and doing all real live hands could do. We were generally requested to sing, and often a spirit voice would chime in, pronouncing the words distinctly. When singing:

"There is rest for the weary,"

the voice carried its part as audibly as any of us mortals present. They spoke many words and short sentences to us, and would, I think, if circumstances were favorable, in a short time hold a continued discourse. I was well acquainted with Mrs. Downer, who died two or three years since, and she always at my request, would, when present, give me some token of recognition, patting my head or cheek, grasping a portion of my dress and shaking it, or bring me something and place it in my lap. She wrote a message one evening to her husband upon a slate, signing her name characteristically. During the musical performance, I have had one guitar resting upon my head and another in my lap at the same time, and both being played upon.

Another curious test, is the imprint of a child's foot upon flour, sifted smoothly upon a table. Sometimes upon the edge, a part of a hand or letters would appear also.

Once when we were attending a circle at a neighbor's house, some flour was brought into the room in a large saucer and strewn upon a leaf of the table where the instruments were. During the evening the saucer was handled, rattled upon, and finally, the flour was gathered up neatly into it and placed upon the floor, and the table-leaf let down and flapped, and all the contents of the table rattled and stirred up gener-

The medium is often lifted, tied as she is in her chair, and seated upon the table. The table cover has been pinned around her like a shawl, and other fantastic adornments made to produce laughter. The iron ring test is likewise given through her, being placed upon her own or another's arm, while holding her hands. Once at the close of a circle, to test the effect of light, (in the full blaze of a lamp,) we threw a cover over the table, placing the instruments beneath it, when the guitars were thrummed, though not so powerfully as in the dark, and the table danced in perfect time. Mrs. D. has the promise of tak-developed. The secretarity taked with a large numing spirit pictures.

her family are all mediumistic; the present wife can.

being a relative, accounts, I think, for their being | An Appeal to the Spiritualists and such a variety of manifestations, and such power in their execution. A son of Mr. D. has sometimes sat in the circle, been tied and untied by spirits, seated on the table, &c.

I am well aware that in this relation. I have not given a description equal to the reality. Many other facts have transpired, I have been told, by persons present during the day, such as voices, raps, music from the guitar, things hidden and brought back again, and many like occur-

From reading of accounts; I suppose similar doings are taking place in various parts of the country, but reading of them, or hearing others relate them, is quite a different affair from being among and of them, and I must confess to being startled, more than once at their tangibility, although I have for years been conversant with nearly all other phases of spirit control.

Without doubt the knowledge of spirit intercourse is increasing, and the indifferent and onposers will, in time, become convinced in spite of A. C. S. their obstinacy.

Beloit, Wis.

Tribute to the Memory of a Pure Life. It has long been the custom of all the sectarian religionists to give the public, through the columns of their organs, glowing portrayals of happy death scenes occurring under their respective faith, and averring that this particular one was the religion to die by. But I have in my mind a picture of a sweet young life that found in the spiritual philosophy a religion worthy of life, fitting for death. Seldom has it been my good fortune to meet a person whose life was so beautiful an exemplification of Spiritualism, as was that of Willis Frans Howkins son of Dr. George B. Howkins of Hu-

been my good fortund to meet a person whose he was so beautiful an exemplification of Spiritualism, as was that of Willis Evans Hopkins, son of Dr. George B. Hopkins, of Upper Stillwater, Me.

Twenty years of life had taught and matured him more than many gain in thirty. His fine perception of right and wrong enabled him to reason clearly and judge candidly of every phase of life. His tender charity and pity went out to all. He had condemnation for none, All his acts corresponded to caim reflection and pure principles. If one had wronged or injured him and he found he could not live in harmonious social interchanges with them, he would foreive freely and pity kindly, but his purpose was inexorable when once his mind was made up to have nothing to do with them. He would say, "We can do each other no good, we had better live apart." His pleasant deportment made him a favorite with all classes. The old, the young, the children loved him. It was well said of him that he had the love of all whose esteem was worth having, and most tenderly did his whose esteem was worth having, and most tenderly d friends manifest their affection by numerous acts of kindness through his long illness.

ness through his long illness.

He was honest and faithful in all things. To his father he was not only a most dutiful son, nursing him with the untiring devotion of a woman through long illness, but in the severe trials jucident to mediumistic life, he proved himself

severe trials incident to mediumistic life, he proved himself a friend, a trusty confident, and manly counsellor.

A rare devotion existed between him and his elder brother; they loved like two sisters. To his only sister he was a cherished brother and friend. But we did not know him until he was confined to his room by consumption. His noble spirit shone there preëminent. Through all the details of that ruthless disease he was patient—not a murmur escaped him—fearful of making trouble he spared his attendants every possible sten. Hom every new who came in he then snatched away with the velocity of thought, to a remote person or corner in the room. The drum would roll about or walk into your lap, and every other loose thing in the room joined in the revel. Book leaves were turned over, and rattled with as much noise as any human hands could make, sometimes placed in your lap, with other things brought from a side table, such as a large fancy basket, flowers, pictures and various parlor ornaments.

A light has often been struck immediately escaped him—fearful of making trouble he spared his attendants every possible step. Upon overy one who came in hand a kind word and pleasant emile to bestow. The night and day previous to his departure neighbors and friends and a calm good-by for ull. To one he would say, "I shall soon see your brother in the spirit-world and will tell him of to seed to your friends: I will find them for you," of several friends who had been untiring in their devotion, be said, "When your dying hour comes I will come and help you over the river to repay you for your kindness to me." White all account him wept convusively he was calm, telling them not to weep for him, he was going to his mother in the spirit-world, that he knew where he was going and was happy. Each one went away, weeping but exclaiming "What a charmed death-bed! What a glory and triumph surrounded him." His last words to his father were, "Come and lay down beside me till my sainted mother takes me home." Luminously his large black eyes looked out at us through the gathering mists of death, recognizing and answering us all till the last faint breath was gone and the fluttering pulse

> still.
>
> The young ladies of the village made tasteful wreaths of white flowers and green spray for the casket. The church was open for the services, and was beautifully decorated with exquisite white flowers. And it was our blessed privilege to be ministered unto by the angel inspired lips of Mrs. Cora Daniels. She uttered a fitting memorial of so pure a life. So hope-inspiring were her words that while the whole audience wept, all were consoled and elevated. A beautiful poem, in itself a sermon, was given at the close of her re-marks, and the services at the church were closed by music

THE POEM. Just beyond the silent river. That river shadowed with pale fears, Dimmed by many doubts and tears, Walt the loving ones forever, With their beaming starry eyes, Like the lamps of Paradise Beyond the silent river.

There the one whose life endeavor Here is ended, there begun,
Who life's crown hath early won,
Not one tie can death dissever,
All the love, the tenderness. He wafts in every dear caress Beyond the silent river.

'T is not so dark, the slient river, Nor strange, nor wide, nor very deep, For angel sentinels still keep Their holy vigils to deliver
The soul from pain and time and sense,
To bring the spirit's recompense Beyond the silent river.

Just beyond the silent river, e the darling angel child, nee the darning anget child,
Whom you mourned with grief so wild,
Forgetting that the glorious giver
Gives these treasures evermore,
Taking theim through heaven's door
Beyond the silent river.

Not to make you doubt nor shiver, But to gently lead the way, Leading you to that bright day When with griof your heart strings quiver. The bright door is left ajar, And you see them like some star Boyond the silent river.

The gentle wife and patient mother Guards you in each earthly dream, Sends her love across the stream. The father, kind, and sister, brother, Win you to their home of bliss, By the ties they feel in this, Beyond the silent river.

The cherub brother with love as ever. The chern) protter win lovens ever, Stood waiting on the other shore, Another loved one to help o'er, To join the band that naught can sever, There to make the number even, Two on earth and two in heaven, Beyond the silent river.

Just beyond the silent river Which in fear ye misunued death, Bloom the flowers of rarest breath, And fair hopes which never wither. Through this mist of grief and pain Soon you'll clasp the loved again Beyond the silent river.

The audience went with the kindred to the grave, which loving hands had lined with flowers, and there, while birds mingled their songs with the singing of the choir, his remains were reverently committed to the dust, and the spirits, through Mrs. Daniels, uttered their benediction and spoke words of cheer, leaving his pure life as a beautiful exampl and his glorious death as a hallowed memory to be long treasured by all who knew him. VINE W. Oscoon.

New Mental Telegraph Line.

Prof. I. G. Stearns, the psychologist, gave an interesting performance at Fallon's Hall, Saturday evening, and introduced to his audience an Irish lad whom he called "the boy seer." If the boy really does what Stearns claims that he does, he has discovered a nice system of mental telegraphy. The claim is, not that the "seer" talks with the dead—the Spiritualists have made that idea a familiar one, but that he talks with the living who may at the time be miles distant from him. No wires are needed and the communication is ber of absent townspeople Saturday night, and Mr. Downer is an old settler in this town, and no one of his acquaintances would doubt his word, or honest intentions. The spirit wife was pin wall (formerly of this city) in Shaker Village. Pethips those gentlemen will inform us if they her family are all mediumistic; the meant with

Progressive Public.

BY M. J. WILCOXSON.

WELL TRIED AND HONORABLE ORDER: I am impelled to address you with the brevity of perfeet assurance and confidence—confidence at least in the redeeming and saving principles to which we are mutually pledged. Humble as I am, " by the grace of God," or my calling, I am not unknown to you in my labors, and you will not cease to prove me in the great future, now bursting from the active present.

For months I have been frequently touched with a pentecost of a new realization, and felt the near approach of a new fraternity. It is simply this-that all true, fervent, sincere couperators in the field of spiritual evangelism, should unite upon the plane of mutual protection and fidelity to those principles of humanity now arching with new promise the firmament of our immortal progress. It is grand to think of the mighty expansive arch which spans our dome of existence: but it is not less profitable to discuss the simple law by which it is supported and measured.

Of late I have discovered in every direction a growing carelessness, a cold indifference, or culpable neglect of the claims and requirements of mediumship. This would have proved alarming to every truly mediatorial mind, had not all such minds been sustained and encouraged by that blessed power which has proved the omnipotence of the law involved. Many of our mediums have been so quickened by the flaming pentecost of spirit-power as literally to enter a new life. This is a fact in my own case. Sinking to the depths of mortal weakness, hovering upon the verge of a new existence, we have been electrified with the vitalizing, spiritualizing atmosphere of mediumistic birth, to grapple with all the autagonistic forces arrayed against us, both in 'the orthodox and heteredox ranks, to contend with both the and neteredox ranks, to contend with both the bigotry of the one and the speculations of the other, and never a rule or system of defence in which our individual mediumistic necessities should carry with them the weight of scientific

authority

But the day will come, in which the delicate movements of mediumistic mechanism will be considered as important as the regulator of a watch or the tension of a harp-string. To-day this delicate creation of delife love is obliged to meet all the rude, coarse thrusts of unskillful amateurs, in addition to the prescriptive and cap-tious pretentions of popular wiseacres. And either fortunately or unfortunately, we have plenty of these latter professors and Pharisees in nominal community and fellowship with our cause.

Those who can "draw a bee-line," and decide every case thereby, with the correctness of civil jurisprudence, (?) Men and women "who know it all!" But, thank beaven, we may not dwell

ong upon that side of the subject.

For the comparatively few of this stamp, we have plenty of the true metal—souls charged with divine strength, in whom the fire of deathless energy and fidelity cannot be quenched—souls annealed in the darkness of mortal tribulation, who will not bend when the burden of proof is required.
Such, and these only, will stand by our "Christ"

when the trial day comes; to such, then, we make "appeal," for we cannot serve two masters. To these true souls, in every place to which we may be sent or called, we address ourselves, as the sentinels of our liberty; for the day has come in which mediumship is not to be trampled under foot, or its pearls "cast before swine." There is something to be required of societies and committees, as well as mediums. Mark you that, either indulgent or captious officials! Truth must be made at least the true to be true. these *true* souls, in every place to which we may spoken at last. Have the juries rendering verdicts upon mediumship, ever thought there was another side to be discussed? Have they ever thought of the law of endurance on the other thought of the law of endurance on the order side? For instance, when a trance-speaker has entertained a congregation for an hour and a half, more or less in a batch half, at 80° Fabren-heit, and been obliged to crawl under the covers thereafter with sweaty cuticle, in the arctic temside? For instance, when a trance-speaker has entertained a congregation for an hour and a half, more or less, in a lifeted hall, at 80° Fahrenheit, and been obliged to crawl under the covers thereafter with sweaty cuticle, in the arctio temperature, or at least near zero, what is the mathematical solution of the problem, so interesting to those humane critics who swell in dressing gowns, embroidered slippers and cheerful nuggets of sparkling coal?

It is dog-days now, but the apostle is very apt to think of the road he is traveling, and being something of a watchman, naturally scans the horizon of the coming hour. Again, for instance, is anything ever particularly required of those persons, societies or committees, who form the outposts or inposts of the phenomenal altar?

Listen, good friends, good critics, good judges; what has been done of late in the school of Spiritualistic Philosophy to sustain the claims and truths of 'mediumship? The artist, the chemist, the resolation was the proper and the course of the complete of the complete of the complete of the course of the phenomenal altar?

Listen good friends, good critics, good judges; what has been done of late in the school of Spiritualistic Philosophy to sustain the claims and truths of 'mediumship? The artist, the chemist, the resolation was unanimously adopted. The Committee on Nominations then submitted the following report, which was unanimously adopted.

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President to of Mass. Mrs. Newman Co

truths of mediumship? The artist, the chemist, the mechanic, must have their facilities, their conditions. The medium very rarely can secure them. "Failure," is the cry! Destroy the colors of the artist, the combinations of the clemist, the tools of the mechanic, and what is the result? "The children of this world are verily wiser in their generation than are the children of light!"

What a power might not the mediatorial be-come, with even the ordinary hospitality of a rational protection!

Now, the stars of promise go down in mortal eclipsel now, the slender, delicate chords of the lute, loaded with the dust of battle-fields, refuse to finish the song; yesterday and to-day, a new anotheosis—the clairvoyant Stiles, the inspired Pardee—both uttering the notes of prophesy, opening the shining gates to mortal vision, lifting high the royal curtain of futurity, revealing the reality; handbooks of the new dispensation in which recording angels penned too much of truth, too much of revelation; unrolling the individual and political constitution to the start-led gaze of all Pharisees; for the easy conscience and quiet conceit, or arrogant pretension of the dogmatist and bigot, these mortal books are

Blessed are they who have sought instruction, and been faithful to the end! Blessed are they who have never despised one of the mediatorial souls accepted by glorified spirits, or louded their susceptible nerves with the iron and steel of their own hardness! But God keep us from despising—as one with that hardness and worse than neglect—the darkened soul that can refuse the light of its own day! "Better that a mill-

"Human accountability, moral accountabili-ity." All right, conceited Pharisee, according to thy plea be thou judged! How much hast thou done to strengthen the burdened arch? How much, oh self-righteous, dogmatic "Spiritualist," o save the life of an apostle!

Sweet and holy are the ministrations of true disciples. No betrayers there, no cowardly deniers! Ab, some hearts are true, and dare live it! Some homes are lighted by love, and the worn apostle may peacefully sleep the last sweet sleep of mortal parting beneath such sacred

It is blessed to contemplate it; a calm relief from the thought, "it might have been." Had earnest help only fed the bursting hope; had the delicate organization only been clothed with the panoply of magnetic sympathy; had not this cold garret, or the colder and more cruel indifference, yea, had not fires of burning hostility al-ternated upon the life of the chosen, "it might have been" that jewels would not so soon have faded from our mortal sight, or dire disease thus closed its fangs upon such workers! It should ciosed as maga upon such workers! It should arouse every thinking and true Spiritnalist to a consideration of mediumistic claims. Space does not allow of lengthy argument, nor does common humanity require it. But one thing is undeniable, all, or nearly all of the best and most devoted in some area. mediums, are in some sense, sacrificed by the hostility or criminal neglect of the world, in addition to the multiplied cares of their individual unfoldment; and in the sharp and excited contentions of magnetic warfare, which at present sweep over their frail organism, an "appeal" must be made to the faithful for those protective safeguards which only will ensure bodily health and consequent perfection of use.

When all the psychological and magnetic influences of a political and religious warfare are directed upon the spheres of medium stic life, more specially because these mediums make up the several books of the new revelation, is it not

plain that our principles, so assailed by the hostile hosts of bigotry outside, should be faithfully sentineled by the loyal and true within! Must we not mark every Judaistic betrayal, every wiful or careless neglect, every miserable inhuman hate and lust for undeserved power, as a deadly upas, blighting our cause and chaining our hands in this redemptive work? Or on the other hand, will not these sad, these painful experiences, increase our watchfulness, put oil in our lamps, clothe us in the armor of a new leyalty, and find us faithful to the principles we have declared, only too happy to follow all brave martyrs gone before, eyen though our path lead up the modern

For every Parker, prayed over on the Orthodox free-curse line; for every "chosen" medium sinking beneath the storm of diseased atmospheres, unholy hate and chilling welcome, let us wear the cast-off mantle of their mortal music, and touch with deepest strains of fearless truth, the answering chords of a better human-

My hand has just mechanically grasped a volune of Poe, and my eye as hastily fastens upon the burning words here quoted. For the martyred and the glorified oracles whose mortal lamps have thus recently been quenched—only that their light and presence should blaze from the "sacred mountains," full and radiant into the valleys of human existence—let us not mourn,

"But wan the angels on their flight
With a pean of old days!
Let no belt toll! lest the dear soul
Amid its hallowed mirth,
Should catch the note, as it doth float

To friends above, from flends below,
The indignant o ghost is risen—
From hell unto a high estate
Far up within the Heaven—
From grief and groan, to a golden throne
Beside the † King of Heaven!

For our beautiful and loving philosophy let us substitute as follows, * forgiving. | the true in

FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

Reported for the Banner of Light.

The Fifth National Convention of Spiritualists met at the pecified time (Aug. 25) in Corinthian Hall, Rochester, N. Y., te of the fluest and most commodious places of assembly vhich the Spiritualists, have yet convened in,

The Convention was called to order at 101 o'clock A. M. President, Isaac Rehn in the chair. Three hundred present. The Secretary read the call of the Fifth National Conven-

warren Chase submitted a series of resolutions for the organization of business, which were adopted scratchim.

Voted to take a recess for one hour, to arrange scats for delegates, examine credentials, &c. At the expiration of the hour, the Convention was again called to order and the Secretary read the names and residence of the chosen delegates. gates.
Voted, that the full names of the delegates be handed in

to the Secretary.

Voted, that the delegates from each State be requested to nominate one of their number to serve on each of the following Committees: a Business Committee, a Committee on Resolutions (to whom all revolutions shall be referred before before the product of the committee of the productions of the production of

eing read or discussed), and a Finance Committee. Resolved that the Rusiness Committee be requested to nominate the officers of this Convention for the ensuing

year.

Voted to take a recess of ten minutes, at the expiration of which the several delegations submitted their list of committees, which were adopted.

Committees were appointed on Business, on Resolutions, and on Finance, as follows:

Business Committee—Jabez C. Woodman, Mc.; Frank

and on Finance, as follows:

Business Committee—Jalsez C. Woodman, Me.; Frank Chase, N. H.; I. C. Ray, Mass.; J. G. Fish, N. J.; J. W. Scaver, N. Y.; Michael B. Dyott, Penn.; Hudson Tuttle, O.; John Friste, Md.; Minerva Parkhurst, Wis.; Mrs. H. F. M. Brown, Ill.; John Mayhew, D. C.; J. E. Giles, Mo. Committee on Resolutions—Jabez C. Woodman, Me.; Frank Chase, N. H.; Geo, A. Bacon, Mass.; H. E. Houles, N. J.; Warren Chase, N. Y.; Damon Y. Kilgore, Penn.; E. S. Wheeler, O.; Jacob Weaver, Md.; Henry B. Brown, Wis.; E. V. Wilson, Ill.; Cranston Lawrie, D. C.; J. E. Giles, Mo. Finance Committee—Samuel D. Clark, N. H.; Albert E. Carpenter, Mass.; Charles W. Hehard, N. Y.; Mary A. Stretch, Penn.; Sarah M. Thompson, O.; John Fristo, Md.; Sarah A. Stone, Wis.; E. C. Dunn, Ill.; J. E. Giles, Mo.; J. M. Peebles, D. C.

Peebles, D. C.
Voted to adjourn till 3 г. и.

Turiday Afternoon Sertion,—Opened by the reading of an address, by Mr. Jas. W. Seaver, entitled, An Angel's Greet-The Committee on Nominations then submitted the follow-

resident to the Chair. Co., Fox, on taking the chair, made a few exceedingly pertinent remarks, which were followed by remarks from Ex-President Rehn.

Voted that a Committee of five he appointed to procure music for the entertainment of the Convention. The President appointed on this Committee: Geo. W. Taylor, Chas. W. Hebard, Miss Cornie H. Maynard, Miss Emily Beebe, and Wr. Stowart

W. Hebard, Miss Cornie H. Maynard, Miss Emily Beebe, and Mr. Stewart.

Voted that the Secretary be authorized to procure two assistants to help him in his arduous duties. He requested the services of Mr. Geo. A. Bacon, of Mass., and Mrs. E. Stafford Stamm, Mich. A motion for a special committee on the subject of Education, led to an earnest and instructive discussion, which was participated in by Messrs. Kitgore, of Penn., Hallock, N. Y., Wilson, Hl., Taylor, N. Y., Carpenter, Mass., and Wheeler, of Ohio.

The Business Committee reported progress, that the evening session legin at 7 r. M., with music. A conference of one hour, speakers to be confined to ten minutes each, followed by an improvisation, through Miss Nettle Pense, and a lecture by Mrs. Sarah A. Horton, which after being debated by Messrs. Kilgore, Wilson, Hailock and Bacon, was adopted.

The Committee was instructed to designate the hour of

opening and closing the Convention.

Voted, that in the discussions of the Convention, speakers be limited to the ten minutes's rule. Session closed by a song: "The world will be the better for it," and by a most feeling benediction from the spirit of Father Pierpont

feeling benediction from the spirit of Father Pierpont through Mrs. Horton.

Benediction.—Oh thou great source of Light and Life, my spirit goes forth in praise and adoration in behalf of the Pith National Convention, operating through the mundance with the spiritual and the Infinite. Receive, we loved once, from the Great Soul and Source of Life, our divine benedictions. Angels and archangels bless you all, and keep you in unity and in peace, throughout the entire session, till our spirits are no longer separated by discordant sounds; and in that unity of action that locks earth to heaven, receive our everlasting benediction.

Thereiag. Evening Session.—Was opened by a conference.

colve our everlasting benefiction.

Tuesday Evening Session.—Was opened by a conference. Remarks were made by Dr. Havens, Mr. W. L. Burtis, of Rochester, N. Y.. Dr. John Mayhew, of Washington, D. C., and Dr. Hallock, of N. Y.

The conference hour having expired, the regular exercises were introduced by singing from a choir, after which Miss Nettle Pearc, of Mich., gave an inspirational poem, admirably illustrative of the trath of spirit communion. The Business Committee then reported progress: that the Hall be opened for social intercourse at 8 o'clock A. M., to continue until 6. From 9 until 12, and from 2 until 5 r. M., be devoted to business and the discussion of resolutions. From 7 until 8, be devoted to a conference, followed by an address from Frank Chase, of N. H., and Ir. R. T. Hallock, of N. Y.

Mrs. Barah A. Horton, for the past six months State Missionary for Michigan, then gave a most beautiful and soulfelt address of half an hour, which left the audience in the best of spirits. After a song by Mr. Heals, entitled "T is coming up the steeps of time," and a benediction by Mrs. Horton, the Evening Session adjourned.

Wednesday Morning Session.—Singing by the choir. Mr. Mrs. Mathemarical in the Committee of Paders and Mrs.

Horton, the Evening Session adjourned.

Wednesday Morning Session.—Singing by the choir. Mr.

B. Dyott, Chairman of the Committee on Badges, appointed by the last Convention, then made a report, which was accepted and the Committee discharged.

The following Resolution was passed: That we sympathize with the friends of Spiritualism in all parts of our country, where they are so far isolated as not to be able to form local or Batte becelties, and that a Committee of five persons of each sex be appointed to take into consideration the general subject, and report at a future sitting of this Convention what in their judgment will be the best means of affording relief.

Convention what it does not seem to state the seem of affording relief.

Mr. Dyott then made a written report on the Order of Eternal Progress—suggesting a change in the name, &c.—
which, after considerable discussion, participated in by Messrs. Dyott, Rehn, Mayhew, Wilson, Randolph, Chase, was init upon the table. Dr. John Mayhew, appointed by the last Convention, made a Statistical Report, which was laid upon the table and the Committee discharged. The Committee on a World's Convention made a verbal report through Dr. Child, when the Committee was discharged.

Rejourner Truth was then introduced and spoke in her peculiar vein, to the general good will and interest of the whole Convention. Closed with a song by Mr Beals, "The world will be the better for it," and a benediction by Mrs. If. F. M. Brown. I. F. M. Brown.

Hednesday Afternoon Session.—Opened by singing, from Mr. Beals, and an invocation by Miss Pease.

Voted that no delegate be allowed to speak on any single question more than once, except the mover of the proposition, who shall be entitled to a reply.

The Finance Committee submitted their report. Accepted Mr. Kilgore, from the Committee on Resolutions, reported Resolved, That the rights of minorities are in no wise

compromised by the action of majorities, and therefore all resolutions of this Convention embodying declarations of principles or purposes are to be interpreted as the rest onsi-ble opinions of these only who vote in the affirmative.

DECLARATION OF PRINCIPLES.

Resolved: That Spiritualism teaches:

1. That man has a spiritual nature as well as a corporer in other words, that the real man is a spirit, which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporers looly.

body.

2. That man, as a spirit, is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will curvice all future vici-situdes.

3. That there is a spiritual world, or state, with its substantial realities objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

That happiness or suffering in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations and degree of harmonization, or of personal conformity to universal and divine law.

or of personal conformity to universal and divine law.

6. Hence that the experiences and attainments of this
life lay the foundation on which the next commences,

7. That since growth (in some degree) is the law of the
human being in the present life, and since the process
called death is in fact but a birth into another condition of
life, retaining all the advantages gained in the experiences
of this life, it may be inferred that growth, development,
even above or attraction of the late of the condition of the late. expansion or progression is the endless destiny of the hu

s. That the spiritual world is not far off, but near, around, or interblended with our present state of existence; and hence that we are constantly under the cognizance of spirit-

9. That as individuals are passing from the earthly to the spiritual state in all stages of mental and moral growth, that state includes all grades of character from the lowest to the highest

that state includes all grades of character from the lowest to the highest.

10. That, as heaven and hell, or happiness and misery, depend on intermi states rather than on external surroundings, there are as many graduations of each as there are shades of character—each one gravitating to his fewn place by natural law of affinity. They may be divided into seven general degrees or spheres; but these must admit of indefinite diversifications, or many manistons," corresponding to diversified individual characters—each individual being as happy as his character will allow him to be.

11. That communications from the spirit-world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth, but on the contrary partake unavoidably of the imperfections of the minds from which they emanate and of the channels through which they come, and are, moreover, liable to misinterpretation by those to when they are addressed.

12. Hence, that no inspired communication, in this or any age (whatever claims may be or have been set up as to its source, is authoritative any forther than it expresses truth to the individual conscious er—which last is the final standard and of the shall standard and stated and states.

to the individual conclousion -- which last lethe fluid stan

to the individual consciousness—which last is the final stan-dard to which all inspired or spiritual teachings must be brought for indgment.

13. That inspiration, or the influx of ideas and prompt-ings from the spiritual realm, is not a miracle of a past age; but a perpetual fact, the crassless method of the divine economy for human elevation.

14. That all angelic and all demonlare beings which have manifested themselves or interposed in human affairs in the past, were simply disembedded human spirits, in different grades of advancement.

grades of advancement.

15. That all authentic miracles (so called) in the past, such as the raising of the apparently dead, the healing of the sleek, by the laying on of hands or other simple means, unharmed confact with misons the movement of dwysted

inharmed contact with poisons, the movement of physical adjects, without visible instrumentality, etc., etc., have been produced in harmony with universal laws, and hence may

produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

10. That the cauces of all phenomena—the sources of all life, intelligence and love—are to be sought in the internal, the spiritual realm, not in the external or material.

17. That the chain of causation leads inevitably upward or inward to an infinite spirit, who is not only a forming principle (wiedom) but an affectional tource (love)—thus sastaining the dual parental relations of father and mother to all finite intelligences who accounts are all heatfron.

principae (account but an appetional boarce (love)—thus sustaining the dual, parental relations of father and mother to all finite intelligences who, of course, are all brethren.

18. That man, as the offspring of this infinite parent, is his highest representative on this plane of bring—the perfect man being the most complete embodiment of the "Father's follows," which we can contemplate; and that each man is or has, by vitue of this parentage, in his immost a germ of divinity—an incorruptible portion of the divine essence, which is ever prompting to the right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will timmph over all evil.

19. That all evil is disharmony, greater or less, with this immost or divine principle; and, hence, whatever prompts and alos man to bring his more external nature into subjection to and harmony with his interior—whether it be called "Christianity," "Spiritualism," or the "Harmonial Philosophy," whether it recognize the "Holy Ghost," the Bible, or a present spiritual and celestial influx, is a "means of salvation" from evil.

The resolutions were adopted.

of sayutton "from evil.

The resolutions were adopted,
By request, the Assistant Secretary read an address from
Mrs. Lydia II. Baker, of Texas, to be entered upon the minnites of the Convention. Bro. Peebles presented the claims
of the Lycam Banner. By special request, Frederick bouglass, the colored torator, was invited to address the Convention, which he briefly did in a most interesting and instructive manner. This was followed by a song from Prof. Balley,
and a benediction by Nettle Colburn Maynard. Adjourned. Evening Sertion.—In the absence of the President, Mrs. H. F. M. Brown, one of the Vice-Presidents, called the meeting to order, and requested liro. Peobles to open the meeting with prayer, who feelingly compiled. She announced a

onference to be in order, speakers to be limited to ten inin-Warren Clark, of N. Y., was the first speaker. He rejoiced that Spiritualism was a religion good to live by and good to die by; a religion incomparably superior to the prevalent evangelical notion.

Dr. E. C. Dunn wanted this to be the most harmonious Convention ever held—which thus far it had been. He wanted no manifestations of ill-will, and no personal criti-Dr. Oates related his experience relative to the committee

Fox girls, over twenty years ago,

A. B. French wished to be considered a Spiritualist twenty-seven cards fine, and there are thousands more in Ohio. He related what had been done by the State of Ohio in the

A. O. Freme wisner to be considered a Spiritualist webstween cards fine, and there are thousands more in Ohio. He related what had been done by the State of Ohio in the way of organization. Ac.

Mrs. Doty, of Mich., felt the necessity of Spiritualists perfecting their plans of organization to the end that they may be, duly prepared to withstand all the fees of superstition and error which will be soon arrayed against them.

The Business Committee reported progress for Thursday. From 8 until 9 social intercourse, 0 until 10, to the interests of the Children's Progressive Lycoun; from 10 until 12, to the discussion of the question of Organization; afternoon 2} until 5 to the discussion of resolutions; in the evening, from 7 until 8 octook, conference; to be followed by addresses from Mr. Pecbles, and Mrs. Wilhelm, to clock with an inspirational poem by E. S. Wheeler.

The time having arrived for the regular speeches, the Convention was entertained by a soing from Mr. Beals, entitled, "The Beaufful Hills," followed by a written address of fif-deen minutes duration from Frank Chase of New Hampshire, whose subject was, "The science of religion and the destiny of our Countre."

Song by Prof. Phillipston, of New York,
Dr. R. T. Hallock, of New York, was then introduced and delivered for address of the Convention. He reviewed the theological views of the past, comparing them with those entertained by the people of the present day. His argument was an able one, and his whole discourse a masterly exposition of Spiritualism. At the conclusion of the Doctor's address, on motion, a vote of thanks was unanihously passed for his timely and eloquent address.

After another sone, "Keep one Bright Thought for me," by Prof. Tillotson, the exercises concluded by an invocation by Mrs. Libble Lowe Watson, of Rochester, N. Y.

Thursday Marning Session.—The President called the Convention to order at 9 a. S.

Thursday Morning Session .- The President called the Con-

ention to order at 0 A. M. Song by the choir. Invocation

vention to order at 9 a. st. Song by the choir. Invocation by Mrs. E. C. Clark.

The Lyceum subject being in order, the Chairman introduced as the first speaker. Mrs. H. F. M. Brown, followed-by Warren Chao, A. E. Carpenter, Joseph Pierce, Dr. E. C. Dunn, Dr. R. T. Halleck, Abraham James and Henry C. Wright, when the following resolution, offered by Warren Chase, and amended by Dr. E. C. Dunn, was passed:

Revolved. That we recommend to the Children's Progressive Lyceums to form State Associations, and from these, a National Organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter.

This committee is as fo lows: M. B. Dyott, Fa; Mrs. Mary F. Davis, New Jersey; Warren Chase, New York; A. E. Carpenter, Mass.: Mrs. H. F. M. Brown, Ill.

Hudson Tuttle, as Vice President from the State of Ohlo, craved the privilege, in consequence of being called away

Hudson Tutto, as vice Prestant from the State of Onlo, craved the privilege, in consequence of being called away from the Convention, of submitting a written report of the State Association.

The chairman of the Committee on Resolutions reported progress—submitting the following, which after being earnestly debated by E. V. Wilson, J. M. Peebles, P. C. Mills, L. C.

Mrs. Thompson, Cranston Laurie, J. G. Fish, were Wheaeas, From the manifest tendency of the various Protestant organizations to consolidate, and of the ritualistic movement toward Roman Catholicism, it is evident that the ultimate purpose of these efforts is more effectually to assert and maintain the dogma of authority as against the true Protestant doctrine of the right of private judgment;

Whereas, The Spiritualist movement is the chief and avowed exponent of the sovereign right of every man and voman to judge in all matters of faith and conscience;

woman to judge in all matters of faith and conscience; and Whereas. The issue to be met not far in the future is plainly that of authority on the one hand, and the right of private judgment on the other; therefore.

Resolved. That in view of this impending conflict, it becomes the duty of all liberal men and women to unite and meet this issue by concerted action, and that a committee of seven be appointed by this Convention to devise a plan of organization to be recommended to the liberal minds of every locality in the United States, the Chairman of this Convention to be one of this committee, to consider the subject, and to report to this Convention.

This committee, as subsequently reported, are as follows:
D. M. Fox, Mich.: Warren Chase, N. Y.: Barah A. Horton, Mich.; A. B. French, O.: Mrs. A. Wilhelm, Pa.; Mr. Stone, Wils, and Jacob Weaver, Md.

Resolved. That we are Spiritualiars, and known to the

Resolved. That we are Spiritualiars, and know no other name under which to live and have a being, and that any

other prefix or suffix is calculated only to retard and injure

us before the world.

Mr. Racon then offered a resolution thanking the press
for their tairness and candor in reporting the doings of this
Convention, which after some discussion was laid over for

ing by Mr. Besis. Benediction by Mrs. Wilhelm. Ad-Thursday Afternoon Session .- Mrs. H. F. M. Brown, Vice

President for III., called the meeting to order at 2 P. M. Invocation by E. V. Wilson, and song by Mr. Beals.

The Chairman of the Committee on Organization reported. through Col. D. M. Fox, which report was accepted, but was temporarily laid aside to enable H. C. Wright to make his remarks previous to leaving the Convention. The effect of Mr. Wright's peace speech was to call up Col. Fox, who carnestly defended the cause of the Government in its at-

carnestly defended the cause of the Government in its attempt to put down the rebellion.

The Committee who were appointed to consider the condition of Spiritual Societies at the South, reported the following through their Chairman, A. E. Carpenter: That they recommend the formation of a Missionary Society, with corporate powers for the purpose of raising funds to sustain lecturers, mediums; etc., in the furtherance of the object for which the Committee was appointed. Accepted.

Voted to proceed to consider the report of the Committee on organization by paragraphs.

Voted (unanimously) to adopt paragraph 1st. 2d, 3d, 4th. Voted that the remainder of the report be referred back to the Committee, and that I. Behn and br. Hallock be added to the Committee, and that I, Behn and br. Hallock be added

to the Committee, they to report on Friday morning.

After several announcements from the stand, a song, "Let us speak of a man as we flud him," from Mr. Beals, and a benediction by E. S. Wheeler, the Convention adjourned.

temediction by E. S. Wheeler, the Convention adjourned.

Evening Nersion—Regan with a song from Mr. Beats and an invocation by Mrs. Watson. The Conference and by remarks from Jabez C. Wood wan of Main. We f. Bacils, of N. Y., Cephas B. Lynn, of all species of the convention of The Connuities on Finance or early, recommanding another collection to cover all the expenses of the Convention. Motion prevailed and collection taken up.

C. After another song Mrs. Alcinda Wilhelm, M. D., was then introduced as the first regular speaker of the evening. She said she did not purpose to present anything relative to Spiritualism of an abstract or metaphysical character, but would submit that which was, seemingly, just now, of more importance—a consideration of the practical issues of Spiritualism. Properly referring to ante-matal influences as first in other and of most lasting continuance, she alinded to the necessity of just physical generation, to appropriate and the necessity of just physical generation, to appropriate and adaptive surroundings of home, of society, of education; wo-

anaptive surroundings of home, of society, of education; wo-man, criminals, temperance in all things, Ac. &c.

After being refreshed by another sweet song, a Committee, consisting of George A. Bacon, Mrs. Sarah A. Horton, and Mr.—— Saxe, of Troy, N. Y., were appointed to select a subject for an improvisational poem by E. S. Wheeler.

The Chair, according to previous announcement, then in-troduced Mr. J. M. Prebles.

Song by Mr. Reals.

The Committee reported the following subject for Mr. Receive improvisation: "The destiny of a love-child born ader harmonious ante-matal influences."

Pather Burtis, who so recently passed to the upper spheres from his old home in Rochester, took control of Dr. Child and spoke a few words of thankfulness and greeting. Prayer and benediction by Mrs. Watson.

Friday Morning Serion.—The President called the Convention to order at 0 o'clock. Invocation by Mr. Went-

worth.

The subject of organization being in order was then taken up and considered. Art. 5th, after being amended, was adopted with but one dissenting vote. Art. 6th, Sec. 1, 2 and 3, ananimously passed. Art. 7 and 8, after a lengthy discussion it was voted to be referred back to the committee for revision, with instructions to report the ratio of repre-sentation to be in accordance with registered Spiritualists in local societies.

Voted to proceed to consider the resolutions previously

Voted to proceed to consider the resonations previously presented. The following were adopted:

Resolved, That we deplore the universal spirit of war, the alarming increase of intemperance, including the use of to-bacco, intoxicating drinks, and the practical disregard of the laws of life and health, and that we will cooperate with any and all agencies to promote temperance, purity, peace and universal charity and love. Resolved, That we recommend "The Spiritual Harp" for

Retolved, That we recommend "The Spiritual Harp" for use in all our societies.

Retolved, That woman and man have been equally endowed by Nature, and that they should have the same political, social and religious privileges.

Retolved, That the object of all reformation may be best and easiest gained by proper formation, that the human being once rightly generated will not require any special regeneration, but is capable of spontaneous growth and unending procression in harmony with natural law.

Resolved, That the first and most important department of education is the auto-natal in its influence through the parents upon the child, and as such should receive the careful attention of purents, teachers and scientists, to the end ind attention of parents, teachers and scientists, to the end that a correct knowledge of the requirements of the case may lead to an observance of the laws of Nature and the establishment of proper conditions of artistic maternity, that every child may be conceived without sin and born in the most excellent spirit of conjugal love and purity—thus securing the foundation of a perfect individual character.

Resolved. That we extend our moral influence and eyempathies, and as far as possible our practical cooperation with all efforts to ameliorate the condition of the Indians and carry out a civilized, humane and wise policy in relation to them.

Resolved. That all punishment for crime which does not aim at the security of society, reparation for the injury ful attention of parents, teachers and scientists, to the end

aim at the security of society, reparation for the injury done, and the reformation of the criminal, is wrong in prinple and pernicious in practice; hence, the death penalty cing destructive of each of these ends, should be abolished

being destructive of each of these ends, should be abblished.

Mr. Anderson and wife were presented to the convention.

The Chairman of the Committee on Music moved that a
vote of thanks be presented to B. A. Benis for so agreeably
entertaining the Convention with his sweet songs, and that
eight dollars be appropriated from the Treasury to pay his
expenses, which was unanimously carried.

The Committee on Organization, to whom had been recommitted for amendment articles seven and eight of the
plan of organization, then reported. The whole matter was
then affirmed by the whole Convention rising and manifesting it by a standing vote. The solemn adaption of the Constitution was a very innerestive act.

ing it by a standing vote. The solemn adoption of the Constitution was a very impressive act.
Congratulatory remarks were then made by Col. Fox, the President of the Convention, and E. V. Wilson. The former said that he congratulated the members that in this city of Rochester, twenty years after the tiny raps were heart, a National Association had been formed for the purpose of promulgating the doctrine of spirit intercourse with the world of men and women. This faith had grown till it numbered millions of believers, occupying high positions, and men and women of recognized character and influence. This faith was found in our literature, in the churches, in the pulpit, among members of Congress and Judges, and it had been found in the Presidential chair. Abraham Lincoln was a Spiritualist, and during the stormy hours of the reiscen found in the Pre-shential chair. Abraham Lincoln was a Spiritualist, and during the stormy hours of the rebellion, his policy was guided and his spirit invigorated through those terrible scenes by the counsel and guidance of invisible ministering spirits.

E. V. Wilson asked permission to redeem a promise he had made to his spirit friends, by giving some facts in his personal experience. Forty years ago, he lay as a little corpse ready for burial, and was only saved by the entrant-

personal experience. Forty years ago, he lay as a little corpe ready for burial, and was only saved by the entreaties of his friends. His mother, in a trance, stated that she saw him living, a grown man, and in a great chy standing before a large audience adding to inaugurate a new religion. That vision was now, forly years later, realized. Twenty years ago this month he was again in a trance condition, and hid out as a corpse for burial, eight days. He was only saved from burial by his brother, who stood over him with a club and threatened to knock down any one who came near. The vision of this assemblage and this convention was repeated to him during that trance, and the memory of that fact had nerved him through poverty and every kind of opposition to the present day. He concluded by feelingly aliuding to the great results of this Convention.

Voted that the afternoon session begin at 2 o'clock. Benediction by Bro. G. W. Taylor.

Afternoon Session—Was called to order at the appointed

Afternoon Setsion—Was called to order at the appointed hour by Mrs. II. F. M. Brown. Song by Mr. Beals. Invocation by Cephas B. Lynn.

The Committee on Resolutions further reported, relative to the publication of appropriate books for the children; offering a reward for the best written stories, subject to the supervision of a committee of five, which after some discussion was taken and the table.

offering a reward for the best written stories, subject to the supervision of a committee of five, which after some discussion was hald upon the table.

The Lyceum question was then considered for an hour, and was participated in by Dr. Hallock, A. E. Carpenter, Mr. Pierce, Mrs. Brown, Mrs. Clark, B. M. Lawrence, and others, during which time, and mainly through the influence of Mrs. Brown, some one hundred dollars were subscribed toward the printing of new books.

After various notices had been made of an advertising character, Dr. Hallock asked permission to submit a statement which his constituents desired him to offer. Granted, and report verhally made. It had reference to the establishment of a Central Bureau at N. Y.

The committee on National Organization reported, and on motion voted to proceed to nominate officers for the ensuing year by builde. A hundrer of tellers were appointed, who subsequently reported the following:

For President, Dorns M. Fox 09, Robt. T. Hallock 15, I. Behn II. Voted that the election of Dorns M. Fox be made unanimous.

For Trensurer, Mrs. Thomason L. J. M. Pacollos 9, Mrs.

For Trensurer, Mrs. Thompson I, J. M. Peebles 2, Mrs. Fuller 7, Geo. Rose 8, Geo. A. Bacon 10, M. B. Dyott 42, R. T. Hallock 61. No choice.

Voted that owing to the declination of Dr. Hallock, M. B. Dyott be declared the unanimous choice of this Convention

for Treasurer. For Secretary, H. T. Child 109, George A. Bacon 12, D. Y.

Voted that the election of Dr. Child be declared unanimous.

For Trustees, R. T. Hallock & Mrs. H. F. M. Brown 85, George A. Bacon 81, Warren Chase 72, A. B. French 59, J. C. Dexter 56, and these were declared elected.

Heorge A. Bacon 81, Warren Chase 72, A. B. French 59, J. C. Dexter 56, and these were declared elected.

The Finance Committee made a final report and were diacharged.

A letter to the Convention from A. H. Love, of Philadelphia, was read by the Secretary, as was also a poetical effusion purporting to emanate from Father Pierpont.

The following Resolution was adopted:

Resolved, That the varied phenomena and developments of Spiritualism constitute the foundation of a universal system of science, philosophy and religion, and that we consider the subject of mediumship entitled to a caudid and critical examination by those best qualified to classify its facts, elucidate its principles, and popularize a knowledge of the same, to the end that a scientific psychology and physiology may be developed, the sufferings of humanity mitigated, and a rational philosophy of life and its relations, established for the benefit of mankind.

On motion, it was voted that the thanks of this Convention be extended to our late President, Isaac Behn—who briefly responded.

On motion of Dr. Child it was

Resolved, That in the removal, by death, of that earnest and faithful laborer, N. W. Daniels, our Vice President for the State of Louisians, we feel that an energetic and faithful worker has been removed from the field of labor to one by which those traits of character which marked his career

among us will be usefully employed.

Resolved. That we tender our sympathies to his beloved companion in her bereavement, and trust that she may be sustained to pursue the noble work in which she has been every Monday Morning preceding date.

companion in her bereavement, and trust that his may be sustained to pursue the noble work in which she has been so successfully engaged.

The Secretary was instructed to prepare and forward resolutions with reference to the departure from earth-life of L. Judd Pardec, of Philadelphia, and Lewis Burtis, late of this

A letter from Ira Porter was submitted and ordered to be placed on the minutes of the Convention.

Voted that the sum of fifty deliars be paid to Dr. Child for his services of Secretary. Adjourned.

his services of Secretary. Adjourned.

Evening Senion.—Called to order by Mrs. Brown. The Committee on Resolutions made their final report as follows:

Resolved, That the thanks of this Convention are hereby extended to the reporters of the daily papers of Rochester for the able and impartial manner in which our proceedings have been published; to Prof. Tillotson and Beals for their sweet music; to Mr. Fleming, agent of Corinthian Hall, for the provision made for our comfort; to the people of the goodly city who have treated us with so much hospitality and kindness; to our President. Secretarios. goodly city who have treated us with so much nospitational kindness; to our President, Vice President, Secretarie and all other officers of the Convention for the ability and faithfulness with which they have discharged their daties; and, finally, we render our unfelgued thanks to the angel-world and the Infinite Spirit for the harmony and love vouchsafed to us during our entire session. Adopted.

It was also voted to extend the thanks of this Convention to those Raltroad Companies which allowed delegates to travel over their several lines at reduced fares.

Remarks of an inspiring character were made by P. I. Clum, of Rochester, and Warren Chase, of New York City, who marrated some personal facts relative to the selection of Rochester

rated some personal facts relative to the selection of Rochester as the place to hold the Convention, and his attendance here

rates some personal facts relative to the selection of Rochester as the place to hold the Convention, and his attendance here in its sessions being imperatively required by the spirit of his friend, both in the earth and spirit-life, Rev. Theodore Parker, who was his frequent attendant and counselor. Mr. Chase said that he was glad that the Convention had been held in Rochester, as there was no place where it could be more appropriately held, nor where it would need a more respectful and fair treatment from the people.

Song by B. M. Lawrence. Invocation by Mrs. Watson. Remarks were continued by Mrs. Thompson, Ohlo; A. B. Prench, Mrs. E. C. Clark, Mich.; A. E. Carpenter, Mass.; Mrs. Nettle Collurn Maynard, New York; Miss Nettle M. Pease, Mich., who recited a poem entitled "The Angel of Light"; by Mrs. H. F. M. Brown, Sejourner Truth, Dr. E. C. Dunn and George A Bacon. George W. Clark favored the meeting with a spirited rong. Mr. Wheeler, then taking the subject proposed by the Committee. "The Significance of the Spiritual Movement," improvised a poem which, for power and beauty, would be difficult to equal. Remarks followed by Dr. H. T. Child and Dr. P. B. Randolph, Closing benediction by Mrs. Watson, and a few. parting words of a benediction by Mrs. Watson, and a few parting words of a loyful, congratulatory and prophetic character from the President, when the Convention, in the best of feeling, ad-ourned sine die.

Connecticut Missionary Work.

EDITORS BANNER OF LIGHT-Having consummated an arrangement with the Executive Board of the "Connecticut State Association," to act as their Missionary Agent for a term of months, I would accordingly solicit correspondence with persons in the State who may be interested in this movement.

All invitations to lecture in localities where they have not organized societies, but where there is sufficient interest to warrant a free hall and a free entertainment, will be duly responded to.

All communications should be addressed to myself, at Falls Village, Conn., or to W. W. Perry, Financial Agent, Willimantic, Conn. We would most carnestly call upon the friends of the cause in the State to assist us in spreading the glorious truths and principles of our harmonious Philosophy, the promulgation of which is destined to emancipate the human mind from the chains of religious thralldom, by which it is kept in dark-

Spiritualists of Connecticut, help us in this effort to extend the principles of our beautiful religion until we shall at last stand upon a spiritual eminence equal with our sister New England States. Yours for the progress of truth,

E. Annie Hinman, Falls Village, Aug. 20th, 1868.

P. S. The friends will please notice that I am not at liberty to make engagements to lecture out of the State after this date. E. A. H.

Spirit Message. .

GROTON JUNCTION, MASS., Aug. 31, 1868. EDITORS BANNER OF LIGHT-The following communication was received through a Mrs. Adams, medium, from Philadelphia, and as one of the parties are well-known, it is hoped you will give this a place in your columns. G. D.

COMMUNICATION.

My name is Grace Ashland. My home was in lew Orleans, and I passed away from earth the 7th of Aug., to where my husband and child had just goue, and are now with me. I wish to com-municate in some way with Louis W. Aldrich, living somewhere in Massachusetts, whose acniving somewhere in Massachusetts, whose acquaintance I made in Europe last June, and with whom I crossed the Atlantic in July. I wish to tell him of the glorious beauties of this new life, that he may be better prepared to enter upon it than I was, being blinded by unbelief all my life. I promised that if I passed away first I would return if possible, and here I am thring in a subere turn, if possible; and here I am, living in a sphere much brighter than my conceptions ever were of heaven, and with all my thinking power more heaven, and will at any active than while in the body.

GRACE ASHLAND.

New Publications.

Modern Women, and What is Said of Them, is the title of

neat reprint, by Redfield, of New York, of a series of brilliant society articles which appeared in the London Saturday Review. Its editor, John Douglass Cooke, has recently fied-killed by overwork. The introduction is by Mrs. Lucia Gilbert Calhoun. Many of the papers contained in this volume have been in circulation in the press of this country, and all have secured immediate attention. They cut and slash, but not without sympathy and mercy. As specimens of satirical criticism, they are not easily matched y any similar productions of the day. The real authorship of the same is carefully concealed, but will some day come out. Every possible character, characteristic, foible, fancy, vanity, and purpose of woman, "socially" considered, seems to have been held on the sharp point of the author's pen. For sale by the New England News Company.

THE RADICAL for September has the following table of contents: Pythagoras; The Sisters; Religion and Reason; Egolty; Pro-Spiritualism; Franz Woepke; Tautalus; Thaddeus Sievens; and Editorial notes and notices. It is a live number. The article on "Pro-Spiritualism" is from the able pen of John Wetherbee, and we mean to find room for it in a future number of the Banner of Light.

THE SPIRITUAL ROSTRUM, a Chicago monthly, has attained its fourth number, and promises handsomely. Its contents are varied and valuable, and the magazine will do efficient work in a noble cause. Each number contains thirty-six pages of original matter, well printed, on good paper, and neatly bound in paper covers. It has for contributors some of the best spiritual writers in the land. Published by Hull

A Manifestation.

The Fall River Times publishes the following interesting item:

A remarkable phenomenon, deserving of publle attention, took place recently at seven o'clock, about twenty minutes after supper, on the table of Mrs. Betsy Matthewson, a very aged lady, re-siding at No. 19 Orange street. All at once a jingling tap was heard, apparently on the window glass on the outside of the tenement, which is in the third story. At the same time a glass pre-serve dish was divided into six equal parts as neatly as if cut with a diamond, with a noise re-sembling the tinkling of a tea-bell. The pieces of glass did not scatter as if hit by some missile, but emained just where they were separated. There was no apparent human agency in the work. The glass was perfectly sound, and had not been used in bot water. The whole performance was witnessed by six persons. Probably some of our spiritual friends may account for so strange a proceeding. Some believe it to be a forewarning of an important event in the future."

Mr. John Stuart Mill is preparing for publication his father's "Analysis of the Phenomena of were full of enthusiasm and harmony, and the Human Mind," to which he and others are abounded in pledges for the future growth and adding copious annotations.

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

IF The Bunner of Light is issued and on sale

Kanner of

BOSTON, BATURDAY, SEPTEMBER 12, 1868.

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

WILLIAM WHITE & CO.. PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass. LEWIS B. WILSON......ASSISTANT EDITOR.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

The Blindness of Bigotry.

It behooves those who make a calling of liberality, philanthropy and reform generally, to review their course with more or less regularity in order to be sure that they are not running into extreme ways, more odious in their results than the ascertained evils which are professedly shunned. From those who pass nopularly by the name of "good men" is often times more harm to be feared than from those who are wholly indifferent to everything but their interests. Fanatics are always the worst foes to freedom of every kind that live.

Who, for example, would suppose that in this half of the century, Austria would teach the United States a lesson of liberality-or rather, would rebuke us for proposals which find wide favor with our people, by placing before us a directly opposite example for imitation? The very question provokes surprise. Yet it is not without a solid foundation in fact. We see Austria today practically curtailing the power of the Pope in the empire, by taking into her own hands the regulation of matters pertaining to marriage and to religion-while, on our side, a certain class of men, by no means without positive influence in society, are moving to compel the people to subscribe to articles of belief with which they have no natural affinity, and which are in fact an outrage on their professions of freedom of opinion and of government. While a power like Austria, imperial and autocratic as it has always been reckoned, is taking down the bars of Papal restriction, a liberal and free nation like the United States witnesses a movement looking to the adoption of the defunct system of autocracy! It is one of the strangest anomalies of even these strange times.

We have in this country, at the present day, an association of priests who are resolutely bent on forcing into the Constitution, if they can do it, a national recognition of the "divinity of Jesus Christ." They demand in the true spirit of fanaticism that he shall be authoritatively recognized as "our Lord and Master." Here is sheer Priestcraft, set off against Austrian Liberalism! This is an illustration of the Bigotry that ofttimes threatens to consume professed Liberalism. We have before us an Address, signed by the Agent for Christian Association for National Reform," in which the proposition is distinctly made to ingraft on the Federal Constitution an amendment, "So as"-in the language of the Address-"to acknowledge Almighty God, the author and source of civil government, the Lord Jesus Christ as the ruler among the nations, and his law, given in the Bible, as of supreme authority; and thus supply a great defect in the Constitution, and give to the Government a moral and Christian character." And further on, the Address says-" Having secured the rights of men by one amendment of the Constitution, another is proposed to acknowledge the rights of God." The style of reasoning employed to support such stuff as this is not less canting and hollow than the fanaticism it seeks to maintain. As for example, that "God has rights in government as well as men"; that the legal acknowledgments of his rights and supreme authority " will not impair, but more firmly secure the rights of men, for his law is the great charter of all our rights and liberties."

It is protested, on behalf of this audacious movement, that, while the organization includes many of the most learned and emineut ministers and members of all the churches," it nevertheless " has no desire or design to unite Church and State, but hopes to separate infidelity and State, and to place the Government upon great moral principles, which all good men believe!" And the Address expresses the hope that, as the plan simply aims "to reform and save, the Government," it must commend itself "to the hearts of good men." We have read nothing of late that outdoes the cauting pharisaism of this appeal. The name of God not being in the Constitution." says the writer, "the fear of God is not before the eyes of those who administer the Government." Profane swearing, Sabbath desecration, drunkenness, licentiousness, theft, bribery, and perjury exist in high places. National infidelity is yielding its legitimate fruits." (We should say instead, national hypocrisy and cant.) "God, who is just, will not always bear with so guilty a nation."

Now should n't we all be in a pretty condition, if we were to fall into such hands as these? How comfortable our lives and walk would be, if every man and woman of us had to cut our hair according to the rule of such bigoted fanaticism as this! This is sheer and unmitigated priestcraft. Could it have its way, the Inquisition itself would in time be outdone by the machinery of these men who love God only as they can wield supreme power by the impudent assumption of his name. But happily they are too late in the day. The sun is too high in the heavens of the nineteenth century. The people have got their eyes wide open, and freedom from all kinds of slavery is their rallying cry. But they cannot be too wary. The enemy is sleepless. We must be vigilant all the time, or by their inventions and appeals they may succeed in binding us hand and

Louisiana Spiritualists.

The State Convention of Louisiana Spiritualists met on the 8th of last month, in the hall of the Central Association of Spiritualists, and adjourned to the following day. The permanent organization was effected by the choice of Wm. R. Miller as President, and G. F. Simon as Secretary. Delegates to the Rochester National Convention were elected, the best method of advancing the interests of Spiritualism in the State freely discussed, and a permanent State Executive Committee established. The proceedings spread of Spiritualism in Louisiana.

The National Convention.

In another part of this issue of the Banner of Light will be found a complete synoptical report of the proceedings of the National Convention of from the pockets of trusting believers into the Spiritualists at Rochester. It is unnecessary for missionary treasury which is set apart for "evan. us to speak of that Convention as a body ruled by perfect harmony of purpose, devoted to none but the most exalted aims, and jealously determined to indulge in no general and pointless debates at the expense of actual business. No Convention ever held by the Spiritualists of the country has exhibited a more active, and, we may say, aggressive spirit in respect to the plans it had set before it to accomplish. There was important work to be done, and the Convention addressed itself seriously to its accomplishment. It is with sincere satisfaction , that we note the harmony of the proceedings from beginning to end; not that we had the slightest cause to entertain any doubts on that score, but in particular because it indicates the advancement of the general purpose that Spiritualists cherish, and because we are thus advised of the welcome fact that all minor matters among all classes and shades of believers are merged in a general desire for the growth and progress of the central Truth to which they subscribe.

As we remarked, discussion gave way to action in this body, and in consequence much and very important business was transacted. Perhaps that which will chiefly interest all sides is the dissolution of the Convention as thus recognized, and the formation of a new body, to be known as the American Association of Spiritualists. The basis of the new formation is the series of very clear and distinct principles, drawn some time ago by that pioneer and tireless worker in the spiritual ranks, A. E. Newton, Esq., and published in another column along with our report of the proceedings. The same platform is printed as supplementary matter to Hayward's Book of All Religions, where it has stood for some time as a proclamation of the Spiritualist faith. We commend it, therefore, to the most attentive perusal of all believers.

Now if the great body of Spiritualists at large are ready to take up the work where the Convention left it, and commence, in fact, anew as the American Association, within the coming five years a series of results will have been accomplished which we would perhaps be unwilling to credit to-day. This is practically a "new departure." Spiritualism announces itself as a power and a voice in the land. To its standard the people are invited to rally, its principles broadly inscribed on the folds. There is no longer any ground for misrepresentation or secret assaults on us as an Association. Our faith is blazoned before the world. He that runs may read, and he that reads thoughtfully will be sure to learn. Let us work on, in the same spirit of unity which characterized the Convention confident that as we labor with the superior intelligences, so they will avail to give us the final vic-

For a more full and satisfactory resume of the Convention, additional to our regular Report of the same, we refer the reader to the article of Warren Chase, to be found in the "New York Department" of this paper. It is from the practiced pen of one who was present during all the sessions, and took part personally in the business of which he furnishes so comprehensive an account.

The Medium Sisters.

Annie Lord Chamberlain, as will be seen by the following note from her sister Jennie, is in Maine. Her friends will be glad to know that Mrs. C. has so far recovered from her late fearful sickness, as to be able to leave the city. We trust that both the sisters may again resume their public scances. Such excellent and truthful mediums are powerful instruments for breaking the crust of skepticism and bigotry.

CUMBERLAND CENTRE, ME., Aug. 28th, 1868. DEAR BANNER-My sister, Annie Lord Chamberlain, is spending a few days with us, and although she is in delicate health, the most astontions are The second evening after she came amongst us, we induced her to sit for us, and the result was we induced her to sit for us, and the result was satisfactory to all—several persons being present who never before witnessed these phenomena. The seed is sown and will bring forth good fruit. These are the first demonstrations of spirit-power ever given in Cumberland Centre, and the excitement consequent upon having this one circle is very great. "Belle Wide-Awake" interested us much with her loud and distinct utterances, while "May Flower" charmed us with her beautiful music upon the harmonican. The guitar floated around the room like a "thing of life," and all

the while discoursing fine music.

I have been quiet a long time, but the spirits are again urging me to sit for the public, and I may do so the coming winter. God bless the glorious Banner.

Very truly yours,

JENNIE LORD WEBB.

Formation and Reformation.

One of the resolutions adopted by the late National Convention of Spiritualists sets forth with impressive truth that "the object of all reformation may be best and most easily gained by proper formation; that the human being, rightly generated, will not require a special regeneration, but is capable of spontaneous growth and unending progression in harmony with natural law." The fact could not be more clearly and forcibly stated. This is merely beginning life and progress at the right end; and upon that generally depends perfect success in all things. How many persons themselves are conscious of being able to accomplish this or that plan, but see that they made the fatal mistake of beginning wrong. So with spiritual and moral growth. People see and admit itin intellectual expansion, or education; they allow that the mind must be taken in hand at the formative period, and concede that to wait and begin a person's education after he has grown old is so difficult as to be practically impossible. But in spiritual and physical life, so closely joined in this sphere of existence, they profess to be able to comprehend no such simple and impressive truth. The law, however, holds good in both cases equally. If we were at the pains to form aright that we are to reform, the task would be lighter and the result far more noticeable.

The New Volume.

We have before this made the announcement that with the next number would commence a new volume of the Banner of Light. We begin the twenty-fourth volume. It is our nurpose to remit no exertion to make that volume an advance on its predecessors. In the first number we shall commence a New Story, of true literary merit, and deeply interesting. The beautiful Philosophy of Spiritualism is not lost sight of by the author, who is one of the most interesting tale-writers of the day. Our literary department we intend to maintain at a high standard, so that the general reader may be attracted. In every department of the Banner of Light we intend to carry out constant improvements, omitting no fresh suggestion which may be presented by the constantly changing face of the times. We hope our friends will all use their personal influence to increase our list of subscribers.

Converting the Heathen.

Those who imagine they are doing a great work by transferring hundreds of thousands of dollars gelizing the heathen in India," will be refreshed with scanning these paragraphs from "Carleton," a traveling correspondent of the Boston Journal who has lately been through India and seen the different castes of the population. They are not quite the ignorant barbarians which our dyspeptic preachers like to imagine. Says "Carleton";

"To comprehend the condition of the highest "To comprehent the continuous of the inquest classes of Hindoo women, look for a moment at native society—to the Baboos or wealthy princes and merchants—men worth anywhere from \$100.000 to \$1,000,000. The Baboos themselves are educated. They speak English, as well as Bengali and Hindustani. You will find all the new books published in England in their houses. Open the daily papers of Calcutta and you will the Rebengali Chees is the character. open the daily papers of Calcutta and you will read that Baboo Jodoonath Glose is to give a lecture on the Wants of India, or that Raboo Dooga Chuen Law offers to give \$25,000 to the Hooghly College to establish scholarships, the nominations to remain in the hands of himself and his descendants. The Baboos are exceedingly anxious to have their sons educated—nor in Bongali alone, but in English, and all of the high class Hindoos speak the English language.

A lady who was in one of the Baboos' housesto-day, said that she noticed among other volumes on a book-shelf such works as Beeton's Universal Knowledge, Euclid, Algebra, Blackstone, Selections of British Poets, Cowper's Poems, Webster's Unabridged Dictionary, Irving's Works, Webster's Unabridged Dictionary, Irving's Works, Pickwick, and many others, besides newspapers and magazines.

The Baboos, who read Shakspeare, who know

what is going on in America even to the rappings of the spirits, who will discuss the Thesen of of the spirits, who will discuss the Thesism of Theodore Parker with you, are beginning to feel that there is an awkward gap in their system of life. The Hindoo upper classes are too intellectual to be grossly sensual. Baboos repudiate Brigham Young. They are not polygamists—are fond of their wives, treat them with respect and love their children constally if there are conlove their children, especially if there are sons.
But there is no Eve in their paradise. They
come home from the counting-house when the
day's work is done, read a play from Shakspeare or an article from Blackwood, or Longfellow's hast poem, and then comes the painful reflection that the wife, so far as all this is concerned, is an

Many of the Baboos are now anxious to have their wives educated; but the women, knowing nothing of the sweets of knowledge, as a rule manifest but little desire to obtain an education, when they are very desirous of learning embroidery. Those who have undertaken to do something toward raising the women of this land from their degradation have seized upon this, and are using it to great advantage.

The Baboos have given up idols and the Shasers, and have for themselves accepted Theodore Parker. Some are Pantheists, others Deists. am informed by those who are intimate with the educated Hindoos that no modern writings have exercised a greater influence than those of Theo dore Parker."

Music Hall Meetings - Season Tickets only §3.

It has been decided to fix the price of season tickets for the course of lectures in Music Hall the coming season at three dollars, instead of five, as announced in our last issue. Hundreds more, it is believed, will avail themselves of the opportunity to secure a seat at the reduced price-which is a third less than the single admission. It is hoped that not less than one thousand tickets will be taken at once. No one should hesitate to contribute so small a sum to sustain the best course of lectures ever given in Boston on the Spiritual Philosophy. The tickets will be for sale at the counter of the Banner of Light, 158 Washington street, on and after Wednesday, Sentember 23, Those who held two or more tickets to the last course, can secure the same seats by leaving the number of ticket and name, as above, previous to the 23d.

The lectures will commence October 18th. An excellent quartette choir will sing some of the new spiritual hymns and chants, as well as some of the old favorites.

The Religio-Philosophical Journal.

The Religio-Philosophical Journal makes an earnest, and it should be a convincing, appeal to its readers in the Northwest to come forward on its accession to the age of a new volume and lend it that practical support which it has a right to count upon. We cordially second its appeal The Journal, in its new volume, is to be doubled in size, and such other mechanical improvements

are to be made as will commend it to the favor of its spiritual patrons and friends. Mr. Jones an nounces his determination at last to take hold in earnest, resolved to spend money liberally to se cure the success which his efforts in the noble cause richly deserve. When such generous move ments are on foot for the popular enlightenment and elevation, it should appear needless to ap peal for encouragement to those who are to be di rectly benefited. Unless we greatly mistake the feelings of the Spiritualists of the Great West they will respond promptly to this urgent appea of Mr. Jones to be sustained in his enlarged en terprise, and carry through in triumph what th sects would never suffer to become embarrasse for lack of means.

Mrs. Daniels's Lectures in Bangor.

Mrs. Cora L. V. Daniels's course of lectures i Bangor, Me., during August, were much admired The editor of the Whig and Courier, speaking of her discourse on "The New Republic," delivere to a crowded audience, says, "it was one of the most eloquent viudications that we ever heard truth, justice and right, as the only sure and las ing basis of Republican institutions. She depicted in glowing and thrilling words what this great r public is destined to be within the next twent; five or thirty years, when true freedom and a r gard for the universal rights of man shall be th basis of all our institutions. Her lecture w listened to with the profoundest attention by large and intelligent audience."

Lecture in Mospitalier Mail.

We are pleased to learn that Prof. Howe ha made arrangements to deliver a lecture on the Science of Grammar," in Hospitalier Ha on the evening of Monday, 7th inst., commencion at 8 o'clock. One object he has in view is show that as much instruction may be received in ONE HOUR on his system as is generally secur by students in a WHOLE YEAR on the OLD. the admission fee is only twenty-five cents, as the subject one of the most vital interest to eve head of a family, we trust he will have a fe

The Ablugion Picnic.

Dr. Gardner's picule at Island Grove, Abir ton-the last of the season-is to take place Tuesday, Sept. 15th, as will be seen by a card another column. Good weather will find the sands present, and a good time may be expected The train leaves the Old Colony Depot precise at 9; o'clock. There will be no noon train, heretofore, so all who wish to enjoy this delig ful excursion must be on hand for the half-pa

The problem before the world, says T. L. Har is the redemption of the race. He was allowed its a great work

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Movements of Lecturers and Mediums. N. Frank White, the well-known and popular lecturer on the philosophy of Spiritualism, called on us last week, on his way to the Melrose Camp-Meeting. Mr. White is ready to make engagements to lecture in the Eastern and Middle States the coming season, having postponed going West till another year. Application should be made as soon as possible, so he can better systematize his field of labor. It is hardly necessary for us to repeat that Mr. White is one of the ablest and most satisfactory lecturers in the field, as the constant demand for his services for Sundays and week-evenings, for the past eight or ten years. most emphatically declares. For the present he can be addressed care of this office.

Dr. James Cooper is busily at work in Ohio. He is doing an invaluable amount of good in enlightening humanity on the important subject of Spiritualism. He will be in attendance at the State Convention which convenes at Cleveland on the 15th inst., and will have with him a good supply of Spiritualistic works. He will also receive subscriptions to the Banner of Light-which fact we hope our friends will not fail to notice, and avail themselves of the opportunity of placing their money in such trusty hands.

Mr. George Kates, formerly of Dayton, Ohio, but now residing at Afton, Iowa, intends hereafter to devote his time entirely in the lecturing field, where he has been laboring, more or less, for the past six or eight years. A correspondent writes: "Mr. Kates is putting on the armor for a campaign in the holy work of Spiritualism. His beacon light for future work, his mission so long aspired to, has made the promise of a golden sunset in his earth-life, and now every other avenue to worldly use seems darkened, he has placed his days. They must also sleep on the ground and trust in the spirit-world to use and prompt him to action for the redemption of mankind from sin. ignorance and bigotry. I wish to recommend hisability as a lecturer, his receptivity to the divine truths of Spiritualism and his usefulness as a worker, to your indorsement. He has many friends and admirers."

A. A. Wheelook the Ohio State Missionary, resumed his labors in that capacity the first week to the bishopric of Natal, Africa, by the home in September. Howas deprived from attending tovernment, the new bishop, Mr. Macrorie, will the late National trention at Boohester on actual transfer of the second to the

J. H. Powell has located his family at 145 Tyler street, Boston. He is now ready to receive calls to

Mrs. 1 D. L. V. Daniels address during September 1 De Shamburg

ne Spiritual Hirp.

This new and elegant song-book a meeting with universal favor. The late National Convention of Spiritualists at Rochester passed a reg recommending it to general use among S ists. The press speaks well of it.

The Gospel Banker says:

"This is a large and finely printed booking life hundred pages, containing a very extensive collection of Hymus and Tunes, among which are some of the finest and most touching are given to the public. A few pages are described to the some of the finest and most touching are given to the public. to the public. A few pages are d dissemination of beautiful consolid The Present Age says:

"This long and anxiously looked for work is "This long and anxiously looked for work is now out. Its binding and typography are in the highest style of the art. Its matter, both poetry and music, is exactly adapted to the wants of the Spiritualists throughout the country. The work is just in time to meet a demand, long felt and still growing, for musical and poetical composition for the use of Spiritualists in their public, private and social relations. Will give a more extended notice hereafter."

The Springfield Republican thus tartly expresses itself:

"The Spiritualists, who started with an abhorrence for sects, are themselves fast crystallizing
into one. Fresh evidence of the fact comes to us
in The Spiritual Harp, a hymn and tune book of
nearly three hundred pages, prepared expressly
for the use of their denomination, and published
by William White & Co., of Boston. It is handby William White & Co., of Boston in the French papers of Quebec, about somely printed and seems to be well adapted for the purposes for which it was intended. As might be expected, Watts and the other standard writers The archbishop has ended the controversy, proof the Orthodox hymn-books are noticeably ig-nored, and their places supplied by numerous modern and 'spiritual' poets, whose lyrics and love-songs have never been used as hymns before. This freedom of selection has brought together many fine poems and much flowery nonsense, all of which is set to easy and singable music."

The Male Soprano.

Mr. Jesse Shepard, the most wonderful singer in the world, continues to astonish and win the admiration of the musical people, by his remarkable singing, in a clear, full, soprano voice of great power-with not the slightest recognition of his own. The controlling spirit takes complete possession of his organism. He will remain in this city several weeks longer, and hold scances at private residences when desired. His address is 8 Gloucester Place.

A Picuic Photographed.

The Walden Pond picnic of Spiritualists, held Aug. 19th, was photographed by an artist, making a picture of about 12 by 20 inches in size, which is sold at \$2, at J. S. Dodge's, 127 Hanover

Rensalaer, Ind.

Mrs. M. J. Wilcoxson writes that, "The good work goes on in this part of the West, and calls roll in upon the workers; indicating an active campaign for the coming season."

Picuic.

The last Grand Union Picnic of the Spiritualists of Boston and vicinity, for 1868, will be held at Island Grove, Abington, on Tuesday, Sept. 15. All orderly people, whether Spiritualists or not, are cordially invited to join with us in the festivisist of speaking, dancing, boating, bowling, swinging, etc., etc. Refreshments in abundance and of cheap prices. From all way stations between Boston and South Braintree, Plymouth and Hauson Braintree, excursionists will take the regular trains to and from the Grove at one fare. A special train will leave the old Colony Depot, Boston, for the Grove at half past nine o'clock PRECISE-LY. Returning, arrive in Boston at six o'clock. N. B. NO TWELVE O'CLOCK TRAIN.

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

Boston, Sept. 1, 1868.

Union Lyceum Pienic. The Taunton and Foxboro' Lyceum will hold Basket Picnic at Myrick's Grove, (junction of Old Colony & Taunton and New Bedford railroads,) on Wednesday, September 0th.

The Lyceums will go through with some of their usual exercises, after which there will be speaking, singing and dancing, as the spirit moves. The object is to have a good time for all. A general invitation is extended.

W. K. RIPLEY,

For Committee of Arrangements.

Foxboro', Mass., August 10th, 1868.

ALL SORTS OF PARAGRAPHS.

Notices of grove meetings in Albion, Mich. September 8th, and Ashtabula, O., September 4th, came to hand one day after our last paper had gone to press. We are always happy to give publicity to such gatherings if the information reaches us in season. If friends will mail such notices two weeks in advance of the time for holding the meetings, they will be sure to be in season.

The fifth edition of "The Life-Line of the Lone One." is just issued from the press. See advertisement.

In the essay on "Spirit-body," &c., on the first page of our last issue, the fourth paragraph should read, "We will first analyze," instead of

We have in press, and shall issue in a reek or two, a pamphlet written by Mrs. Abby M. Laflin Ferree, of Washington.

CURIOUS MECHANISM .- A rather complicated (to the uninitiated) and curious specimen of mechanism, is the electric galvanic battery made by Dr. White and used by him in the treatment of patients, at his office, No. 4 Jesserson Place. It is vorth examining, to say the least, and is effective in curing disease, under the skillful direction of the dector and his spirit guides.

The Vermont State election, last week, went Republican by a largely increased majority.

The late Queen of Madagascar was buried in a silver coffin worth \$30,000, and a box of coin which it took fifteen men to carry was buried with her. The mourning requires all her subjects to shave their heads and go barefoot for ninety do no work for that time.

Twenty-eight ladies, members in good standing of the Congregational church in Elmwood, Conn., have seceded because denied the right of taking part in church meetings. Stand for your rights,

gular hostility of church and state, the church intaining one bishop and the state another in the same diocese, and claiming the same powers. The end of this controversy is not yet.

The Reform bill is rapidly giving the people of England an opportunity to take an active part in the government of their country. The number of voters in the borough of Liverpool has been increased from 19,900 to 37,750.

Seeing a sexton at work, a bystander said: Digging a grave! Why, I thought people did n't often die here-do they?" "Oh no, sir; they never die but once."

Every day is in itself a little life, and our whole life is but a day repeated.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

The engine in Chickering's piano manufactory. in this city, has been run for a year by the use of crude oil for fuel, and gives every satisfaction. The Chicago and Northwestern Railroad Company are about to try the experiment of burning peat on their locomotives. Such substitutes may keep coal within the reach of people of moderate

nounced the pamphlet heretical and dangerous, and ordered the writer to retract within thirty days, on pain of excommunication. All Catholies having the pamphlet in their possession are required to destroy it, or suffer the same penalty. It is a beautiful arrangement by which the Church silences what it cannot answer, and so save the faithful the trouble of thinking for themselves.

Before Miss Menken died she said: "I have lived longer than a woman of a hundred years, and it is time I went where the old people go."

Victory belongs to him who is constant in faith and courage.

It is stated that the project of uniting Lake Huron and Lake Ontario bids fair to be a reality. The enterprise will cost \$40,000,000, one-half of which it is proposed to raise in the United States. and the rest in England. The prospect of doing so is reported to be good.

Strauss has accepted a four months' concert tour through the United States, for which he is to have \$60,000 in gold.

Beware of inquisitive persons; a wonderful curiosity to know all is generally accompanied with as great an itch to tell it again.

Mr. Mapleson, the famous manager, is to visit this country the coming season, with his London Opera Troupe. The principals are Mdle. Tietjens, Miss Kellogg, Mdle. Sinico, Signor Bulterini, and Mr. Sanfley, the distinguished baritone.

Thaddeus S. Sheldon, of Randolph, N. Y., died in that place in July last. A biographical sketch of him in the Register says: "Many years ago he embraced the spiritual philosophy, and devoted much of his time and means to its support. With ties of this autumnal gathering. Exercises to con- him it was a grand truth founded in the nature and fitness of things, and he believed that in it was laid the true foundation of human happiness. the best quality to be obtained on the grounds at He contributed very considerably to its literature, by both voice and pen; and he expended considerable means in disseminating what he regarded Fall River and Bridgewater, Somerset and South as its fundamental truths." He was a man very

highly esteemed and respected. What lock sometimes represents union without unity? Wedlock. Robert Dale Owen, in a recent lecture on Spiritualism, after stating that a prominent doctrine of the Spiritualist church was the truth that dis-embodied spirits retained the affections, friend-ships and attachments which they had formed during their sojourn in the material world gave some striking illustrations of the fact. One of them turned upon the discovery of a document them turned upon the discovery of a document which had been-written originally by Henry III. of France, brother of Charles IX., in a crevice in the wall of an ancient French abbey. The whereabouts of this document had been revealed by the spirit of the departed monarch through a medium to the modern world. The document was of parchment and had decayed somewhat, while the writing was faded and indistinct, but the words could be traced out pretty clearly. It purported to be a lament of the deceased on the death of the Princess of Conde, whom he had tenderly loved.

-Ex. Paper.

Rew Bork Department. ter and habits not yet written, and among them this is prominent. We have often seen families

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WARREN CHASELOCAL EDITOR AND AGENT.

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Fifth National Convention.

This body, which has just closed its sessions at Rochester, N. Y., was by far the most practical, most consistent, most harmonious and most devoted to the cause of Spiritualism alone of any convention of Spiritualists of a national or worldwide influence ever held in this country. We went there determined, on our part, to have order and consistent action, or to secure a "change of base" for future action. The five or six resolutions we presented at the opening were readily adopted and heartly carried out through the sessions, and secured good order and prevented the confusion of former sessions. The practical work of the Convention was,

1st, Accepting the emblem of progression (pin and charm) and releasing the claim and right of property to Mr. Dyott, who had advanced the cost of getting them up. They will be extensively sold and worn, and are neat and elegant tokens of recognition. Patented.

2d. To accept the report of Mr. Dyott, Chairman of Committee on Order of Eternal Progress, lay it on the table, and discharge the Committee; as the order, as such, had no delegates in the Convention and asked nothing from it, there was no action required and no recognition of it, and the Convention and its work are entirely separate from this and all secret orders of brotherhood which may cooperate with or oppose us. We trust our friends who have feared this secret order would disturb our "order of eternal progress" will now understand that they are divorced, and each runs its own machinery.

3d. They separated the Progressive Lyceum organizations from the National, and took the necessary steps to secure a separate organization and State and National Conventions for the Lyceums, where their interest can be properly and fully represented, as it could not be in this and future Conventions of Spiritualists, embracing the whole subject. Steps will soon be taken to bring the Lyceum question more prominently before the people, and arouse an interest in it as the greatest practical work of the Spiritualist as yet organized.

4th. They changed the name of our organization from a National to an American representation -AMERICAN ASSOCIATION OF SPIRITUALISTSand provided that any person can become a mem- number now ready. ber by having his or her name recorded by the ber by having his or her name recorded by the Secretary and paying annually five dollars; or fifty dollars in any one year for life membership, which, however, does not entitle such member to a vote in the association. The funds thus raised and by contributions are to be used exclusively and by contributions are to be used exclusively (at present) for missionary and educational purposes, under the direction of the Board of Trus-

5th. They changed the basis of representation. confining it to delegates from State organizations, on the Congressional numerical basis, with the addition of two from District of Columbia, and a parliamentary delegation from Canada.

6th. They provided for and elected a Board of six Trustees to act with the President, Secretary and Treasurer, making a board of nine to transact business, and of which two trustees and the three officers (a majority) of the board are elected annually by the annual convention of State delegates, to which they report and are accountable. By this arrangement five hundred dollars was raised on the spot for commencing the work, and the Board will soon have one or more missionaries in the field, and will soon be legally incorporated so it can legalize the bonds of its Treasurer and hold property in trust, or otherwise,

according to law." 7th. It did up all its miscellaneous business and merged itself into the new organization with a capital of five hundred dollars to begin work with. | line i In a few days the constitution, with an address from the trustees, will appeal to the public for assistance and approbation.

Shooting Folly as it Flies. There are no people in the world except Indians and uncivilized tribes who travel and visit as

much as Americans, and none who lose as much much as Americans, and none who lose as much of the benefits by follies. Among them, most prominent, is that of eating and drinking. Families and individuals, going long or short journeys, even of a few hours, usually provide themselves with bags and baskets of food, candies, cakes and extras of various kinds, and the men with extra cigars, tobacco and "Sunday comforters" in flasks, and adding these to the ordinary home fare, try to make the pleasure of the trip consist in devouring and dividing them. The children, especially, are fed almost or quite to sickness by extra knick-knacks and kept constantly in ill-humor, spoiling their own and others' pleasure by the means taken to pamper the appetite, and devarrated with the partitude are examined, received the means taken to pamper the appetite, and devarrated with the above conclusions. The content of the bast formed by the above conclusions. the means taken to paraper the appetite, and destroy the pleasure of the ride or walk. The objects to be seen and sounds to be heard, are all made secondary to the appetite. Scarcely are the point of sight of home before the provisions to the pro must be broken into, and without any regard to meal-times, or the hours of eating; all else gives way to the stimulated appetite, goaded on in the young by the extra preparation and articles collected, under the high pressure excitement of going to ride or walk. The change of scene and scenery, the ride, or walk, the company and conversation, which should for the time take the mind off the track of appetite and every-day monotony, must all give way to this vorscious

ter and habits not yet written, and among them or persons with children started in the cars or a boat, for long or short trips, who would, as soon as fairly seated and before they were out of sight of the starting place, open the packages, and without the least regard to meal-time begin to devour the extra food, and keep up by supplies on the route the over-fed and stimulated appetite, to the entire loss of the beauties and pleasure of the trip and scenery.

Another foolish American habit is frequent drinking. We can eat a breakfast of sait mack-, erel and travel in the cars all day without taking water, and without the least inconvenience, never drink in the cars, and seldom when traveling, or at any time except lightly at or after meals, and we are sure that persons who do not use tobacco can easily break themselves of the limit of con-82.00. Stant thirsting for water or other drinks. In Complete works of Thomas Paine, in three volumes, price the pastage 90 cts.
Persons sending us \$10 in one order can release the control of the stant thirsting for water or other drinks. In children, the stomach is kept irritated by unnutstant thirsting for water or other drinks. In ural food and condiments that produce a constant and unnatural thirst. Tobacco adds largely to this in adults, and alcohol adds to the effect of tobacco, until we become a people requiring a constant stream of water to rap the machinery of the body, about as much as the water which of an old mill. We are a famous people for destroying the health of our, bodies and harmony of our minds, and much of the pleasure of existence, by overtaxing nature:

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The friends of progress are earnestly invited, that we may develop the spirituality of our age.

A Card.

The Cambridgeport Spiritualist Association would tender their sincere thanks to the following list of speakers, who have so kindly given their services in support of the meetings: Mr. Wheelock, of Ohio; Mrs. Davis, of Cambridge-port; Mr. Hodges, of East Boston; Mr. Peirce, of LIZZIE G. DOLBEARE,
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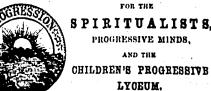
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Wednesdays of Thursdays, until after six o'clock p. N. She
gives no private sittings.



Invocation.

Our Father, through the mists and shadows of the external world we behold thy smile, and above the din and confusion of tongues and opin-ions we hear thy still, small voice calling us unto truth and unfolding unto us the higher way. We believe in thee as our Father, and as the won-drous power which we see manifested all ground us. We believe that thou art in the flowers and in the sunshine—in all kinds of vegetation—in all kinds of wineral life. We believe thou art in the air around us—in the starry heavens—in the depths of the ocean—thou art everywhere—and because thou art, the soul can find no place that is not thy habitation. The Psalmist has well said when he uttered these words: "Though I take the wings of the morning and flee to the utter the wings of the morning and flee to the utter-most parts of the sea, thou art with me." And we believe, oh, thou Spirit Eternal, that thou hast led us through all past eternity, and that as thou hast, thou wilt lead us through all that is to come, and whether we will or no, thy strong arm will shield us—thine everlasting power will be suffi-cient for all our needs. Thou art walking in the garden of earth, calling unto thy sons and thy daughters to come unto thee. They may see thee in all things, and learn of thee from everything that thou hast created. And oh grant that their that thou hast created. And oh grant that their altars may be erected everywhere—that they may worship thee in the beauty of holiness and with deep sincerity through all their lives, and may their walk through time be acceptable unto them-selves-may they be satisfied with their own deeds, and may the song of approbation be heard in their own souls, in their every thought. Then shall the kingdom of heaven be with them—then shall thy smile be an ever-present blessing—then shall they dwell so near thee that they shall cease to seek thee apart in the heavens. Thy ministering angels, we believe, will minister unto the needs of all thy suffering children—the sick and the afflicted—the sorrow-stricken everywhere. When they call upon thee-and they always do in their need-thou wilt hear their call and thou will answer, and ministering angels will minister unto their needs, and lead them out of darkness into light. Thy wisdom is beyond our ignorance, and thou knowest what we need. Thy strength is beyond our weakness, and will never let us fall in the way of life so low that we cannot rise sgain. Thine immertality is around us forever, therefore death can have no power over us. And for all these blessings we thank thee, oh, our Father. Amen. May 7.

Questions and Answers.

CONTROLLING SPIRIT.-Now, Mr. Chairman, we will endeavor to consider whatever propo-

sitions you may have to offer.

QUES.—Do the dwellers in the spirit-spheres construct habitations, gardens, &c., according to their individual tastes? and by what process and

of what materials? Ans.—There are indeed gardens in the spiritworld so much more beautiful than what you have here that you can form no just estimate of them. Indeed, everything that finds expression here is more fully represented with us. All the beauty of life—all the power of life—everything that is expressed in art, in science, in nature, all find a counterpart in the spirit-world. It would be absolutely impossible for us to give you so close an analysis concerning the material of which all their beauty and power is constructed, because you are bound about by the law of your human senses. Your eyes cannot see, your ears cannot ceive all the glories that periain particularly to the spirit-world. You may catch faint glimpses of its reality, but the clear noon-tide glory of the reality you cannot behold—you cannot understand until you too shall become disrobed of the flesh and shall stand gazing upon it through spir-

Q .- Some creeds would teach us that kindred enter the spirit-world. Is this true in any man-

A .- All ties that belong to the soul the soul carries with it when it is resurrected from the body of flesh. The loves which we had are ours still and all the conditions of our mental being we carry with us to the spirit-world, because we shall have need of them there. Our friends do not forsake us there, neither do we forsake them. All true attraction is most clearly represented in the spirit-world. There is no breaking of law— there is no sundering of ties, not by any possibili-ty; and the soul finds that its hopes will be so fully, so absolutely realized in the spirit-world that there is no room left for doubt. The mother that loves her child finds the child beyond the tomb, and vice versa; and all our friends that we held so dear by those ties that God gave us are clustered around us again in our spirit-home. No, no; do not believe in those creeds which teach of the sundering of ties that are so dear, so close unto

the soul.
Q-Mr. Davis says that the Summer-Land is composed of particles that were once human bodies. I would like to ask if sufficient individunlity lingers about the earthly remains of a de-parted spirit to enable it to recognize those parlicies and feel attracted to them when ascended

A .- The Summer Land, or spirit-world, is in deed composed of particles that once inhabited material forms, because the etherial spirit finds expression through all grades of matter. It comes up from the lower, growing into the higher, for ever and forever leaving the lower and entering the higher. In this sense the Summer-Land is constructed of atoms that were once in natural crude forms. There is a certain attractive power by which the disembodied spirit returns to the earth, and is attracted to its cast-off earthly garments. There are some in whom the attraction is very strong, and it continues to act with potent power upon them until the magnetic and electric life becomes thoroughly changed in the body it has left. In other words, till all the particles become more or less decomposed—till it has thrown off all its magnetic and electric exhalations.

CHARMAN—I think the questiones riches to

CHAIRMAN.—I think the questioner wishes to know if the spirit is attracted to those particles

that have ascended or become sublimated. A .- Yes, certainly; that would be a natural consequence. Allow me to illustrate further. You have been taught that you build your spiritual dwelling places day by day ere you enter them, and you do in this sense: by your earthly deeds, by your earthly thoughts, you exhale spiritual particles that find their appropriate place in your own spirit-home. If they are bright and beautiful, your spirit-home will be correspondingly bright and beautiful, and you must of necessity gravitate to your home at death. You can go nowhere else. It is the law of your being. You cannot find a resting-place in the home of a Socrates or a Franklin, but your own home is your rates or a Franklin, but your own home is yours, and there you must go. Every spirit has its own locality, and it will gravitate there because of a law by which it is surrounded, and in which it lives. That law acts upon the home with attractive power; it acts also with the individual— plays between the two, and you go there by virtue

of absolute necessity.

Q.—Do spirits now living in the body pass from their body to mediums, and control them in the

body?

A.—Not very often. There are rare exceptional instances of this kind. But they are the exception, not the rule. Generally, the spirit who has not thrown off, the external body; who desires to control another spirit, does so by virtue of a psycological power, through the medium of magnet-magnitusy throw their will upon the negative

Adeline Sawyer. I have those upon earth whom I would reach-

to whom I would communicate my thoughts from this new condition of life that I have so recently entered. Thirteen months to day I was entering upon the strange, mysterious new life. I had been shifted and drifted about upon the uncertain sen of time for twenty-four years, and often the ocean of life was very rough and the sky was very dark. I had scarcely—at least at times— any hope of a better life; and I at times felt that there was an infinite intelligence of evil ruling in the universe. But the last eight years of my earth-ly life were less tempestuous than my early life ly life were less tempestions than my early life had been. I began to see more clearly; and although in many respects things were very dark around, me, yet in others they had begun to brighten. You will remember, sir, no doubt, of the coming of one, through the columns of your good paper, who had died by fire in Cincinnati. You will remember, also, that she came with words of theer to those friends and acquaintances she had left. I was one of her friends, and I received her words at first with fear—a great fear—and afterward with fear and doubt; and yet there was a hope that it might be her. There seemed to be a strange fascination that was constantly drawing me to learn, to know, to find out all I could with regard to this strange religion, and I looked so earnestly through every number of your paper, till at last there came other words of kindnessand they were so palpable, so potent, that I could not doubt them. Well, I, with others, continued to be the recipient of her messages—her words of love and strength—till they became all in all to us. And they so changed the lives of many of hef friends that those who had once known them scarcely recognized them. But there was always a fear with regard to being known here. Therefore we were silent. But thirteen months ago I tried the realities of the spirit home. Now I have power to return, and perhaps I shall have nower to hess those who are left. And I to be the recipient of her messages—her words of Now I have power to return, and perhaps I shall have power to bless those who are left. And I have those on earth from whom I have been estranged since early life. I would meet them, and I would convince them concerning this life after death. I would lead them out of the theological darkness that has always surrounded them, and that excluded me because, they said, of my sins. My last abiding-place on earth was at Sr. Lonie My last abiding-place on earth was at St. Louis, and I said, "you will hear from me soon." But, like many others, I was disappointed. I expected to come sooner; so I wish them to understand that I did not forget, but came as soon as possible. I hope they will, step by step, advance in the knowledge of these things. And now that there is no reason why the friends I was estranged from in early life may not be approached, I desire that they, for me, will approach them. Tell them of the manner of my death, of my belief, and of my return, and that I wish to return to them. [Do your relatives live in St. Laus?] My relatives? Oh no; they are in the northern part of the State of Vermont. I wish to approach them through my western friends. My western friends are waiting to receive me. The name that was mine by virtue of Christian christening, was Adeline Sawyer, but the name I chose in after life was Ada Stevens. By that I shall be known at least to my western friends. Good-day, sir. May 7.

Johnnie Joice.

I come to see if you had heard anything from any of my friends lately. [Is it you, Johnnie?] Yes, sir. [I haven't heard anything of late. I have been sick] Yes, sir, I know it and I've been waiting for you to come back. [The gentlebeen waiting for you to come back. [The gentle-man who has your interests in charge, has been absent on Uhited States duty, and I have not seen him for a long time.] Yes, sir; so I supposed. [Is the person who took your life troubled much now?] Yes, sir; since my last message he is in quite an excited state all the time, and it do n't quite an excited state all the time, and it do n't make me very comfortable. [He has n't seen the mossage yet] No, he feels it. He is a medium to me if he is n't to anybody else, and I am sorry for it. He has got so much of my life hanging about him, that it is pretty easy for me to go to him. I wish it was n't so. I am getting so tired of it, that I am almost tempted to do something about it myself. [Do your subtractions thin] of it, that I am almost tempted to do something about it myself. [Do your spirit advisers think you had better not?] Yes, sir, they say that it would only give him a chance of escape. I do n't see how, but they say so. They say if there was enough confidence in these things, by those who would have the most to do with it, why it would be benefit to focus at one and they be brought to a focus at once, and there would be no trouble about it, but as it is, it would just open no trouble about it, but as it is, it would just open the door, and leave it open long enough for him to escape, and I should be worse off than I was before. But I don't know. I am getting, sometimes, pretty tired of it. [If I can see the gentleman, I will tell him what you say.] Yes, sir, I wish you would. If there was n't so much money mixed with it, you see, it would be altogether different. But people that 's got money, can cover up most anything. [That is too true.] There is plenty of money, you see, to make a cloak big enough to cover up a good many sins. And my advisers here, say that that is the God that most of humans bow down to, so it is no use to try to advisers here, say that that is the God that most of humans bow down to, so it is no use to try to do much, till some of the money is removed. The first thing to be done, is to remove the culprit out of the influence of money. Then it is easy to take him. My gracious! I'd like to have the privilege of saying for five minutes just what I'd like to. [Try to be patient.] Well, I've lost all my patience, most. He is bad, and all his people are just as bad as he is. Yes, sir, they are, because it is a mistaken sympathy that shields a criminal from justice, I think. It keeps him all the time in a condition where he can do a great deal of barm. I don't want to see him hung. I don't want to see him bung. I don't want to see him on this side. It is n't that. I only want to break the spell that binds me to him. That's all. I wouldn't be drawn to him any more if he was exposed, but it is from the very fact that he has to keep the secret, and that secret holds such a magnetic power over me, you see, that I am constantly drawn to him. Don't you see? [I understand power over me, you see, that I am constantly drawn to him. Don't you see? [I understand the law.] I think his people are just as had as he is. Yes, I do sir. I only hope I will have the privilege of e day of felling them so. Good-day, sir. If I stay much longer, I shall say more than I ought to May 7. I ought to. May 7.

Oren C. Perkins.

I am in a sort of dissatisfied state every time I come near the earth. I am from Louisiana, sir, and just right about Opelousas was where I lived. I went into the war, with a good many others, with the expectation of being made better off, and the result is I was killed, and my family have got no slaves, and they have got no nothing. I am dissatisfied.

My name is Oren C. Perkins, and I am round here for the purpose of meeting Mr. Burnett, if I can. He is from New Orleans, and he induced can. He is from New Orleans, and he induced me to go into the army, and to put my boys in the army. He induced me to do all the mean things that I ever did in all my life. [What is his given name?] Daniel, I come back here to tell him he is a knave, and Jeff Davis is another. [Aint you talking treason about \$45607] Treason! What do they know about it? They have gone so much beyond treason, sir, that they have forgot the word. I am talking what I mean—and Parker and William Channing approver such

subject, and it becomes their subject to all intents and purposes.

Q.—Will the intelligence please inform us who God was addressing when he said, "Let us make man in our own image?"

A.—It would be very hard to tell who he was addressing, as it is not possible for us hy any imanner of means to know. Every class of beings —indeed, every individual soul possesses its own distinctive God or delty. For our delty is only the power which we conceive to be the highest, the best in life; therefore all the records concerning God are but the expressions of finite mindinin that vein. If I conceive him to be a great, strong human being, sitting upon a great white throne, surrounded by angels and archangels, why I shall draw such a picture. If I write, I shall draw such a picture. If I write, I shall give the ploture in ideas. If I put a picture upon canvas, it will there be represented in form and idea also; and after all it is only my comprehension of God. It is as much of the great principle controlling in the undverse as I can understand, and no more. All the gods of every age that human beings have bowed down and served, were simply the highest conception of what the individual could have of God—nothing more. The Universalist has his God; the Unitarian has his; the Baptists have theirs; the Presbyterians have theirs. All the officent religious sects have a different God. Now this is absolutely true; and each one represents him in accordance with their owth internal idea of delty.

Adeline Sawyer. and if they suit me, I will take up with them, if they don't, I won't. I've been fooled by him long enough. Can't do it no longer on this side. Seen too much of life. Can't do it. [How many of your family are left?] Three, enough to suffer—more than I want to see suffer. All I want, is to see them made as they ought to be by him. [How many-boys did you lose?] Two, and myself. Too many in such a cause. I thought it was a good cause. Do n'tthink so now. Good-day.

May 7.

William Brown.

I lost my life, sir, down at Fort Wagner. I was in the 54th Mass. William Brown. I want to reach, if I can, my mother and sister. I don't reach, if I can, my mother and sister. I don't know anything how I shall come to 'em, but expect this is the right way. [Yes.] Yes, sir; the Colonel told me I was to come here, and I should get the right way here. [Colonel who?] Col. Shaw. I was very glad it was Boston, too. [Do they reside here?] Yes, sir. I don't know anything about coming this way, but I get along treat wall.

I never was so happy in my life as I was when I was going into the fight—never was so happy in my life. Oh, it was just the most exciting time you ever see; and when I see the Colonel on the parapet, oh, I was all aftre, and I was just as happy as I could be. Never thought anything about death, at all. And it's just the easiest way to die. You don't know anything. You don't feel anything about it. You get so excited,

sir, you don't know what you are about. My mother and sister don't know anything about this way of coming back. They are Bap-tists—kind of Baptists, you know. Well, they believe in the Lord Jesus Christ, and in his atouing blood, and they believe in the sacrament, and—well—I don't know, all them things, you know, and I suppose they don't know anything about my coming back. But I thought I should ing all the time of the glorious victory we was to have. Yes, sir, I was. And when I see the Colonel shot down, I had a little hotter feeling in my heart than I ever did in my life, and I was only heart than I ever did in my life, and I was only thinking of trying to get up there to raise them colors again. That was all. Was n't thinking anything about death, at all. Say that to 'em, won't you? [Certainly.] Now I come back here. I keep thinking about that all the time, and I feel as if—I feel like I was going up the parapet now, and as if I only wanted to get up and raise them colors again before I died. I was wounded three times before I was killed, and that was the last I could do. Died as happy, just as happy as last I could do. Died as happy, just as happy as could be, and happy when I got on the other side, and I come back just as happy. Just as lief have a black skin as a white skin-do n't make no difference here, sir.

Prayer, and questions answered by T. Starr King; letters by H. Marion Stephens.

Invocation. thou art their guest, and that thou art speaking unto their inner-life, teaching them of the kingdom of heaven. Come, oh Holy Spirit, and by the music of thy being, do thou still the tempest, do thou speak peace and consolation unto every sorrowing soul; come knocking at the door of every heart, seeking to enter all the dark places of human life, and by the sunshine of thy love turn the night into day, and the hour of sadness into the hour of joy. For thou art not far from any one of us; for thou comest when we do not understand that thou art nigh; for thy presence is an unseen power everywhere in the earth-yet the soul perpetually reaches out after thee, because it knows thee not. We praise thee, oh our Life, our Father, that thou art the Holy Spirit of all being, for the blessings that thou dost bestow upon us, for all conditions of being, for the experiences of time, and the more potent experiences of eternity; for the dark shadows that have clustered around our being, and the bright sunbeams that have entered our life, making glad all the courts of our being, and tuning them to thy praise. We praise thee, oh Lord, for the gift of life, with its many changing scenes, with its eternal round of experience. We praise thee for the dark shadow of death, for beyond it lies the bright sunshine of immortal life. We praise thee for the darkness of all creeds, for even they have their life, a bud that shall blossom into the sunshine of truth Western Company of the sunshine of truth we will be sunshine of truth with the sunshine of truth we will be sunshine of truth we will be sunshine of truth with the sunshine of truth we will be sunshine of truth with the sunshine of th light of truth. We praise thee, oh our Father, for all things, and all conditions of being. We praise thee that men are constantly calling upon thee, asking thee for thy strength, for thy wisdom, thee, asking thee for thy strength, for thy wisdom, asking to be led in thy way; though they ask through darkness, through error, through theological mists and fogs, yet we praise thee that they ask. We praise thee, oh our Father, for all that which thou hast given us in the past, for it clusters around the present, making glad many of its hours. We praise thee for the great light of truth, which we expect at some future time to revel in. We praise thee for that great kingdom of wisdom which sheds its light even into the of wisdom which sheds its light even into the present; and, oh Lord, we know thou wilt accept our praises, humble as they may be, for they are all thine. As then hast planted the spirit of praise in our being thou will hear us, thou will receive the fruits thereof, and thou wilt bless

Father, may thy kingdom come, and thy will be done with all these souls. May they look foror done with all these souls. May they fook forward to that time wherein they shall be more free than they art at present. May they look not with fear and trembling, but with rejoicing and thanksgiving, knowing that thou wilt lead them through the future as thou hast led them through the past, and thy love will sustain and bless all thy children everywhere. Amen.

Questions and Answers.

The chairman read the following letter:

The chairman read the following letter:

EDITORS OF BANNER OF LIGHT—I am a regular reader of your paper and especially enjoy the message department, and am weekly watching for a communication from a dear friend who has lately passed away. But I fear that nothing he could write would favorably affect his skeptical f.iends if preceded by or published in connection with such a message as comes from Cornelius Winne.

publications? I do not object to such communica-tion in a private circle if any good can come of it to spirit or mortals.

I sometimes think there are spirits on a low

plane who influence and pervert the minds of me-diums not sufficiently guarded against false teaching; I cannot otherwise account for the folly and fanaticism that too often passes under the name of Spiritualism. Spiritualists claim to be govor spirituansm. Spirituansm claim to be governed by reason and science, and there is even more impropriety in their following blindly all that comes from the spirit-world, than for Christians who take the Bible as an infallible guide.

There never has been anything more disastrous in its effects on mankind than religion without reason. Every kind of crime and persecution has been perpetrated under its name. And it is only when guided by science, reason and wisdom, that we may expect Spiritualism to permanently bless mankind. That you may be guided by infinite wisdom in your efforts to enlighten the world is the earnest desire of the writer.

Ans.—We are told that Christ came not to call the righteous but sinuers to repentance. He came not to point the way to heaven to those who already knew it, but to those who had no knowledge no used of his strength, but he came to upraise the down-trodden, those who had fallen in the way of life, those who in consequence of their ignorance had made disastrous mistakes in life. To such Jesus came, and in behalf of such we are here to day. Our platform is free to all even unto the of the way. He came not to lift up those who had no used of his strength, but he came to upraise the day. Our platform is free to all, even unto the fabled Lucifer himself. The dusky-browed Indian and African, with all their ignorance, are welcome here; those who have been down-trodden in false teaching, of all those unhappy conditions that often cluster around the soul while here; those who have been under such conditions, and have entered the spirit-world with all that mental darkness that makes the hell that the soul is sometimes plunged into, they even are welcome here, with all their darkness, with all their sin and with all their stained garments—they are welcome here. Your correspondent asks if a Channing and a Parker countenance such communications. and a Parker countenance such communications. Most assuredly they do. I speak for myself, and I know my good brother Parker would say even more than I say upon the subject. If the founder of the Christian religion, that spirit who has been held up as a pattern of goodness, of morality, of all the Christian virtues for many centuries, did at the latest the set when I say the say the set when I say the say the set when I say the set when I say the set when I say the not think it amiss to walk and talk and commune with publicans and sinners of the lowest class, shall we do less? The spirit of truth calls all to its standard, the high and the low, the bond and the free, the wise and the ignorant, and your core respondent makes a lamentable mistake in sup-posing that caste divides souls in this free spirit posing that caste divides souls in this free spiritland. It is not so. Such folly belongs to the such that he was the process of the glorious spirit land. The whatever. The dusky-browed African and the whatever. The dusky-browed African and the was precious in the sight of the great God as the fair Anglo-Saxon. The soul that is howed down with ignorance and crime is equally deer to the Great Father. No darkness, however most, however mental—no kind of darkness is so dense that the spirit of truth and infinite love and wisdem cannot enter there. Your correspondent dom cannot enter there. Your correspondent fears that the mother may not receive a communication from her departed one if appearing side by side with one of the lowly ones of earth.

human life. Q.—I would like to ask if the controlling influence recognizes as a fact that the power controlling the universe is of itself conscious of hu-

man consciousness. A.—I do not so believe. I believe that the great universal consciousness is expressed through forms, human consciousness, and perhaps no where else so perfectly. There is a kind of consciousness that belongs to certain lower spheres of animal existence, but when it rises into the human it is the statement of the second man it becomes more perfect, more beautiful, more elaborate. I cannot conceive of a consciousness apart from form, from that which we perceive around us through our fellows. I do not believe in a God apart from his works. Such a God would be so far beyond my comprehension that I could not worship him. I believe that God acts through his works, and manifests consciousness wherever there are organs adapted to such an ex-

Q.—Do you recognize life anywhere, in any con-

Q.—Do you recognize life anywhere, in any conditions without a consciousness to correspond with that condition?

A.—I do; yes, I believe there are an infinite variety, or number of kinds of life that possess no distinctive conscious condition. Still life is there.

Q.—Then consciousness must have a beginning?

A.—Not necessarily. At all events it would be now have to determine where consciousness be-

very hard to determine where consciousness begun. We have no knowledge of its ever having had a beginning. So far as forms are concerned as a matter of course it has had a beginning there. Consciousness had a beginning upon this place but had a beginning upon lions of years before this planet came into life, no

doubt.
Q.—It is generally conceded that whatever had a beginning necessarily has an end, and if con-sciousness is not found wherever life is found, it seems to me that it must liave a beginning some-where, and necessarily would have an end.

A.—So far as form is concerned, it does have an end.

The consciousness that does have an end. The consciousness that belongs to your physical form will have an end, so far as that orm is concerned. But the consciousness live. It is dependent for expression upon form and it changes according to form, but I do not be lieve that it is created by form, or that it ends with the decay of the form. It is possible that there may have been a time when consciousness was born—when it was created, but we know of no such time. Were we able to go back in our own conscious lives millions of years in the past, we should still find, I think, millions of years more where consciousness had life.

Q.-It has been said that Christians seldom manifest here. Can you throw any light upon the

A .- That is false. We will venture to say that at least seven out of every ten who manifest here have been in some way attached to some Christian church when on the earth. Those per sons who think otherwise have only to peruse the solves. I am quite sure that those who have be-longed to different churches when here, who have communicated at this place, are far in the ma-May 11.

James O'Neil.

It is just four years and two days since entered upon the realities of the unknown world, and during that four years I have made no little progress out of the dark conditions I was in at the time I entered there. I was shot at the battle of the Wilderness, and died as a soldier.

I had no knowledge of return, although I had heard that such a thing was possible. I was an officer in the 9th Massachusetts. I enlisted under Col. Cass. I come here with the hope of benefitcon. Cass. I come here with the hope of benefiting myself and my friends, though I of course expect to do no more than agitate the subject in their minds, of the possibility of the spirit to return after death. That is the first step and the most important, or one of the most important, as I understand it. There are others that are equally important, but this to my mind is one of the most important steps which the returning spirit has to take. I do not return to day in any manner creed bound, for I have been fortunate enough to ascer tain that all creeds are dissolved at death, and there is no possible use for them after death Were you not so bound previous to your entrance to the spirit-land?] Oh yes, I was, but I am not to day. There is nothing strange in that, is there? [Oh no.] I was—well, I was to a certain extent, but by no means to so great an extent as many are. At one time while momentarily expecting to receive marching orders, a young lad, I should say not more than sixteen, perhaps seventeen years of ago, came into our ranks and delivered himself in this wise: "Boys, remember, should you be called hence in the next engagement there is a way of return, for the dead can come back and communicate with the living. Remember this and let it cheer your dying bours." We thought he was insane, of course, but I, for one, have determined otherwise, and I would give more to know where that lad is, and more to be

was insane, that his mind had become unbalanced from some cause, we did not know what, but I was not able to do so. There was a strange fascination about him, and about his words to me, and I thought of them with great force on coming here I thought of them with great force on coming here to-day. If he be anywhere on the earth where I can commune with him, let him answer to my call—let him respond quickly for I shall be made happy, and perhaps I can do something toward

happy, and pernaps I can do sometining toward making him happier by coming to him.

Mr. Chairman, I was very strangely agitated while listening to the reply to your question. I thought of the old story I once heard in earth-life, of a man who was so exceedingly fastidious he would n't wear a coat that was made by an Irish tailor. A Yankee must do the work upon his clothes, for by no possibility would he wear a coat made by an Irish tailor. It would always be tinctured with Irish proclivities—so he said—he should feel he was in an Irish straight-jacket. So your correspondent don't want her friends to come communicating by the side of some poor come communicating by the side of some poor and lowly African or illiterate white person. I do not wonder that the good teacher earnestly re-buked her, in this enlightened age. But, however, our ignorance and our wisdom will one day be thrown into the scale and weighed for just what

Eunice Clarke.

I return here because I believe it is right I should. I return here because I believe it is right I should.
I am Eunice Clarke, from Windham, Vermont. I
was never in this place before. I never was used
to the strange ways here but I shall do the best I
can. I lived here seventy-two years, and I tried
to lead a Christian life. I believed in the failt
peculiar to the Baptists. [Did you belong to the
church?] I did, and I thought I belonged to the
church for a long time after my death. I have
been here now sixteen years, and I thought I was
a church meanler for a long time till I learned a church member for a long time, till I that there were no churches in the spirit world. I thought I was in a sort of an intermediate state, and I was hourly expecting to be removed from that state. I died as a Christian, and I thought I should go to my Saviqur and that there would be no more returning till the trumpet should sound, and the dead should be raised. I expected that, And I was greatly disappointed when I learned it was entirely different—that our resurrection took place at death. I thought when I was here it was a great sin to wear any kind of an orna-It was a great sin to wear any kind of an ornament, or to expend any time in such frivolous things as many did, but I doubt believe so now. I do not think I should be as rigid now as I was, and when I thought how I wished I could come back, communicating to my back, I thought that I should tell them that I have been the late I want to tell them a standard to say, "You mustn't wear the to Aunt Eunice's, for she won't like it," and "It you are going to meeting with Aunt Eunice you mustn't wear meeting with Aunt Eunice you mustn't wear that, for she won't go with you." That was true, but oh I should n't do so now. I think God put the beautiful things of this world into the world the beautiful things of this world into the world for some use. Why, I wouldn't carry bunch of flowers to meeting on Sunday because the thought it was wicked. I remember very will bout having one given me by a little girl one sunday when I was going to meeting, and I kens till I got along out of her sight and then this it away—and I loved howers so dearly. It was strange I could do so. But I thought it was wicked—that I was worshiping the flowers more than my God, at threw them away. I have changed. It It is time your correspondent came out of that darkness into better light, and rose above these mists and fogs, and put on a garment that could not be contaminated by any of the conditions of threw them away. I have changed. I see things so now.

de rees things so now.

The n't speak as clearly as I might. I had a line my mouth. I had it taken out, and I leave I keep thinking of it all the time. I want them taken what Aunt Eunice can come back, them that how that Aunt Eunice can come hack, and that the kingdom of heaven is not far away. It is right with every one that is happy, and the kingdom hell is wherever you are and are unhappy and the hell is wherever you are and are unhappy and the hell and heaven, and warned so much a but hell and heaven, and warned so many against hell. But, oh dear, it is impossible to escape it. There never was a soul that did n't go to hell, never was one in the world. Even the little child, the babe in its mother's arms, when it is in suffering is in hell. Remember that, how reis in suffering is in hell. Remember that, boy, remember that. Oh, I got so many things to undo, you see, so many things to undo; it would take me more than seventy years here if I could talk all the time. But I did it for conscience. I was I the time. But I did n't think I was wrong. I used to feel troubled sometimes because all the world didn't believe as I did. But how wise God was to make things just as he did—just as he did.

I remember very well about how I felt when the first Universalist preacher preached in our place. I thought it was the most damnable thing that was ever permitted in any Christian land—perfectly damuable. How strange! But there! I've changed, you see. I've changed. I used to go past the place where the Universalists worshiped althe place where the Universalists worshiped always faster than any other place. (Laughter.) Now it's true; I don't wonder you langh. [You will excuse us?] Oh, I will I will. But you see I was so bigoted I thought the devil surely dwelt there if anywhere. [You have n't found him, have you?] Oh, no, no. [Have you seen the Saviour?] Oh, Lord bless you; bless you, no, no. It ain't the Saviour that the Christian world know anything about. Oh, no, do n't know anything about him. No wonder he said when he come again he would n't be known. No wonder. Why, you see with his glorious vision he saw how they would with his glorious vision he saw how they would deform him, what an uncomely garment they would put on him, and when he came in all his simplicity they would n't know him. No.
Some of my acquaintances were believers in

the second advent doctrine. They were looking for him to come in the clouds of heaven with his angels, and he was coming like a king to take possession of his palace. A strange idea! How wide from the truth. Instead of coming in the clouds of heaven, he comes through the clouds of bigotry, and the sunshine of his radiant countenance dispels the darkness, turns it to light. Oh, how different. How I could preach now. I could talk differently from what I did when I was here. I tell you I should have very little to do with hell-fire and brimstone—very little.

I remember on a certain occasion, of feeling so

bad because one of my friends that had joined an evangelical church was only sprinkled, was not immersed. I believed in immersion. I felt so bad because she had come short, and the kingdon would be shut against her because she did n't live up to all the ordinances of our religion. But, ou, when I look back to those days and see how foolish I was, I can but wonder how it was I ever could have believed it. Yes, I believed in washing away our sins by immersion, but, oh, we must wash them away in a different way from that. When we are baptized with sincere sorrow for mistakes and are baptized at the same time with a perfect knowledge that we have made a mis-take, that is the baptism of the resurrection. That is the baptism of the resurrection. That is the baptism that works wonders. But this going down into the water is but a relic of heathenism. Well, well, it is no use. People must live to learn, must n't they? [Certainly.] And they will learn, can't help it. Never any body more opposed to all these things than I was, but the bare learned as much.

body more opposed to all these things than I was, but, oh, I have learned so much.

Tell them Aunt Eunice has come back, and would go to meeting with them now with all the flowers they could bring, and all the beautiful things of earth around here. I have been good by [Do you wish this sent to any particular one?] No, to all of them. [All your relatives and friends?] Yes, all of them. May 11.

Mrs. Hannah Hooper.

Say that Mrs. Hannah Hooper who has just entered the spirit land from Longwood, would meet her friends. Tell them it is all true, our glorious spiritual religion. Age seventy-four years.

Henry Hart,

You don't know me? [No; you can see and I cannot, so you have the advantage of me.] This is Mr. White? [Yes.] I thought so. It is in 1868 is n't it? [Yes.] Well, I think somewhere near thirteen years ago, I worked for you. [Did you?] I did. Were you in Spring Lane then? [I was, So was I. Do you remember Hears Hert, who thought he was insane, of course, but I, for one, have determined otherwise, and I would give more to know where that ladis, and more to be able to communicate with him than anybody else I know of, and I don't know him. [Did he belong to your regiment?] No: I never saw him before or since, and know nothing of 'hims, but judging from his words I expect he must of course have known something of these thinks. I tried to shake it off and believe as the rest did that he fe, he sh is at be he So to or I ce-er, be int

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[How lorg have you been on that side?] Three years, it is now. It is only to-day that I heard that there was a public way here to come back. I knew that there was plenty of these persons who give us a chance to come to our friends in private, but did n't know about this way but was told and when I got how and get here represent the contract of the contract way but was told and when I got here, and got near enough to see you I tell you I was well nigh upset. How is it? How did you bring it about? What un-heard of thing did you do?

heard of thing did you do?

Well, up gracious! I am entirely upset. I could n't stick a type nor do anything in my line if I should try. Everything is all knocked into pi. Well, well, well, where 's Potter? [Down at the old place. I sold out to him and Col. Wright.] Did you? How do they get along? [First rate, I think.] Do they? It's all right then, ain't it? [Yes.] Well, well, well, I am on the other side of that road that you say is a hard road to trayel. think.] Do they? It's all right then, ain't it? [Yes.] Well, well, well, I am on the other side of that road that you say is a hard road to travel, and you are on this side and got to go. So you are postmaster general to departed spirits. How the wheels go round, do n't they? and turn up some wonderful things. My gracious, who'd have thought of it? [I had no thought of it when I saw you last.] My gracious, nor I. I want to hurrah. I feel just like it. I must do something desperate. You upset me entirely. I ought to have turned back and waited till I got over it. Now I can't do a thing. [You must come again.] I shall. I tell you what 'tis, I am in for this good work. [I can help you, and you can help others.] So I can, and I will too. I shall do it. Did n't know anything about what I could do. I just heard that there was this public way. Says I, "I am there," and was fortunate enough to get a chance to come right in. I was n't very well prepared. [I did n't expect to see you in this apparel.] Suppose not. Acceptable of course. [Certainly.] Oh, well, well, well, transformed and transfigured too. I feel just as happy as a man ever ought to feel to know that I can come back." It matters not how you come, if you can only get into conscious communion with those you have into conscious communion with those you have left. Why, it takes away all the sting of death, don't it? [I think so.] No more to die now than to go to California, nor half so much. [How did you prosper there?] Oh, prospered well. Could n't have done better if I had tried. Satisfied you see. Well, well, well, I suppose this coming will just inform my friends that I can come, and when I get a chance again—which I take it won't be long before I shall, 'cause I'm not to be put off—then I shall say my say. [I cannot speak as to that.] No, I suppose not. I take it that these superintendents on our side take it that these superintendents on our side have the control. I asked an outsider, a soldier, here who I should apply to for admission. He pointed out a very fine-looking spirit. Says I, "He's my man. I like him." I went to him, and says I, "Is there room for anybody like me there to day?" He looked at me, talked with me just a few minutes; says he, "You can go." And just as quick as lifet him and got near—each one that is to communicate you know, takes his stand right here—(at the right of the chairman,) and I got so near I see who you was, it upset me as got so near I see who you was, it upset me as I've said three or four times before. Oh, I was going to be just as smooth, you know, and ministerial as possible. But I had to be myself. I see it was no use—got where I was known. Well, the Lord bless you, if there is one. I don't know anything about this great all-wise personal God, never seen any such being. But whatever 't is, the great good power that takes care of us, I have the most perfect faith in that, and hope it will bless you and continue you long in your good work. All hait to you in your good work. So say I, and so say all the surjets who can be about Good don't so say all the spirits who come back. Good-day.

Scance conducted by Wm. E. Channing, etters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

Thesday, May 12.—Invocation; Question and Answers; Alice Ityan, to her husband, John Ryan, M. Bedford; Margaret Murray, of Boston, to her mother; Carliamin Franklin Cutier, of Hartford, Conn.

Thursday, May 14.—Invocation; Questions and Answers; James 8. Haggerty, of the Order of St. Josephs, New Orleans; Mary Elizabeth Merrill, of Jersey City, to her mother; Samual Fowler, of St. Paul, Minn., to his family.

Obitnary.

Passed on to join the immortals, from Bucksport, Me , Aug. 16th, 1868, Mrs. Hannah, wife of Christopher Atwood, in the

Ith, 1863, Mrs. Hannah, wife or Christopher Atwood, in the sixty-fifth year of her age.

It was through the organism of a daughter of the deceased, that the writer first gained a knowledge of the return of loved ones who had passed through the veil, and thus established a priceless source of consolation that all other doctrines had failed to do. The greater portion of Mrs. A.'s family, (including the medium above mentioned,) preceded her to the better land, and when she began to relinquish her hold on mortality, she saw them across the river beckoning her on, where they were ready to greet her as she opened the door of that celestial mansion, which they had so early and unexpectedly entered. And thus passed away a kind and affectionate wife nor, and the surviving members of the family have the assurance that she who nurtured and cared for them in cariler years, has only been transferred to fairer climes, where she will still watch over and lead them along the paths of rectitude, till they too shall pass on to complete the family circle in that land "where the wicked cease from troubling and the weary are abrest."

S. W. Tucker.

Second State Convention.

Second State Convention.

To the Spiritualists of Ohio:

The Second Annual Convention of the Spiritualists of Ohio will be held at Cleveland, on the 15th, 16th and 17th of September next. It has been proposed to hold a Lyceum Convention at the same time, but, after due consideration, it is considered inexpedient. What we want is a gathering of all who feel an interest in the cause of Liberalism and Spiritualism. The Missionary work, so well begun; the establishment of a paper devoted to the interests of the organization; a general survey of the field of future labor; is the actual wo.k before the Convention.

The work of the past year has been prosperous, but it was experimental. We can now meet, enriched by that experience. The combined wisdom of all is needed to push forward the general cause against the consolidated phalaux of bigot ry and superstition. Every Lyceum and Society is entitled to two delegates each, and one additional delegate to every fifty members over the first fifty. The Spiritualists of Cleveland will extend a generous hospitality to the delegates.

We need not now urge the Importance of the movement. Especially in those places where legal societies have been established is the benefit of concerted action felt. It is a movement led by no man or party of men, but by all the Spiritualists of the State, seeking to unite for the sole purpose of gainists of the State, seeking to unite for the sole purpose of gaining greater individual freedom through the united strength of all.

EMAA TUTLER, Corresponding Secretary.

Call for a Convention.

Call for a Convention.

The undersigned, believing that the interests of our cause demand chineer of action among Spiritualists and other friends of progress, do hereby call a convention to meet at Yatos City, Knox Co., Ill., on Saturday, Sept. 19th, at 10% o'clock a. M., to continue over Sunday, the 20th. We earnestly solicit a full attendance of Spiritualists and other friends of progress from the counties of Knox, Fulton, Peoria, Warren and Henry; and friends from other localities will be welcomed. Ample provisions will be made to entertain strangers. Good speakers will be in attendance, and a general good time is expected. Come one, come all, and partake of the feast of fat things.

S. Roberts, Caroline Smith, D. Tonsly, et al. Vales, City.

fat tilings.

B. Roberts, Caroline Smith, D. Tonsly, et al., Yates City;
G. W. Enkie, William Richards, Knoxville; B. Porter; B. Barrows, Candon; William Baker, J. T. Rouse, B. Gillett, Galesburg; T. Parsons, Oneida; E. Nye, Monmouth; C. Barbers, H. Huber, Maquon.

New Hampshire Convention.

The Second Annual Convention of the New Hampshire Spiritualist Association will be holden at Manchester, on Sept. 3th, 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 boardsylithe obtained for members and visitors at \$1,00 or \$1,50 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.

Grove Meeting at Oberlin.

A Grove Meeting at Oberlin.

A Grove Meeting of the Spiritualists and friends of progress will be held on J. M. Itall's farm, in Oberlin, Loraine Co., Ohlo, one fourth of a mile south and half a mile west of the depot, on Saturday and Sunday, Sept. 12th and 13th, commencia to 10 clock A. M. A. A. Wheelock, the Ohlo Siate Missionary, and Henry C. Wright, of Buston, and other speakers, will be present to address the meeting. Come out, friends, and iet us have a good time in a noble cause in the far-famed town of Oberlin.

N. B. Mancy, President.

J. HERMS, Secretary.

Grove Meeting.

The Spiritualists of Farmington, Oakland County, Mich., and vicinity, will hold a three days' meeting at Wilbur's Grove, commencing Friday at 10½ o'clock, A. M., September 11th, 1868. G. W. Taylor, of New York, and Mis. 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 Unien church in the village of Farmington.

Groung Rongers.

Secretary Farmington Society.

Quarterly Meeting of Indiana State Association of Spiritualists.

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

Per order of Executive Board,

E. Whirple.

Northern Wisconsin Association of Spiritualists, The Annual Meeting of this association will be held at Ber-tin, on Saturday and Sunday, 12th and 13th of September, 1880. L. D. NICKERSON, President. MARY A. HOBART, Secretary.

Mediums in Boston.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Réances every Monday, Wednesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend st., Boston. Terms 25 cts. Aug. 22.—4w*

Aug. 72.—48"

MRS. ALION JEPSON.

CLAIRVOYANT Healing. Test and Developing Medium, has taken Rooms No. 1853 Washington street, Boston. Can be consulted from 9 A. M. to 6 P. M. Would lecture if applied to. Persons can be examined at a distance by sending their full names.

MRS. J. E. KENYON, Clairvoyant and Test Medium, delineates character by photograph: scea spirits and describes absent friends, and also prescribes for the sick, absent or present, No. 89 West Cedar street, Boston. Hours from 9 to 12 M., 2 to 5 P. M. MARY M. HARDY, Test and Business Medum, No. 92 Popular street Business Me-

dium, No. 93 Poplar street, Boston, Mass. Scaled letters answered by enclosing 82,00 and two red stamps. Circles Thursday evenings. 13w*—Aug. 22. W. MAIN AND G. R. CLARK, Healing, lock of hair, \$2. Séances every Wednesday and Thursday ovenings. Admittance 50 cents. Office hours from \$2. A. to 6 P. M., at 563 Washington street.

NOTICE.

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

Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communications, 81,00; written examinations from lock of hair, 82.00.
Office No. 4 Jefferson place, from South Bennett street, between Washington street and Harrison avenue, Boston, Mass.
Office hours from 9 A. M. to 4 P. M.

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

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

13w—July 4.

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

MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLAGE, (opposite Harvard street.) 13w-July 4. MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Séance \$1,00.

Miscellaneous.

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

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

WHERE he has erected a building expressly for HEALING THE SICK.

DB. Newton cures when all other efforts and treatments have falled. Often when he has thought a case hopeless, the patient has been restored to permanent health. No Medicine Given. No Pain Caused. No Surgiolal Operation. All who receive treatment are benefited. Dr. Newton cannot reatore a lost member of the body or perform other impossibilities, but will always believe paint of the process of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cured are—Wrake Eriss, Parital Bildness, All Diseases of The Beain, Weak Spines, Tumons, Falling of The Word, All Kinds of Sexual Weakness, Internal Ulcers, Droppy, Loss of Voice, Weak Euros, Catarrin, St. Vitte' Dance, Weakness of the Limbs, Dysperbial Rheumatism, Neivous Debility, Diabkres, Bronchilal Organis and Divers, Ridneys, Ilrant, Throat and Bronchilal Organis and Bronchilal Organis and Diverse of the Blood, Ac., &c., &c.

Paralysis is slow and uncertain; sometimes, though raroly, these patients have been fally restored with one operation; they are, however, siways beuchted Drappess is the most doubtful of any malady.

Those persons who cannot well afford to pay are cordisily invited, "without money and without price." Apr. 18.

SOUL READING,

Or Psychometrical Belinention of Character. Or Psychometrical Delineation of Character.

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

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PROF. WILLIAM DENTON. ENTITLED

LECTURES ON GEOLOGY,

The Past and Future of Our Planet.

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LECTURE I.—The Externs Appearance of the Earth, at d its Internal Biructure: Its History as recorded by Geology: Its Importance to the Farmer, the Miner, and the Philosopher; It should be atudied for the Pleasure that it affords: Eatth's Crust formed by the agency of Fire and Waler: It was once a Molten Miass; Increase of Temperature with Deptit; The Earth's Biape; Hot Springs; Volcanoes; Earthquakes and Volcanoes; Nebular Theory; Condition of the Earthquakes and Volcanoes; Nebular Theory; Condition of the Earthquakes and Volcanoes; Nebular Theory; Condition of the Earth's Crust; Granite; Metamorphic Formation.

Lecture II.—Immense Age of the Earth; A Journey backward to the Beginning; Fossils and their Usas; Zodlogy—Radiata, Mollusca, Articulata, and Vertebrain; Earliest Possil Forms; Cambrian and Laurentian Formations; Siurian Period; Its Groups of Rocks and Fossils; Picture of the Earth; Metallic Deposits; How the Veins were formed and filled; Inflitation: Segregation; Injection; Sublimation; Earliest discovered Fishes; Devonian Period; Its groups of Rocks and Fossils; Petroleum and its origin; First reptiles.

Lecture III.—Carboniferous Period; Progress of the Globe to this Time; Mountain Limestone, its Caves and Crinolds; Coal Measures; Picture of the Earth; Formation; Octai; Trees, Plants, and Animais; How Coal is obtained; Permian Formation; New Red Sandstone or Trias; Salt and its Formation; New Red Sandstone or Trias; Salt and its Formation; New Red Sandstone or Trias; Salt and its Formation; In this Period; How the Footprints were made; First Mammals.

Lecture IV.—Granite not always the Oldest Rock; Metamorphic Rocks produced during all Ages; Rocks frequently First Mammals.

tion; 110w the Sea Decame Shir; vypsum and its Formation; Pootprints of the Connecticut Valley; The Valley and its Inhaltants in this Feriod; How the Footprints were made; First Mammals.

LECTURE IV.—Granite not always the Oldest Rock; Metamorphic Rocks produced during all Ages; Rocks frequently wanting; The Cause of this; Lias; Age of Reptiles; lehthyosaurus; World never made "Just as it is"; Plesiosaurus; Pteroductyle; Plants, Insects and Shells for the Lias; Doetry in Geology; Odifice; Jurassic Formation; Reds and Fossils of Solenhofen; Portland Dirt-bed; Wealden; Iguandon and other Large Saurians; Why Reptiles were Larger in Past Times; Cretaceous Formation; Production of Chalk and Film; Cretaceous Peposits of Europe and America; Texas and Colorado Reds of this Age; Sponges, Shells, Reptiles, and Mammals of the Cretaceous Period; Teritary Formation; Eocene; London Clay and its Fossils; Paris Basin; Alshama Reds; Zeuglodon; Reds of Brandon, Yt.; Miocene; Bind Lands of Nebraska; White river Basin; Fossil Insects; Appearance of White-river District; Martha's Yineyard; Reds of Northern Greenland; Reds of Chingen and their Fossils; Amher; Fossil Fishes of Monte Bolea; Reductiver's Witness of the Deluge; Delinotherium; Mastodom; Fossil Insects; Monkeys in France and Greece; Pliocene; Progress during the Teritary Period; Beds of the Sewallk Hills, and Fossil Reptiles and Mammals found in them; Teritary Deposits of Colorado; Megatherium and Allied Forms of South America; Correspondence between Recent Teritary Animals and those living; Recent Deposits and Fossils of Australia, New Zealand, and Madagascar; Monkeys of France and South America.

Lecture V.—A Backward-looking Time; Drift of Glacial Period; Universal Floado Impossible; Drift-Beds made by Action of fee; Theories formed to account for the Extreme Cold; Fossil Remains found in the drift; Mammoth of Siberia; Irish Deer; Kirkdale Cave; Kent's Hole; Remains of Mam in Connection with those of Extinct Animals; Fint Implements of the Somme Valley; Pieture of the

son; The Desumy of the Earth.
Price \$1,50; Pentage 30 cents.
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Washington street, Boston, and 544 Broadway, New York.

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GERMAN TONIC! THE GREAT SPIRITUAL REMEDY, A POWER IN THE LAND.

A PERFECT

RENEWER OF STRENGTH

A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS.

And all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

termed, Extracts) of the Roots, Herbs and Barks, making a preparation highmost AGREEABLE and PLEASANT Remedy to take over offered to the public. Being composed of the juices of the Roots, Herbs and Barks, renders it the most powerful.

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Dobition of the public being composed of the functions deranged. The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Dobition of the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATHURE CO.

CONSTIPATION, FLATULENCE, INWARD PILES, Fullness of Blood to the Head, Acidi-ty of the Stomach, Nausea, Heart-burn, Disgust for Food Fullness

BURN, DISGUST FOR FOOD, FULLNESS
OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINKING OR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURRIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,

DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-LOWNESS OF THE SKIN AND EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF
EVIL, AND GREAT DEPRESSION OF SPIRITS.

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

This remedy will effectuate ally cure Liver Complaint, Jaundice, Chronic or Ner-Chronic Diarrhora, Disease of the Kidneys, and all Disease cases arising from a Disordered Liver, Stomach or Intestines.

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM,

Induced by Severe Labor, Exposure, Hardships, Fevers, &c.,

Is speedly removed, ch tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tinge is cradicated from the eyes; a bloom is given to the checks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE,

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

NOTICE.

It is a well established fact that fully one-half of the female portion of our population are seldom in the enjoyment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The TONIO will prove invaluable in these cases.

TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA, March 16, 1867.

I find HoopLand's German Tonio is a good remedy, useful in diseases of the digestive organs, and of great beneat in cases of Debility and want of nervous action in the system. Yours truly, GRORGE W. WOODWARD.

A

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

PHILADELPHIA, April 28, 1866. I consider Hoofland's Graman Tonio a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. Yours truly,

From Rev. Jos. H. Konnard, D. D., Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriato spilere, I have in all the priato spilere, I have in all the stances, and particularly in my own family, of the use-continues of Dr. Hooptan's Breman Tonic, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes. from the above caused.
Yours very respectfully, J. H. KENNARD,
Eighth, below Coates street.

CAUTION.:

HOOPLAND'S GERMAN TONIO is counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

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PRICES.

HOOPLAND'S GREMAN TONIC is jut ap in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50. Do not forget to examine well the article you buy, in

order to get the genuine. For sale by Druggists, Storekeepers and Dealers every-where, or sent by express on receipt of the money. Jan. 4. -- eowl;

Hew Nork Adbertisements. New Nork Adbertisements.

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POSITIVE AND NECATIVE POWDERS.

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

THE POMITIVE POWDERS OURE Neuraigin, Headache, Earache, Toothache, Rheumatism,
Gout, Colic, Pains of all kinds; Choiera, Diarrhea, Howel Complaint, Dysentery, Nausca and Vomiting, Dyspepsia, Indigastion, Flautence, Worms; thippressed Menstruation, Painful Menstruation, Failing of the
Womb, all Female Weaknesses and Darangements; Cramps,
Fits, lightophobia, Lockjaw, St. Vitus' Dance; Instermittent Fever, Billous Fever, Yellow Fever, the
Fover of Small Pox, Measles, Rearlatina, Erysphelas, Paeumonia, Pleurisy; all Inflummations, acute orchronic, such
as Inflammation of the Lungs. Kidneys, Womb, Bladder, Stomach, Prostate Glaud; Catarria, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness,
Biesplessness, &c.

Bleeplessness, &c.
THE NEGATIVE POWDERS CURE Paraissis, or l'aby; Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalopsy; all Low Fevers, such as the Typhoid and the Typhua; extreme Nervous or Muscular Prostration or Reinxation.

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

in the cure of Chilis and Fever, and of all other kinds of Pever, the Positive and Negative Powders know no such thing as fall.

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PHYSICIANN of all schools of medicine are now using the Positive, and Negative Powders extensively in their practice; and with the most gratifying success. Therefore we say, condicently, to the entire Medical Profession, "Try the Powders."

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Printed terms to Agents, Physicians and Druggists, sent free.
Circulars withfuller lists of dissases, and complete explanations and directions sent free postpaid. Those who prefet special written directions as to which kind of the Powders to use, and how to use them, will please and us a brief description of their disease when they send for the Powders.

Matted, postpald, on receipt of price. PRICE { 1 Box, 44 Pos. Fowders, \$1.00 1 44 Neg. 1.00 1.00 0 Boxes, 22 Neg. 1.00 18 " 9.00 Bums of \$5 or over, sent by mall, should be either in the orm of l'ost Office Money Orders, or Brafts on New York, or les the letters should be registered.

Money mailed to us is at our risk. OFFICE, 371 St. MARRS 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.

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THER, FIRTULA, THE POISONING OF
THE STATEM BY TOO MUCH
MERCURY,
—which discases sow the seeds of Consumption of which thousands discannually—hundreds of living witnesses will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now offers them to the public through Druggists and from the Office. The First Solution and Compound Elixir of Tar Price \$1.90 per Bottle.

This is taken internally, also diluted to inject the nose, for Catarrii, and cradicating all Humors from the Blood and System. First Solution and Volatized Tar, with Inhaler for 1 month's use-Package complete-\$5.00.

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

First Solution of Tar Cintment,
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Piles, Hemorrholds, Fistula, &c.;

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

This Ointment can be used without the tube for White wellings, Tumors, Old Sores, &c. First Solution of The Sonp.

The contains a large amount of carbolic acid, which is potent in cleaning the skin of Freckles, Moth, Eruptions, Dandruff in the Scalp, &c. A fine tollet soap;

First Solution of Tar Plaster. First Molution 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.

These medicines are sold by druggists 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 charge.

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CLAIMS marked success in the treatment of all Chronic U 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.

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For Fee for Examination, \$5; for office treatment, \$2; or visits, according to distances, \$3 to \$5, including advice. Patients attended to, and prescribed for by mail. on nclosing the fee of Five Dollars. Reasonable reductions ade for the poor.

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HIS Magnetic Syrup cradicates humors, mercury, and all impurities from the assistm.

His Magnetic Dysentery, Chotera Morbus and Cholera Cordial relieves and cures the most severe cases. His Magnetic Powerines strengthens and equalizes the nerves and circulation.

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Price \$1.50 per bottle, each kind, sent by express.

His Magnetic Tonic and Mirengthening Powders enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition; are invaluable in all cases of Debits and Weakings of the Bood; in Consulvinos, Dhopen, long confined Ague, Obstatered Manses, &c.

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New York City. Mrs. Jeannie Waterman Danforth,
313 East 330 street, New York, gives correct Diagscribes for and Cures acute and chronic disease under
Spirit Control. Consultation hours from 9 a. m. till; 7 p. m.
Sept. 12.—11w

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 8 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings.

Sept. 12.-98°

OPIRITS intend that the Positive and Negative December 1 shall sweep the country like a vitalizing whirlwind of magnetic power. The feeble, sickly breath of opposition shall faint and die upon the swelling waves of re-joicing that go up from the multitudes. THE POBITIVE AND NEGATIVE POWDERS ARE AL-READY A POWER IN THE LAND. Read the columns of evidence in the BARRER or LIGHT, the PORTLAND TRANSCRIPT, the PRESENT AGE, the MASSACEU SETTS PLOUGHMAN, the BANNER OF PROGRESS, the REPUB LICAN JOURNAL, the SPIRITUAL ROSTRUM, the COMMECTICUS COURANT, and other papers. Proju this time forth, similar columns of varied notices of the GREAT SPIRIT-UAL REALED Y will, sa speedly as possible, be put in all the leading papers of the United States. Thus, in the hands of an unseen power, nm I made to preach Spirit-unitsm, 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 de-mand 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 perpetual, voluntary witness of their wonderful works.

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

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DIVORCES legally obtained, descrition, drunk-cuntid divorce obtained. Advice free. M. HOWES, Attorney and Commellor at Law, 75 Nassau street, New York.

Aug. 22.—13w*

Miscellaneons.

THE CELEBRATED

${f VOLTAIC}$ CURE! DR. HALL'S VOLTAIC ARMOR BANDS AND SOLKS!

A SCIENTIFIC and BATIONAL method of curing all diseases originating in a disturbed condition of the Elmotrical Forces of the body; such as

Cold Feet, Nervous Headache, Rheumatiss Neuralgia, Dyspepsia, Paralysis, St. Vitus' Dance, Fits, Cramps, Wenk Joints, Sciation, Contracted Sinews,

They are used and recommended by noted Chairvoyant Physicians and Medlums, and are of INEATMABLE VALLE to those who are deficient in MAGNETIC SUSCEPTIBILITY, and require development. Dr. Mills, of Bristol, Ct., says: - They have proved extremely usual in supplying magnetism where I most required it,

AND ALL NERVOUS DISORDERS.

FOR RESTORING EXHAUSTED VITAL ENERGY, and in all diseases originating in the Loss of VITAL POWER, through EXCREES, REDENTARY HABITS, or the use of PERNICIOUS DRESS, the VOLTALC 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 mail on receipt of price. In ordering state size of hoot or shoe worn, or, if bands, the part of the body they are intended for

Bold by all Druggists, and by the Proprietors.

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Sept.5.—4w

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**Sept.5.—130 Tremont street, Boston, Mass.

**THIS BISTAVIDERES #*ISMINARY.*

**PRENCILAND ENGLISH BOARDING AND DAY SCHOOL

**To young Ladies, will commence its Fail Term on Tuesday, Sept. 15th. This Institution is pleasantly located on an eminence overlooking the beautiful town of Belvidere, and commanding a fine view of the surrounding country. No healthler or more desirable location for a school could be lound anywhere. The buildings, which were built expressly for school purposes, are handsome and commodious and well supplied with all the necessary appliances for teaching. Particular attention is paid to the health of each pupil. A teach er of Gymnastics 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 alt the higher branches of an English education are taught by experienced teachers.

References: Prof. S. B. Brittan, Newark, N. J.; Luther Colly, Boston, Mass.; A. J. Davis and Mary F. Davis, Orange, N. J.; C. M. Plumb, New York; Col. Wm. B. Thomas, Phila debuils, Pa.; Threedoffee D. Weld, Boston, Mass.

N. J.; C. M. Piumb, New York; Col. Wm. B. Thomas, Phila delphia, Pa.; Theodyre D. Weld, Boston, Mass. For Circulars, containing further particulars, address, MISSES BUSH, Aug 1. Belvidere, Warren Co., N. J.

Aug 1. Belvidere, Warren Co, N. J.

CHAUNCEY HALL SCHOOL.

THE Forty-first School Year will commence Sept. 7th.

A new building has been effected for the School, at No. 18

Easex street, with all educational facilities and the best means of warming, ventilation, &c., also a large play-room and gymnasium.

A more particular description will be found in the catalogue for 1863. Pupils are received at any age, and a thorough education is given, from the rudinents to the close of an extended school course, in preparation for the college, the scientific school or the counting-room, and including modern languages, vocal music, drawing and military drill. There are excellent accommodations for girls in the preparatory department, and all the privileges of the school are open to them. The principals will be at the school on Friday and Saturday, Sept. 4th and 5th, from 8 to 5 o'clock for consultation and the examination of pupils; also on Saturdays in August from 9 to 2 o'clock. Catalogues may be obtained at the bookstores of Ticknor & Fields, E. P. Dutton & Co., and W. P. Tewksbury, or by mail.

Aug. 22.—4w. CUSIINGS & LADD.

GET THE BEST. THE NEW ELECTRO-MAGNETIC PLANCHETTE.

'Tis a Mysterious Writer! A NEWERS MENTAL QUESTIONS. Is very susceptible to influences. Enables thousands to obtain communi-

CATIONS.
Price \$2.50. Sent by Express. For sale by BELA MARSH, 14 Bromfield street, Boston, Mass. 3w-Aug 29. ADDRESSED TO INVALIDS.

S. B. BRITTAN, M. D., MEMBER OF THE New York Eclectic Medical Society,

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

principles, is now established at

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

Special attention given to all phases of Organic Disease,
Physical Weakness, Functional Inharmony, and Decay of the
Vital Powers peculiar to the Fenale Constitution.

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

Send for a Circular.

Address as above.

June 27.—13w

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No. 9 Water street, (First door from Washington street,) Boston, MASS. Fine Job Printing promptly and neatly executed.

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Aug. 29.

A LADY who hus been cured of great nervous debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief. Adress, enclosing a stamp, Miss. M. MERRITT, P. O. Box 368 Hoston, Mass., and the prescription will be sent free by return mail.

6200 PER MONTH sure and no money required in adults of the control of the

NEW SONG.—EVYR: ALLYNN; or the Outcast. Holo and Chorus; chant style by A. B. Whiting. Hent by mail to any address on receipt of 35 cents. Address. A. B. Whiting, Albion, Mich. 3n*.—Bept. 8.

MRS. MARY LEWIS, by sending their auto-tions of character, answer questions, &c. Terms 81,00 and rea-stamp. Address, MARY LEWIS, Morrison, Whiteside Co., 111.

SPIRITUALISTS' HOME.—Board by the Da or Week, at 54 Hudson street.

Western Department.

J. M. Perbers.....Editor.

Indictinals subscribing for the BANNER of Ligar by mall, or ordering books, should send their letters containing remittances direct to the Boston office, 136 Washington street, Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to d. M. PKERLES. Persons writing us in September will direct to Chicago, III., care of H. H. Marsh.

Marriage by Mrs. H. F. M. Brown.

A welcome guest, a few years since, in the almost palatial residence of Mr. Wheelock, Fredonla, N. Y., we urged-begged his daughter Elvira to enter the lecture field, for the world so needed the sweet, persuasive, lute-like voice of woman to mingle with and tone down the logical thunderings and mutterings of masculine minds. Her career in Western cities, as a lecturer, was everywhere crowned with eminent success. This new conjugial arrangement, we are assured, will not deprive the public of her valuable services.

SCENE AND CEREMONY. "Two minds with but a single thought, Two hearts that beat as one."

On Tuesday evening, August 11th, a party of pleasant friends assembled at the house of R. U. Wheelock, Esq., Janesville, Wis. It was soon evident that something out of the general nature of social gatherings was contemplated-what, few could divine. All remained comparatively in the dark, till Gen. J. M. Ruggles and Miss Elvira Wheelock, accompanied by the clergyman for the occasion, Mrs. H. F. M. Brown, entered the room.

Moving gracefully across the parlor and facing the company, Gen. Ruggles, taking Miss Wheelock by the hand, said, " In the presence of these friends and kindred, I take you, Elvira, for my dearly loved and lawful wife." Elvira replied: "With full approval of heart and soul, I take you, James, as my loved and lawful husband."

The Rev. H. F. M. Brown then stepped forward ; and said: "Gen. James M. Ruggles and Miss Elvira Wheelock, by the joining of your hands and by your words of faith, trust and affection, we know that your hearts are already united, and that you wish, in the presence of the Infinite, the angels above and these friends, to objectively acknowledge a marriage already sacredly registered in heaven. Hoping and praying that the love-star which now shines in glory ineffable o'er your united life-path may know no setting, I pronounce you legally husband and wife."

May rich blessings descend from those upper kingdoms of beauty and bloom, and fadeless loveflowers blossom all along the mortal pilgrimage of these parties, and others intimately and remotely therewith connected.

Gen. Ruggles, formerly a member of the Senate, and an eminent practitioner at the bar, must needs be a distinguished and high toned gentleman. These are among the reasons:

I. With keen sagacity and wisdom he chose from the "bridal bowers of life" an eloquent advocate of the spiritual philosophy.

II. He selected a prominent Spiritualist writer and speaker to officiate clerically "before the marriage altar."

III. The individual employed was the Rev. Mrs. 4Brown-a WOMAN.

The One-Lecture System.

We are confident that not one of our lecturers is disposed to dodge personal responsibility, or to lessen the speed of our progress. A more selfsacrificing class never lived. Poor, weary, persecuted, they still work on, still battle with the enemy, still endure with a patience that knows no wavering.

But, good friends, who support our heavenly gospel, is it wisely practical to act on the principle of the intermittent spring-suddenly overflow and suddenly dry up? As we are now organized and conditioned, the lecturing work is an overstrain of every nerve, on all sides. The excitement is up to white heat-the soul down in the pocket is squeezed out like a partially wet sponge, trifled? The lecturer-poor brother or sisterready to be offered-must be fresh every timeall sunshine-all vigorous-all nerve-must address the masses with tremendous energy, twice on this key-note of sensation. If there is a Lvcoum, he must be there and set that on fire. So the people must in this case have three meetings for Sunday! Is it any wonder the people and children get satiated, weary and discouraged? The result of this nervous strain is just what we are all experiencing-a sudden reaction from seeming prosperity. Gormandizing and then starving, produces a spiritual catalepsy.

We need more deliberation, calmer reasoning, self-poised complacency of thought and speech, and action and life.

One lecture per Sunday well put together, sound in philosophy, child-like in spirit, pure and sweetly sunny in inspiration, well seasoned with the salt of good common sense, well digested by the congregation, will, we earnestly be--liare, inaugurate a more satisfactory and stable system of labor among us, and, in the long run, develop us in orderly spiritual character. "Be ye temperate in all things."

David's Prayer.

songs into psalms, hymns and chants. David's psalms, paraphrased, are sung in some form by all worshiping Christians; and why not? He was declared to be a man after God's own heart, and not only given to song-singing, but to prayer. After a brief familiar chat with God, in the commencement of the one hundred and ninth Psalm. he very sweetly says, "But I give myself unto proyer." As many Christians as can pray in spirit may now unite with this David, the "man after God's own heart ":

"Oh God, hold not thy peace of my praise; . . Set thou a wicked man over him (mine enemy), and let Satan stand at his right hand. When he shall be judged, let him be condemned;

and let his prayer become sin.

Let his days be few; and let another take his

Let his children be fatherless, and his wife a

Let his children be continually vagabonds, and beg; let them seek their bread also out of desolate Let the extortioner catch all that he hath; and let the stranger spoil his labor.

Let there be none to extend mercy unto him; neither let there be any to favor his fatherless Let his posterity be cut off; and in the genera-

tion following let their name be blotted out.

Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. As he loved cursing, so let it come unto him; as

he delighted not in blessing, so let it be far from Let mine adversaries be clothed with shame,

and let them cover themselves with their own confusion as with a mantle. Let this be the reward of my adversaries from the Lord, and of them that speak evil against my

A Sectarian Contrast.

When certain Spiritualists, and those sympathizing with their principles, applied to the Universalists for their church, in Springville, N. Y. But last week Abraham James, extensively engaged in sinking oil wells, with unprecedented ouccess, in the vicinity of Pleasantville, Penn., applied for the village Baptist church for us to occupy Sunday, lecturing upon Spiritualism, and it was freely granted!

The Baptists gave way, holding a service at The Baptists gave way, holding a service at four o'clock P. M., and permitted us to speak from their pulpit both morning and evening. And what is more, the Baptist Choir sang for us Wis. Come all. Eminent speakers will be present. each service.

Both Universalists and Close-Communion Baptists are sects-both have creeds, or confessions of faith. We leave an intelligent public to decide which is most entitled to the name "liberal Christians."

Pleasant was our visit to Pleasantville, and joyous our hours and days in the hospitable home of Deacon Norman Potter, who, originally a Baptist, graduated through the half-way house of Universalism into the heavenly sunlight of Spiritualism. Blessings upon him and his excellent household.

Progress of Spiritualism at the Capital.

I hardly know whether the subscription list to the Banner of Light is increasing in this city or not, but the fact that Spiritualism is in the increase here is observable by all. The Catholic and Protestant churches here have had their attention called to this fact, and not long since an eminent Catholic priest, in a public lecture, thundered the maledictions of the church against Spiritualists and Spiritualism. He did not deny the truths of spirit phenomena, but ascribed them to demons and demonology. He admitted too much, and confirmed some partial skeptics in Spiritualism to its truths. There are now in the city of Washington two large and flourishing societies of Spiritualists, and the halls in which they worship are crowded beyond their capacity. There are numerous regular circles for spirit-intercourse, some of them largely attended (and the fact that you can find a planchette in almost every house betrays the universal desire on the part of Washingtonians for investigation). The great prop and ingtonians for investigation). The great prop and support of Spiritualism in this section is Thomas Gales Forster. His lectures lift it up into respect-ability and rivet the attention of scholars and the intellectual classes, who are delighted with the argumentative force and eloquent phraseology of all that he says on this subject.

interest your renders to learn something of the new and wonderful mediums recently developed in this city. The name of Frankie Gunnell is destined to celebrity. He is a lad spectable and Christian parents, and one who is entirely free from guile, and wholly incapable of practicing deception. From day today the spirits promise him what they can and will do, and invariably keep their word. He is a seeing, writing, speaking, impressional and physical medium, but in the physical phase of his mediumship he is perhaps the most remarkable. It would require too much space to enter into a full recital of all he ins done, but I will manufactured. too much space to enter into a full recital of all be has done, but I will mention a few things. He has been handcuffed and his hands filled with flour; then without disturbing the irons or the flour, his coat has been taken off in the twinkling of an eye. He has been taken off in the twinkling or; Mrs. A. M. Kempton, Guardian. of an eye. He has been tied in every conceivable way and untied in an instant, and while the operation has been in progress spectators have seen hands and arms finshing over and about him—arms and hands not belonging to any mortal present. A shoe-hacing has been cut into a dozen pieces and placed within the palms of his hands while his wrists were handcuffed, and in a half minute the lacing has been restored so that no one could tell that it had been cut. A sheet of paper has been cut in more than fifty places, and in an instant reintegrated so that not the slightest trace remained of its having been cut. This I think is something new, but much more is promised, and of a much more startling character. I ought to mention here that these manifestations have taken place in the presence of the first citizens of Washington, and that they are convinced that what they have seen is the work of superhuman agency.

Judging from discussions now daily taking the process and hands and read on the first shall wey-week and of a much more startling are convinced that what they have seen is the work of superhuman agency.

Judging from discussions now daily taking hands and arms thishing over and about him-arms and hands not belonging to any mortal

work of superhuman agency.

Judging from discussions now daily taking to hang up and dry for another occasion! There must be sensation, else no drawing of the ark of the New Covenant! Must not the people be electrified? The lecturer—poor brother or sister its severest tests. That intercourse with the spirit-world is possible and practical must soon be an established fact, or submit to an overthrow complete and entire. A demand is made upon the Henrys, the Drapers, the Pierces and the Tyndalis of the scientific world, to show that these phenomena are not the results of spiritagencies, and that satisfactory explanation can be made that they are the results of electricity.
There are those willing to consider the following remarks of Edgar A. Poe, "With regard to electricity—while I will not venture to decide, I do not think I am wrong in venturing to say that thought, consciousness, sentiment—in one word, THE SOUL, may be referrable directly to its awful influence." Poe goes on to intimate that he more than half believes that electricity was the animating principle of the universe—that is, that essence, a very gross and comparatively ma-terial manifestation of what we call electricity is in its purity, not merely the soul of man, the Eidolon of the angels and other heavenly intelligences, but even the awful and ineffable spirit of Deity itself. Is it within the scope of science Yours very truly, A. determine this? Washington, D. C., Aug. 22, 1868.

Western Correspondence in Brief. A. WILLIAMS, GALESBURG, ILL., writes us August 5th: "Spiritualism here is a moral stench A. WILLIAMS, GALESBURG, ILL, writes us August 5th: "Spiritualism here is a moral stench in the nostrils of many people, especially the Universalists. The society here has W. S. Balch for a teacher. He is an old acquaintance of mine, David's Prayer.

our native towns joining each other. Forty years

Nearly all religious denominations divide their ago I gave my support to the cause of Universalism, because their clergy then were the advo-cates of liberal ideas, large toleration and the most unbounded charity. Dr. Miner is an old friend of mine. How has the gold become dim! How strange that these teachers should become so illiberal. All natural, however, considering the tendencies of sects and creeds—from living things to cold fossils!

A. C. NICHOLS, LEAVENWORTH, KANSAS, informs us that "spiritual lecturers have uniformly passed by this city, owing, doubtless, to the fact that we have no organization. There are several copies of the Banner of Light taken, and, with a large, liberal element, there is an increasing desirate see and know more of Spiritualism. There sire to see and know more of Spiritualism. There is a great call for good, reliable test mediums. About one year ago a man was sent from the east to Leavenworth to start a Unitarian Society. It was determined to shape the constitution so as to ! recognize Universalists. This effort is now one year old, and does not give promise of success. It seems to me that the soil is awaiting Spiritualism or the introduction of something diviner and roader than any old fashion organized sect or church. Many hands and hearts would welcome you into this portion of the great vineyard. Our city numbers thirty-three thousand, and ought to take a strong stand relative to the best religious movement of the age."

MRS. H. W. LEAVERT, CINCINNATI, OHIO, 8278 that Spiritualism is not with them in the flush of prosperity. Too many professing the Spiritual prosperity. Too many professing the Spiritual Philosophy stand upon the phenomenal and curiosity plane of life; the excitement over and they geem to flag. Do we not need a more thorough consecration to principle, to the pure, the true and the right? We certainly need less suspicion and more harmony in our ranks. The truth, however, is mighty and will prevail.

MAJ. DANIEL GANO, CINCINNATI, OHIO.—This venerable man, now in the sere of life, forwards us a circular under the caption of "The Elemen."

It is the prelude to a forthcoming volume from the pen of Dr. G. W. Stone, of St. Louis, Mo.. This gentleman is a Virbulation Tuttle, Conductor; Emma Tuttle, Guardian.

ginian by birth, a graduate of Yale College, and has assiduously devoted his life to chemistry, natural science and medical studies. Thus reads

the first paragraph: "The rational mind of man is so constituted by versalists for their church, in Springville, N. Y., for Miss Libbie Lowe, (now Mrs. J. Watson, wife of the large petroleum operator,) they were flatly refused. Their church edifice was too hely and consecrated, for the advocacy of Spiritualism. But last week Abraham James, extensively entirely the state of the state which is designed to advance and improve our condition in domestic economy, and in the arts

and science of civilization."

Would we had room for the whole circular. Maj. Gano will accept thanks.

Postponement.

By order of the Committee, L. D. NICKERSON.

SPIRITUALIST MEETINGS.

BOSTON-MUSIC HALL.—The next course of lectures on Spiritualism in the above elegant hall, will commence bunday 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) 48. Those who held season tickets for the fast course, can have the privilege of selecting the same seas if they have their old ticket with their name on it, at the Banner of Light office, before Sept. 23. L. B. Wilson, Chairman.

The First Substitution 48500141101 hold regular meet-

their name on it, at the Banner of Light office, before Sept. 23.

L. B. Wilson, Chairman.

The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday, atternoon 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 W McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 66 Warren atrect. Speaker in the evening, J. H. Powell. The South E. B. Lyceum meets every Sunday at 104 A. M., at Springfield Hall, 80 Springfield street. A. J. Chase, Conductor; Mrs. M. A. Stawart, Guardian Address all communications to A. J. Chase, 72 Springfield street.

Cholze every Sunday evening at 425 Washington street, opposite Essex. Mrs. M. E. Besh, medium.

East Boston.—Meetings are held in Temperance Hall, No. 5 Mayerick Square, every Sunday, at 3 and 74 P. M. Benjamin Odlorne, 31 Lexington atreet, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martina S. enkins, Quardian. Speakers engaged: Dr. H. B. Storer, Sept. 13, Mrs. Crafts, Sept. 20; Dr. J. N. Hodges, Sept. 22; Mrs. Fannie B. Felton, Oct. & and H; Mrs. M. M. comber Wood, Oct. 18, 25 and Feb.; Mrs. Juliette Yeaw, Nov.; Mrs. Sarah A. Byrnes, Dec.; Mr. J. M. Peebles, May. Chilar and Control Hall No

CHARLESTOWN.—The Children's Lyceum of the First Spirit-ualist Association hold regular sessions at Central Hall. No. 25 Elm street, every Sunday, at 10¹ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Conductor; Mrs. M. J. Mayo, Guardian.
Christa.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M., In Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.
The Bible Christian Splittualisis hold meetings every Sunday in Windsimmer Division itall, 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, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ p. M.

J. Close, President. Children's Lyceum meets at 10½ A. M.

M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2½ r. m., in Lyceum Hall, corner 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. S. Greenleaf,

Cor. Sec.

Salem, Mass.—The Children's Progressive Lyceum meets in linbon Hall, Salem, every Sunday at 1½ P. M. till Sept. 1st. when it will then commence at 16½. Mr. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secretary. Meetings will commence on Sept. 1st. in Lyceum Hall. C. Fannie Allyn will apeak through September, and Mrs. A. Willielm through October.

FITCHWERG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lycoum meets at same place at 103 A.M. Dr. II. II. Brignam, Conductor; Mrs. Wm. 11. Simonds, Guardian; N. A. Abbott, Secretary.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 14 r. m. Progressive Lyceum at 104 A. m. BRIDORPORT, CORN.—Children's Progressive Lyceum meets very Sunday at 16 A. M., at Latayette Hall. James Wilson, Jonductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musicai Jonductor.

Conductor.

POBILAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary, Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor, Mrs. H. R. A. Humphrey, Grardian. Speaker engaged:—Mrs. A. Willichm, M. D., during September.

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

DOVER AND FONCEOFT, MR.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 103 a. M. E. B. Averill, Conductor: Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. M

Ouardian. A conference is held at 13 p. m

NEW YORK CITY.—The Society of Progressive Spiritualists will held meetings every Sunday in the large half of the Evertit Rooms, corner of Brosdway and Thirty-Fourth street. Lectures at 16 a. m. and 17 r.m. Children's Progressive Lyceum at 23 p. m. P. Famsworth, Secretary, P. O. box 5678.

The First Society of Spiritualists hold meetings every Sunday morting and evening in Doworth's Hall, 806 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 25th street. Lectures at 10 joclock a.m. and 7 p. m. Conference at 3 p. m.

Broadway N. Y. —The Spiritualists hold meetings for Same

10) o'clock A.M. and 7] P. M. Conference at 3 P. M.

BROOKLYM, N. Y.—The Spiritualists hold meetings in Sawyer's Hail, 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. Kipp, Conductor; Mrs. R. A. Bradford,
Guardian of Groups.

THE FIRST SPIRITUALIST SOCIETY hold meetings every Sunday at the Cumberlan's-treet Lecture Room, near Dr 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 k p. M.

street. Services at 3 h p. M.

ROCHESTER, N. Y.—Relicious Society of Progressive Spiritualists meet in Schitzer's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Speakers engaged: E. Y. Wilson, during August; L. C. Howe, during September; H. P. Fairfield, during October: Mrs. carab A. Byrnes during November; C. Fannie Allyn, during February. Children's Progressive Lyceum meets every Sunday, at 2 p. r. Mrs. Collins, Conductor; Miss. E. G. Beebe, Assistant Conductor.

dector; Miss. E. G. Beece, Assistant Conductor.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner
of Gourt and Pearl streets, every Sunday at 10% A. M. and 7%
r. M. James Lewis, Provident E. C. Cooper, Vice President,
J. Lane, Treasurer: E. Woodthorpe, Secretary, Children's
Lyceum meets at 24 r. M. N. M. Wright, Conductor; Mrs.
Mary Lane, Guardian.

Oswaco, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M., and 7% P. M., in Mead's Hall, corner of East sti and Biridge street. The Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian

VIMELARD, N. J.—Friends of Progress meetings are held in Plum-street itall every Sunday at 104 a. m., and evening. Presidents. G. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasury, S. G. Sylvester: Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 129 P. M. Hosea Allen, Conductor: Mrs. Puris Gage, Gnardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 10g A M., at the Spiritualist Hall on Third street. J. B. Holt, President: Mrs. C. A. K. Foore, Secretary. Lyceum at 1 r. M. J. O. Ransom, Conductor; Miss Lizure Randall, Guardian

of Groups.

PRILADRICHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hail, Chesinut, above 12th street, at 9 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson sirred: church, at 10 A. M., Mr Lansham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hail, at 11 A. M., and 13 P. M. on Sundays.

BALTIMORE, Mp.—The First Spiritualist Congregation of Baltimore: hold meetings on Sundays at Saratoga Hail, southeast corner Calvert and Saratoga streets, at the usual hours of wordip. Mrs. F. U. Hyzer speaks till further notice.

WASHINGTON, D. C.—Progressive Lyceum meeta evers Sun-

BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 104 and 7 o'clock. Children's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Onnductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamieson until Nov. 22.

CRICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hoursof meeting 104 a. M. and 74 p. M.

Springgield, ILL.—The "Springfeld 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. Bichards, Conductor; Mrs. E. G. Plauck, Guardian.

Adrian, Mich.—Regular Sunday meetings at 10% A. M. and 73 p. M., in City Hall, Main street. Children's Progressive Lyccum 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. Lyccum 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 Lyccum meets at 1 o'clock.

Georgefows, Colorado.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft,

meets at loclock.

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

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

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

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

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 Bridgewater, Mass.

C. Fannie Allin will speak in Salem, Mass., during September; in New York during October; in Cambridgeport, Mass., during November; Vineland, N. J., Jan. 3 and 10; in Brooklyn, N. Y., Jan. 17, 24 and 31; Rochester, N. Y., during Feb. Address as Boove.

Mrs. Anna E. Allen (ate Hill), inspirational speaker, 129 South Clark street, Chicago, Ill., inspirational speaker, Chicago, Ill., will answer calls East or West, Mirs. N. A. Adams, inspirational speaker, P. O. box 277, Fitchbarg, Mass.

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

Mrs. Sarah A. Byrnes will lecture in Somers, Conn., Sept. 12 and Oct. 4 and 11; in Stafford, Nept. 20 and 27 and Oct. 18 and 25; in Rochester, N. Y., during November; in East Roston, Mass., during December; in New York (Everett Hall) during January; in Salem, Mins, during February. Permanent address, 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. Mrs. Rahler, A. Brenner, 131 West 12th, st., New York, Mrs. Stellie J. T. Brighard will speaker, Weston, Ms. Mrs. Stellie J. T. Brighard will speaker, Weston, Ms. Mrs. Stellie J. T. Brighard will speaker, Duxbury, Mass., Mrs. Nellie J. T. Brighard will speaker, Duxbury, Mass., Mrs. Nellie J. T. Brighard will speaker, Duxbury, Mass., Mrs. Nellie J. T. Brighard will speaker, Duxbury, Mass., Mrs. M. A. C. Brown, West Randolph, Vt.

Z. J. Binows, M. D. will answer calls to lecture on Sundays, and also attend fanerals. Address, Canceville, Yolo Co., Cal. Dr. James K. Balley, Address, Careleville, Yolo Co., Cal. Dr. James K. Balley, Address, Careleville, Yolo Co., Cal. Dr. James K. Balley, Address, Careleville, Yolo Co., Cal. Dr. James K. Balley, Address, Careleville, Yolo Co., Cal. Dr. James K. Balley, Address, Careleville, Yolo Co., Cal. Dr. James K.

chusetts Spiritualist Association. Those destring 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, Palmsville, Lake Co.,

Dh. J. H. CURBER, corner of Broadway and Windsor street, Cambridgenort Mass.

the second, and in Willoughby the third sunday of each month.
Address, Painaville, Lake Co., O.
DR. J. H. CURRIER, corner of Broadway and Windsor street,
Cambridgeport, Mass.
J. P. COWLES, M. D., Ottawa, Ill., box 1574.
DEAN CLARK, Lyons, Mich., care Col. D. M. Fox.
DR. H. H. CRINDALL, P. O. NOX TTS, Hridgeport, Conn.
MRS. AMELIA H. COLBY, trance speaker, Lowell, Ind.
Ina H. CURIS, Hartford, Conn.
DR. THOMAS C. CONSTANTINE, fecturer, Thornton, N. H.
JIRS, ELIZA C. CRARE, inspirational speaker, Sturgls, Mich.,
care J. W. Elliott, drawer 38.
MRS. M. J. COLEYN, Champtin, Hennepin Co., Minn.
MISS EMMA CHADWICK, inspirational speaker, Vinciand,
N. J. box 272.
MAS. J. F. COLES, trance speaker, Will answer calls to lecture and attend funerals in the vicinity of Boston. Address,
4 deficient place, Boston, Mass.
THOMAS COOK, Herlin Heights, O., lecturer on organization.
MRS. ELIZA C. CLARK, Eagle Harbor, Orleans Co., N. Y.
MRS. D. CHARWICK, San Francisco, Cal.
J. B. CAMUBELL, M. D., Clincinnati, O.
DR. JAMES COOFER, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
MRS. MARIETTA F. CROSS, trance speaker, Will answer calls
to lecture. Address, Hampisted, N. H., care of N. P. Cross
CHARLES P. CROCKEL, inspirational speaker, Fredonia, N. Y.
PROF. WM. DRNTON, Wellesly, Mass.
MISS LIZIE DOTEN, Pavillon, 57 Tremont street, Boston.
HENNY J. DURGIN, inspirational speaker, Cardington, O.
GEONGE DUTTON, M. D., RUULAND, V.
MRS. AGNES M. DAVIS, 347 Main street, Cambridgeport, Ms.
HENNY VAN PORN, Wellesly, Mass.
MISS CLARA R. DREVERE, trance speaker, intends to go
West the coming fall to spend the winter, leaving Newport,
Me., the first of October, and would be pleased to receive
calls to Iccture on the route, and in Hillions, Wisconsin and
Jowa. Address, Newport, Me., until October, after at Chicalls to Iccture on the route, and in Hillions, Wisconsin and
Jowa. Address, Newport, Me., until October, after at Chicalls to Iccture on the route, and in Hillions, Wisconsin and
Jowa. Address, Newport, M

MISS ELIZA HOWE FULLER, INSPIRATIONAL SPECIAL CISCO, Cal.
DR. H. P. FAIRFIELD WIll speak in Rochester, N. Y., during October: in Chicago, Ill., during November. Will answer calls for week-evenings Address, Blue Anchor, N. J.
REY, J. FRANCIS, Ogdensburg, N. Y.
MR. J. G. FISH. Address, Hammonton, N. J.
MRS. M. L. FRENCH, inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.
MRS. CLARA A. FIELD, lecturer, Newport, Me.
MISS ALMKDIA B. FOWLER, impressional and inspirational speaker, Omaha, Neb.

MIS. CLARA A. FIELD. lecturer, Kewport, Me.
MISS ALMEDIA B. FOWLER, impressional and inspirational
speaker, Omaha. Neb.
Min. A. B. Frence, lecturer, Clyde, O.
18AGE P. GHERNIKAP, B. Cottage place, Boston, Mass.
N. S. GRERNIKAP, Lowell, Mass.
Dil. L. P. GRIGGS, inspirational speaker, will answer calls to
lecture. Address, box 403. Fort Wayne, Ind.
REV. JOSEPH C. Gillet, Belvidere, Ill.
Mins. LAURA DE FORCE GOIDON. Address, Treasure City,
Nye Co., Nevada.
JOHN P. GUILD, Lawrence, Mass., will answer calls to lecture
Mins. C. L. Gadd, trance speaker, corner of Barrow and
Washington streets, New York.
SARAH GRAVES, inspirational speaker, Berlin, Mich.
MR. J. G. Gilles, Princeton, Mo.
DR. M. HENRY HOUGHTON will speak in Troy, N. Y.,
DR. M. HENRY HOUGHTON will speak in Troy, N. Y.,
during
September: Address as above.
MISS JULIA J. HUBBARD, box 293, Chelsea, Mass.
MOSKS HULL, HOBST, Lake Co., Ind.
DANIEL W. HULL, Fairfield, Iowa.
MRS. S. A. HONTON, 24 Wamesit street, Lowell, Mass.
MRS. S. A. HONTON, 24 Wamesit street, Worcester, Mass.
MR. S. C. HAYFORD, Cooperwille, N. Y.,
MRS. F. O. HYZER, 122 East Madison street, Baltimore, Md.
J. D. HASCALL, M. D., Waterloo, Wis.
DR. E. B. HOLDEN, hispirational speaker, No. Clarendon, Vt.
CHARLES HOLT, Corry, Eric Co., Pa., box 247.
DR. J. B. HOLDEN, hispirational speaker, No. Clarendon, Vt.
CHARLES HOLT, Corry, Eric Co., Pa., box 247.
DR. J. N. HOBGES, trance speaker, will answer calls to lecture.
Address, 9 lienry street, East Boston, Mass.
MRS. E. Wilkinson, St. George's Hall, Langham Plzee, W., Lon
don, England.
MRS. M. S. TOWNERND HOADLET, Bridgewater, Vt.

ture. Address, 9 Henry street, East Boston, Mass.

MRS. EMMA HARDINGE can be addressed, (postpaid.) care of
Mrs. Wilkinson, St. George's Hall, Langham Pizze, W., Lon
don, England.

MRS. M. S. Townsend Hoadlen, Bridgewater, Vt.
Janes H. Harris will answer calls to lecture and attend
funerals. Address, box 99, Abington, Mass.

WM. A. D. Hums, Liberty Hill, Conn.
Lyman C. Hows, Inspirational speaker, Laona, N. Y.
Miss Susir M. Johnson will speak in Toleda, O., during
September: in Cleveland during October; in Oswoxo, N. Y.
during November. Address accordingly; permanent address,
Milford, Mass.

WM. H. Johnson, Corry, Pa.
DR. P. T. Johnson, Inspirational speaker, Belvidere, Ill.
Abbaham James, Picasantville, Venango Co., Pa., box 34.
S. d. Jones, Esq., Chicago, Ill.
Harvey A. Jones, Esq., Chicago, Ill.
Harvey A. Jones, Esq., can occasionally speak on Sundays
for the friends in the Vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

De. C. W. Jackson, Oswego, Kendall 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, Esst Trumbull, Ashtabula Co., O.,
speaks in Monroe Centre the first, in Andover the second, and
in Chardon the third Sunday of every month.
George F. Kittringer, Buffaio, N. Y.
Mas, M. J. Kuz, Hostwick Lake, Mich.
Cephas B. Livin, semi-conscious trance sneaker, will lecture in Painastille, O., during September. Will answer calls
in the West during the fail and winter. Permanent address,
9 Kingston street, Charlestown, Mass.
J. S. Loveland, Monmouth, Ill.
WM. A. Loveland, 23 Biromdeld street, Boston, will answer
calls to lecture. Subject: Integral Education, or the Era of
our New Relations to Science.
Mrs. A. L. Lamber, trance and inspirational speaker, will
receive calls to lecture. Address, 821 Washington at., Boston.
Mary E. Longdon, Inspirational speaker, 98 East Jefferson street, Stracuse. N. Y.

H. T. Leonard, Inspirational speaker, 98 East Jefferson

on street, Syracuse, N. Y. H. T. LEONARD, trance speaker, New Ipswich, N. H.

H. T. I.RONARD, trance speaker, New Ipswich, N. H.
MRS. E. DELLMAR, trance speaker, Quincy, Mass.
MRS. F. A. LOGAS will answer calls to iccture on temper
ance and kindred reforms in Wisconsin and Minnesota during
the spring and summer months. Address, care Beligio-Philosophical Journal, Chicago, Ill.
B. M. LAWRESCE, M. D., and wife, independent missionaries, will answer calls to speak, attend Conventions and
sing original songs on all questions of reform, including Christanity and Sprincalism, ancient and modern. Address, care
of Dr. McCall's Hygican Home, Galesburg, Ill.
CHARLES B. MARSH, semi-trance speaker. Address, Wone
woe, Juneau Co., Wis.
PROP. R. M. M'CORD, Centralia, Ill.
ERMA M. MARTHE, inspirational speaker, Birmingham, Mich.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich James B. Morrison, inspirational speaker, box 376, Haver

JAMES B. MORRISON, inspirational speaker, box 516, Haver hill, Mass.

MES. MARY A. MITCHELL, clairvo, ant inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week day evenings, in New York State. Address accondulation of the State of

DR. JOHN MAYHEW, Washington, D. C., P. O. box 607.

DR. G. W. MORRILL, JR., trance and Inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. Mas. Hannan Mosse, trance speaker, Joliet, Will Co., Ill. Mass. Anna M. MIDDLEBROOK. Address, box 718, Bridge port, Conn.

MRS. SARAH HELEN MATTHEWS will lecture in Quincy, Sept. 13. Will make engagements for the fall and winter. Address, care Dr. Roundy, Quincy, Mass.

MS. J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., Ill. A. L. E. Nasil, lecturer, Rochester, N. Y. C. NOEWOOD. Oltawa, Ill., inspirational speaker.

J. WM. VAN NAME, Monroe, Mich.

W. M. ODEN, Salem, Ill.,

DDEN, Salem, Ill. N. Palmen, tranco speaker, Big Flats, Chemung

Do., N. Y.

J. H. POWELL, 145 Tyler street, Boston, Mass.

MRS. PIRE, lecturer, St. Louis, Mo.

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

A. A. POND, inspirational speaker, Rochester Depot, Loraino Co., Ohio.

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

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

Wilson.

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

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

MRS. ANNA M. L. POJTS, M. D., lecturer, Adrian, Mich. Lydia Ann Phareall, inspirational speaker, Disco, Mich. George A. Prince, inspirational speaker, Disco, Mich. George A. Prince, inspirational speaker, P. O. box 61, Auburn, Me. In addition to his practice, healing sick and infirm people in places he may visit, will be pleased to answer cails to lecture. His themes pertain exclusively to the gospel and philosophy of Spiritualism.

DR. S. D. Pace will suswer calls to lecture on Spiritualism. Address, Port Huron, Mich.

DR. W. K. Ripley, Foxboro, Mass.

A. C. Robinson, MI Pulton street, Brooklyn, M. Y.

DR. P. B. Randolphi, care box 3332. Boston, Mass.

J. T. Rouse, normal speaker, tox 408, Osicaburg, Ill.

MRS. JENNIR S. Rudd, 66 Randall street, Providence, R. I. Rey, A. B. Randall, Appleton, Wis.

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

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

C. H. Rimes, inspirational speaker, Boston, Mass.

J. H. RANDALL, inspirational speaker, Boston, Mass.

J. H. RANDALL, inspirational speaker, Kalamazoo, Mich. Mes. Frank Redd, inspirational speaker, Rudger, Mass.

J. H. RANDALL, inspirational speaker, Kilamazoo, Mich. Mes. Frank Redd, inspirational speaker, Vilper Liste, N. Y.

MES. Frank Redd, inspirational speaker, Vilper Liste, N. Y.

MES. Frank Redd, inspirational speaker, Sturgis, Mich. Mes. Carne A. Scott, inspirational speaker, Sturgis, Mich. Mes. Palina J. Roberts, inspirational speaker, Sturgis, Mich. Mes. Carne A. Scott, inspirational speaker, Sturgis, Mich. Mes. Carne A. Scott, inspirational speaker, Boston, Mass.

MES. H. T. Steaker will lecture in East Boston, Mass., will answer calls to lecture.

Mes. Frank Bouts Smith, inspirational speaker, Sturgis, Mich. Mes. Carne A. Scott, inspirational speaker, Sturgis, Mich. Mes. Carne A. Scott, inspirational speaker, Boston, M

Miss Mattle Thinks will answer calls to lecture. Address, Conway, Mass.

James Traek, lecturer on Spiritualism, Kendurkess, Ma. Hubson Tyttle, Berlin Heights, O.

Benjamin Todd, San Francisco, Cal.

Mrs. Narah M. Thompson, inspirational speaker, 36 Bank street, Clevcland, O.

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

Mrs. Charllotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392.

Mrs. Esthier N. Talmadge, trance speaker, Westville, Ind.

Dr. S. A. Thomas, lecturer, Westville, Ind.

N. Frank White can be addressed for the present care Banner of Light, Boaton.

E. V. Wilson will speak in Richmond, End., and vicinity during September: will hold a discussion with William P. Sharkey, 8004-81eper, provided his soul does not get to sleep and he thus fall to come to time, as he did July II and 12, n. Brownville, Neh.: will remain in Nebraska during October. Will accept calls to lecture on week-day evenings during his stay in those places. Permanent address, Lombard, III.

E. S. Wheeller, Inspirational speaker, Cleveland, O.

Mrs. M. Macomber Wood will speak in East Boston, Mass., Oct. 18 and 25: also during February, 1869. Address, 11 Dewey street, Worcester, Mass.

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

Mrs. S. E. Warker will lecture in St. Louis, Mo., during September. Will make engagements to lecture in the vicinity on week evenings. Address, box 329, Davapoort, Jowa Mrs. K. J. Willis, 3 Tremont Row, Room 15, Boston, Mass. F. L. Wadsworth, 339 South Norgan street, Chicago, III. Henny C. Whilled, M. J., Inspirational speaker, can be addressed disting September. Portland, Mrs. during October, Mrs. N. Wagsht, inspirational speaker, Will answer calls to lecture on the philosophy and religion of Spiritualism. Address, Hough, to the provide state of Light, Boston, Mass.

William F. Westworth, Inspirational speaker, Will answer calls to lecture on the route from Chago to Rochester, N. Y., through the summer months. Apper immediately, care John Spettigue, 192 South Clark str

dren's Lyceums. Address, Bugalo, N. Y., box 1454.
J. G. Whitter, inspirational speaker, Rock Grove City, Floyd Co., Iowa.
ELMAN WOODWORTH, Mapirational speaker, Leelle, Mich. Gillman R. Washburn, Woodstock, V., inspirational speaker. A. C. Woodrer, Battle Creek, Mich.
Mrs. Juliettre Yeaw will speak in Lynn during September; in Cambridgeport during October; in East Boston during November. Address, Northboro', Mass.
Mrs. FANNIE T. 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 ralifoad, and Oguensburgh, before conhecting with the Great Western road. Address at once, care Banner of Light, Boston,

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

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