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# Witerary Department.

# MARGARET LEONARD.

Written Expressly for the Banner of Light, by Evvie Barker.

CHAPTER IV.

During the few weeks following, the little parlor was converted into a sewing-room, and amid the gauzy fabrics piled upon chairs and sofa, little Margaret's head bobbed about in gleesome astonishment. Her grandmother remained, directing the preparing of her wardrobe, and even assisting with her own hands in the more difficult arts of trimming, etc. The pinning and fitting, and constant demands for "Margaret," became very irksome to the child; and she would frequently hide, for hours together, in some unknown retreat, and there laugh in quiet at the search which she well knew was being made for her. Her father had at last won her reluctant consent to leave him, by promising many visits, and much confectionery, but nothing could open her heart toward her grandmother, whom she regarded as a deadly enemy to her happiness. She was to return with her, and the evening before her departure was full of incident to her. She made parting visits to the many friends, old and young, in the villagekissed them all good-by-and last (reserved as best), came her visit to her old friend Jim, and long and earnest was their conversation. Margaret emphatically expressed her preference for home, and the dislike which she cherished toward her grandmother, all of which Jim echoed with becoming vigor, enthusiastically screwing his old wrinkled face into the wryest of wry looks, warning her not to forget him up there in the big city, which was, of course, an impossibility to her

A restless night followed; and in the morning, accompanied by her father and grandmother, she left Willowdale for Boston, thence to Madame Straehame's fashionable "seminary for young

This school, like most boarding schools, abounded in fine arts, and young girls from whom the fresh, pure nature of girlhood had been polished off, until they had become "finished" into the nicest of nice young ladies, like a parcel of wax doils, with French manners, French speech, French corsets, and only needing a foreign adventurer to induce them to become French ladies. The boarding school accomplishments of our present age are of little real value. Instead of fitting our girls for the great duties of life, they wholly unfit them for anything else than drawing-room small-talk and ball-room graces. Little do they learn of the realities of life, and still less are they prepared to encounter them. Yet, while the reign of fashion continues, parents will sacrifice their young daughters at fashionable boardingschools, there to corrupt their morals by associating with vain, frivolous companions, and fire their young dreams of romantic love and bridal presents. But to return to my story.

Mrs. Clara Leonard was a woman of great pride, and one of the first leaders of the ton. A cool, practical woman, possessing none of her the almost imperceptible curl of Miss Lancing's son's warm-heartedness, she thought she was lip, Mr. Leonard blushed for his child's uncouth doing a great kindness when she undertook to taste. point out and arrange for him the future of his child. This school was a famous one, and very select also. Many of her friends had placed their daughters here, and it must be just the place for Alfred's child. Worldly minded as she was, she had no higher ambition than to see her granddaughter an elegant and accomplished young sick?" lady in society, where, with her rare beauty, she felt that she would be greatly admired.

The first few days at school passed as they always do, full of sadness and homesick longings, Baby; tell her to come in." the giggling girls around affording little comfort to the tearful heart. How the kind faces at home come before the mind's eye; and the familiar places seem calling you back to them. All these thoughts came thronging into Margaret's mind, as she stood apart from the rest in the main hall of the school building, on the second morning after her arrival. The wistful expression of her countenance at length attracted the attention of one of the young ladies, a Miss Lancing, from New York, who approached her, and introducing herself, said

"I know you feel lonely dear. I remember how I felt when I first came here. The girls were all laughing and talking around me until I felt like bursting into tears." And the tears did fill Margaret's eyes, as she pressed the young lady's band, and replied,

This is the first time I have ever been away from home without papa, and I do feel lonely and homesick. You are so good to come over here to me. Do you think I shall ever get acquainted it and go where there's no wear-out to the stock. with the others?"

girls," raising her voice, and addressing the merry group which she had just left, "every one of you, self; they'll let him pass if he tells'em who sent stop your selfish conversation, and come over here. This is Miss Margaret Leonard, young for the child's answer. ladies, and she is here, a little girl among us, and we all remember our own first days here, so we must try and make her contented."

was soon at home among them. Miss Lancing was a young lady of eighteen, sake." eight years older than our little friend, and a marked character in the school. Of great per-schildhood. Oh, that little simple feith for which, sonal beauty, dark and sparkling, added to her in after years, we would gladly exchange wealth, father's immense wealth, she was a queen among position, all-just to regain the undoubting trust the scholars at Madame's, and happy indeed was the favored personage on which she bestowed these two children of different childhoods-the her smiles. By her request, little Margaret was one almost at the top of the ladder of life, receiv-

Months passed, and the first vacation drew their quaint words?

near. Margaret had obtained permission of her ! father to invite Miss Lancing to spend the vacation with her at Willowdale, and the day of their departure was eagerly anticipated by both. Margaret had given her friend the most glowing description of her home and friends in her childish manner, and as Mr. Leonard had visited the seminary several times, Miss Lancing was delighted with the idea. We would not wish to do the young lady any injustice by secretly intimating to our reader that her very particular attentions to Margaret, or her winning ways, were in the least studied, nor that in accepting the invitation to visit the child's home, there mingled aught of a desire to produce a more than usually favorable effect upon the father. But let us wait.

The wished for day arrived at last, and with happy hearts the young ladies took the train for Willowdale. A day's ride in the cars is ever a dull, dreary affair, and when one is eager to see home and friends, the time wears slowly away. But Margaret bestowed little thought upon the surroundings; her thoughts were "over the hills and far away," in the quiet cottage home.

"Here we are at last, Laura! there's papa, too, and the carriage; here we are, papa! Oh, I 'm so glad," and with a loving kiss she greeted her happy parent. "And here's Laura, too, dear papa."

I am happy to meet you again, Miss Lancing, and trust you will enjoy your visit at our home, although there are no young gentlemen or ladies to be your companions."

"I need neither, sir," and the peculiar expres sion of her countenance was not lost upon Mr.

They entered the carriage, and a few moments drive brought them to their own door.

"Welcome to our home, Miss Lancing," said Mr. Leonard.

"Yes, Laura, welcome to my own dear home," echoed Margaret.

"Thank you, Mr. Leonard, and you also, dar ling little Margaret. I know I shall be happy

The tea-table awaited them, and after greeting the old housekeeper, they sat down. After tea, the girls were so much fatigued from their long, jolting ride in the cars, that they retired to their room to woo

#### "Tired Nature's sweet restorer, balm, sleep."

The next morning Margaret rose early, and immediately after breakfast, leaving her father to entertain her friend, she went directly to the village, and in a short time had peoped in upon all her friends, eagerly welcomed by each. Old Jim's shop was shut, and at the sight of the barred door, Margaret's heart sank. Hastening home, her first inquiry was, "Where's Jim, papa?"

"Poor old Jim is sick, dear; and the doctor fears he will never recover."

"Oh, dear, I'm so sorry. I will surely go down and see him this very afternoon. Poor, dear old

"Who is your daughter's friend, in whom she is so deeply interested, Mr. Leonard?" queried Laura.

"Old Jim, our village shoemaker-or, rather, James Hicks is his real name—an old man who used to tell her fairy stories when she was a little child, and she has never forgotten him;" and at

A few hours later, we find our little friend wending her way through the village, toward the little old house where dwell old Jim and his wife. Knocking very softly on the door, which was opened by Mrs. Hicks, she paused for a moment before entering, and asked, "Is he very

Ere his wife could reply, the feeble voice from the occupant of the low, four-posted bedstead in the corner of the rude dwelling, said, "It is little

"He wants you, dear."

And the child entered the door, walked straight o the bed, locked carnestly in the old man's ace, saying, "I'm here, Jim!"

God bless you, Baby. I've been laying here these long days thinking to myself, I shall never set my old eyes on her little sweet face again; but here you are. Oh, it is so good!"

"You must n't talk so, Jim; you are going to get well again soon, and we will talk over old times once more."

The little faded gray eyes regarded Margaret mournfully for a moment, and then he replied, Ay, liftle one, I am going to get well again soon, but it will be on the other side the bench. This poor old boot is most worn out, dear, and it's no ise patching up the sides nor pegging the sole on You are very kind, indeed, Miss Lancing, again; the leather is too far gone, and 't ain't worth repairing. The doctor's been a trying to put in a few stitches here and there, but they won't hold, and in a few days I shall step out of 'm ready to go; perhaps I'll see your mother, There, that is the way everybody feels. Here, Bahy. Is there any word ye'd like to send? If there is, tell old Jim, and he'll carry it to her himbim, I know," and the queer old creature waited

Bursting into tears, she exclaimed, "Do n't, Jim, do n't, it makes my heart ache so. But perhans you are right, after all: I do n't know. If you are "Certainly," chimed the voices, and the child really going, please find mamma and tell her that I am well, and that she must love you for my

These words were uttered in the simple faith of of earlier years. Talking thus in the old house, assigned to her room, and in the weeks that fol- ing the other's message to carry over the river to lowed they became very much attached to each her angel mother—who knows how many of the loved ones, unseen though seeing, were smiling at

#### CHAPTER'N.

came to the cottage that old Jim was dead. The in pure white, descended the broad staircase, funeral services were held in the little white church, and no sincerer tears were shed than walking among the flowerbeds, inhaling the deflowed from Margaret's eye. For many days the licious odors from the dewy blossoms. Suddenly child moved about sad and quiet, but childhood's she heard a step upon the graveled walk, and griefs are short-lived, and it soon wore away.

Mr. Leonard and Miss Lancing sat in the library with an expression of great surprise, mingled with Margaret, the latter busily engaged with a book of drawings, Miss Lancing broke a long silence by saying:

y I am very much surprised to learn the fact."

"Because I have looked upon you as a man of great culture of thought and feeling; and with the unlimited advantages which I know you possess, I can with difficulty conceive how you can have imbibed so frail and foolish a doctrine."

"Allow me to ask you, my dear young lady, if you have ever investigated the spiritual phenom-

onn?"
"No, indeed, sir! nothing would tempt me to do it. I attended a circle once, several years since, and I saw

. Blue spirits and white. Red spirits and gray.'

for days afterward. It makes me shudder even now to think of it,"

Mr. Leonard's clear brown eye wandered over the face of the beautiful girl before him, and he seemed studying the beautifully chiseled features-"icily regular, daintily sweet"-ere he an-

"You have only seen one instance; and I have noticed your peculiar nervous temperament during your visit here. You doubtless became very much excited, and did not look at the great principles and beautiful truths underlying all the erudenessesi"

There was a slight curl of her lip, as she replied, "I trust I am not entirely incapable of gong below the surface, sir."

Mr. Leonard smiled amusedly as he said, "No, no, child. I was casting no such reflection upon you; but we are all too liable to judge by first impressions. Older heads than yours have done the same, yet a thorough, careful investigation cannot fail to confirm a belief. You say it is strange to you that I am a believer in Spiritualism. Once I would have said the same. For a long time I would hear nothing of the subject, and persistently scouted the idea of disembodied spirits returning to earth; but my wife became interested in it, and to please her I accompanied her to several lectures and circles, and became somewhat interested in the strange intelligences which even the most skeptical minds admit do exist, and began investigating the theory for myself. On my bookshelves you will find many works upon it by the best writers in our country; these, added to my own immediate experience and personal observation, have gradually led me est faith extant."

"Well, I see you are confirmed, but I must stil say that I am very much astonished. The idea of our coming back here and meddling with earthaffairs is perfectly ridiculous to me!"

"Miss Laura, you believe in God?"

"You believe that he has given us intelligence rom his own great wisdom?"

"And you believe in ties of affection stronger than death?"

"Yes, sir, of course I do! I should think I was eally reciting my catechism!"

"You have assented to all this, my dear young lady. God is an all-wise being of Wisdom, and we are as little sparks of intelligence from a great central fire; immortal, as he is immortal. We have children and friends. Because we throw off the garment of mortality, we cannot annihilate the great chain of never-ending existence. We must live somewhere, above, below, it matters not, but our very instincts cry for a beyondand with these truths and these affections do we lose sight of our friends when we step behind the veil? I will not discuss the theory with you Miss Lancing, as it is not pleasant to you, but there is no power strong enough to make me doubt that the mother of my child knows her joys and sorrows, her little expeperiences, better than I myself do. Do you for a moment believe there is, in the world of glorious love and immortality, an insurmountable barrier placed between us and our friends in the form? Every instinct of the soul denies such an assertion. More than ten years have passed away since I sat by the bedside of my dying wife, and saw her close her eyes upon earth; but there has never been one moment since that hour that I have not felt as sure of her presence as though my mortal eyes beheld her in the flesh before me. The chords of affection existing between us and the immortal world are thrilled too often by unseen fingers to doubt their knowledge of homematters.

"I have never given the matter much thought sir. As my friends were all very much opposed to it. I very naturally drifted along in the same current. According to your own ideas you must derive a deal of comfort from the belief;" but a shade of keen disappointment darkened her countenance as she spoke. Perhaps the thought of his wife's presence was not entirely congenial to her wishes; but whatever her thoughts were, she betrayed them by no sign or word.

As we have said before, Miss Lancing was very beautiful. Her exquisite form and graceful, lithe movements were always remarked by strangers. Mr. Leonard was a great worshiper of beauty, and his eye could not fail to be attracted by the young lady. His tastes were carefully studied by to suit them.

A few mornings after the conversation in the Llook purer or lovelier than on this morning, seat-A few days passed, and one morning word library, she arose earlier than usual, and, dressed donned her hat and went out into the garden. raising her eyes beheld a stranger-a young gen-One evening, a few weeks after the funeral, as tleman-who stood; hat in hand, regarding her with admiration. His dress was faultless, and his whole bearing was that of innate gentility. A low, broad forehead, jutting out roof-like over " Mr. Leonard, your daughter tells me you are a a pair of small, intensely black eyes, around which Spiritualist. Pray do not think me rude that I (the brow, not the eyes) clustered thick, dark curls, and you see before you the young gentleman who stood gazing at Laura Lancing early on this

> pleasant morning. "Do I address Mrs. or Miss Leonard?"

How the blood came rushing in a hot tide over her face as she replied:

"Neither, sir; I am Miss Lancing, a guest of Mr. Leonard and his daughter. There is no Mrs. Leonard."

"Ah! beg a thousand pardons, Miss Lancing. I am Percy Manning. As I intend remaining here a few days, let us shake hands and hope to be cordial friends;" and the black eyes twinkled as he offered his hand, which was cordially grasped by Miss Lancing,

Do they know of your coming, Mr. Manning?' "No, and I did not think of such a thing myself two days since. Mr. Leonard is a cousin of my mother's, and while at home spending a summer vacation, my mother spoke of a trip to Willowdale; and I came down 'cousining,' I suppose, as I have yet to make the acquaintance of my relatives for the first time, but am already rewarded for my trouble by meceting so pleasant a young lady as yourself."

There is no woman to whom flattery is not pleasing. Deny as stoutly as you may, young ladies, I know that down deep underneath ail your indignation there is a silent fluttering of your foolish hearts at every word of soft flattery which comes from the lips of the male sex. Laura Lancing was not devoid of this womanly nature. She instantly determined to make a conquest of this young gentleman.

The breakfast bell interrupted their conversation, and turning to Percy Manning, Miss Lan-

"Come in with me. It will be a delightful surprise to them. Wait here in the parlor a few moments, and I will return with Mr. Leonard."

As she left him and walked toward the library. vhere she knew she would find the master of the house, she thought, " How delightful it would be to be mistress of this beautiful home, and receive the visitors; and how strange that he should ! mistake me for Mrs. Leonard. They say that

'Coming events cast their shadows before,'

Who knows what may happen yet?" Entering the library, she approached the large chair where sat Mr. Leonard, and placed one

"Good-morning, dear. I 've got you now!" and seizing her around the waist he kissed her fondly.

"Miss Lancing! Beg your pardon; I had no idea that it was you. I thought it was my daughter. Pray forgive me," and a slight frown of displeasure momentarily darkened his brow, unnoiced, however, by Miss Lancing, who gaily re-

"I did not expect such an affectionate greeting, I can assure you, nor did I intend stealing a march upon Margaret, but as I was under the necessity of receiving one of your guests this morning, I came to announce his presence in the

narlor." 'My guest? Who?"

"His name is Percy Manning, and he also informs me that he is the son of your cousin, sir, but has never seen you."

"Oh, yes! Mary's child;" and without further delay he proceeded to the parlor, where Mr. Manning sat, quietly surveying the pleasant room. At the entrance of Mr. Leonard he arose, and Miss Lancing quickly amounced her close proximity by saying:

"This is Mr. Manning, Mr. Leonard. You see I have fulfilled my promise" (to the former) have brought this gentleman with me."

"I am very happy to receive you, Mr. Manning, more particularly from the fact that you are the child of my dearly loved cousin Mary, whom I have not seen for many years. When did you arrive in town?"

"Last evening, sir; and as I am an habitually early riser, I came out here just as Aurora was rising 'in all her proud attire,' and found a morning disciple among the roses in your garden, whom I mistook for a young Mrs. Leonard or daughter."

There was a slight degree of impatience in Mr. Leonard's voice as he replied:

"I have no wife on earth, sir, and my only daughter is a child of ten years."

The quick, intuitive nature of Percy Manning felt the shadow, and immediately turned the current by remarking: "I had no thought of coming here, but our quiet country home was very dull after my long stay in the city, and mother proposed a trip down here as a bearer of her affectionate regards and desire to see you.

"You need make no apologies for your visit, my dear young friend; I am heaftily glad to see you, both on my own account and that of my daughter and her friend here, who must have found the company of an old man like me exremely dull."

Here the second ringing of the breakfast bell interrupted them, and the host arose from his chair, introducing Margaret to her cousin, as she entered the room, and led the way to the diningroom. The addition of the young gentleman to her, and her dress arranged as nearly as possible their table group was a source of great pleasure to both the young ladies. Never did Margaret

ed beside her father, with her bright curls unconfined, like a wreath of sunshine around her fair brow, her fresh, pure complexion, set off by the clear purity of her white dress. Mr. Manning's eyes were often wandering toward | the child, as toward some sweet picture, and even Miss Lancing could not suppress, her admiration; of the beautiful girl.

After breakfast Mr. Leonard retired to the library, excusing himself on account of important business, and Percy and the girls were left to mutual entertainment.

"Are these your paintings?" asked Percy of his young consin, as he stood before a group of finely executed pictures in the parlor.

"No, sir, they are poor dear mamma's. I have not taken much pains with drawing yet, although papa is very anxious that I should begin soon, I prize these very highly, because my mamma. did them."

"They are very beautiful indeed. I have heard my mother speak oftentimes of your mamma, and am so happy to know her daughter. I shall love you very much, little cousin."

"Thank you, sir-or cousin Percy, I will call

you. I have no own consin—is n't it strange!" "Quite; but I'll be your own cousin, and brother too, little one." The child laughed, and the three were soon

chatting gaily. Meanwhile Mr. Leonard had finished his letter-writing, and reëntered the parlor. Seating himself near the south window, he addressed Percy.
"You have chosen a very delightful season of

the year to trayel in the country, Mr. Manning. The month of September is particularly pleasant, and our excursion season is at its height. Really, Margaret, you must form a little party and take an excursion in the new steamer over the lake. Capt. Rowe is very anxious to receive the patronage of the public, and with your cousin here to escort you, you can have a very pleasant trip."

"Oh! that will be splendid! And we'll go, won't we?'

Certainly we will, little consin, if Miss Lancing is disposed." "It will give me the greatest pleasure to do so;

but will you not accompany us, Mr. Leonard? 'I had not thought of it, but if my company is desirable, I will see. I am very busy at present, however, and you must pardon any lack of attention on my part; I shall throw my responsibilities in that direction upon my young friend here, who will be better fitted to entertain young ladies like you," was the reply.

"Oh, what a man you are!" exclaimed Laura. One would really think you were a gray-headed old man, to hear you talk."

The day were away in pleasant conversation, and in the evening they all met in the parlor again. Miss Lancing sat in a low sewing chair, her smooth black hair wound in a satiny coil around her head; her dress of bright green silk displaying by contrast the clear dark beauty of her complexion. Little Margaret sat on the sofa white, while her father sat lost in reverie near the plane. A silence of several moments was broken by Percy, who addressed Miss Lancing:

music. Allow me to open the piano for you!" "Oh, yes, Laural do play and sing for us. You know you have refuselt me ever since you came here. Now you will, won't you?" echoed Mar-

"It would give me great pleasure to hear some

I can searcely refuse so earnest an invitation without being rude, I suppose," said Laura, as she seated herself at the instrument.

Running her tingers lightly over the keys she played a brilliant prelude, with the clear precision of touch which is only acquired by persevering practice. Drops of melody seemed to trickle from her fingers as they flew, bird-like, over the white keys. This prelude gradually softened, mellowing away until "the plashing-waves like music fell," and then a storm at sea. How-the billows roared, and the booming of heaven's artillery came resounding through the plane. Striking a full chord she commenced that thrilling song," Man the Life-Boat," A more thoroughly trained or flexible and powerful voice than that of Laura Lancing's, was very rarely heard. The silvery sweetness with which she caroled the soft, sweet passages, then-with a burst of grand melody she filled the room with the intensity of the words, "Man the life-boat! man the life-boat!" the cry-almost a shrick-for human aid, seeming

to rise from the waves! Her listeners sat spellbound, and Mr. Leonard fairly saw the struggling forms in the stormy sea. At the close of the song lie exclaimed:

"Why, Miss Lancing, I did not dream of your rare talent. You have a finely cultivated voice, and must sing often after this,"

"I never heard so sweet a voice. You are beyond my appreciation," said Percy, while Margaret gave her friend an affectionate kiss.

And now will my little girl sing a-song for her father?" queried Mr. Leonard, in a fond tone. "Yes, papa; but after Laura's beautiful singing my poor little songs will sound miserable."

"Your childish voice is always sweet to me, dear. Please sing some quiet ballad." The young girl seated herself at the piano, and in a sweet, pathetic voice sang " Rock me to sleep, mother." The tears stood in her father's eyes as she concluded, and with a loving kiss upon her

brow he bade them all "good-night" and retired. Margaret soon left the room, and Laura rose to go, when Percy exclaimed: Please don't leave yet, Miss Lancing, (or Laura, if you will allow me the familiar use of your name.) Just sit here by this window and see how beautifully the moon shines down through

that network of leaves. I am a worshiper of evening; the sweet stillness is so delightful." Are you, indeed? Then our tastes are similar.

I always enjoy it very much." 'I am glad," answered Percy. " When looking

Tinny was over the hill in a moment, her brown

dress fluttering, with its torn breadths, not unlike

Tinny went home with Mrs. Somers, and first

worked with her in the garden, but she soon

showed great capacity for all kinds of-work, and

went about it with such zeal that she surprised

every one. Before a year had passed Mrs. Somers

followed her husband into some other shanty,

choosing his wretched life to her own independ-

out upon the silent world I always feel like repeating Longfellow's sublime poem, commencing The day is done, and the darkness

Falls from the wings of night," " " Really, Mr. Manning, you are quite poetical. I have often thought, with Byron, that

There is a dangerous eilende in that hour, A stillness which leaves room for the full soul To sq.en all itself, without the power of galling wholly back its self control,"

but have ever loved the tender moonlight. It seems to be the poetry of night. But it is high time that my night-poetry was turned into dreams, and I must bid you good-night."

"Rood-night, Laura," and he flashed his black loyes full upon her as he uttered, the two words. "How delightful he is!" thought she, as she went up the stairs. "But Mr. Leonard is so noble.

Al. Laura! foolish Laura!

#### CHAPTER VI.

A few days from this time the previously mentioned exempsion was decided upon, and Mr. Leonard had kindly consented to be one of the party. At an early morning hour they left home and rode to the landing. The ride was a delightful one, The fresh, dewy idors from tree and, shrub, the cool morning breeze wafted across the dewy plains farmed their faces, and as they neared the wharf the lake burst upon their gaze like a beautiful surprise, a sheet of silver purity. The beautiful little steamer "Isabelle" came steaming down the take, and in a short time they were all cosily seated on the deck. The shores of this lake were fringed with graceful birches, whose long, lithe branches, waved a morning greeting o them as they passed, and everything seemed work together for good?" - .

After a sail of an hour or more, they arrived at their destination, where they disembarked and entered a small boat, which the two gentlemen were to row through a narrow stream, branching out from the lake into a small cove of wonderful beauty, on whose bank stood a fine hotel, where the party were to dine. The day passed in unalloyed pleasure. Miss Lancing sketched the beautiful scenery with her skillful hand, while the The dreamful twilight came at last, and after a short delay - caused by the tardiness of the steamer-they were homeward bound. The party seated themselves in the bow of the boat, beneath the stars and stripes, and Miss Lancing sangin her rich, mellow voice - with the beautifully blending tenor, so clear and full, of Percy Manning-the sweet song, so "mournful strange"to borrow Keats's expression-"Evangeline," their voices ringing out over the placid waters, eliciting echoes from the shores,

they rose and fell, with gently plashing voices, "nerved my arm to stronger motion, I think," bringing back to Mr. Leonard's mind other hoatrides long years agone. The musical song of the waters on such a night is like a weird spell, which invokes memories long buried beneath the across the mind unasked and unconsciously ap-.Eolian harp, come sounding through the halfclosed passages of the heart, and array themselves in sadness before the door of the soul. It is these experiences that make men good, that make them pure; and it is on these occasions that the "still small voice" whispers. In the whirl and din of life, how, think you, dear reader, the angels can make their whispers heard? It is silent moments that fit us for the immortal world and communion with angels. Ruskin says, in his late volume of essays, "God is not in the earthquake nor in the fire. They are but the blunt ated by Miss Lancing in a manner which he did and low faculties of our nature, which can only be addressed through lampblack and lightning. It is in the quiet and subdued passages of unobtrusive majesty, the deep, the calm and the perpetual; things which the angels work out for us. daily, yet vary eternally." It is in these monents that we can the pages of our soul which fit us for good deeds among our fellowmen.

Percy and Laura sat conversing in low tones beneath the "red, white and blue," \_ Margaret's curly head leaned over the railing of the deck, watching the beading bubbles on the moonlit surface of the lake. The boat glided along noiselessly, the soft swaying of the trees adding to the "memories wild" which hung dreamily around Mr. Leonard, as he walked to and fro, with his hands folded behind him.

"Papa! oli!" A quick splash, the shrill shrick ringing out across the waves, and echo answored, "P-a-a," in a softer tone. Margaret had fallen overboard.

Quicker than thought Percy tore his cont from his arms, and with a quick shout, "Down with a boat; now," he sprang into the lake after her. Miss Lancing fell into the most violent hysterics, but as no one had time to attend to them she

soon recovered. Mr. Leonard seemed petrified in agony. The boat-hands soon lowered a small boat, at the sight of which the stricken parent burst forth in groans which rent the heart of every man, and nothing could dissuade him from entering the

It was two or three seconds-an eternity to the waiting ones-after Percy manfully leaned from the boat, ere Margaret's form arose to the surface. Slowly the white dress came wavering through the clear lucid waters. Ugh! how ghostly was the sight to the eyes of her father, as he sat with eyes fixed upon the spot. Up she came, her dress clinging close to her limp form; her long curls laying around her neck in golden sympathy, but her little face-oh! so white. Reader, did you ever see a form as it was taken from the water, with the sun's rays glittering on the wet face." If so, you are fitted to understand the child's appearance. The brave fellow threw his left arm under her, and with no time to ascertain her condition, struck out manfully for the boat with the

"He's got her! he's got her!" rang through the air as he came.

At the speed with which the steamer was mov ing, she had gone some distance from the girl's fall ere they could slacken the speed sufficiently to lower the boat, and the men pulled with superhuman strength to reach them.

Not a word was uttered. Every lip was compressed, and every eye fixed upon the swimmer Thomute whiteness of the parent's face told of suffering too deep for speech. She was his all. Oh heaven grant she may not be dead! The swimmer soon reached the boat, and Mr. Leonard reached out his arms for his child, and drew her into the boat, while the men assisted Percy, who was nearly exhausted, to clamber over the side. The deathlike appearance of Margaret as she lay in her father's arms was terrible to be-

It took but a few moments to reach the steamer. and the captain tenderly lifted the anconscious

child from the arms of Mr. Leonard. The tears streamed down his weather-browned cheeks as he laid her, face downward, upon the table in the cabin, and used every means within his power to restore life and warmth in the still, cold body, while the father stood as all grief-stricken persons do-more especially men-in dumb despair.

In a short time the water cozed from her lips, and then came those awful sensations of returning to life after drowning—the agonized breaths and choking gasps, one after another, and the blue eyes unclosed upon the joyfully frantic father. It is impossible for our pen to describe the emotions of Mr. Leonard. The tears rolled down his cheeks, and his heart was filled with speechless thanksgiving. Clasping her close to his heart, he bore her to a sofa in the cabin, and pillowing her head upon his breast, held her in his arms until they reached the wharf.

Margaret was too much exhausted to walk, and the strong arms of her father bore her like an infant to the carriage which awaited them. Meanwhile, our friend Percy had obtained a suit of clothes from one of the boatmen, and being in every way too large for his slight figure, he presented a most ridiculous appearance. Miss Lancing had so far recovered her nervous equilibrium as to support Margaret in the carriage, and a saddened joy was felt by the entire party as they rode to Willowdale as fast as possible. The alarm of Mrs. Brown, on beholding Her young mistress, was very great; but her tears flowed, partly from joy and more from grief, when she learned the particulars. She soon prepared her and placed Margaret in her bed, then my bowl of warm gruel which she urged the child to mixture of gin and water, to prevent, her from taking cold. The poor girl's teeth chattered tattitistat on the cup as she drank the drink, and Mrs. Brown drew the blankets close around her shivering form.

Percy had changed his sailor-suit for one better adapted to his form, and now presented himself at the door to learn the condition of the "drowned girl." Mr. Leonard gave him permission to enter, and as he approached the bedside, Margaret's blue eyes turned a look of thanksgiving toward him, while she put her lips up for a kiss. His gentlemen tished, and little Margaret gathered a + black eyes filled with tears as he kissed her pale quantity of beautiful pebbles from the beach. Hips, and expressed his pleasure at seeing her no

> "Oh, Mr. Leonard, if she had been drowned!" and he shuddered as he uttered the words.

"I feel, my dear boy, the great debt of gratitude that I must ever owe you for the preservation of my child; but if the heartfelt thanks of a father who prizes his child beyond everything on earth, even life itself, and the offer of anything which I can ever bestow, is the least acknowledgment, you know they are yours."

You owe me nothing, sir. It was what I would The clear light fell softly over the waves, as have done for any one; but the ties of blood

The next morning, Margaret was in a high fever. The shock upon her delicate constitution was too great, and her flushed cheeks and burning brow told too surely of the fever fires raging within. gathered dust of years. Dreamful memories ilit | The physician was sent for immediately, who shook his head gravely as he pronounced the proaching. Fancies like those of, yore come like i symptoms very bad. The patient, he said, was of syrens, begailing the tired heart from care. How 4 that peculiar nervous organization that could not our sorrows, like soft, plaintive music from au endure such a shock without producing serious results.

All day long the fever raged, and ere night came on her incoherent wanderings too surely indicated the severity of the illness.

The next morning, Dr. Matthews pronounced it a brain fever, and ordered the strictest quiet to be preserved throughout the house. In Mr. Leonard's all-absorbing anxiety for his child, he scarcely remembered his guests, and they were thus left dependent upon each other for entertainment. Percy, dear, noble Percy, was approprinot enjoy. Finding her arts all lost upon Mr. Leonard, she had determined to conquer Mr. Manning's heart ere she returned to Boston, and if persistent endeavor and the use of every art known to her would have accomplished her design, surely no woman could have had a more devoted lover. He was studiously polite toward her, and no lack of attention was in the smallest particular noticeable, yet she often complained of loneliness, and would ask Percy if he did not think the sick-room very dull and tiresome.

"Dull and tiresome, Laura?" would be his an swer-" dull and tiresome, whon a sweet, pure life like Margaret's lies between the worlds? There is nothing that I would not do for that dear girl. Poor child! she suffers so much," and a reproachful look always accompanied these an-

The days lengthened into weeks, and still they watched the suffering girl growing weaker and weaker, her life-tide chbing and flowing, until they felt that they must give her up. But " while there's life there's hope."

[To be concluded in our next.]

## Greenfield. Mass.

Mrs. Nellie J. Temple Brigham has been lecturing most of the time for three months past in Greenfield, Mass. Her addresses have been the wonder and delight of many of our people, who have never before heard anything of Spiritualism except from its enemies. Mrs. Brigham has spoken from subjects given her after arriving at the hall, and improvised poems from the same subjects. She is well adapted to go as a pioneer into the dark places where our philosophy is unknown. Pleasing in person, gentle and unassum ing in manners, unostentations in dress, overflowing with kind and sweet charity, her personal character wins the good will of all. And the eminent discretion, culture and Christian charity of the spirit association controlling her peculiarly fit her to be an apostle to the people. Much good seed has been sown here concerning the theology and philosophy of the new faith, and could it be followed by some public circles by a test medium of good moral character and superior mediumistic powers, there might soon be an organization here. The diberal people are, however, to be instructed in the matter of Bible inspiration by the Rev. J. F. Moors, a growing Unitarian pastor of a progressive church in this place, and no doubt many of the advanced ideas so eloquently given by Mrs. Brigham will be fully met by the broad and radical views from the Unitarian pulpit the coming fall.

Mrs. Brigham will soon leave her many warm friends and admirers in this place for other fields of labor. In October she is to speak in Milford. N. H. In November, in New York City-Everett Rooms. In December, in Philadelphia, and in Washington, D. C., in March. We hesitate not to say that she is one of the most eloquent and successful speakers now in the field of reform.

Dr. H. B. Storer is to address us the first Sabbath in October.

Mrs. Alcinda Wilhelm gave us two powerful lectures in August. She made us a flying visit while on her way to Oswego.

H. A. BUDDINGTON. Greenfield, Sept. 8th, 1868.

#### Childrenis Department.

BY MRS. LOVE M. WHLIS. 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
Theirsouls and ours to meet in happy air,"
LEGOR HUNT.

#### UNCLE SILVER'S SUMMER.

"Here is where I find the water-cresses in the pring," said Mr. Silver; " you can hardly think with what pleasure I gather them. After our long winter they seem full of the best part of the earth, the air and the sun. They have a crispiness as if they were sharp little things that stole their way up spite of the snow and frost, and then they have a pungent taste that makes one think of the summer, and their delicate blossoms belong to the spring. The whole year lives in the cresses; and they seem to come purposely to tell us what a good year it is, with some special blessing for every season."

"But, Uncle Silver," said Solomon," I never think any such things when I see the crosses in the market. I only wonder if they are fresh or wilted, and how much they cost."

"That is because you never see them growing. They are only luxuries for your table, to you in the city, and so they are to Mrs. Silver, who only ees them in her pan after they are gathered; but to those of us who know all about them, and the haves where they live, they are like pleasant drink, while Mr. Leonard brought forward a hot messengers that come to bring us tidings of things. we want to know about. But I brought you down to show you the nest of a bird that I love next to the robin. There it is in that cluster of vines; you can bring it here and will see just how he built it. It is the nest of the brown thrasher."

"See," said Solomon, who had taken it from the bushes; "it is, built first of small sticks, then it has a layer of dried leaves, and then little threads of something."

"No." said Mr. Silver, "those are fibrous roots with which he always lines his nest. He always chooses a low place among bushes on which to build."

"I should think he'd like the high tree a great deal better," said Esther, " their he could see what was going on, and be rocked in the branches."

"Some men like to build their houses in the valley," said Mr. Silver, "and some on the hills, and the birds are fortunately not all of one mind. This brown thrasher, or Turdus Rufus, seeks lowy places, though he has a lofty spirit."

"Did you say he was called Turdus? that is the robin's name, I remember," said Solomon,

"Yes, the robin was Turdus Migratorius, and the thrasher is Turdus Rufus; they both belong to the thrush family, and each have special qualities to commend them. The thrasher is one of the finest singers we have. He is called the French mocking bird, from his sweet, liquid notes, that seem to be an imitation of the songs of several birds; but they are not, for his notes are his own. Tell ns, Hittie, what you think he says when you hear him in the spring."

"The boys told me, or I should not have thought that he was speaking words, but afterwards I could always hear them plainly-'Plow, plow, plow--furrow, furrow, furrow--plant, plant, plant -scratch it up, scratch it up.'"

"Yes, that is the interpretation that the farmer gives to his note, and 'perhaps that is the reason that the bird has a bad reputation. There is a great deal in a name, and in a song, too. Some farmers are foolish enough to believe this bird does a great deal of mischlef in pulling up his corn, but I have watched him carefully, and I know he does ten times as much good as harm, He eats a great many grubs, that would destroy more corn than he and a dozen companions would null up.

There is one miserable kind of dirt-colored grub, with a black head, that he is particularly fond of and that is the most mischievous little insect we have. I am rejoiced for every thrasher I hear in the spring; not only for his sweet music, but for the good he will do. Mrs. Silver says I would plant a field of corn purposely to feed the birds; and so I would if they would not come without. If you have never heard the thrasher, I don't think I can give you any idea of his clear ringing song: I have often heard it half a mile away, when I have been un early on a still morning. It seems as if Nature could not do too much for us during the month of May. It is then our cherry trees are all in bloom, and the woods are sweet with the opening buds, and it is then that this welcome visitor gives us his sweetest notes of

"I heard one once in a cage," said Linnie; "a gentleman showed it to me. It had brown feathers, a real fashionable brown, not dark and ugly, but a little reddish, with a little white and black on his wings. I remember all about it because of the funny story the man told me about it."

"Tell us what it was." said Uncle Silver. "He said he brought it up from a little bird and tamed it himself. He would let it out of the cage sometimes, when it would dust itself all over with dry sand, then fix up its feathers, and then go to catching insects. If he caught a wasp he would break off its wings and then lay it down and examine it to see if it had a sting, and then he would squeeze it to press out the poison before he would swallow it."

"That's a big story, Cousin Linnie," said Solo-

"There is no doubt it is true, for they are wise birds," said Mr. Silver. "I knew a man who had one, and he used often to give it crusts of bread to eat. He was very fond of them, but if the crusts were too hard for his throat he would carry them to his water-cup and throw them in, and when they were sufficiently soft to please him he would take them out and swallow them. Does it not seem as if the bird could reason somewhat as a man does when he soaks his hard crust in his coffee? I have a story to tell you that comes out of this nest very much as the song of the bird out of his brown throat, if only I could give it as much sweetness."

"Oh, you can," said Linnie; "I have been waiting and waiting for one, and looking into your eyes to see it coming."

"How do you see the story in my. eyes, my little linnet?"

"It looks like a smile first, then like light, and when your eyes begin to twinkle, then I know

there is a story." "Stories are like light, for they come out of the

bright places in my heart. Let me see: it was spring cleaning, I remember, when one day I came down here for a little quiet, for Mrs. Silver has a terrible time in May, getting the house all out of order to get it in again. It's beautiful when it's all over, but the doing takes pretty much all a man's patience. But, you see, it is a fortunate thing that one's home is not just like paradise, for if it was, why how should we know anything about the birds and flowers. I tell you what it is, children, we all of us have about as many blessings as we can well marage.

I remember I was thinking that as I came down here to forget my plowing and Mrs Silver's cleaning for a couple of hours, and I sat the spread wing of the brown thrasher. down hereabouts and watched a bird that was thinking of building in that thorn bush. I sat so still, and the place seemed so much like heaven, that I became a little dreamy, perhaps I fell asleep, but I was roused by a light step coming along the path just above me. I looked up and had adopted her as her own, for her mother had saw a little girl that lived over the hill, in a little rude shanty, for her father was a miserable wretch, who spent all his money at the tavern and left his family to suffer.

Tinny was a wise little thing; for trouble and sorrow are sometimes great schoolmasters, and she looked at me very much as a woman might have done.

'Mr. Silver, 'said she, sitting down beside me, I've been out hunting fairles, and there are none: it's all a lie."

Tinny's mother was a Scotch woman, and had taught her all she knew; and her head was full of knights and princes and fairies; and she liked much better to rove in the woods, and imagine all sorts of adventures, than to go to school or to earn to work.

'How do you know there are no fairies, said I; are you a great deal wiser than all the people that ever lived?"

'Because I went with my offering to them, and I've just been to look, and nobody has touched first Columbine, and the first strawberry blossom. were the first, and no fairles came to take them: I put them right on the moss, just as Sir Penfold the fairies brought it to him."

And what do you want, Tinny, for your offer-

'I want to love to work, and to go to school, Everybody calls me lazy, and cooty, and all sorts of names, and I'm tired of it."

She said this with a discouraged tone, and looked off into the woods, as if she was thinking out some great mental problem.

'So you want a want, Tinny?' 'I don't want to be called all sorts of names, and I would like to earn me a new gown. But I

had come. I had enough to think of after her about all that is necessary. Tinny was rightvisit. Here was a little one that had learned the she asked for the desire to be good. But I hear great secret of all reformation: she wanted the Mrs. Silver's horn, which means we must hurry desire to do right, but she did not know how to home to dinner." get it. She knew more than most men who labor to make the world better, for she had learned what would change all her life. It being cleaning day, I didnit think it best to consult Mrs. the hill to find about the best woman the world ever knew, Mrs. Sylvia Somers.

As I was going I came upon the little shrine that Tinny had made. There lay her flowers, by the Spiritualists of this city and vicinity. The still fresh in their sheltered nook. My heart cried, great difficulty has been to get an arrangement spite of all I could do. I picked up the flowers under which all can act without subscribing to and put them in the button-hole to my coat, and stated articles of belief or creeds. We think we in their place I dropped some silver sixpendes. have accomplished it; at any rate, our people have I thought that at least Tinny should preserve a no liestancy in subscribing to this statement of little faith in some sort of watchful love that purposes, and we hope for permanency and the cared for her miserable life.

down, folded her hands placidly, and said, 'Some-thing must be done.' Then I went away, for public of the philosophy of Spiritualism, so here there was no use of talking with her, her thinking was worth all our planning.

I extended my walk for an hour into the glory of the woods, till I grew so full of wonder at the beauty of the world, that I felt as if I wanted to kneel down and praise God. As I went back I stopped in my former seat. A brown thrasher came out of the thicket of bushes there, and sang a melody that was better than my praise could have been, and my heart joined with it, and sent its offering up to the serene heights of heaven.

When all was quiet again and I had begun my dreaming, I heard again the light steps of Tinny, but there was a joyousness in them not there he-

'How lucky I went again, Mr. Silver. See, they took the flowers and left this, and as she showed t, she glanced at my button-hole. Her hand dropped, and the silver fell to the ground.

There are no fairles, after all, she said sadly, and I shall never want to work and study, or do anything but run away.'

I was troubled to know what to do, and I was vexed with myself for letting her see the flowers. for if she had not, she would never have known that I put the sixpences there: but I summoned all my wit to tell me what to do.

'Tinny,' said I, 'there is something a great deal more powerful than all the fairies that ever were imagined, and it keeps you and cares for you, and will give you all you desire. It is the dear Father's love in lieaven. And it is that love in your heart that makes you know that you ought to wish to do right.'

'Nobody loves me much, only mother, and she is so sorry she can't but little. I want a glad

'Look at that brown thrasher,' said I, 'Hush, t will sing. Did you ever hear a gladder song? Who do you suppose cares for it, and fills it so full of joy that it breaks forth into such sweet singing?'

'Dunno,' whispered Tinny. 'It is that same Father in heaven that cares for

you, and that puts it into your heart to want to be good. 'He do n't speak to me,' said Tinny.

He speaks through all good and beautiful things. There is not a bird or a flower but tells

us of his love. And he is always speaking in the hearts of little children. 'Are you sure he speaks in mine?' said Tinny. 'Just as sure as I can be, said I. 'He tells

you to be a dear good girl, and to love to do the right. He speaks when you have no wild, willful thoughts, and comes nearest to you when you are thinking good thoughts. His love looks out of your eyes when you are gentle, and is heard in your voice when you are happy, and it speaks to you in every kind word you hear.

'Is it speaking now, Mr. Silver, in your voice? said Tinny.

'I hope so, for it is the way that we should always seek to find that Father, by doing good to some one. But here comes kind Aunt Sylvin; perhaps she may bring us some more kind mesages from that Father.'.

Aunt Sylvia greeted Tinny with the greatest ease and gentleness, and said she was just going over the hill to ask her mother to let her go and live with her a week, to help her plant her flower seeds, and take care of the little violets and the tulips.

'In your best garden? would you let me go there?' said Tinny.

'There is just where I want you, if you love the flowers well enough. No one can help the flowers that does not love them."

'Oh, I love them,' said Tinny. 'I'll 'run home and ask mother if I may go. You don't want me to work, do you?'

'You shall do just what you like to do best.'

ence and her child's love. The next spring after I first met Tinny, I was

walking again not far from the same spot, when I came across Tinny looking for water-cresses. She looked so blithe and her voice was so gay, that I remembered in a moment the year before, and what I had said. I wanted to know whether she remembered it.

'Let's see,' said I, 'it's about a year since we heard the brown thrasher singing here. Do you remember it?'

'Guess I do, because it was when I first went to plant Aunt Sylvia's seeds; and when I dropped, dropped them in, I thought how the music came dropping, dropping in here, (and she put-her hand across her breast,) and then how the sunshine kept dropping down here, (and she put her hand on her head,) and then the shine out of your eyes, just like the sunshine. I told Aunt Sylvia about it, and she said she guessed they were the seeds it. I carried the first Lily of the Woods, and the of the good Father's love, and that by the time the little seeds had grown up and blossomed, I hunted all over for them, and I'm sure they | the seeds of love would be blooming in my heart. She said that she would water them with her kindness, and I must keep the weeds of naughtidid when he wanted the amber for his bride, and ness out. So I kept thinking about it and trying, and now I feel as if I had a garden in me.

Oh what a lesson was in that child's words. A garden of the Lord in her heart! Children, don't forget it, for, like Tinny, you too have gardens to be watered and tended, and there are weeds to be plucked out with careful hand."

'It's easy enough remembering the story," said Linnie, "but I do n't believe it's as easy to make the seeds grow."

"That's the hard part, to be sure," said Mr. Silver, "or rather we make it hard. But I think goodness and love ought to be as natural as the singing of the birds and the growing of the flow-And she rose quietly and walked off as she ers. When one gets the wish to do right, that is

#### Spiritualism in Oswego, N. Y.

To the Editors of the Bunner of Light-As the subject of organization is a prominent one among Silver as to what could be done, so I went over the Spiritualists of the country, and as there are various forms adopted (perhaps no two alike) in the different local associations, I have taken the liberty to send you our plan, or the one accepted when I told Aunt Sylvia the story, she sat bown folded her hands pleakly and said 18 amounts, which enables localities to act with is our programme of association:

is our programme of association:
Articles of Organization of the First Society of Spiritualists of Oswego, adopted August 17th, 1863.

We whose names are hereunto affixed desire to form ourselves into an association for the transaction of business, the object of which is to carry forward the so-called spiritual meetings, which are designed expressly for the good and welfare of mankind, in enabling us to attain to a higher condition, in the unfolding of our social, mental and spiritual faculties; therefore we do associate ourselves under the name of the "First Society of Spiritualists of Oswego," allowing perfect freedom of thought and expression to all. Believing it to be right that each and every person should live in the full enjoyment of their own opinions according to the dictates of their conscience, we therefore ignore all creeds, dogmas, and arbitrary rules by which one may be creeds, dogmas, and arbitrary rules by which one may be

The officers of this association shall consist of a President. The omeers of this association shall consist of a freshient, Vico President, Secretary, Treasurer and three Trustees, one of the latter to be chosen from each of the city of Oswego and towns of Oswego and Seriba, who shall hold their office for one year, or until their successors shall be appointed. Meetings for the transaction of business shall be appointed. Meetings for the transaction of business shall be appointed and month, at such time and place as may be designated. All funds of the Society shall be raised by voluntary subscriptions. inities of the society shall be raised by voluntary aguseriptions. Any member can at any time withdraw his or lier name of membership upon application to the Secretary, and shall be considered a member until such application is made. The Seciety, on a two-third vote of the members present at a regular meeting, is empowered to enact such laws as may, be deemed necessary for its interest and government, notice having been given at a previous regular meeting to that effect.

The officers of the Society are as follows:

John Austin, President.
Mrs. C. E. Richards, Vice President. James H. Smith, Secretary.

James H. Smith, Secretary.
H. K. Davis, Treasurer.
J. L. Pool, Trustee for the city of Oswego.
A. Kingsbury, Trustee for the town of Scriba.
Leroy Burt, Trustee for the town of Oswego.
The Children's Progressive Lyceum is partially under the supervision of the Society, yet acting independently, so far as the election of its officers

and the management of its finances are concerned. For several weeks past Bro. C. B. Lynn and Mrs. A. Wilhelm, M. D., have been our speakers, and have given the very best of satisfaction. The cause of Spiritualism has no more earnest or elonent advocates, and wherever they may lecture he people will be benefited by their ministra-

During September and October, the Society are

During September and October, the Society are to have E. S. Wheeler, a brilliant and most noble worker for the religion of Spiritualism.

Our audiences are good, generally four to six hundred people, and altogether we are in a prospering condition.

A movement is already made toward obtaining a commodious and heautiful hall, that shall be under our own exclusive control, and I think, within a reconstruction with the property will be attained. This

within a year such a result will be attained. This, together with united action, is what every body of Spiritualists should have to ensure permanency to their cause. May such be the object of Spirit-

Osweyo, N. Y., Sept. 5th, 1868.

## The Reproductive Functions.

EDITORS BANNER—I rejoice to note that the Fifth National Convention of Spiritualists, intheir deliberations, did not overlook the great and important results of the reproductive functions.

That the great work of reform is to correctly form, cannot admit of a doubt; and when we see, as we do in every-day life, the masses of men and women who scarce have an idea of the real objects of their existence, and so few who represent, both in physical structure and mental development, the noble specimen of man, we are led to regard this as the all important move to be made. That the processes of reproduction are governed by laws within the reach and scope of the scien-tists, I most fully believe, and have been able to demonstrate to not a few of your readers, and many others, that they are demonstrable, and can be known with just as much certainty as the scientific agriculturists determine what kind of soil and climate is best adapted the sorn, wheat or

tobacco.
This is a work of ages, and we should be very

This is a work of ages, and we should be very careful and not take positions upon proper paternal conditions too hastly. "Prove all things; hold fast that which is good," is a safe maxim. It has been most signally proved that the heretofore conceived have of reproduction, viz: that sound and healthy parents secure to the children the same conditions, have falled. These results are therefore governed by other laws, which I hope in time by the aid of the good angels and my own efforts, to give to an inquiring world.

J. P. COWLES, M. D.

Ottawn, Ill., Sept. 8th; 1868

#### THE GREAT HEREAFTER.

T is sweet to think, when struggling
The goal of life to win.
That just beyond the shores of time
The better years begin.

When through the nameless ages I cast my longing eyes, Before me, like a boundless sea, The great hereafter lies.

Along its brimming bosom
Perpetual summer smiles,
And gathers, like a golden robe,
Around the emeraid isles.

There, in the long, blue distance, By lulling breezes fanned, I seem to see the towering groves Of old Beulah's land.

And far beyond the islands
That gem the waves serene,
The image of the cloudless shore
Of holy heaven is seen.

Unto the Great Hereafter-I freely now and gladly give Of life the wandering bark.

And in the far-off heaven. When shadowy seas are passed, By angel hands its quivering sails Shall all be furled at last.

# Original Essay.

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

NO. VI.

BY DYER D. LUM.

#### III. The Analogical Argument. (CONTINUED.)

5. The tree an emblem of immortality. The life of the tree pervades every portion of it, yet take away any portion of its root, bark, limbs, leaves, and that portion yields up its elements; its form is but an expression, but its fruit contains the germ of new life. So it was with the tree of life. Life was a plant of slow growth. "Its roots were in the earliest age; its bark the mollusca; its leaves the vertebrata, or the back-boned animals; its blossoms the mammalia, or milk-giving animals, and its fruit humanity!" We have already called attention to the fact that he was the climax of organic effort in whom all forces centred, and therefore in him alone is to be sought the seed or germ that shall, when exposed to the chemical action of death, unfold a new life. Progress has passed by all inferior forms of life and left them to culminate in humanity. The mighty saurians and mastodons of the past have passed away. They were not suited to the conditions of life that prevailed at a later period. Not being in themselves adapted to progress, life in its onward march has left them stranded in by-gone ages;

stances overrule, yet it is the same human system throughout.". This physiological statement is equally true of man, moral and spiritual. No where else on the great Igdrasil can we locate the fruit of the tree. All other portions are limited to their respective scenes of activity, but man, like the kernel that has lain for ages in the darkness of the Egyptian tomb, contains a germ that proper conditions will call out and perfect a new life. In every nook and corner of the earth has man penetrated; in every climate, from the heat of the tropics where the mercury rises to one hundred and sixty degrees under the temperature of the midday sun, to the region of perpetual snow where the temperature is fifty below zero, do we

where the temperature is lifty below zero, do we find him domiciled.

6. The phenomenon of sleep presents no slight analogy to that of death. In an ancient legend of the creation of man, found in the first pages of the Hebrew scriptures, we have man and woman suddenly introduced into life, matured and reasoning creatures, yet, of course legicing all experiences. In this classification were embraced the various kinds of mediumship, physical and mental, together with the contradictions, lies, obsessions, social corruption, separation of families—all these teachings, and the claim was amply sustained in Bro. W.'s argument.

It was assumed, first, that man is the medium for the transmission of all the truth lie can know. soning creatures, yet, of course, lacking all experience. Adam would have been struck with amazement and his mind filled with dismay if he had suddenly discovered his companion Eve in her first slumber unconscious of his appeals or ex clamations. 'Dr. Alger has pertinently said:

"The first darkness would seem to the trembling contemplator absolutely to blot out the universe, but in truth it only prevented him from seeing it. The first thorough unconscious sleep would seem to be the hopeless destruction of the soul in its perfect oblivion. Death is forever, for the first time, shrouded in the misleading obscurities of an unknown novelty."

But it is the physiological analogies that now will occupy our attention. Sleep is commonly preceded by a sense of drowsiness, gradually followed by a loss of sensibility. The senses of sight, smelling, hearing and touch, successively fail, and we sink into deen slumber. We meet the same phenomena in the act of dying. The senses fail in the same order and the same manner that they do when-we are falling asleep. "With how little anxiety," says Montaigne, "do we lose the consciousness of light and of ourselves." In the one case we know that the process of organic life is still carried on; material life being preserved by material means. In the other case, because material evidences are wanting, shall we rashly deny a spiritual existence?

"A twofold cosmos, natural things and spiritual, Must go to a perfect world, For whose separates those two. In arts, in morals, or the social drift, Tears up the bond of nature, and brings death." 7. President Mark Hopkins, in his Lectures on

Moral Science, has ably remarked: We have two modes of being, that of sensation and that of reflection, which seem in a great degree independent of each other. Reflection having once commenced, is independent of sensa-tion, and is most active and intense when sensation is weakest. If we wish to reflect, we shut out sensation. But it is upon the sensitive life that the shock of death seems to spend itself The power of reflection often continues in full force up to the last moment. Since, then, the power of reflection is so independent of the sensitive life and of the organs of sensation, it seems ra tional to conclude that it may hereafter maintain

a separate existence." Analogies of the decay of material existence apply not to spiritual existence. The very question in dispute is whether there is a something in man distinct from the material organism, and material analogies cannot invalidate this, while

they may serve to indicate it.

Cicero has remarked: Suppose a person to have been educated from his infancy in a cottage, where he enjoyed no opportunity of seeing external objects except through a small chink in the window-shutter, would be not consider this chink as essential to his vision, and would it not be difficult to persuade him that his prospect would be enlarged by demolishing the walls of his prison?"

So it is in life. We occasionally obtain glimpses, subscribed. or are intuitively impressed with the glories of

the Beyond. Faint rays reach us through the material structures that enclose us.

'The soul's dark cottage, battered and decayed, Lets in new light through chinks that time has made. Stronger by weakness, wiser men become, As men draw near to their eternal home."

The analogies of birth, of all existence, or sleep, and of death itself, indicate a higher destiny for man than blind oblivion. Shall man, whom Shakspeare has apostrophized as "So noble in reason, so infinite in faculties, in form and moving so express and admirable, in action so like an angel, in apprehension so like a God," go down into eternal death, the ladder of life be broken off abrupt, and the gradual evolution of life and consciousness end in the yawning grave? True it is,

"Unless above himself he can Erect himself, how mean a thing is man !"

Is the horizon of our minds the limits of the universe? Shall we confine the Infinite Spirit of Nature within what we call the material universe? Are our five senses sufficient to exhaust the possibilities of existence? Out upon such peurile profanations of God-like reason.

"Look Nature through, 't is neat gradation all; By what minute degrees her scale ascends! Each middle nature joined at each extreme; To that above it joined, to that beneath, Parts into parts reciprocally shot, Abhor divorce. What love of union reigns! Here dormant matter waits a call to life; Half-life, half-death, join there; here life and sense, There sense from reason steals a glimmering ray; Reason shines out in man. But how preserved The chain unbroken upward to the realms Of incorporeal life? These realms of bliss Where death bath no dominion? Grant a make Half mortal, half immortal; earthly part, And part ethereal; grant the soul of man Etornal, or in man the series ends. Wide yawns the gan; connection is no more; Checked reason halts; her next step wants support. Striving to climb, she tumbles from her scheme, A scheme analogy pronounced so true; Analogy! Man's surest guide below."

## The Richmond (Ind.) Discussion.

DEAR BANNER-I have just been in attendance At the discussion in Richmond, Ind., between E. V. Wilson and Rev. Mr. Moore, a Christian minister, which has been pending since last March, the precarious state of the latter gentleman's

the precarious state of the latter gentleman's health preventing him from entering upon his laborious task until the first of the present month.

I have ample notes from both sides; which I intended to throw into the form of an abstract report for the columns of the Banner of Light, but I think my time and your space will hardly admit of this now, and so will content myself with a brief notice of the very interesting debate to which I listened the past week.

I listened the past week.

The discussion embraced two questions, each occupying four sessions. In the first proposition Bro. Wilson affirmed that "The Bible sustains the phenomena and teachings of modern Spirit-ualism in all their phases." In the second ques-

march has left them stranded in by-gone ages; man, on the contrary, was adapted to the law of progress and could survive all changes, and live in all climates.

This adaptation of the hody to the life within, so conspicuous in humanity, is illustrated in individual cases. Man is human or brutal just in proportion as the indwelling principle determines.

"The human system possesses no inherent resistance to change, no physiological inertia, but will pass indifferently upward or downward, toward perfection or toward degradation, as circumstances overrule, yet its the same human system passes." In the second question he affirmed that "The teachings of modern Spiritualism are essential to the happiness of man, here and hereafter."

The disputants contrast widely in personal appearance. Bro. Wilson is a large, firmly built with a prominent physiognomy, a cheerful face, and powerfully magnetic spiere. Mr. Moore is tall, muscular, prominent, dark complexion, billous and sorrowful in aspect, slow and deliberate in his movements. They contrast as strongly in mentality as in physical appearance. Bro. Wilson is a large, firmly built man, here and hereafter."

The disputants contrast widely in personal appearance. Bro. Wilson is a large, firmly built man, prominent physiognomy, a cheerful face, and powerfully magnetic spiere. Mr. Moore is tall, muscular, prominent, dark complexion, billous with a prominent physiognomy, a cheerful face, and powerfully magnetic spiere. Mr. Moore is tall, muscular, prominent, dark complexion, billous with a prominent physiognomy, a cheerful face, and powerfully magnetic spiere. Mr. Moore is tall, muscular, prominent, dark complexion, billous with a prominent physiognomy, a cheerful face, and powerfully magnetic spiere. Mr. Moore is tall, muscular, prominent, dark complexion, billous with a prominent physiognomy, a cheerful face, and powerfully magnetic spiere. Mr. Moore is tall, muscular, prominent, dark complexion, billous with a prominent physiognomy, a cheerful face, and powerfully magneti right and left, using sharp, incisive language, dealing powerful blows, making points, seemingly at random, that glitter like diamonds, and sending out thrusts to his antagonist which seem like an irresistible onset. Mr. Moore is not a pleasant speaker. There is no magnetic charm in his voice or manner. He speaks slow and deliberately, and spends much time on technicalities, as though the whole discussion hinged on the definition of a word. So far as I was able to learn, 'outsiders' congeded to Mr. Moore the best use of grammar and Latin phrases, and to Mr. Wilson the argument—were disposed to offset "Moore's Latin against Wilson's wits."

In Bro. Wilson's opening speech the door was opened so wide that his opponent was taken by surprise. Spirit phenomena were grouped into six classes, which included twenty-one phases, In this classification were embraced the various

Second, modern Spiritualism alone reconciles and interprets the contradictions in Bible history and modern spiritual phenomena and teaching. Third, Spiritualism is the last and noblest born among the various religions of the world, and says "Work out your own salvation on the platform

of eternal right."

Bro. W. produced some unanswerable-evidences of spiritual phenomena. A little girl was brought forward who was cured a few days ago by Dr. Rutley of hip disease. She had not been able to walk for several years without crutches. When introduced she walked across the hall in front of the audience without difficulty, holding her crutches in her hand. The affidavits of the little girl's parents, and also of the doctor, were produced in attestation of the cure, which was performed by the laying on of hands. Other remarkable cases, equally well attested, were also brought forward. Mr. Moore objected that the cures were no evidence of spirit power, but simof eternal right. were no evidence of spirit power, but sim-animal magnetism. Bro. W. replied that ply of animal magnetism. Bro. W. replied that the same logic includes Bible phenomena, and sweeps the miracles of Jesus from the board.

The argument of the negative went to show first, "That the phenomena and teaching Spiritualism are absurd and contradictory;" Spiritualism are absurd and contradictory;" sec-ond, "That the phenomena and teachings of Spiritualism are opposed to the Bible;" third, "That the legitimate tendency of all spirit teachings is to libertinism. In support of the first objection, Mr. Moore quoted largely from Spiritualistic authors. Indeed, most of his\_time was consumed in each replication, reading ex-tracts, etc., but they did not avail him much, as there was very little in all he read that an impar-tial judgment could not endorse. Concerning the second objection, if he did not succeed in proving second objection, if he did not succeed in proving Spiritualism opposed to the Bible, he certainly. showed that it was opposed to "Campbellism," and I suppose he thought that would serve his purpose quite as well. In support of the third objection, he tried to prove that Spiritualists, as a class, were very "bad folks," in contrast to which the churches were "Simon-pure."

In reply to these objections Bro W preed that

which the churches were "Simon-pure."

In reply to these objection, Bro. W. urged that if there are contradictions in spirit teachings, so there are in Bible teachings and Orthodox creeds. He met the second objection by showing that the Bible parallels and sanctions every phase of spirit teaching against which Mr. Moore urged objections. To the third objection, Bro. W. replied that for every well outhersigned case of plied that for every well authenticated case of adultery, imprisonment for crime and insanity, he would adduce one hundred parallel cases

from the ranks of the Orthodox priesthood.

Mr. Moore admitted in his opening speech that the Bible clearly taught the doctrine of spirit-communion with men who once lived in the flesh, but denied that dead men had communicated with mortals in a single instance since the days of Jesus and his Apostles. Bro. W. replied that the Church fathers, Catholicism and Prothat the Church fathers, Catholicism and Pro-testantism, were all against him in that declaration. In the discussion of the second question, Bro. Wilson read the resolutions and declaration of principles recently adopted in National Convention, and urged that the discussion, so far as it related to spirit teachings, should be confined to these declarations, as they express the aggregate sentiment and collective wisdom of the Spiritualists of America, and for the further reason that Mr. Moore himself held it to be unfair to quote individual writers in the Presbyterian church, as a fair representation of its doctrines, when they had a confession of faith to which all its members subscribed.

The reading of these resolutions produced a

profound sensation in the audience, but Mr. Moore refused to abide by his own rule, and continued the reading of extracts to the end, to prove the contradictions in modern Spiritualism. Mr. Moore descended from the courtesies of a gentleman enough to indulge in foul insinuations against the moral character of the Spiritualists of against the moral character of the Spiritualists of Richmond, himself a stranger there, which was met with a hundred hisses and cries of shame. The manner in which Bro. Wilson met these base slanders, brought forth rounds of applause. There is no class in the city of Richmond that better represents its wealth, culture and morals, than the Spiritualists; and Mr. Moore lost ground, in the estimation of his own Triends, by indulging in such unfair insimuations. in such unfair insinuations.

The friends of Spiritualism feel proud of the re-The friends of Spirituanism are product the sults of the late discussion, and are under strong conviction that truth has achieved another victory over error.

Pennville, Ind., Sept. 7, 1868.

#### Greensburg, Ind.

The Spiritualists of this vicinity during the last ten days have been enjoying a "feast of reason and flow of soul," through the mediumistic powers of S. C. Child of Frankfort, Ohio. He has delivered three public discourses at two school-houses, and has had several private sittings with the friends at their residences, all of which have given eminent satisfaction. One of his lectures had the interesting peculiarity of being delivered to an Orthodox congregation. The facts are as follows: Mr. Child had previously aunounced that he would deliver a lecture at the school-house on that Sun deliver a lecture at the school-house on that he would deliver a lecture at the school-house on that Sun-day evening, and from some unaccountable inter-position, their minister, Mr. Lewis, failed to hear of the announcement, and likewise gave out that he would then and there break the "bread of life" to his famishing few. On the arrival of Bro. C. at the school-house he found the desk occupied by the aforesaid divine. Bro. C. comprehending the situation, wisely concluded to make the most of it. He patiently waited through the long and it. He patiently waited through the long anti-spiritless discourse of exploded theology—such as the "shortness of life," the "resurrection of the old and decayed body," the sufferings of the "damned out of the presence of God," &c., at the close of which Bro. C. arose and demanded the attention of the andience. He then proceeded to deliver a short discourse, which was unsurpassed for depth of thought and fervor of feeling, showing in beautiful contrast the religion of the God-loving Spiritualist and the religion of the God-fearing

Orthodox.

We hope to be able soon to form a Society here, and then we will report occasionally to the heloved Banner.

E. M. TREMAN. loved Banner.

#### Report of the Massachusetts State Agent for July and August.

GROBOR A. BACON-Respected Friend: Most of the time luring July and August has been spent in holding Sunday grove meetings, attending camp nyeting and pienics.

I must make special mention of the meeting held in Turnor's Grove, South Dedham, in which I was kindly aided by our young sister, Mattie Thwing, whose inspirational utterances were highly appreciated by the goodly number in attendance. We had three sessions, and there seemed to be an increased inflowing of inspiring influences in each, until every soul seemed to be filled with the joy, whose har monies were made complete by an inspirational poem, given through the mediumship of Mrs. Metcalf. I think all who

son, The return trip, at nine r. x., was enlivened by the monites were made complete by an inspirational poem, given through the mediumship of Mrs. Metcalf. I think all who were there will happiness the delight for meeting that was held in that lovely grove on that most beautiful summer's Sunday. As the reception of good the statistic summer's beautiful summer's beautiful summer's Sunday. As the reception of good the statistic summer's beautiful summer's beautiful

mine, so I pass on.

I suppose I ought to speak of our glorious camp meeting on Cape Cod, but I do not know that I can add anything to the many good things that have already been said of it. I heartily endorse every word that has been said, and must say that the half has not been told, for the reason that it can mot be. It was one of those indescribably happy, joyous, peaceful, harmonious occasions that must be seen to be appreciated, and which happen seldom in a lifetime. Suffice it to say, I shall cortainly go to the next Cape Cod camp moeting, If I am able to get there; and everybody I have seen, who was present, expresses the same intention. The good behavior of the people, the excellent and able presentation of our philosophy by the many speakers, and the perfect harmony which reigned during the whole session, created a most marked and favorable impression on the large concourse of spectators who were in attendance. Every speaker was as well cared for as though they had been of royal blood, and their fares paid to and from Boston, not forgetting our eloquent little friend, Warren Doolittle, of the Boston Lycoum, who occasionally gave us a declamation which called out immense applause. I will close my remarks in this direction by saying that I differ largely with that person who says that the Capo Cod people do not know how to get up a Spiritualist camp meeting.

The grove meetings held in Harvard, East Douglass and Northbridge were all pleasant gatherings, to say nothing of the hall lectures at East Walpole, Walpole Centre and Wareham, especially the two last mentioned, where I was greeted with large and attentive audiences.

As a delegate from the State Association I attended the Fifth National Convention, at Rochester, which cost me a week's time of most active labor, to say nothing of incidental expenses. I do not regret the labor nor expense, for I feel exceedingly glad that I was present to participate in the noble work accomplished by this most successful of all Spiritualist Convention. It is my firm

I have received, since my last report, the following con-

Praternally yours,

A Friend 2,00 (Calvin Haskell." 1,00 (Calvin

A. E. CARPENTER.

1,00

Picnic of Baltimore Spiritualists.

The Spiritualists of Baltimore made their first public demnstration, in the way of a pienic, on the third Wednesday of August, at the new and favorite pleasure resort of White Rock Retreat." A breezy trip of about twelve miles down the Chesapeake, on the commodious steamer "State of Virginia," brought them to the Retreat, where: landing, all set about enjoying the occasion, according to their respective inclinations. Some formed gipsy camps in the grove of young locust trees, where certain anxious Marthas proceeded to collect brushwood and select a suitable locality for building a fire, in anticipation of dinner and a cup of tea." Some repaired to the payillon, to listen to the music, foin in the dancing or marching, or chat with the assembled company. Others measured their strength at the lifting machine, just outside the pavilion, and others again, their skill, at target-shooting. There was a scouting party, too, who, in the course of exploration, discovered a well, carefully protected by a framework, which, at a little disthree, deluded one with the hope of a vacant summer-house, In spite of this attention, however, the water in appearance was not unlike that through which some thrifty washerwoman has rinsed her "first bolk." The boats that lay along the shore were in frequent requisition by such as delighted to row over the waters, sparkling in the brick breeze and sharp sunlight. There was also an extensive patronage of the little steam-tug by those who were curious to visit the white rocks, lying a short distance from the beach, which give to the resort its picturesque name.

An effort was made to secure the attendance of Mr. J. M. Peebles as speaker for the occasion. To the regret and disappointment of all, Mr. Peobles was unable to come, and in a letter to one of the committee stated the causes that deterred him from attending, and expressed the kindest wishes for all the friends who purposed to make up the party. During the afternoon a considerable number gathered to-

gether and held a circle in a shady place, adjacent to an old descried shanty, that looked as if it might be haunted by the ghosts of former occupants for a hundred years back. Not the least amusing of the day's occurrences was the

curious behavior of certain non-believing-I might say noninvestigating-strangers who found their way to the grounds.

Investigating—strangers who found their way to the grounds, attracted, in a great measure, by curiosity to know what manner of people these lunatics, called Spiritualists, might be. Their very looks were full of puzzled, derisive wonder; though many did not conline themselves to looks, but expressed opinions concerning the philosophy generally—the manifestations specially and the mediums personally—with a freedom that overstepped the bounds of politeness.

We cannot vouch that a large amount of reading was done in the course of the day; but certainly there was no scarcity of literary matter. Spiritualists having the American predilection for newipapers developed to as great an extent as others of their comparitots, the press of the country was represented by all kinds and grades of papers, among which were the lialtimore San, the Philadelphia Bond of Peace, the New York Revolvtion, and the loston Banner of Light, besides Bonner's Ledger, Harper's Weekly, and others. The presence of the Redution gave rise to a few brief disputations between the advocates and the opponents of woman's rights, for it must be confessed that there are some Spiritualists who, along with Milton and Tennyson's "fatfaced curate, Edward Bull," are very much befogged upon this question.

The "State of Virginia," which plies regularly between this

faced curate, Edward Bull," are very much belogged upon this question.

The "State of Virginia," which plies regularly between this point and Baltimore, made a second and a third trip during the afternoon, and at each gave a large addition to the party on shore. She was greeted by an independent delegation that lined the road leading from the pier, and received the new-comers with singing, cheering, and a display of holly-hocks culled from the swamp, in express honor of the occasion. The return trip, at nine r. m., was enlivened by the music of the band on board, and the singing of such as were not too tired to exercise their voices on the way home. So far as ascertained, the feeling in relation to the day's proceedings was one of universal satisfaction. To Mr. Madison Wheedon, who projected and in a great measure arranged

Northwestern Ohio until further notice: Address, box 53, Camden P. O., Mich. M. C. Bern, inspirational speaker, Almond, Wis. Sundays engaged for the present.

W. A. Bern, inspirational speaker, Almond, Wis. Sundays engaged for the present.

W. A. Bern, Chaffe, 544 Irondway, New York

M. B., Augesta A. Currier, 1908 15, Lowell, Mass.

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

H. L. Clark Speaks In-Thompson, O., the first, in Leroy the second, and in Wilhoughby the third Sunday of each month. Address, Palinsville, Lake Co., O.

Dig. J. H. Curlier, corner of Brondway and Windsor street, Cambridgeport, Mass.

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

Dran Clark, Lyons, Mich., care Col. D. M. Fox.
Di. H. H. Cranda, P. O. box 778, Bridgeport, Conn. Miss. Amelia H. Colay, trance speaker, Lowell, Ind. Int. II. Circuits, Harford, Conn.

Int. I. Currie, Harford, Conn.

Dir. Thomas G. Constantine, lecturer, Thornton, N. H. Miss. Eliza C. Chark, Inspirational speaker, Sturgls, Mich., Care J. W. Elliott, drawer 36.

Mass. Herrie Clarks, trance speaker, East Harwich, Mass.

MISS. AMELIA H. COLBY, trance speaker, Lowell, Ind.
Ina H. CURTIS, Hartford, Conn.:
DR. THOMAS C. CONTANTINE, lecturer, Thornton, N. H.
MISS, ELIZA C. CRANK, Inspirational speaker, Sturgis, Mich.,
care J. W. Elliott, drawer 38.
MRS. HETTIE CLARK, trance speaker, East Harwich, Mass.,
MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.
MISS EMMA CHADWICK, Inspirational speaker, Vincland,
N. J., box 272.
MRS. J. F. COLES, trance speaker, 737 Broadway, New York,
MRS. J. J. CLARK, trance speaker, will answer calls to lecture and attend functuals in the vicinity of Boston. Address,
4 desterson place, Boston, Mass.

Mas. J. F. Coles, trance speaker, will answer calls to lecture and attend funerals in the vicinity of Boston. Address, 4 Jefferson pince, Boston, Mass.

Thomas Cook, Rerlin Heights, O., lecturer on organization. Mrs. Ediza C. Clark, Engle Harbor, Oricans Coo, N. Y. Mrs. D. Chadwick, trance speaker, Vincinnal, N. J., box 272. Mrs. D. Chadwick, trance speaker, Vincinnal, N. J., box 272. Mrs. Laura Cuppy, San Francisco, Cal. J. B. Campbella, M. D. Cincinnati, O., bin, James Cooper, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

Mrs. Makietta F. Choss, trance speaker, will answer calls to lecture. Address, Hampistad, N. H., care of N. P. Cross, Charles P. Crocker, inspirational speaker, Fredenia, N. Y., Mrs. Cona L. V. Daniels's address during Spiember will be Shamburg, Venango Co. Pa.; during October and November, Philadelpina, Pa.; during December, Wablington, D. C.; during January, Boston, Mass.

Proce, W.M. Denton, Inspirational speaker, Cardington, Or Gronge Dutton, Mrs. Proce, W. Denton, Inspirational speaker, Cardington, Or Gronge Dutton, Mrs. Agres M. Davis, 347 Main street, Boston. Hyskry J. Durein, Inspirational speaker, Cardington, Or Gronge Dutton, Mrs. Agres M. Davis, 347 Main street, Cambridgeport, Ms. Henry Van Durien, Inspirational speaker, Cardington, Or Gronge Button, Inspirational speaker, Cardington, Or Gronge Revision, In

DE. L. P. GRIGGS, Impirational speaker, will answer calls to lecture. Address, hox 499, Fort Wayne, Ind.

Mus. Bat is a De Force. Gorboy. Address. Treasure City, Syc Co., New Jan.

Miss. C. L. Gang, trance. speaker, corner of Batrow and Washington streets, New York.

Saram Graytes, inspirational speaker, Rerlif, Mich.

Mis. J. G. Gang, trance. speaker, corner of Batrow and Washington streets, New York.

Saram Graytes, inspirational speaker, Rerlif, Mich.

Mis. J. Galles, Princeton, Mo.

Jin. M. Hesker Horoutton will speak in Troy, N. V., during September; in Allegan, Mich., during October, November and December. Address as above.

Miss J. Galles, M. H. Wannell street, Lowell, May.

Miss S. A. Horton, J. Wannell street, Lowell, May.

Miss S. G. Haydonk, Cooperville, N. Never, Baltimore, Md.

J. D. Hyckate, M. H., Wannell street, Lowell, May.

Miss S. G. Haydonk, Cooperville, N. Never, Baltimore, Md.

J. D. Hyckate, M. H., Waterlow, Wis.

Miss, E. Hothers, inspirational speaker, No. Clarendon, Vt.

CHARLES HOLD, Corry, Erlevon, Pa., hox 26.

Dirk, J. M. Hothers, Inspirational speaker, No. Clarendon, Vt.

CHARLES HOLD, Corry, Erlevon, Pa., hox 26.

Miss, M. H. Hothers, May and the addressed, (nonlymid-Lear of Mrs. Wilkhoon, S.I. Googes Hall, Langham Place, W., Lon

don, England.

Miss, M. H. Harlis Will answer calls to lecture and different in Cleveland answer calls and inferential. Address, box29, Abington, Mas.

W. A. D. Hilke, Liberty Hill, Com.

Lydas C. Howe, Impirational speaker, Levilore, H.

Amos Hills, Harlis Will answer calls of Mrs. Wilkhoon, S.I. Googes Hall, Langham Place, W., Lon

Miss, M. Harlis Holms, Corry, Pa.

Amos Hills, H. Harlis Will answer calls to lecture in Palasons, beginner of the Address of the Mrs.

W. A. D. Hills, Liberty Hill, Com.

Miss, M. Harlis, Holms of the Mrs.

Miss, J. Harlis, Holms of the Mrs.

Miss, J. Harlis, Holms of the Mrs.

Miss, M. Harlis, Holms of the Mrs.

Miss, M. Harlis

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W. M. Obest Salem, III.
Mus. E. N. Palmer, trince speaker, Big Flats, Chemung
Co. N. Palmer, trince speaker, Big Flats, Chemung
Co. M. P. Powell, 145 Tyler street, Boston, Mass.
Mis. Pike, lecturer, St. Louis, Mo.
Miss Nettie M. Pease, traince speaker, New Albany Ind.
A. A. Post, impurational speaker, Rochester Depot, Loraine
Co., Ohlo.
Mis. J. Puffer, traince speaker, South Hanover, Mass.
J. L. Potter, traince speaker, La Crosse, Wis., care of E. A.
Wilson.

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

MRS ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Lybia ANS Peaksall, inspirational speaker, Disco, Mich. Giorra, A. Peirek, inspirational speaker, Disco, Mich. Giorra, A. Peirek, inspirational speaker, Disco, Mich. Mirro people in places he may visit, will be pleased to answer calls to lecture. His themes pertain exclusively to the gospet and philosophy of Spiritualism. Dit. S. D. Pace will answer calls to lecture on Spiritualism. Dit. S. D. Pace will answer calls to lecture on Spiritualism. Address, Port Huron, Mich. Dit. W. K. Hepley, Foxbore, Mass. A. C. Romsson, H. Fulton street, Brooklyn, N. Y. Dit. P. B. Raxbolen, care box 335; Boston, Mass. J. T. Roys, normal speaker, Fox 68, Gelesburg, Hl. Mirs, JENNIC S. Rivo, 48 Randall street, Providence, R. I. Riva A. B. Randall, Appleton, Wis. W. M. Ross, M. D., Juspirational speaker, Springfield, D. Mirs, E. B. Roya, Will answer calls to becture and attend funcials. Address, Providence, R. I. (Iodian Bridge)

C. H. Rises, Inspirational speaker, Poper Liste, N. Y. Mirs, Plans Ritle, hospirational speaker, Poper Liste, N. Y. Mirs, Plans Ritle, hospirational speaker, Poper Liste, N. Y. Mirs, Plans Ritle, hospirational speaker, Boston, Mass. J. H. Randall, inspirational speaker, Ratianazoo, Mich. Miss. E. Sidmons, Woodstock, Vi. D. H. R. Stonen will becure in Leoninster Mass, Sept. 20 and Oct. 18th of Greenfield, Oct. 4. In Satem, Nov. 1 and 8; in Philadelphia during January. Address, 56 Pleasant street, Boston, Mass.

Philadelphia during January. Address, 56 Fleasant Boston, Mass. - Mrs. H. T. Stearns may be addressed at Vineland

Hoston, Mass.

— Mis. H. T. Stearns may be addressed at Vineland, N. J. Mis. Nillie Shith, impressional speaker, Sturgis, Mich. Selah Van Stekle, Greenhigh, Mich. Miss. Carde A. Scott, trance speaker, Elmira, N. Y., will answer calls to lecture. Mgs. L. A. F. Swais, inspirational speaker, Union Lakes Rice Co., Min. Mis. C. M. Stowe, San José, Cal. E. R. Swaish, Norwe, San José, Cal. E. R. Swaish, Norwe, San José, Cal. E. R. Swaish, normal speaker, Noamk, Conn. Dr. E. Sprager, normal speaker, Noamk, Conn. Dr. E. Sprager, normal speaker, Schenectady, N. Y. Miss. Fanke Davis Shith, Miltord, Mass. Miss. S. E. Slight, 13 Emerald street, Boston, Mass., will answer calls by lecture.

Miss. Admira W. Smith, 35 Salem street, Portland, Mc. Arran Shith, Carlon Shith, Carlon Miss. M. S. Ti entractional speaker, Singris, Mich. Miss. May Lot 183 Shith, trance speaker, Toledo, O. Miss M. S. Sti entract, Inspirational speaker, Singris, Mich. Miss. M. S. Sti entract, Hoston, Mass.

J. W. Seaver, Inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at acrossible places. Miss. C. A. Shirwin, Townsond Center, Mass. Miss. Mattic Thirring will answer calls to lecture. Address Conway, Mass.

Miss Mattic Thirring will answer calls to lecture. Address Conway, Mass.

Janes Thask, lecturer on Spicknailsm, Kenduskeng, Mc. Hendos Stittle, Berlin Heights, O. Renjamis Tolio, San Francisco, Cal. Miss Arana M. Tiomeson, Inspirational speaker, 36, Bank. Miss. Mass. Miss. Manna M. Tiomeson, Inspirational speaker, 36, Bank. Miss. Mass. Miss. Manna M. Tiomeson, Inspirational speaker, 36, Bank. Miss. Mass. Miss. Manna M. Tiomeson, Inspirational speaker, 36, Bank. Miss. Mass. Miss. Manna M. Tiomeson, Inspirational speaker, 36, Bank. Miss. Manna M. Tiomeson, Inspirational speaker, 36, Bank. Miss. Mass. Miss. Manna M. Tiomeson, Inspirational speaker, 36, Bank. Miss. Mass. Miss. Manna M. Tiomeson, Miss. Miss. Manna M. Tiomeson, Miss. Miss. Manna M. Tiomeson, Miss. Mis

HEDSON TUTILE, Bellin Heights, O.
BENJAMIN TOTO, San Francisco, Cal.
MISS. NARAH M. THOMPSON, Inspirational speaker, 36. Banktreet, Cleveland, O.
J. H. W. TOOHEY, Providence, R. I.
MISS. CHARLOTTE F. TABER, trance speaker, New Bedford,
there, W. D. 1987 202.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
MRS., P. O. DON 392.
MRS. ESTHER N. TALMADGE, trance speaker, Westville, Ind.
DR. S. A. THOMAS, lecturer, Westville, the Committee of the Present care Banner of Light, Boston.
E. V. Wilson will speak in Richmond, Ind., and vicinity
during September: will hold as discussion with William P.
Sharkey, (soul-sleeper, provided his soul does not get to sleep
and be thus full to come to time, as he did July H. and 12.)
in Brownville, Selo.; will remain in Nebraska during Detolar Will account calls to beclure any weekday expending date.

in Brownville, Neb.; will remain in Nebraska during Octo-her. Will accept calls to lecture on week-day evenings dur-ing his stay in Qiose places. Permanent address, Lombard, Ili, E. N. Willeller, inspirational speaker-Aleveland, O. Mas, M. Acombek Wood will speak in East Hoston, Mass., Oct. 18 and 25; also during February, 1869. Address, Il Dewey street. Worcester, Mas.

MRS. M. MACORNEM WOOD WILLIAMS IN EAST 106101, Mass. Oct. 18 and 25; also during February, 1863. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., 15-West 24th street, near Fifth avenue Horel, New York.
MRS. S. E. WARSER will lecture in St. Louis, Mo., during September. Will make engagements to lecture in the vicinity on week evenings. Address, how 329, Davenport, Iowa.
F. L. Wadsworth, 329 South Morgan street. Chicago, III. HENRY C. WRIGHT, care Bela Marsh, Boston, Mass. MRS. E. M. WOLCOTT, Danby, Vt. Phor. E. Witherlie, Indiana State Missionary, Pennville, Ind. Mrs. A. Wijhleim, M. D., in-parational spraker, can: be addressed during September, Portland, Me.: during October, Salem, Mass.: during December, box 5459, New York.
Mr. N. M. Wright, in-pirational speaker, will answer calls to lecture on the philosophy and religion of Spiritualism. Address, care Banner of Light, Roston, Mass.
WILLIAM F. WENTWORTH, trance speaker, Pontiac, Mich. care S. Brotherton.

to lecture on the philosophy and religion of Spiritualism. Address, care Banner of Light, Boston, Mass.
William F. Wentworth, trance speaker, Pontiac, Mich., care S. Brotherton.
Mrs. Mary J. Wilconson, will lecture in Grand Rapids, Mich., Sept. 29 and 27; in Spiritualid, Ill., during November. Applications will be received for Octoner. Address, care J Spettigue, 192 South Clark street, Chicago, Ill.
Mrs. Mary E. Wither, 192 Elm street, Newark, N.J.
Dr. R. G. Wells, trance speaker. Address 'Ill. Nov. 1, 14 Brown street, Present Corporation, Lowelt, Mass.
Mrs. N. 3; Willis, 59 Windsor street, Cambridgeport, Mass. Lois Walshooketh. Permanent address, box 58, Aludson. Summit Co. O.
A. B. Willis, 50 Windsor street, Cambridgeport, Mass. Summit Co. O.
A. B. Willis, Lawrence, Mass., P. O. box 473.
Dr. J. C. Willsky will answer calls to lecture on Spiritualism of Temperance, and organize Children's Progressive Lycenums. Address, Burlington, Iowa.
Rev. Dr. Wireklock, Inspirational speaker, State Center, Ia.
Warken Woolson, trance speaker, Hastings, N. Y.
S. H. Wooltman, Conductor of the Burlaho Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Burlington, Iowa.
Rev. Dr. Wireklock, Inspirational speaker, State Center, Ia.
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S. H. Wooltman, Conductor of the Burlaho Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Burlington, Iowa.
Filiah Wooltway, Inspirational speaker, Rock Grove City.
Floyd Co., Iowa.
Filiah Wooltway, Inspirational speaker, Leslie, Mich.
Gildan R. Washida S. Woodstock Vt., inspirational speaker.
A. C. Woodnery, Jatile Creek, Mich.
Mrs. Fankie T. Forrodyrance 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 in the Communication, and Ogdensourgh, before connecting with the Great Western road. Address at once, care Banner of Light, Boston, Mass.

ass. MR. & MRS. WM J. Young will answer calls to lecture in e vicinity of their home, Bolse City, Idaho Territory.

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

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

# Bunner of Light.

EOSTON, SATURDAY, SEPTEMBER 26, 1868.

OFFICE 158 WASHINGTON STREET.

WILLIAM WHITE & CO. PUBLISHERS AND PROPERTORS.

Withiam White; Littier Colby, Isaw Bellion.

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P All business connected with the editorial department of this paper is under the exclusive control of Li 1HER COLEY, to p hom letters and communications should be addressed.

#### The Confessions of Science.

We quoted the other day some remarks from occult phenomena familiar to Spiritualists. The remarks were elicited by the attention realled of late to the little instrument known as the plantour, Our scientific cotemporary admitted that men of science had made a great mistake in ignoring and ridiculing the aforesaid phenomena; that these phenomena had begun to receive such general credence that it was idle any longer to oppose them by dictating imposible conditions their investigation, or by attempting to give a bad, name to those persons, at once bold and Lamble enough to examine what so many intelligent persons believed to be true.

... Recently another scientific authority, taking its text from the planchette, has animadverted in a similar strain on the folly of which the scientific world has been guilty in assailing these great facts of Nature. The Boston Journal of Chemistry, edited by Dr. Nichols, has in its September number, an article remarkable for the candor and good sense of its admissions. Truly, men of science are beginning to talk of these things in a somewhat different strain from the Pierces. Goulds, and the rest of the Cambridge committee of investigation of 1857, who found it hard to find language sufficiently expressive of their contempt for these fasts, and who even repudiated that common fact of somnambulism, now admitted by Dr. Carpenter and the best physiologists of the day, the power, namely, of seeing through opaque substances, such as the walls of rooms, &c.

Dr. Nichols.says:

"We are requested by many correspondents and friends to explain planchette. They ask: '1s it electricity, animal magnetism, odic force, imagi-nation? Please tell us what it is.' We wish we could answer our friends' inquiries in a satisfac-tory way, but we cannot. We have been a somewhat careful observer of the pranks of planchette, and no solution of the problem satisfactory to ourseives has been teached. It is much easier to state what it is not than what it is. We can see no difference in the class of pnenomena wavelengthrough the little planchette-board and that connected with what are known as-table tippings and the persons possessed of the in ting madiums. The persons possessed of the idiosynerasies of organization or temperament which enable them to influence planchette can as asily move a table of the size used for household purposes; and the pencil placed in such hands will write out strange sentences and answers to questions, against the will of the operator.

An explanation or consideration of planchette An explanation of consideration of futurements in necessarily involves the consideration of a class of alleged physical phenomena regarded by some as not very proper to be seriously discussed in a scientific journal. In one view, this attitude is rather a sensible one. Conductors of scientific journals and students in the sciences taught in schools have little or no information to communischools have fittle of no information to communicate regarding what goes by the name of 'rappings,' table-tippings,' animal magnetism,' medium-power,' etc., and therefore it is very propor that there should be silence where there is nothing to say.

The position of a majority of scientific men toward the subject, Dr. Nichols confesses, is that of entire disbelief. He says: "They do not separate the physical disturbances, the outward show of force by unseen agencies, from the spiritual interpretation mixed up with, or, as they suppose, inseparably connected with the phenomena. The whole matter is regarded as a sham and a delution, unworthy of thought or investigation,"

There are signs that this obstinate oppugnancy to facts is at last giving way. The remarks of the two authorities we have quoted are an indication that the wind of scientific opinion is shifting. There has been a time when a scientific journal would have risked the loss of all its subscribers by admitting as much as has been admitted by the authorities from whom we have quoted. In saying this we do not mean to impugn the sincerity or independence of these last.

## Remarkable Spiritual Surgery.

We have reliable authority for stating that Mrs. Kenyon, residing at No. 89 West Cedar street, Boston, whose card may be found in this paper, has just been the subject of an operation which her spirit-friends say they have never been able to hitherto perform. It appears that in consequence of an attack of diptheria, from which she has suffered, and the unfavorable state of the weather, and diseased conditions of those with whom she has been brought in contact professionally, she had come to be seriously troubled with inflammation of the throat and enlargement of the tonsils, which, though allayed temporarilylby the use of magnetized water and passes of the hand, could not be radically subdued until the offending substance was actually removed, as it thoroughly was by spirit power, more perfectly than could have been done by the scalpel.

Her account is, that at 3 o'clock on Sunday morning (13th inst.) she was wakened from sleep by a feeling that something was being done to her throat; and she felt so much inconvenience that she left her bed, and remained up until 5 o'clock, when a mass of flesh (as large as the end of her thumb) appeared to be suddenly loosened and thrust forward into her mouth, giving her instant relief, and leaving nothing behind but a sense of slight irritation, which was entirely removed, and the voice restored to its normal, clear condition, by making a few passes, and, breathing over the back of the neck by a friend who called upon

her in the morning. It was then found that this person, who resides not far from the patient's home, was awakened at the same hour, and kept awake during the same time, being used, as the spirit surgeons assure our informant, in order to accomplish their purpose.

All parties (the spirit physician included) are naturally gratified at the result. Other similar cases have occurred in our vicinity, which we shall give an account of in a future number of the Banner of Light.

## Sheet Music.

S. W. Straub, of Dowagiac, Mich., has just published a fine piece of music, entitled "The Lost Child "; words by Maria Straub; music by Mr. S.

The World's Crisis and Church Decadence.

The editor of the World's Crisis says in his issue of the 9th that that number closes the present volume, and he is very desirous that his friends (who are to "go up" in a month or two) should pay for the next year! And as a clincher to his appeal he says: "We hope to be able to nake our paper more interesting the coming year than ever before." And this fanatical sheet calls us "infidel"! Why, its editor and speakers are making more infidels every day than "Christian" world has the remotest idea Thinking people always gravitate to common sense whenever a certain bigoted class of religionists attempt to force creedism down their throats. And yet the Crisis is continually harping upon this one theme. It says: "The intidelity of these days is truly alarming. That it is rapidly increasing there is, no room to doubt, and we see nothing arising to check, it." Again, the Elder says that Spiritualism is the cause of allthese disastrous conditions "the church" finds itself in to-day. The Elder is simply mistaken. Ho has not kept pace with the times. The churches having become a valley of dry bones, (see Leviticus) how could they be resuscitated? Men and women' possessing spiritual natures, yearn' the Schedille American on the subject of certain.) for something more substantial, something more spiritual than the hollow Sabbath mockeries enacted in the fashionable churches, and Spiritual ism has come to gladden their hearts and teach

them truly of the life-eternal. Why are the churches declining? Let us illustrate. A designing man has only to "join the church" to successfully accomplish any purpose he has in view—even to participating in "fluan-cial fregularities"—as the "respectable" Daily Advertiser would say-to the time of \$600,000, or so, leaving the directors of the bank swindled to settle with their creditors as best they may. All such and many other sorts of swindling having been perpetrated under the cloak of church membership, is it at all strange or singular, that "the church "should under such circumstances decline, and that something far better should take its

Yes, Mr. Crisis, "Spiritualists are becoming more and more outspoken" in behalf of justice, humanity and liberalism, "The church" has too long trampled under foot the rights of man; and on the way that leads to truth and wisdom. "Onward! ever onward!" is its motto. The downtrodden peoples of earth have been and are calling for more light and less oppression; and the angel-hosts are responding to their call, illuminating the minds of nyen and women, preparatory to the inauguration of the New Dispensation, when the poor forsaken ones of earth shall know suffering no more; but all will unite in one grand banded brotherhood, whose highest ambition shall be to no GOOD. .

#### The Faith Spreading.

A reporter for the Louisville (Ky.) Democrat writing up his local observations in Jeffersonville, "death." in that State, says as follows in reference to the spread and growth of Spiritualism thereabouts His words are full of encouragement for believers' in other parts of the country:

Not withstanding the detection of frauds, practiced upon the people by the many so-called 'me-diums' throughout the country, and the derision with which the idea is mentioned everywhere, we have in this city and vicinity no less than five hundred persons who are firm believers in Spirit number of persons who are the believers in Spiritualism; and they are to be found among the most intelligent and respectable of the community. Many are the marvelous wonders said to have been performed at the 'sittings.' Night after night the different circles meet, and we have heard that as high as fifty persons at a time have been turned away from some houses, being unable to find room within. Long written communica-tions, proposed to have come from departed spirits, have been received, and they from persons un-known to the mediums, and of a character impos-sible for any to understand except those addressed. Skeptics have been invited to attend these 'scand went joking and laughing at the 'pa ances, and went joking and laughing at the 'patent humbug,' only to return, some confirmed Spiritualists, others, that it is the workings of the evil one, and still others, that it is no human a total stranger, may visit in daylight the house of the medium; a slate is handed you, which you wipe clean of any marks; you place the slate and pencil in a little table drawer; you lock the drawer;—n-little girl, unable to read or write, places her hand upon the top of the table; you hear the pencil writing upon the slate; the pencil rops; you are told that a communication awaits you; you unlock the drawer; you take out the slate; it is written over on both sides; you recognize the handwriting of a departed friend; the communication relates to matters known only to yourself, and you have something to 'smoke in your pipe' for a lifetime. What is it? every one isks. That's the question to be solved. Hun-lreds of our best citizens can testify to examples similar to the above. As for our part, we do n't like to get up a correspondence with the dead; a large amount of money, but no more than can we have enough trouble with the living, and it absorbs all of our time to keep even with them then. If it be the workings of the devil, we are satisfied to hold no communication with his love for the teaching and revelation of Spiritualsatanic majesty, there being a sufficient quantity of that kind of material here for all practical purposes. If it be 'what is it?" why then there are many whose brains and time exceed ours, and they may develop the matter and we will abide by their decision. But one thing we are satisfied by their decision. But one thing we are satisfied of, and that is that our people are excited over the subject, and that the agency of the mediums is sincere and no humbug.

## Pulpit Earnestness.

Under the above heading we find the following In the Christian Register. It seems to us to be a very singular admission for a Unitarian paper to make:

"An infirm clergyman, in whose pulpit a string of unsuccessful candidates had been recled off said to me in explanation of their universal fail ure, 'Why, sir, they were not carnest enough where the congregation have been seven months trying in vain for a minister, the trouble with most of their preachers was what Garrick charged gainst the bishop, that he uttered as if he did not believe a word of it.

No wonder Spiritualism is gaining ground so rapidly everywhere, and that creedists are diminishing in numbers. Men now think deeper and act freer on religious subjects than ever before; hence the best minds leave the church and embrace Spiritualism. - This probably accounts for the poor stock of clergymen now remaining in the Unitarian fold.

## Now Ready,

The fifth edition of the work entitled "The Life-Line of the Lone One, or Autobiography of the World's Child," a very interesting book of over three hundred pages, well bound. As everybody knows the author, we omit his name here. It is evident that the volume is fully appreciated. otherwise a fifth edition would not have been called for. Published and for sale by Wm. White & Co., 158 Washington street, Boston, and sold at their Branch Office, 544 Broadway, New York.

THE SPIRIT MESSAGE DEPARTMENT of the Banner of Light this week is replete with interest. Every reader should turn his attention to the

#### The Massachusetts State Spiritual Association.

It is an old and sagacious maxim that " whatever is worth doing at all is worth doing well," and it is equally in consonance with common sense to affirm that the amount of energy expended and means employed in accomplishing any purpose, should be in proportion to the intrinsic importance of the work to be done. The Spiritualists of Massachusetts were the first to lead off in the great work of organizing State efforts for the purpose of promulgating the facts and philosophy of Spiritualism among the masses of the people. Other States have followed the example thus presented, and are now severally active in perfecting their methods of operation, and overcoming the difficulties incident to all new

Without making invidious comparisons, it may perhaps, be admitted that the State of Michigan, in consonance with the Western style of rushing things, and the indomitable spirit of enterprise that characterizes our friends in that section, has gone in advance of all the other States in the amount of funds raised, the number of missionaries employed, Lycenms organized and localities visited. We rejoice in their success, and hope that every State will "go and do likewise."

But we are in this article desirous of speaking particularly of Massachusetts, and do not propose to admit for a moment that this good old commonwealth, with more Spiritualists, in proportion to her population, than any other State, and first to inaugurate a State Spiritual Society, as she has always been foremost in advocating and organizing efforts in behalf of human freedom and progress, will long consent to be rated second in any of those features which constitute the means, the methods, or the result of organic action. But to this end there must be a great awakening among the Spiritualists of Massachusetts. The selfishness and sloth incident to our common humanity, and which is the great obstacle in the highway of human progress, must be shaken off, and, vitalized by the breath of this New Dispensation, with firm purpose to advance in a positive manner upon the ignorance and superstition that everywhere prevail upon this subject, we must all pledge our personal influence, such as is ever streaming forth from positive convictions and sincere love for the truth—as well as the funds Spiritualism comes, a beacon-light, to guide him that are at our disposal, in behalf of the great work.

> The work which the State Society proposes to accomplish is two-fold. First and generally, to send their missionaries into localities where no local societies exist, and where public lectures have not been heard, to deliver such lectures, thereby introducing the subject of Spiritualism to the attention of the people. There are many places where the subject is only known through the misrepresentation and ridicule of the pulpit and the press, and where a fair statement of its claims upon intelligent investigation, would be not only a novelty, but a welcome boon to these who literally sit " in the valley of the shadow of

In other places a few scattered Spiritualists timidly hold opinions that they hardly dare express to others, and therefore know nothing of the "liberty of the spirit" or the mighty power for good which they are stifling within them. The rallying of such weak brefhren and sisters together, giving voice, hearty and free, to their conviction by a public lecturer, will give them courage, and, in many cases, induce them to form a neighborhood circle or meeting for Sunday talk or reading upon the subject, that shall prove the nucleus of an organized society, by-and-by, capable of sustaining a Children's Lycoum and public meetings. And then there is the Lyceum work itself, a progressive institution, never intended to be confined to the children alone, but beginning with them, caring for their education, offering every facility for their physical and mental development, unbiased and unrestrained by the cramping follies of false theological ideas or false social habits and fashions, constantly improving in its methods, as experience and intuition develop wisdom, and inagency, but something they are unable to comprehend. We will relate one example, just to show some of the workings of Spiritualism. You, limbs enough to indicate the power that it possesses, or even to hint at the symmetry and beauty of its ideal character.

These Children's Progressive Lycoums are to be instituted where the elements are ready and favorable conditions exist, and the State Mission aries must assist in that work. Bro. Carpenter, whose great soul is full of enthusiasm in behalf of the children, has already done much in this direction, and would have done more, if the people had seconded his appeal and been ready themselves to work.

Now the carrying on of this great work requires ism. If Spiritualism has done you good, reader try to estimate if you can how much good it has done you. Dollars and cents cannot express it but they can express something of the benevolence of your nature in desiring to have others share the blessing you have received, and materially aid in carrying it to them. We need for expenditure in this State, in carrying on the missionary work, every dollar that can be spared after your contributions for local purposes. It is as much the" work of an angel" to send the truths of Spiritualism by the mouths of these laborers, and sustained by your contributions, as though you came flying through the heavens, disembodied of the material form, and communicated directly through any medium that you might control. The work is one, whether performed by spirits in the body or out of the body-directly or by proxy-by tongue, or pen, or dollars-and everywhere and by all means, it is the work of liberating the mind from the dogmas of false traditions and popular superstitions. Tt is the work of revealing man's nature unto himself-that he may realize the divinity that stirs within him, and the methods of progress by which that divinity shall rule and reign in his every emotion and thought and deed.

Spiritualists of Massachusetts, when called upon by these our missionaries, greet them cordially, welcome them heartily, contribute to them abundantly, and aid them fervently by word and work. So shall we constitute a united body of believers not only, but of workers also-before whose banded efforts the "flying host of popular ignorance shall strike their tents, and silently flee away."

All contributions to the State fund may be sent to the President, William White, Esq., of the Banner of Light, or to George A. Bacon, Secretary, Boston, who will acknowledge the receipt. H. B. STORER.

briate Asylum thirty-nine clergymen have been admitted. Congress will assemble on the 21st instant.

Since the establishment of the New York Inc-

#### The Singing Medium.

Of late, as well as years ago, we heard through various channels, predictions that the world was to see and be blessed with certain novel and more beautiful phases of spirit control than any which had yet been witnessed by men. It seems that some of these predictions are being verified in various parts of the country ... In Washington, through Frankie Gunnell, in Pennsylvania, through Abraham James, in Massachusetts through Dr. Pierce, and numerous others in different sections of our land. But in all our experience, extending through a dozen years, have we seldom met with such extraordinary manifestations—appealing at once and in the most direct manner, to the higher qualities of our nature, to the esthetic, the imaginative and creative faculties-than through the marvelous mediumship of the "greatest male soprano living," as he s fittingly designated—Mr. Jesse B. H. Shepard,

sional, clairvoyant, clairaudient, &c., he is the only instrument as yet sufficiently and properly developed to be controlled to the extent he is, and in so peculiar, delicate and intricate a manner. Born in 1848, this article bears the date of his twentieth birthday. Though thus young in years, he is exceedingly rich in spiritualistic experiences. Tall and straight of form, full, dark eyes and hair, good phrenological developments. strikingly handsome in features and face-his whole appearance and manner indicate and impress every observer with the fact that his is a strange and unusually gifted organism. And his versatile powers, though yet comparatively in their infancy, more than redeem the promises of a favorable organization.

the Catholic Church, he has graduated through ceremonies, the perfumes burned in his honor, both of these religious schools. Forced, by a power outside of and superior to himself, to sever all connection with family, relatives and friends. he has been led forth with neither scrip nor purse to pursue his wandering way through the world. As in the past, his career in the future is destined to be yet more eventful. He wears the insignia of a universal medium, having run through the various grades of mediumship in considerably less than two short years—still retaining many of the higher phases, in addition to one which the present generation will probably never see equaled; his shoulder blades, arms, hands and fingers being controlled by the masters of instrumental music, while simultaneously his vocal organs are used by the most cultivated and sweetest female singers, who, while dwellers in the form, ever thrilled with delight the consciousness of men. His voice, a pure soprano, is clear and sweet and of marvelous compass, equaling the highest point attained by Jenny Lind, Parepa Rosa, or any other living Prima Donna. His education is not of the schools—of these he knows little or nothing-but is the result of spirit impartation. By virtue of misunderstood conditions, he was always incapacitated for ordinary business or practical employment of any kind.

Without previous knowledge of music, he practiced on the piano, under spirit direction, for about one year, when his vocal powers were suddealy revealed — now some five months since. Obeying the monition, he presented himself before Prof. Kleiber, teacher of music for thirty years, master of several instruments, and leader of the choir of the church of St. Xavier, St. Louis, who, after examining and testing his efforts, confessed to his having the most wonderful voice which he ever heard. Immediately after this, under Prof. K.'s leadership, Mr. Shepard sang for the first time, and alone, an Ave Marla in Latin. to a congregation of over twelve hundred; and on Ode to St. Cecelia, in German, by Handel, neither know anything about. On both of these occa-New Albany, Cincinnati, Cleveland, Buf-Up to the present time he has sung and played over-

The purpose of his inspirers appears to be, for a confine his performances to the spiritualistic public, before whom, in circles, of from twenty to thirty, at the residences of our private citizens, he is ready to make engagements. Hereafter, and in due time, he will doubtless be called by a voice and with an authority he cannot resist, to appear before their royal highnesses, the waiting public,

Let all who can avail themselves of the present opportunity to hear this wonder among wonders. and witness this latest and most beautiful phase of spirit manifestation-an instrumental performer said to be superior to Blind Tom, accompanied with a voice which has no equal.

Boston, September 18th, 1868.

## Select Class for Youth.

We are much pleased to learn that Prof. Howe has opened a "select class" at his rooms for the youth of the city, who may be disposed to take advantage of his very easy, rapid and superior system of teaching. His desire had been to confine himself altogether to the education of adults, but at the earnest solicitation of several respectable citizens, he has thrown his Class Room open to a limited number of the youth of both sexes; not only for a grammatical education, but for a thorough course of English instruction, including Reading, Writing, Arithmetic, Geography, Grammar, Composition, Elecution, Natural Philosophy and Mathematics. The hours for these junior classes will be from 9 A. M. to 12 M. Terms: \$2,00 per week. As the Professor has had thirty-one years' experience in teaching, and imparts instruction on advanced and scientific principles, without the nateful and useless drudgery of tasking, so interfunting to home comfort and trying to parents and guardians, those who have the health and happiness of their offspring at heart, should without hesitation place their sons and daughters under the Professor's charge. He can furnish the best city and foreign testimonials and reference. Adults will receive instruction in Grammar on the Professor's "Seven Hour System," at all other hours of the day. Class Room, Hall 38; entrance, either 3 Tremont Row, or 12 Howard street.

## English Publications.

The London Spiritual Magazine and Human Na ture, for September, have been received at this office. See price in another column. Both these monthlies are very interesting, and should be especially in the hands of every American Spiritualist; and those who are not Spiritualists would find profit in the reading.

#### Earthquakes, Inundation and Famine. To the Editors of the Banner of Light:

Since my last letter to you, many and very awful events have taken place in Peru. Ten of the principal cities and seaports south of Callao and many small towns and villages have been destroyed, their edifices leveled to the ground by a terrific earthquake, which happened at 5 o'clock P. M. the 13th of this month, and lasted at the lowest culculation about five minutes. In Lima we only felt its tail; therefore the motion was very soft, and somewhat similar to that of a boat floating on the waves in a calm sea, but yet sufficient to fill with terror the heart of every human being.

I have seen crowds of people kneeling in streets and squares, imploring with voices full of emotion and fright the mercy of the Almighty. Many persons, myself amongst them, were seized with a sensation somewhat resembling sea-sickness. The door bells were ringing of themselves, which Possessing a highly sensitive, nervous, yet served as indicators, thus enabling us to judge the healthy and harmonious organization-impresforce of the earth's convulsions.

Lima was free from any casualties; but not so Callao and the other seaports and cities in the south of Peru. After the earthquake ceased to be felt in Callao, the sea began to be agitated, and soon rose about twelve feet above its natural level, destroying some houses on the sen-beach, and advancing into the city about one block, conveying terror to the hearts of the inhabitants, who, panic-stricken, began their flight toward Lima. Next day the people, the priests at their head, formed a large procession and carried about the city, a huge stick, rudely carved and painted in the shape of a human figure, clothed with sacerdotal trash and displaying the euphonious name of "Our Lord of the Sea," in order that he should detain the fury of the watery element Bred an Episcopalian and subsequently joining and put a stop to its depredations! But all the the chanting his praises, and prayers, were of no avail; that day the Saint was deaf, ordid not feel inclined to grant their prayers, or the infuriated sea refused to obey him, for about 11 o'clock at night it rose in an immense wave again and put to flight the firemen and the troops who were hard at work trying to master a large fire, which had reduced to cinders sixty houses in the principal part of the city. So that what Callao did not lose by water, was lost by fire.

> In Ica, forty houses were destroyed during the earthquake, and many others so injured as to be useless. The same thing happened at Chincha Islands, the shipping receiving very serious damage from the rising of the sea.

> Iquique, Pisagua, Arica, Arequipa, Locumba, are entirely destroyed. Islay and Taena have suffered less. In Chala the sea rose fifty feet above its natural level, the same thing occurring in Arica. Tambo and other places. Islay being built on a rock one hundred feet above the sea, did not suffor from the inundation. The villages of Tiabaya; Vitor, Mallendo, Mejia, and many others in an area of one hundred and fifty miles, are completely destroyed.

The city of Arequipa, the largest of Peru after Linn, whose edifices, built of hown stone, had resisted the two days' hombardment with Armstrong guns, sixty-eight pounders, on the 28th and 20th of December last, now lies a heap of ruins; not a single house resisted the protracted shaking of the earth. Perhaps the ruin of Arequina will be productive of an immense benefit to Peru. The majority of people long since were desirous to see it leveled to the ground. Arequipa from time immemorial has always been the cradle of all the revolutions and political disturbances which have impoverished and retarded the progress of Peru. But few will mourn over its ruins.

The port of Arica has suffered most. After seeing many of its houses destroyed by the shock of the following Sunday sang in the same place an the earthquake, its inhabitants saw the sea receding a great distance, and in a few minutes reof the languages of which, nor the music, did he turn with great violence. Five times did the sea rise and fall in like manner, all living beings sions he was the only one who was permitted to taking refuge on the surrounding heights. The sing a solo—a compliment of the first order, the city was for a time lying under thirty feet of choir, organist and organ being the best in the water. All the ships in the harbor were lost; city. After these introductory successes, which amongst them the storeship "Fredonia" capsized, cannot be paralloled, he visited Memphis, Louis- and everybody on board perished. Not a stick remains of the ill-fated ship. The war steamer falo, Saratoga and Boston, everywhere singing in Watteree, being of flat bottom, was carried nearprivate circles, to the wonder and intense gratifi- ly two miles inland, where she now lies uncation of all who listen. His style of music is of hurt. Everybody on board was saved, with the the highest operatic order—artistic and classical, single exception of a sailor. Both vessels were American. Another American vessel, the Regeighteen hundred original pieces. At each scance alon, a merchantman, was lost. Some of the he usually sings and performs ten or twelve officers of the Fredonia, who happened to be ashore, were saved. Their names are, George W. Doty, W. N. Williams, S. L. Luboys, Charles certain time yet, that he shall more particularly Leville, August Jausen. The first officer, Mr. Dyer, and his wife, with the balance of the crew and officers, were lost. The Peruvian corvette, "America," also lost her commander, surgeon and several officers.

This has been a disastrous year for Peru. We have suffered from revolution in January; in February, to the present time, yellow fever; and earthquakes, inundation and famine in August; in consequence of which all Peru is in mourning. I subscribe myself,

Yours very respectfully,

Aug. DE PLONGEON. Lima, Aug. 20, 1868.

## The Spiritual Harp.

The press generally commend the Spiritual Harp. We published in our last several notices commendatory of this choice collection of vocal music. Below will be found additional criticisms:

commendatory of this choice collection of vocal music. Below will be found additional criticisms; The Spinitual Habp: A collection of vocal music for the choir, congregation and social circle. By J. M. Peobles and J. O. Barrett. Musical Editor, E. H. Bailey. Boston: Wm. White & Co., Banner of Light Office. New York, 644 Broadway. Price \$2. Postage 20 cents.

Excepting the Plymouth Collection, which this very much resembles, though with improvements in mechanical execution, we have seen no work of its kind worthy to be compared with this. Our friends of the spiritual faith have evidently intended to give the world a selection of social and sacred poetry and music worthy in a good degree the spirit of the age. And for, a first attempt on so large a scale, they have achieved an eminent success. The book contains nearly three hundred octave pages, and three hundred and sixty Hymns, Songs and Sonnets, besides Chants, Sentences, Choruses and Echoes, suitable to every occasion and adapted to every possible condition of the human mind and heart. Much of the music is new, and the authors say at lonst one-third of the poetry is original, which, by-the-way, is not always a mort. Some of the oldest poetry is the best, and we regretted to see an attempted improvement on Mr. Emerson's Apology. Its rhythm was out of joint before; it is hardly improved by the liberty taken with it. For sentiment, or for singing, Mr. Emerson has pleces far superior to this, and that could be set to music in ordinary metres, without a word of change. Indeed, the Apology is one of the last of his shorter poems to be expected in human performance, and this work must accept the common award. It was much needed, however, by the great and growing body of believers in the mysteries of Spiritualism, and we heartily congratulate them on so valuable an addition to their sacred literature.—The Revolution.

Spiritual Hare: A collection of vocal music. By. J. M. Peebles and J. O. Barrett. 295 pp. Boston: Wm.

SPIRITUAL HARE: A collection of vocal music. By. J. M. ceblos and J. O. Barrett. 295 pp. Boston: Wm. White

Peeblos and J. O. Barrett. 205 pp. Boston: What & Co.

This beautifully issued volume is a collection of vocal magnetic for the social circle or public choir, founded upon, and especially adapted to believers in, Spiritualism, as a scientific religion. The plan of the volume is unique, aiming to combine the devotional sentiment with the inspiration of reditional theology. A large proportion of both the poetry, and music is original, including many well-known writers and composers: Joshua Hutchinson, Mrs. E. Oakes Smith, H. B. Stowe, W. H. Burleigh, Alice Cary, and others and in general, the selections indicate a taste and feeling which will reader them attractive to the lovers of sacred poetry, oven among those not sharing the religious convictions animating the volume.—N. Y. National Anti-Slavery Standard,

#### Abington Picnic.

The picuic at Abington, Sept. 15th, under the efficient management of Dr. H. F. Gardner, was a very pleasant affair. The day was delightful, and the people in attendance were evidently inspired with the spirit of the glad sunshine that came shimmering down through the pine boughs of the grove. All seemed to enjoy themselves immensely in the various amusements suited to their especial tastes-dancing, swinging, boating for the young people; and social intercourse and inspiring words from the speakers' stand for the older ones, filled up the measure of enjoyment for each and all.

Remarks were made of deep interest by N Frank White and Lizzie Doten, both seeming to catch the inspiration of the hour. A. M. Davis and A. E. Carpenter sppke of the State Association, and a young lady in costume (whose name we did not learn,) improvised, under the control of a spirit child calling herself "Blue Bell," a very sweet and appropriate poem. A young lad from Plymouth was also entranced and talked a short time. Both of these young people gave evidence of being very good mediums.

Dr. Gardner made some pointed and interesting remarks in regard to mediums, closing by making an appeal for a destitute family of Spiritualists. The appeal was nobly responded to by the contribution of the handsome sum of over thirty-three dollars. Everybody seemed to feel better for having an opportunity to practically express their love and sympathy for the suffering and distressed. These are the kind of prayers that Spiritualists believe in.

The picnicers returned to their several homes at an early hour, and thus ended the "last pichic of the season."

As the company probably forgot to vote Dr. Gardner thanks for his efficiency in the management of these picuics the past season, we deem it but simple justice to that gentleman to do so ourselves in their behalf; entertaining at the same time the hope that he will live to gratify us next summer with more of the "same sort."

#### Jews in Heaven.

We observe, by the Cincinnati Chronicle, that Dr. Max Lilienthal, of the Broadway Synagogue in that city, preached a very pointed discourse, a few Sundays ago, on the query-" Can a Jew go to Heaven?" It seems the Doctor, in passing through the streets of Cincinnati on a certain evening, overheard a fragment of conversation between two young ladies over this very subject. "I do not think that any Jew will go to heaven," said one. "Of course not," replied the other. At such bigotry and dogmatism he felt bound to put utterance of projudices which were everywhere but did not subscribe to Calvinism, or some other creed, he is denied a place in bliss by these self. your position, Elder. righteous judges; but if he is an adulterer, or crime up to the end, but at the last moment professes to subscribe to these creeds-then he is straightway given a place in heaven! The Jewish preacher very fitly rebuked such Pharisaism. and insisted that God was the common father of all, and would not deal unjustly by any.

#### Brief Items.

A private letter from Heyworth, Ill., conveys to us the gratifying intelligence that the spiritual cause is on the increase in that locality, notwith- evenings of the present month. standing sectarian bigotry is continually throwing. stumbling-blocks in the way. A good clairvoyant medium has just been developed there, which seems to annoy the sectarians exceedingly. Have to partake of the fruit of the tree of life in good time-no-doubt.

VINELAND, N. J.-Dr. L. K. Coonley writes that they had just closed a very largely attended and Sunday, the 5th and 6th inst. The following month of October, and will make further engage: Convention.

VERMONT.-We have received the official report of the proceedings of the annual State Convention of Spiritualists, held at Danby, Sept. 4th, 5th and 6th, which will appear in our next issue.

## Science Congress.

In the Science Congress of the British Association, as reported in the Tribune of Sept. 10, the reporter says: "The identity of Christianity with ancient mythologic symbolism was never before inade so clear, or explained so completely and popularly"-Mr. Ferguson being the leader up from the old theologies.

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Here, then, is the ultimate infallibility of God's Word found to be identical with ancient mythologic symbolism from the Garden of Eden to the New Jerusalem, as sung in the song of Moses and the lamb. Thus saith the Science Congress. Alas for the liberal church, which warned against ' penetrating into dark corners and disemboweling sacred mysteries"!

We are ready to show the "identity" at large when, in the fullness of time, the strong meat is demanded as well as the milk for babes.

## An Excellent Arrangement.

It gives us great-pleasure to be able to state that our friend and industrious co-laborer, Dr. Fred. L. H. Willis, has entered into co-partnership with Mr. C. W. Scofield, who possesses most remarkable magnetic healing powers. Hereafter these gentlemen will devote their clairvoyance and magnetic healing to the relief of suffering humanity. Those who know.Mr. S. the most intimately, speak of him in the highest terms, and are well pleased with the new arrangement Dr. Willis's gift of clairvoyance has returned to him of late with redoubled power; and no doubt a great amount of good will be accomplished through the combined talents of these distinguished healers. Their place of business is at No. 16 West 24th street, New York city.

## Music Hall Meetings - Season Tickets

only 83. It has been decided to fix the price of season tickets for the course of lectures in Music Hall the coming senson at three dollars, instead of five, as announced in a previous issue. Hundreds more, it is believed, will avail themselves of the opportunity to secure a seat at the reduced price. It is hoped that not less than one thousand tickets will be taken at once. No one should liesitate to contribute so small a sum to sustain the best course of lectures ever given in Boston on the Spiritual Philosophy. 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, September 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.

excellent quartetté choir has been engaged.

#### ALL SORTS OF PARAGRAPHS.

A petition has been received at Washington, signed by all the chiefs of the great and little tribes of Osage Indians, praying the Senate not to ratify the treaty recently made by them, by which their eight million acres of land were disposed of at the rate of twenty cents per acre. -

The Round Table says American journalists write too much. With exceptions few and far between, the busy pens that make what it is the curious fashion to call "editorials," meaning leading articles, are over-taxed and consequently rarely do themselves justice. No man, whatever the vigor of his intellect or the affluence of his imagination, can secrete more than a given amount of thought.

Hamburg is a beautiful city, on the Elbe; and being prosperous and commercial, its surroundings are very fine. There are beautiful countryhouses and gardens in the neighborhood, and wide streets in the city, The peasants in the vicinity dress beautifully, and are very pretty, as they go to town carrying baskets of flowers and vegetables.

Mr. D. D. Home writes with great spirit in scorn of the great Faraday's proposed tests, says an English paper, for he feels perfectly sure that he willnot be disturbed by rappings from the departed

REDEEMING QUALITIES.-Almost everybody has them.

> MOTHER. one word of human diction Is more elequently dear, Than that word, in every household, So familiar to the ear; 'T is a title taught by angels,

As they journey to and fro, To express a tie of kindred Heaven hallowed here below. We desire L. W. Aldrich to call at this office

Both the Emperor of France and the King of Prussia are making military inspections, and both say that nothing menaces the peace of Eu-

Mrs. Lincoln has arrived in Paris.

A general Convention of Universalists throughout the country have had a three days' session at Providence, R. I.

"By a strict observance of the laws of life, as near as we can ascertain them, we may lire much longer; and much better, than when we are careless and risk the consequences."

The World's Crisis, the Millorite paper from which the above is quoted, comes to hand dressed in a decided protest. It hurt his feelings, it in a new suit, which, taken altogether, do n't look wounded his heart, to have to listen to the free us though their belief in "the shortness of time" meant anything. They profess to believe that accepted as judgments. He demanded to know the world is to be destroyed speedily, and intiby what right people presumed to decide on the mate in the same breath that they "may live future of others? If a man led a virtuous life, much longer" "by a strict observance of the laws of life"! Please explain more definitely

A severe battle has been fought between the even a murderer, and has led a life of shame and Turkish troops and the Bulgarian insurgents, in which the former were victorious.

A correspondent-writes to say that the great spiritualistic case (Lyon vs. Home, in England) ought not to have been tried in the Vice Chancellor's court, but on the Home circuit!

## Movements of Lecturers and Mediums.

Agnes M. Davis, of Cambridgeport, will speak in Mercantile Hall, Boston, the last two Sunday

Several friends in Charlestown desire us to call attention to Mrs. H. C. Wells, No. 4 Bunkerhill Court, who, they aver, is an excellent trance and writing medium, that many fine tests have been charity for them, friends. They will be willing given through her, etc. She also examines patients and prescribes for disease.

J. G. Fish is speaking in Buffalo, N. Y., the present month. He goes to Grand Rapids, Mich.

Mrs. Anna M. Middlebrook will lecture in Woman's Suffrage Convention, held on Saturday Washington, D. C., every Sunday during the Saturday and Sunday they were to have a Peace | ments South and West the two following months. She will also speak week evenings for spiritual societies, or for the cause of "Female Suffrage," in the vicinity of Sunday lectures.

A. E. Carpenter proposes to lecture in the following places: Danvers, Monday, Sept. 21st; Peabody, 22d; Beverly Farms, 23d; Wenham, 24th; Ipswich, 25th; Haverhill, on Sunday, Sept. 27th; Georgetown, 28th; West Newbury, 29th; Amesbury, 30th; Newburyport, Oct, 1st. He carries with him Spiritual Books for sale, and also is the authorized agent of the Banner of

Mrs. Carrie Cushman, trance speaker, will anewer calls to lecture, from any quarter, until secured to a local permanency of address. To all places of gratuitous access from her post office address, where her services may be wanted by established or unestablished societies, meetings or organizations, her instrumentality will be cheerfully rendered for whatever she may receive. Address, Manchester, N. H., care of O.

During the remainder of his stay in Boston, Mr. Jesse Shepard can be found at the residence of Mr. George A. Bacon, 6 Gloucester Place, where applications for scances at private houses must be made several days in advance.

Mrs. A. P. Brown is to lecture at Haverhill Corner, N. H., in the Academy Hall, on Sunday. Sept. 27th.

## in the Field.

MESSRS. EDITORS-Please permit me to say hat I am now prepared to accept engagements to lecture Sundays and week-evenings, and am not wedded to any special State in these United States. Wherever I may be called, there I am willing to labor in the cause of human regeneration. I have of late visited Leominster and Milford, Mass.; also Milford, N. H.

Fearing to trust myself at first, I lectured mosty from written discourses. I have since abandoned them as a rule, and have reason to believe that my inspirations are the more acceptable. coming fresh from the angels.

I would like the friends desiring my services to arrange at once. Engagements for one month or a longer period preferable. I may add for the benefit of societies unacquainted with me that my Spiritualism is of a practical nature, embracing the great social questions which underlie numan action—that I believe in the religion of common life, and aim to make its divine teaching J. H. POWELL, permanent.

Sept. 16, 1868.

145 Tyler street, Boston, Mass.

Lost. A pocketbook containing something over fifty dollars was lost at the last picnic in Abington Grove, by Mrs. Weston, No. 54 Hudson street, Boston. If the finder will leave it at her house. The lectures will commence October 18th. An or this office, he will render very grateful a lady

# Rew York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

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

Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, infector lotch, three only paper: Nature's Divine Revelations, 38th edition, just out. 5 vols., Great Harmonia, each complete—Physician, Teacher, Serr, Reformer and Thinker, Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Evil, Philosophy of Spicial Providences, harmonial Man, Free Thoughts Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and Arter Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, and Stollar Key to the Sammer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

Four books by Warren Chase—Life Line Frugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00. Very Large Assortment of Spiritualist Books.

omplete works of Thomas Paine. in three volumes, price \$6: pastage 90 cts.

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

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

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

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

"Young England" is sold, but we have another rare and remarkable English book, ACMISTIENTS, on Pestalozzhan principles, by HERRY DE LASPER, showing every position of the Juman body, in two thousand fundes (only one copy, price \$5,90). Teachers of gymnastics, front in possession of a copy of this book, would find it of great value; but 19 4, library book it is not valuable for reading, as its lid large pages are mostly taken up with the engravings.

#### Evidences.

It is credited to Theodore Parker to have sail of Spiritualism, that "it has more evidence of a wonders than any historic form of religion higherto." This is certainly true, whether that dispersions guished man said it or not. Its phenomena have thousands of living witnesses of undoubled ve racity, who are ready to attest under any form of oath that not only do the "wonders" actually occur, but that through them they have the most perfect and reliable evidence of messages from friends whose bodies are in the graveyards. Not only are these names recorded for the future to accompany any history of their lives, but the phenomena are constantly repeated and running along the line of the same history, ready at any time for the eyes and ears or head and heart of especially for inflicting on her disease or undethe prejudiced enemies of the glorious truths of a sired maternity. She should not be a slave nor a demonstrated immortality who are willing to plaything, but a companion.

Christianity has no accredited witness of any of its "wonders." Its names, if real, are not of the date, or if of the date, are not in the original signature, nor attested by authority. No one knows who wrote the names of the disciples, or when they were written. Paul is no authority for Paul, as no one attests his word or knows who or When or where Paul was, and it may well be loubted if he was a Paul at all, and surely if he falls, it all falls.

The moral truths exist without authority, and are as sacred on heathen as on Christian lips They never were born of any one religion, and give no sacredness to any creed by being added to it, nor do they in any way authenticate Christianity or its fables more than they do Spiritualism or Mahometanism. They run through the world and belong to all times. Take these from Christianity, and it has not an hundredth part the stability of Spiritualism Its wonders are not authenticated. Its history is a latter day patch work. Its characters are not known in the WORLD'S history. Its codes and creeds are like a family of several generations, each in repudiation and constant warfare with the rest, and rising slowly in progression, after science and infidelity in turn establish their points. It is in the aggregate but a religious sect, and has been dragged along by the intellect of the ages from the dark superstitions of the early councils of Nice and Laodecea to the liberal and almost creedless sects of Unitarians and Universalists of our day; and, asthey progress, they drop one after another of the absurd fables of their earlier believers, and hold more exclusively to the moral truths, which are the substantial basis of all religion and independent of all creeds.

Mahometanism comes nearer authenticating its wonders by dates and names than Christianity. but draws rather more largely upon the marvelousness and credibility of a rational mind than the later sects of Christians, (except perhaps the Adventists and Mormons); but it also fails to establish the feats of Mahomet, except in the same faith that the followers of Jesus require to accept their supernatural " wonders." The Hindoo and Persian and Japanese are all of the same obscure but far more remote origin, and all alike without authentic history; but at last we have one on a scientific and historic basis.

## Behind the Times.

One who does not occasionally read the religious papers can hardly conceive how far behind the intelligence of the age these people drag along. It is interesting to occasionally look them up as curiosity. . We cut the following lines from the Advent Review and Sabbath Herald:

THOU GOD SERST ME Among the deepest shades of night. Can there be one who sees my way? Yes: God is as a shining light, That turns the darkness Into day.

When every eye around me sleeps,

May I not sin without control? No; for a constant watch he keeps On every thought of every soul. If I could find some cave unknown, Where human feet have never trod,: Yet there I could not be alone-

On every side there would be God. But I must flee; he tells me where; To Jesus Christ he bids me fly; And while I seek for pardon there, There's only mercy in his eye.

Who ever saw any god but the sun (which was god) "turn the darkness into day "? Could not God see as well in the darkness as in the light? If thoughts are sins, what is the necessity of being out of sight of other persons to sin? Could not God be in better business than watching ignorant mortals? "Fice" to Jesus Christ. Where is the place to find him and get these smiles of mercy To us it seems nonsense.

## New Photographs.

We have added three new and elegant album nictures to our list of faces. They are just received-from Bro. Mendum, of the Investigator office, and are those of Thomas Paine, Frances Wright and Ernestine L. Rose. Price twenty-five cents each. These hold and earnest reformers. who both spoke for MAN and WOMAN in a day when it required some of the martyr spirit to do it, are justly appreciated by the Spiritualists of our time, who are reaping the fruits of their labors in the opportunity of speaking and writing or this office, he will render very grateful a lady with a freedom against sectarian bigotry, which who is by no means able to lose such an amount.

Dors in the opportunity of speaking and writing of the opportunity of speaking and writing of the will render very grateful a lady with a freedom against sectarian bigotry, which who is by no means able to lose such an amount.

We could not have secured but for the labors of Lectricet, Boston, Mara.

these and others who early fought the battles for freedom of thought.

. Every album of selected American reformers should have all of these worthy workers among PANORAMA! its faces, to be recognized and respected by the coming generation, which will surely do justice for a AM overwhelmed! There is nothing, ancient or modern, those who have secured for it the freedom of speech and the press.

#### Marriage and Divorce.

"No Name" wants to know what a young wife diseased and described by her husband should do for a divorte? Con-sult some respectable lawyer. It will probably cost not less than fifty dollars.

We clip the above from a city paper, as one of the many evidences that our present system of laws for marriage and divorce are wrong and oppressive, bearing heavily upon woman and lightly upon man. For one dollar, or five, a minister or magistrate would and probably did bind the victim alluded to to the wretch from whom she cannot escape, unless some friend will give her at least fifty dollars, and probably one hundred will. be required\_hefore she gets her freedom; and then at least fifty more for a physician to cure. her of the disease, with a chance of failure most likely, after he gets the pay. But what of the man who has rybbed her of health, happiness, money beauty, her good name, and deserted her? He is respected, courted, and married to another as soon is "the law will allow," with even better credit among the ladies than if he had not ruined one/or more, and deserted them. And yet the chyrches sustain this tyrannical law, and call it

But They often ask us, What would you do? Would you repeal all marriage laws? No. But we would release and restore to respectability every victim, on application, whose only crime way trusting and considing in the false promises of a man, and make him pay her damages, even more severe than our present corrupt law inflicts. for breach of promise to marry. A breach of promise to fulfill a marriage contract should be enforced with penalty, and the victim rescued without cost. We would allow parties making bad bargains by marriage, in which no other persons were interested, to dissolve them as they made them, by mutual consent, before the same authority that sauctioned them, and for as little compensation. We would protect by law a woman in her personal rights against her husband, the same as against any other man, and allow her the same damages for abuse of any kind, and

#### Business Matters.

Mrs. L. F. Hyde, Test Medium, 142 West 16th MRS. E. D. MURFEY, Clairvoyant and Magnetic

Physician, 1162 Broadway, New York. 4w.85? COUSIN BENJA'S POEMS are for salp at this ofice. Price \$1,50.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York, Terms, \$5 and four three-cent stamps.

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

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

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

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

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Sept. 26.—

## **BEHOLD**

to compare with it -nothing. I am overwhelmed with its vast power\_its\_extensive range, and the countless wonders which it panoramas before me. For four years the uninterrupted stream has continued to pour in upon me, dally increasing in volume and power. Here comes a letter from H. A. Tatum, of Alerdeen, Miss , telling me of the cure of Consumption, Chills and Fever, Billons Fever and other diseases, by the POSPTIVE AND NEGATIVE POWDERS; and here comes one from N. Church, of Oskaloosa, Iowa, saying that the NEGATIVE POW-DEERS have cared a child of Dentaess of six years duration. There is a letter from A. Lillebrook, of Matagorda, Texas, who refolees that the POSPTIVE AND NEGATIVE POW DERN have cared his child of Choteen Morbus, his wife of Chills and Fever and Bularged Spicen, and his neighbor of Neuralgin; and there is one from Mrs. M. Calvin, of Danby Pour Corners, Vt., Informing me that the GREAT SPIRITUAL REMEDY, the POSI-TIVE AND NEGATIVE POWDERS, have cured her husband of Janualice and of that unmanageable disease, Dinbetes, herdaughter of Erystpeins, and herself of Neuralging. In one case it is a lady in Sacramento, Cal, who is cared of Cuturen by the POW DESES, and who straightway administers them to others and "emes up Spinsing, Fevers, Meastes, and fairly routs everything"; in another case, as reported by Mrs. P. W. Williams, of Waterville, Me., It is a lady whose eyesight is restored from a state of Blindness caused by a shock of Patsy two years before. Away off in Marysville, Cal., Thomas B. Attkisson, who has the Chilla, buysa hax of MRS. SPENCE'S POSPTIVE AND NEGATIVE POWDERS of a passing the peddier, and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm"; and John Wreghit, nearer by, at East Walnut Hill, Ohlo, has a great and unexpected wonder worked on him by the POWDERS," they care blin of a Runture, of twenty five years duration, to say nothing of his cured Rheumitthin. From the east, Mrs. S. S. Davis, of West Corn-'ville. Me., reports that the doctors declare that Mrs. Melvin Lucoln must die in three days, and theretion she lakes. the POWDERS, and in four days is scrieged at the breakfirst table, with her family; from the West C. L. Child, of Decorah, Iowa, reports that the box golf, to Mr. Moore put him on his feet again, and the box sent to himself cured his wife of Kidney Complaint, and his grandson of Croup. On the one hand, Nelson S. Woods, of Swan City, Neb., shouts that the POWDERS have "knocked his cheumatism higher than a kite"; on the other, a neighbor of H. Webster, of Past Pembroke N. Yi, declares that he will not take one hundred dollars for 14s half hox of Powders, because with the other half he cored, his Cough and Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wis., has his hearing restored; and Jacob L. Sargent, of Plainview, Minn., has his sore lips of fifty years duration cared by a single box of the POSITIVES. But enough. The panarama is endless. The stream flows onward, a fiving, moying demonstration of the power of spirits and their mission of morey to hu

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Mrs. J. H. Couant, while in an abnormal condition called the trance. These Messages indicate that apirits carry with them the characteristics of their earth-life to that beyond—whether for good or estimate the season of their earth-life to that beyond—whether for good or estimate the season of their earth-sphere in an indeveloped state, eventually progress into a higher condition.

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In these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. The Bunner of Light Free Circles.

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#### Invocation.

Our Father who art in the heavens and on the Our Father who art in the heavens and on the earth and everywhere, on this tearful, vernal slay, we, in unison with Nature, would bring thee our praises and our prayers. Though thou hast no need of any psalin from our lips, or any prayer from the depths of our soils, yet we must praise thee, because we are so fashioned that the soil ever turns to thee in prayer and praise, as flowers turn to the sunshine. We know that we forever stand before thy great white throne, and that thou canst not forget us. We know that we are ever in thy presence, that ever we are bounded about by the eternity of thy love, and thy strength is over near unto our weakness. Still our prayers and our prayers are being borne upon every and our praises are being borne upon every zephyr. Thy children, of all castes and conditions being, forever send out their cry unto thee, thou great Spirit whom no soul can measure whom no idellect can analyze. Thou who art at once our Father in power and our Mother in love, we beseech of thee in thy greatness to remember our littleness, and when we make mismemoer our attieness, and when we make mistakes in life, oh chastise us so severely that we shall learn the better way. Do thou lash us into duty, oh lord, if we fall in the way. We praise thee for the light which is beginning to shing upon this nation. We thank then that the darkness of collided admin is backfulled. upon this nation. We thank thee that the dark, ness of political crime is beginning to pass away. We praise thee that there are those in mortal life who dare to proclaim wickedness upon the house-top, who dare to speak fearlessly and largely against all kinds of injustice. We praise thee that thy ministering spirits find access to avery home and in some sense to every heart. every home, and in some sense to every heart. praise thee that the capital of this nation is thronged with unseen beings, who are determined that the darkness shall pass away, and that the morning of a better justice shall dawn. We praise thee that thine angels are everywhere finding power on the earth and exercising that power by their light, and for thine honor and thy glory on the earth. We praise thee that ministering spirits find way to the broken-hearted and the down-trodden of the earth. We praise thee that they can enter the hovels, the garrets and the cellars, where thy children languish in poverty and despair, and that they can cheer up the sorrowing heart with hopes of the better land, of a more glorious future. We praise thee that they can show these despairing souls thy mansion, which hath many apartments in the spirit-land, where every soul can find a home, where every spirit that has been down-trodden here can be uplifted, can send out its song of rejoicing. We thronged with unseen beings, who are determined uplifted, can send out its song of rejoicing. We praise thee that the shackles of injustice and wrong are everywhere being stricken off thy children; that here and there thy children are rising up out of bondage into freedom. We thank thee, oh our Father, that this nation has washed its robes from one great mighty stain that hath so long dragged its garments in the dust. We thank thee that liberty is beginning to be something more than a name here. We thank thee that the dry hones are beginning to have new life, and that souls are beginning to put on the wedding-garment, knowing that the bridegroom cometh. Father, may thy children who have received spiritual light, so walk in holiness, in righteousregional light, so walk in holiness, in righteen ness before thee that thine angels shall sing their songs of approbation wherever they go. So shall thy kingdom begin on earth, and thy will be done here as in heaven. May 18.

## Questions and Answers.

CONTROLLING SPIRIT .- Your queries we will now consider, Mr. Chairman.

The Chairman rend a letter containing a state-

ment in regard to Thomas Paine. Ass.—Your correspondent doubtless wishes to know if such an incident transpired in the life of Paine. Now as your speaker is at present una-ble to judge in the case, or to answer the question, as a matter of course it must be laid over ill Mr. Paine can come and answer for himself. I will report the case to him, and when next he visits your circle he will sloubtless take it up

and answer it. explain verses 51 to 58 of th

6th chapter of John.

A.—Any intelligent mind knows very well that these passages of Scripture, if understood literally and materially, are but intellectual monstrosibut if we consider them spiritually, if we deal with the under-current that was ever in action through all the deeds and thoughts of the life, of Jesus, we shall find it to be quite another thing. Jesus the Christ was the living divine human representation of truth. He was the soul human representation of truth. He was the south and hody of tenth—truth such as appealed to humanity and to divinity, and doubtless it was to this body and this soul that he referred. Surely, surely it could not have been to the corrupt, the changeful body of the desh—the blood, the bone, changeful body of the flesh—the blood, the bone, the shews, the nerves, all that go to make up the body external. No, no. He might as well have said, "He who eateth of the disless and the grass shall live forever." It was of the soul, and the principles he taught, the divine life incarnate in the human, of which he spake. Priestly craft has done so much, has labored so hard to cover up the plain, simple, glorious truth, that it is exceedingly hard to penetrate beneath the garb. The external ceremonials of the Church, the body of faith that is found in all the churches, is more of faith that is found in all the churches, is more worshiped than the spirit. It ever has been; but Jesus prophesied of a time when there should be a sifting of the chaff from the pure grain, when all those cumbrous opinions that deform the simple truth should be swept away before the great light of this pure, simple truth. There are so many hideous opinions mixed up with the truths which Jesus taught, that I do not wonder that mind is befogged, bewildered and lost. It knows not whether to enter heaven by the gate which priests prescribe, or by the simple way laid out by Nature, which every soul has of its own right. There are so many creeds that point the way, I do not wonder that mind is bewildered in consequence. When the Christian world shall learn to deal more with the spirit and less with the letter, then all these external deformities will shrink away. But oh, why is it the world cannot see beyond priestly bondage and superstition? Why is it that it will continue to cry, "Give us the blood and the flesh?" Why not ask for the word of God in its unclothed simask for the word of God in its unclothed simplicity? But we have all hope that humanity will finally reach the goal of its expectations, will finally behald this Jesus the Christ in all its plain simplicity, robbed of all priestly deformity, unclothed of all church creeds, and clothed upon with that garment of righteousness that needs no external, but lives in the inner life. May 18.

## Gen. George B. Boomer.

In glying a hasty glance over the past five years—for it is nearly five years since I entered the world of mind, unclothed of the body—I find that time so crowded with strange, beautiful and wonderful events that should I attempt to figure them here, I am sure I should fail. That five them here, I am state I should latt. That hye years has been like unto a mirror, reflecting all the most uninute deeds of my past earthly life. I find that every deed has taken some kind of form in apirit, and it is in this sense, I believe, that our works do follow us after death. I am yery sure of one thing—or I think I am—and that is, had I possessed even the smallest fraction of knowledge concerning these things before my death, I should have made an effort to have shaped my life on earth accordingly. But my lamp of belief chanced to burn in the midst of a certain kind of darkness and much of that dark-ness I carried with me like clouds to the spiritworld, and I was forced to wait for the sunlight of new experiences to dispel them, that I might know where I stood, and how I was related to the world and to God.

I was in command of the 25th Missouri at the time of my death, which took place at Vicksburg their souls may be tuned to new life, that their five years ago the present month, and as I had no opportunity of sending thoughts to those I wished to, leaving at that time, I will sum them all up into the present, and make the attempt to send them now. They were these: I had no fear of death, but I did have a certain kind of fear for leaving those that were dear to nie. Like every of death, but I did have a certain kind of tear for leaving those that were dear to nie. Like every other soul, I was attached to my friends; they were strong ties, which when they were lacerated by the messenger of death, caused most painful vibrations upon the soul. But I commended them to the keeping of the angels and my God, and for stampad out into atomic to the me. them to the keeping of the angels and my counter to the keeping of the angels and my counter to the keeping of the angels and my counter to the keeping of another sphere of life, and known conditions of another sphere of life, and from that sphere I to-day return clothed with new experiences, with new hopes, with new desires, and the most carnest of all of them is the specific that my friends may cast off the shadow that the first my friends may cast off the shadow them. desire that my friends may cast off the shadow and emerge into the light of truth, such as shall not leave them at death, but shall go with them on the other side. I have witnessed the coming of many souls whose faith in this glorious phiof many souls whose faith in this glorious pin-losophy has been strong on earth, and in most instances their waking in the spirit-world was one of joyous anticipation, and the reguion with their friends was a something that they expected. They received the light of the new kingdom as if they had been looking for its coming, and they stepped out into the active duties of their new stepped out into the active duties of their new life with all the strength of the faith they had. If the body is weak, the mind is corre-spondingly weak; but you are very apt to confound. life, with all the strength of that faith they had spoudingly weak; but you are very apt to confound the mind with the soul, when the truth is they are those who have come from the damp fogs of the garnered to themselves in the earth-life, while those who have come from the damp fogs of the two distinct bodies or entities of being, just as distinct have tottered out of the darkness into the light, and it has been too great for them. They have fallen, and it might have been ages, for aught I know, if no kind hand had interfered to raise them up are they would have amorged describe the soul?

A.—No, certainly not; any more than I could describe food. It describes itself. It writes its to raise them up, ere they would have emerged out of Church darkness into natural light. So I desire for my friends, one and all, to seek to know concerning these things. If they are false, denounce them; but if you find there is truth in them, fold that truth like a precious gem to your souls, and it will never forsake you. I am Gen. souls, and it will never forsake you. I George B. Boomer, of Worcester, Mass.

#### Daniel Ryan.

Well, sir, this is a very strange position for me to be in, at all events. But I suppose it is equally strange to every new-comer. When I was here, I was by name, Daniel Ryan. I am from Manchester, N. H., a tailor by trade, but abandoned the shears and the goose for the musket. Like the most of my countrymen, I was a Catholic what I was hare not such a bleaded one steplant. when I was here, not such a bigoted one perhaps as many others, but then I was pretty firmly grounded in the Church. But as I understood the way, I thought, like all the rest, it would be tight for me to come back. And then again, you see, I had a sort of a conversation with a Protestant friend, a Yankee, who was something inclined to believe in these things, who had seen something wonderful at one time, when he was here in Boston—he was a tailor responsibility to our own highest reason, with rewhen he was here in Boston—he was a tailor himself, and when he come back he was talking about it, and was inclined to believe it, and I says then, at the time, in sort of a joking way, "Well, if I go first, you will hear from me from the other side, if the stories you heard in Boston were true." "Very well," he says, "and if I go first, you will hear from me."

His name was Carney, sir, and I was thinking that they have no importal part?

His name was Carney, sir, and I was thinking that over, with many other things, and I thought I'd make the effort to come here; I made it two or three times, and failed every time till to-day. Although it is, as I said when I first came, a strange position, yet it is in some respects alto-gether natural. Though I am not very well posted in the laws that govern this matter, yet I 've got a fair share of the knowledge that comes by

observation.

I am from the 5th New Hampshire, and, sir, I passed out by a friendly bullet, and if I was here I would have no objection to going out the same way again. I always had a sort of a dread of a lingering sickness. I always dreaded anything of that kind, but I yout out very quick. I think it is the very best way to go-seeing as you got to go sometime—best to go when you do n't know it; go sometime—best to go when you do n't know it; if itst thing you know you are all out and free. I I think it is something like pulling a tooth when you did n't know, it was going to be done. It is the dreading it that makes the unhappiness, the sorrow, the hell. Now L should like to have my acquaintances that have n't any prejudice against examining this thing, to come and examine it manfashion, see if there is any good in it; if there is, take the good and reject the bad; and if there is n't, they've got no harm, none at all. I reckon all the friends I've got have the good sense not to all the friends I 've got have the good sense not to get crazy over anything of this kind. A man or woman must be weak-headed entirely to go crazy over anything so simple and natural; and if they than there is out of it. I made myself master of that fact before I'd been here very long. There's more of it in the Church than out, only they keep more of it in the Church than out, only they keep it right there, do n't let it go out among the common people, because it's one of the things by which the clergy gain their power. It is that that has been exercised by the clergy all through the life of the Church, but the common people has known nothing about it. If you had told me when I was here that there was anything of this kind going on in the Church, and that the priests knew about it, I should have said, "That is a lie." But they did have it among themselves, kept it to themselves, as too good for the common neople. themselves, as too good for the common people. But the common people help themselves when they get on the other side, and sometimes stick their fingers in here very naturally for if a body wants a thing very much, you know, if they can't buylt-and can't beg it, why you know, they are very ant to steal it.

Now, my good sir, if I was here in the body I'd-make you just as nice a suit of clothes as you ever wore, to pay you for the service to me, but as I am not, you will have to take my good will and good wishes for your future success in all your good undertakings. Will that answer? [Gertainly; and you can do some one else a kind service to balance the account.] All right, then; I will do it. [Your age?] Just turning my thirtieth year. [Do you wish to mention any particular friend?] Well, you see, none of my friends would be likely to get it only through the one source which I have to get it only through the one source which I have I might give you a long list of names, but it would do no good.

Seance conducted by Theodore Parker; letters answered by X.

#### Invocation.

Oh Sacred Presence, we breathe thee a prayer of thanksgiving and praise for the gaspet of thy truth which beams in through the darkness of the material world, kissing the buds of faith and hope into blossoms of loveliness and beauty, upon each of which thou hast tiscribed a divine revelation from thyself to the soul. We praise thee for the springtime of babyhood and youth, for the summer of mature age for the autumn of old age for the mature age, for the autumn of old age, for the winter of death. We praise thee also for that most glorious spring-time wherein spirit finds itself renewed in life, made perfect in all the energies of its being, and sent forth to another state of gies of its being, and sent forth to another state of existence, to learn to worship, thee more truly in spirit and in treath. We praise thee for all the changing scenes of time and of eternity; for the dark shades of human sorrow and for the brighter sunbeams of human joy. We praise thee for the deep, dark places wherein thou hast called the soul to pass, that it may gain strength and appresisted where the properties of the late that the properties of the passes that the soul to pass. soul to pass, that it may gain strength and appre-ciate more thoroughly thy light, thy truth, and the joys of heaven. We praise thee for the greatness of being that we see everywhere ex-hibited. We praise thee for the wondrous power that we find manifesting itself in the earth which we know is of thee, and in the heavens, which alike belongs to thee. We praise thee also for all the small places wherein the soul finds itself crammed and appealed by the surroundings. tself cramped and enfeebled by its surroundings. Oh we praise thee, thou Spirit Eternal, for all Oh we praise thee, thou Spirit Eternal, for all things just as we find them; and oh, our Father, we ask that thy holy spirit may descend, entering the consciousness of thy children, sweeping away their doubts, dispelling their fears, and saying unto each, "I am here, I am here." We pray thee that the garments of each soul may become so purified by the experiences of earth that they shall enter the spirit-land with that wedding garment on which there are no spots, no blemishes ment on which there are no spots, no blemishes to mar its beauty. Oh grant that every soul who has heard the joy-bells of eternity sounding

#### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, I have been informed that at your yesterday's scance a question was propounded to me. As I was not here to answer then, I shall be very glad to do so

Ques.—Does the human mind ever become impaired?

ANS.-Certainly it does, for the mind is only the mirror that is placed between the external organism and the soul or spirit, through which

external body.

Q.—Can you describe the soul?

A.—No, certainly not; any more than I could describe God. It describes itself. It writes its own history. It figures itself upon all things in being. The soul is expressed by the artist upon thing. his canvas, by the muse when he gives forth har-monious sounds. The soul is expressed through mechanics and all the various arts and sciences of life.

Q.—I heard a gentleman remark this morning

that it was right that Lincoln should be placed where he was, and that Johnson should not be impeached, and that the negro had got to have his rights and become a crizen just as much as any one, and that there was a higher power governing all these things and overruling them for good. Will you tell me what is your opinion with regard to that?

A.—That is my opinion, most certainly. I should be very loth to believe that there was not should be very lott to believe that there was not some higher power governing the result—that wisdom was not always in the ascendant. If I believed to the contrary, I should be miserable in-deed, even in my present state of life.

Q .- Then we are to infer that men may do what ever they please; that there is a higher law gov-erning all these things that will make everything

that they have no immortal part?

A.—I believe that all things, in a certain sense, are immortal. I believe, also, that that which is instinct in animals, is the same as mind is to the higher animal, man. It is but the mirror through which the inner part expresses itself, reflects it-self upon the external world.

Q.—The other branch of the question, Are they immortal? A .- In a certain sense they are. But so far as

their individuality in form is concerned, I do not think that they are. I have no evidence that they

Q .- Are educated and uneducated minds together in the other world?

A.—Gertainly they are, just the same as here.
If they were not, I should have very small hope for the uneducated. Q.-Do the uneducated progress in the other

world? A.—Certainly, just the same as here, only the facilities for their education are far better than

here. Q.—Will not spiritual telegraphy one day supersede our present system of physical telegraphy?

A .- It is by no means an improbability. On the contrary it is highly possible. There is a class of minds who believe that the time is not far distant when this phase of spiritual science woman must be weak-headed entirely to go crazy over anything so simple and natural; and if they are, they would go crazy over anything else, and this may as well be the one thing that shall develop the insanity as anything else. But I don't think I had any friend on the earth so lacking in good sense and strong brains that they could n't deal with this thing without any danger. As for having any fear of the Church, they need n't have the slightest, for there's more of this in the Church than there is out of it. I made myself master of not know that he could make use of it. In his sayage state he feared it, and there were many savage state he teared it, and there were many who worshiped it, but none who understood its power and how to make it of use to human life. By-and-by, a Franklin arose, and the lightning became a toy in his hands, and in later years it is your most humble servant. Now considering that the soul is marching through all conditions of being, analyzing all, and making all subservient to itself it is year reasonable to authors it will to itself, it is very reasonable to suppose it will not overlook this.

Q.—Do men ever deteriorate in the other world? A .- I do not believe that they ever do-neither here nor there.

Q.—Are not some going higher and some lower there, as here?

A.—I have seen nothing to cause me to believe that the soul ever falls from its high estate. It may seem to, to senses that do not understand the modus operand of life, but I cannot believe that it over does. There are mountains and valleys in our experience. It is ingtas essential for us to descend into the valleys as it is to ascend the mountains; but because there are mountains and valleys, I cannot believe that the soul does lose valleys, I cannot beneve that the soul does lose anything of its high estate, its first pure life, by descending into the valley. On the contrary, I believe it is always in the ascendant, ever nearing its great source. You call that source God. Perhaps it is as good a name as you could give it. May 10

## Olive Gray.

I did not know before my death that I should find so much freedom. I had no knowledge of these things, and since I became acquainted with the way of return, I was so anxious to visit America, that I might find my son, that I have left no place untried, and have been here many times before to day, but have never found the way right for me. I was, for the last four months of my earthly life, afflicted with the palsy, and on com-ing in contact with a human body I find the ef-fect is not all gone.

feet is not all gone.

I am from Chesterfield, England, and it is my
son William I wish to reach. When his father's
estate was settled, he was disappointed, his brother John having become heir to nearly all. He
was very angry with me, and with his brother
John, and talked very harshly against his father,
and before we were aware of his intention he had
salled for America. I heard of him in Ohio, I
think it was and again in Colifornia and I heard think it was, and again in California, and I heard of him in Massachusetts shortly before my death, of him in Massachusetts shortly before my death.
I have been in the world of spirits a little more
than nine months, and I want him to go home to.
England now that I have come, for I have made
such arrangements as I think will be satisfactory
to him. I am not here to say how much I suffered by his absence. I would wish, if it were possible, for him to let me come and talk to him,
but he can do as he pleases about that. But I but he can do as he pleases about that. But I earnestly wish that he should return to England, and become recouciled to his brother, now that I

have gone. I am Olive Gray, the wife of Sir John Gray, of Chesterfield, Eugland, aged eighty-three, in my eighty-fourth year. William was my youngest son. I had four batween him and John. John was the eldest. They are with me. They all died young. The eldest and the youngest are left. I carnestly desire that they may be reconciled to each other. Tell William that John will receive him in the kindest manner when he May 19. comes.

## Henry Stault.

Monsieur, I have not much experience in these things, but I come here. I like to send message

to my people in France. I like to send some to New York, too. I got some information from this gentleman who has control of affairs here, and he says I must give my name and my age, and what-ever facts I can to make myself known to those I come to.

My name, Henry Stault. My age when here was twenty-seven. I have very tight pressure on the lungs; inflammation, I was told. It was pneumonia. You see I have my friends here, and they are unhappy that they not know what I have to comfort me when I was going over. They think I have the consolution of no sort of a religion, but I have the faith that the Lord would take care of

me. I died by that faith.

I was born, Monsieur, at the city of Havre, in France. I was born there. I come to this country, Monsieur, for the purpose of making my way in the world. I have heard much stories about in the world. I have heard much stories about the republican spirit of America, and the ability to gain a fortune here, and I come here. I had intended to go West, out where you dig the gold—out in California, but I have n't the—I have n't the wealth to go. I was going, but I never got there. You understand? [Yes.] I was one time in Colorado, and I took sick there, and I return. The physician told me to come back. I have the chill, I have the shake very bad, and he said I must come East, and then when I come this way I have this inflammation, and I think your climate is the worst in all the world. Oh, it is up and down, up and down, and one day you roast, and the next day you freeze, and want all the furs and everything you can put on. Now, Monsieur, I want to send one special mes-

#### Isaac Gordon.

I am from Chicago—that is, I call that place as the point from which I wish to be recognized. I have a father, and a brother, and a step-mother and a step-sister there. Those, I suppose, belong to my family. I would like to reach them, and would like, also, to reach some of my other

You see. I got a very strong fever to go into the gold mines of Colorado. I went—got all I wanted of it, and a little more. Managed to get back to Denver and to die. Got the fever on me, and got most everything that's mean. I got everything but what I went after; did n't get much of that. They would ask you eighteen dollars a week for board, and give you about three dollars a week for your work. Rather unevenly divided, you see. Isaac Gordon, my name, sir. As quick as I learned about these things I traveled back as fast as I could, just to let the folks know that I was on safe ground and out of that infernal place. I, like a good many others, thought that there was great things to be done there; but I found when I got there that those gamblers—those gold gamblers—had made such infernally wrong representations, that it was nothing what we expected. Everything was totally different. The promised land was a dissolving view just as quick as you got near it. That is my experience, and

disappointed. If anybody has got any money to invest, do n't invest it in gold stock, because if you do you will find it's terribly below par. My father, you see, thought it was the wisest thing I father, you see, thought it was the wisest thing I could do to go to Colorado. He had some interest there—considerable stock in a certain company—and he thought it might get along better if there was a representative of the family there to look after it. You see, there was nothing to look after. It was like sending me after the other end of the rainbow to find a pot of gold when you get there. You go to Colorado, and they say it is further on; it aint there. Well, after working in water up to my neck for a while, and sleeping in a cold bath, and doing all sorts of such unheard-of things, of course I broke down. I made out to just get into course I broke down. I made out to just get into Denver, and I just fluctuated between life and death awhile, and by-and-by death he conquered and away I went. And I tell you what it is, think it's the very best journey I ever took. I was thoroughly disgusted with that Western trip, as I wrote to the folks in my last letter, and my father says in his last letter, "Well, Isaac, come father says in his last letter, "Well, Isaac, come home." Well, I've come. Here I am. turned up all right, without a single ounce of gold. [You don't want any, do you?] No, don't want it now—am out of the sphere where it's current. Pity all the rest of you was n't, too. I am sorry you are so unfortunate as to be left; would advise you all to take the early train and come across where you do n't have to pay exorbitant prices where you don't have to pay exorbitant prices for something to keep the machine in motion. You see, I went out with just that sort of feeling, and I've come back with it, and have to act it out. [That is right.] Well, I think it's right, too. Guess you'd think so if you had been fleeced out of all you had, and died into the bargain. Got any stock out there? [Not much.] Well, don't count on it will you? 'Cause if you do you will get disappointed—should hate to see any more of my friends sold. [Did you go overland?] Why, yes. What the devil's the use of going away round Robin Hood's barn to get to Colorado?

yes. What the devil's the use of going away round Robin Hood's barn to get to Colorado?
Well, it's a good thing—the experience of this world. A wonderful effect I hope mine has had on me. Now, I do n't want the folks to blame themselves because I went to Colorado and died, because it's all right—according to the doctrine of the what-you-call-its, that believe that everything is right. It was a good thing for me that I had the experi-ence, and a most excellent thing that I got clear ence, and a most excellent thing that I got clear of the miserable duds of this world. Got sick of 'em, you see—tee-totally sick of 'em. [What was your age?] My age? "Just free—twenty-one Had on my freedom suit when I started. You ought to have seen it after I'd been out there awhile. It was grayer—well, it was gray in the beginning, but it was a different kind of a gray before I got through with it. Where you have to eat and sleep and do everything in one suit—sleep right on 'the ground, too—it aint apt to look very nice. No good clothes there, I tell you. No "biled shirts" there. They will tell you so. The first thing they said to me when I got there was: "There comes a chap with a 'biled shirt.' Wonder how long he will keep that."

Well, set me down for a happy chap. [What

Well, set me down for a happy chap. [What diggings were you at?] Taylor's; but I'm ashamed to tell. May 19.

Prayer by Theodore Parker; questions answered by Thomas Paine; letters answered by George A. Atkins.

## Invocation.

wilt finally bring all unto thyself. Thou didst send the soul to earth that it might not too soon behold thy glory. And thou dost follow it through, the shade of death, and by thine angels welcome it to the soul's eternity. Thou art just, mighty Allah, and we will not fear thee. We will worship thee at the Christian's shrine and at every shrine. We will pay our vows at every altar, and lift our souls unto thee in prayer from all places. Mighty Allah, we ask that thy children who still dwell in the shade of mortal life may so comprehend thy wisdom and thy love, as to know comprehend thy wisdom and thy love, as to know that thou wilt care for every soul and lead all finally to thyself. Grant that those who have gathered here may find pure waters of which to drink, fresh fruits of which to eat, and clear at-mospheres in which to breathe, so that their souls may be stronger and their diviner lives more may be stronger and their diviner lives more open to thine own holy spirit. Grant that when the shades of death come nigh unto them they shall fear no evil, but shall close their eyes upon the world external in peace and open them upon the world internal, the divine life, with joy. Mighty Allah, we praise thee for thy gifts, we adore thee for thy wisdom, we reverence thee for thy love, and we life our souls in one harmonious strain unto thee, the great Father of all, forever and ever.

May 25.

#### Questions and Answers.

CONTROLLING SPIRIT.—If you have at hand the query that was presented here a few afternoons since, we will try to answer it.

The Chairman read the following letter:

the next day you can put on.

Now, Monsiour, I want to send one special message to my sister Marie. I have much are some there sage to my sister Marie. I have much are of her. I have much are of her. I was much at mother, she combined there when Marie was young, very small. I have much are of her. I was much attacked, Monsieur.

I want my people to know I am happy there, and that I can come, return back here. Is your sister in France; O hy yes, Monsieur. She be in France, and I want hor to, go to Monsiaur Levertare. He is one we can use this way. You understand? [Yes.] I want that the spiritual paper in my country—I hear there is one—I want you know any in your paper, "La Recue Spirite" will please copy this message. Then you see I can ensily impress my people to get it, because, you know, it is much easier to impress them to get I in their language than in yours. Though I understand it well myself, all your language all your literature, I was familiar, but my people are not, as I was myself.

(Some one in the audience asked if the spirit would speak in Franch.) I could if I wished to Fronch.) Y could if I wished to Fronch. You see: I am not here, Monsieur to Spicak in J renoth. I could if I wished to Fronch, you see. I am not here, Monsieur to Spicak my language to satisfy the curlosity of strangers. I am lare to meet my people. He came here before I did, but he not know anything of Spiritualism before certified to be that have in the came here before I did, but he not know anything of Spiritualism before death? Oh, no; I say not anything—I heard nuch about it, but not know myself, and having spoken here.]

I say a Gradan.

I say a Gradan.

I say a firming the mercand the propose of the best I have in the came here before I did, but he not know anything of Spiritualism here of the best I have in the came here before I did, but he not know anything of Spiritualism here of the best I have the came here before I did, but he not know anything of Spiritualism here of the propose of the best I have. He came here bef

Ans.—Mr. Chairman, so far as I am concerned, I have only to say I have no recollection of such If have only to say I have no recollection of such an earthly circumstance. On the contrary, I never saw the time when I regretted the publication of any of my works. I only regret that I was not able to publish more of the same kind of works. Fifty-nine years sojourn in the spirtworld has not changed my mind at all. I still stand upon the same ground, and my feet are more firmly planted there than, ever. Do you understand me? [Yes.]

I earnestly hope that your correspondent may understand as well. I would consider the subject

understand as well. I would consider the subject at greater length, but I labor under serious difficulties, in consequence of the illness of the me-

Q.-About two weeks since a sermon was delivered in this city on the subject of the march of the children of Israel, and their crossing the Red Sen; that they were miraculously fed and the Sea; that they were miraculously led and the waters separated especially for that accasion, that they might pass safely over. He spoke as a lough this were literally true. Please give us all the light possible in connection with the subject.

A.—In one sense it is literally true, and in another it is absolutely false. It is literally true, so far as the Christian belief is concerned, to them. But so far as sound scientific responds to

pected. Everything was totally different. The promised land was a dissolving view just as quick as you got near it. That is my experience, and mine will answer for all the rest.

Now-I have a word to say to all such chaps as inyself, that still remain on the earth and are auxious to make a fortune. Do n't go to Colorado to make it, for if you do you will get wofully disappointed. If anybody has got any account of the control of the contr them. But so far as sound, scientific reasoning is reason cannot sanction; when the stories of olden time will have less weight with the soul than they have to-day; when the mists and fogs of prejudice, the dark clouds of superstition, will have passed away; and then, oh then, how the soul will regret that it dwelt so long in darkness. when it might have come out into the sunlight of a purer wisdom.

Q.—What constitutes the healing power?

Q.—What constitutes the healing power?

A.—Superabundance of healthy magnetic life. Simply that, and nothing more.

Q.—What has become of souls that entered the spirit-life hundreds of years ago?

A.—They are still in spirit-life—not precisely where spirit-life found them when they first entered it. But they are not blotted out of existence, by any means. The soul is destined to pass from one condition to another throughout all etermity ever gathering to itself, whatever it needs ntity, ever gathering to itself, whatever it needs for its own advancement.

Q.—Are souls held accountable in spirit-life for deeds done in the earth-life?

A.—They certainly are.

Q.—What is the force or power used by spirits in the latest and the earth-life.

in producing physical manifestations, visible in earth-life to mortals?

A.—The force or power lies in the intelligence of the individual who is producing the manifestations, but the agents used are numerous. All the tions, but the agents used are numerous. All the known laws of universal life are brought into requisition in producing these so-called physical manifestations. Although the disembodied spirits are by no means possessed of all wisdom, yet they have gathered—many of them—a great deal more concerning life and its laws than they possessed while here, and a vast army are using it for the benefit of earth's people. Q.—Does a soul that has lost its reason—become

deranged in earth life—regain its normal state in

A.—The soul, as a soul, is always in a normal/ state. It is only the machine, or conditions through which it expresses itself, that sometimes falls into this inharmonious, unhealthy state. The forces are unequally distributed sometimes, and in consequence of that the soul is unable to give normal manifestations, while itself is in a perfectly

normal, sane state always. Q.—Do friends in spirit-life discern or recognize friends in earth-life?

A.—Certainly they do. I should be very sorry if they did not, for then I should determine that the great Disposer of Events had made a serious

mistake.
Q.—Can earth-friends communicate with any particular spirit-friend? If so, in what manner?
A.—There are demonstrations that answer that a.—There are demonstrations that answer that question all over the land to-day. It is useless for me to attempt to answer it. My coming to-day answers it. You have called for me—I am here You have asked me a question—I have answered it. And what I do, all others, under proper circumstances, can do likewise.

May 25. May 25.

## Frances Alexander.

[How do you do?] I don't know how I do. I should know if I was a way from here. I should know I did well. [You seem to be doing well, here.] I was afraid I was n't going to get a chance to come to dny, because, you see, the spirit what lives here fainted dead, and then he come, that gentleman, and I see what hard work he had. I thought I was n't going to come. My name is Frances Alexander, and I am nine years old. I lived he Georgetown. [Georgetown, D. C.?]—Yes, sir; and I want to go to my mother and my sister and two brothers. I had inflammation of the lunes and died. My father was killed in the war. Mighty Allah, we know thou art just, and will not confuse us with thy wisdem. Thou wilt not overpower us with thy glory. Thou wilt stand between the soul and thine own great light, and thou wilt minister unto the needs of all, and thou

rest of our family who have passed to the spirit-world. I am Stephen Swallow, from Springfield, and I desire to find my son; Henry Swallow. I am not very well used to this method of communication, but I am certain of success, if earnestness and strong desire have anything to do with it. I died, sir, in the fall of 186%. There are many reasons why I should come back to communicate with my son. First, with regard to the refigion that I believed so firmly in when on earth. In many respects it is reasonable and good, and in many others it is unreasonable and had. I bear him also great love from his mother and his sister. They are here with me. [Here to-day?] Yes. [What was your age?] Fity-one—in my fifty-second year.

#### John King.

A gentleman in Loudon wishes to know if I could establish a spiritual telegraph between my boys, the Davenports, and some good medium on this side the water. So I am here to answer him. I have no doubt whatever it could be done, and most successfully done, if we could bring to bear all the proper conditions, which are simply these. First obtain a medium on this side, then adjust the mediums in proper condition on the other side of the water. Then select a certain number of intelligences who are capable of transmitting messages over the magnetic wires that would be laid. telligences who are capable of transmitting messages over the magnetic wires that would be laid between the two points. Now it is quite easy to stand on this side and speculate upon it. It is very easy to say, "If I was on the other side I would do thus and so," but it is not so easy to get you thick heads here—pardon me! [You are right; go on.] It is a great truth, spoken, perhaps, when it might be as well unsaid. But to go on with my subject: It is not so easy to get you to understand just what we need. You know the very smallest variation in the points of the compass closes the thing effectually. For instance, I say to you, "Keep the subject's mind in a passive, negative state." Well, you say, "Yes, I will do it." And so you do, so far as you understand the thing. But, perhaps, not understanding it, you adit Mr. A., or Mr. B., or Mrs. C., who passes into the magnetic life of the medium and destroys the negative condition at once, renders it null and years to see the condition at once, renders it null and years to see the condition at once, renders it null and see the season of the condition of Spiritualists in Minsesota.

\*\*First State Convention of Spiritualists in Minsesota.\*

\*\*A Mass Convention of Spiritualists will be held at Faribault, Minnesota, commenting on Saturday, September. All spiritualists and Liberalists are cordially invited to attend, and are purticularly requested to send their names and place of residence to D. Birdsall, Faribault, Minn., by the 15th, day of the commendation. Arrangements have been made to carry delegates on the railroad at half price.

Call for Convention signed:

\*\*W. F. C. Flower, W. A. C. Flower, W. A. C. Spandling, D. Birdsall, May J. C. Colburne, U. B. Shaver, D. B. F. Birdsall, May J. C. Colburne, U. B. Shaver, D. Coodrich, Stables, J. Stubbs, J. W. Grailing, T. R. Chanman. the magnetic life of the medium and destroys the negative condition at once, renders it null and void, so far as carrying one pole of the battery is concerned. Then you don't know what is the matter. You say, "We have done what you told us to do, and we have failed, you see." Yes, you have done as we told you, so far as you knew how; but the trouble is, you don't understand the law so well as we do, and therefore can't be expected to act in concert with it. Now till you do, be satisfied with what can be given you from the spirit-world, and hold your tongues. There! That's all I've got to say. John King.

[What is your hurry?] Oh, I'm always in a hurry. Did you ever know me when I was n't? Have a great deal of business to attend to.

[Did you say it was necessary to have wires on your side?] Wires? yes, in a spiritual sense, of course. Do you suppose there was ever a thought conveyed from one person to another without anything to convey.

course. Do you suppose there was ever a thought conveyed from one person to another without anything to convey it through? By no means. It can't be done. [Why not, as the bird flies through the air?] Ah, what conveys the bird? [Force.] Oh yes, force; call it that, you may as well. Ah, well! You are learning just as fast as the earth will allow you to learn—no faster. [I know the earth has a great deal to do with us.] You are bound by its conditions, and to a certain extent you must serve thom, whether you will or no. You cannot stand on your head, even if you want to ever so much, and get along comfortably. The feet will go down toward the centre of gravity. Good-day.

May 25.

law of mine? Yes. [I did not know you had passed away.] Why, why, that is very strange. Been dead thirteen years, and you didn't know it! [Ah! it is a younger brother. I was thinking of the older one.] Oh Lord, how strange! I am so strangely confused, I hardly know what to say, though I am glad to come, glad to know the way back. [I am glad to have you come. Did you die in South Boston?] Yes. Matilda told me I could return. [My wife?] Yes. May 25.

## Thomas Scott.

Thomas Scott.

My name is Scott, and I am from Chester, Vt. [What is your other name?] Thomas. Well, this is getting resurrected in right good earnest. I am quite unused to your Boston ways. Do n't know anything about 'em. [It is n't necessary to know much of them.] No, should n't want to know much of them.] No, should n't want to know much i set out to come here once and try my hand at some kind of business, but all 'the\_folks were so set agin it, I did n't come. I should think by what they told me there was a grog-shiop at every corner, and all your meeting-houses was turned into gambling places. I do n't know anything about that. Never was here before. I always said I meant to come sometime, if I could ever get three bushels of potatoes ahead—and I got here-now—going to send back a dead-letter, too. I hearn tell about dead letters going to Washing. ton. Is this the kind? [No. We publish these in the paper.] In the paper! What kind of a paper? a religious paper? [Its purpose is to give you spirits a chance to speak, and to explain the phenomena of your return.] Can't do it. I's never no scholar at all. Takes him to do it—that 'ere infidel. I hearn tell of him before I died. He could tell you how/a grain of sand is made, and how a world is-made. I can't tell you anything about it. My old granny used to say that he was carried off alive, soul and body, to hell—that the devil come for him one night and took him away, soul and body—and I always believed it. [Were you astonished when you saw him on the other side?] Never seen him before to-day. I was astonished. When they told me, I just stood back a bit and waited to see how he got through. But they told me he's all right. He's a good deal better than old Parson Brown—used to think he's a good kind of man, pious and good and all that, but I don't know where he is. I don't see him in my heaven—do n't know where he is. I do n't see him in my heaven—do n't know where he is; maybe he is up higher; s'pose he is. At any rate, I s'pose he will remember the forty dollars

I had n't no education, but I been looking round ever since I come here, inquiring of everybody how to get along; and everybody is willing to tell me, and I'm getting along pretty well. Don't have to do anything we don't want to here; no, sir—no uncomfortable things. If you want to study anything that interests you, the candle don't burs out before you get half through—always sure to with me, particularly if I didn't have but one. have but one.

Well, just tell Daniel and Olive and Abigail Well, just tell Daniel and Ulive and August that I come, will you? and that I'm somewhere, in a pretty good place, but I never inquired the name of it. Don't forget where I'm from, will you? 'Cause, you know, my letter might be carried the wrong way, and then I should come for nothing. Don't want to do that; it's too hard work.

no difference.] Don't tit? My father's name was Joseph Alexander. And I want my mother to go to Miss—Miss Laurie. [Miss or Mrs.?] I don't know which it is. [In Washington?] In Georgetown, close by; and I want her to go there so I can come, and if I don't, so father can? And he will tell her what to do with the plantation, and I will tell her what to do with what was mine, and I will tell her a great many other things, too. And father will tell her how he died. He was a way—he was killed in the war—and will tell her how he died, what he thought, who was with him, how he was when he come here, how he lives now, what he is doing, and all about it. [Have you said all you wish'?] Yes, sir. If my mother was here I should want to say some more. Her name is Sophia. She is from Tennessee—was born in Tennessee. I was not; I was born in North Carolina, in Raleigh. Was you ever there? [No.] There was heaps of nice things—there when I was there, but there is n't now, I don't think. Your soldiers carried everything away. Good afternoon. May 25,

Stephen Swallow.

I am very anxious to find my son Henry, and communicate some intelligence to him from the rest of our family who have passed to the spiritworld. I am Stephen Swallow, from Springield, and I desire to find my son, Henry Swallow. I

Prayer by Abdal Hadda; questions answered by Thomas Paine; letters answered by "Cousin Benja."

#### MESSAGES TO BE PUBLISHED.

AESSAGES TO BE PUBLISHED.

Tuesday, May 26.—Invocation; Questions and Answers; Timothy Merrili, to his nucle, in Charleston, S. C.; Louisa Alger, of Cheinnatt, O., to her father; Halph Adams, of San Francisco, Cat., to his mother.

Thursday, May 28.—Invocation; Questions and Answers; Timothy Connelly, of Manchester, N. H., to his brother James; Jessie Bennett, of Germantown, Pa., to her mother; Anna Cora Wilson (; Birdle ''), to her mother. Anna Cora Wilson (; Birdle ''), to her mother.

Monday, Sept. 1.—Invocation; Questions and Answers; Charlotte Hepworth, of South Hoston, to her son; Gilbert Jordan, of Boston, to his friend William C. Sney; Michael Fa. gan, of Boston; John Sheldon, of Waltham street, Buston, to his parents; Betsey Brown, of Derry, N. H., to her children, Tuesday, Sept. 8.—Invocation; Questions and Answers; Oren Fellows, of Northielel, Vt., to his cousin, John Fellows; Laura S. Ulce, of Hambleton, Canada; Thaddeus Stevens; Reading from Longfellow's sourg of "Hawatha," by "Prairie Flower."

Thursday, Sept. 10.—Invocation; Questions and Answers; Mr. Tingley, of Williamntic, Ct.; Elizabeth Nichols, of Augusta, Mc.; Elisha Fish, of West Gloucester, Mass., to his son Charlie; Mrs. Surratt; Transford Williams; Benny Vierce, son of Ex-President Pierce; Reading by "Trairie Flower."

Monday, Sept. 1.—Invocation; Questions and Answers; Marcia Invis Wayland, of Boston, to her mother; Henry Smitt, of New York, to his brother Gustave; James Henderson, 4th Wisconsin, Co. I, to his family; Alice Jacques, to her inther, Col. Jacques, of South Carolina.

	Can for Convention	signed:	
	M. F. C. Flower,	W. Archibald,	D. Birdsall.
	Z. Paddock.	Wm. A. Sputtard.	Lucy A. F. Swah
•	Addle L. Ballon,	David S. Lydlard,	N. H. Swain.
•	Samuel Colburne,	Gibson Teas.	Irane Pope,
	Mary Ann Grave.	A. G. Spaulding,	Harrlet E. Pope.
	Isaac A. Christlich,	Abbled. Spaulding,	G. Birdsall,
١.	Mary J. C. Colburne,	U. B. Shaver.	B. F. Birdsall.
,	Emily & Lepper,	Mary A. Shaver,	D. Goodrich,
ŀ	Jesse T. Williams,	A. B. Register,	M. A. Goodrich,
,	Nathaniel J. Stubbs,	d. W. Graffing,	T. R. Chapman,
,	Samuel Lydiard,	R. A. Michner,	Anne Chapman,
•	Amy Baker,	Jesse Carr.	N. Travers.
l	D. B. Christ,	Alma C. Amy,	Mrs. N. Travers.
1			<del></del>

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

B. N. Kinyon, Secretary.

J. J. Fox. President.

A meeting of the Pennsylvania State Society of Spiritualists will be held at Washington Hall (8th and Spring Garden streets). Philadelphia, on Wednesday, the 14th day of October, at 3 and 7½ r. st., and on Thursday, the 15th, at 10 A. st. By direction of the Executive Committee, ILENBY T. CHILD, M. D., 634 Race street, Sec'y.

Northern Wiscousin Association of Spiritualists,

Northern Wiscousin Association of Spiritualists,
The Annual Meeting of this Association will be held at Berlin, on Saturday and Sunday, Oct. 10th and 11th.
L. D. Nicksison, President,
A. B. RANDALL, Vice President,
MARY A. HOBART, Secretary.

## Obituaries.

Departed, on the evening of Sept. 3d, Mrs. Henrietti, wife of

ever so much, and get along comfortably. The feet will go down toward the centre of gravity:

Good-day.

Mr. Oliver.

Do you know me? Mr. Oliver. [Of Boston?]
Yes. I boarded with you on Salem street. Why!
You know me! (This was said with much earnestness, and an appearance of disappointment at not being recognized.) [Are you a brother-inlaw of mine?] Yes. [I did not know you had passed away.]

Departed, on the evening of Sept. 3d, Mrs. Henriett, wife of W. II. Jennings, aged 41 years 5 months.

Mrs. Jennings, aged 41 years 5 months.

Wrs. Jennings, aged 41

Deposited, Aug. 21st, amid Vernon's quiet shades, Milford, Mass., the precious remains of little Edgar, eldest son of Urania and Hiram Eames.

Urania and Hiram Eames.

This little boy was one of those brilliant and affectionate organizations that so casily interest and attract both old and young. During the past few months disease has struggled slowly but too surely with the efforts of skillful physicians to restore this darling child to health, and after weeks of intense suffering his slender thread of life was broken, leaving the parents to realize how heavily this, their first anticition, has fallen upon them. But they mourn not hopelessly—it is their consolation to believe that by the same unchangeable law that made Edgar their idol, upon whose future they had built hopes of untold happiness, he will come to them with messages of love from his bright home beyond the river. And when sorrow preys most keenly upon their wounded spirits may they be comforted by the consclousness that he will be their guardian angel at all times, and when their carthly struggles are over, will greet them in a land where love's ties are never sundered, and where words of parting are never heard. Com-

BORN INTO THE HIGHER LIFE-Mrs. Elizabeth Rogers, wife of Hiram Rogers, aged 59 years, from McHenry, III., Aug. 11th,

Mrs. Pogers was horn in Hartford, Conn. She left a family of five daughters and one son. She was a devoted Spiritualist. Death for her had no terrors. Spiritualism brought a knowledge of the certainty of life beyond. While in Hartford she was a constant attendant of Andrew Jackson Davis's meetings. She cujoined upon her children to think of her altways as living, and in accordance therewith requested them not to wear mourning apparel. She desired that the writer should officiate at her inneral services. I offered our cheering gospel to the friends and relatives of our departed sister, and which proved a balm, soothing and comforting, in the hour of bereavement.

W. F. JAMIESON.

## Miscellaneous.

CARTE DE VISITE PHOTOGRAPHS D Banner of Light Office, for 25 CENTS EAGH:
REV. JOHN PIERFONT,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAILAN JAMES,
ANDREWJACKSON DAVIS,
JOAN OF ARC,
MIS. J. II. CONANT,
J. M. PEEHLES,
PINKIE, Me Indian Malden; 50 cents.

ED Sent by mail to any address on receipt of price. IOHN PIERPONT, EJ. W. EDMONDS,

GRIDLEY & CO.,

AUCTIONEERS, appraisers, and real estate agents. Onice
T. M. GHIDLEY,
Aug. 29.
George K. Daniell.

PILES. CLAIRVOYANT Remedy for, stamp to Dr. Jacelyn, 80 Van Buren street, Chicago, Ill.

A LADY who has been cured of great nervous debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief. Address, enclosing a stamp, MRS. M. MERRITT, P. O. Box 362 Boston, Mass., and the prescription will be sent free by return mail.

AT San Francisco, Cal., DR. J. M. GRANT heals the sick by laying on of hands. No medicines given. Office 410 Kearney street.

## New Music.

NEUE OF THE BLEST.

SOLO or quartet and chorus. Poetry by H. Clay Preuss.

Music by Alonzo Bond. Price 30 cents.

For sale at the BANNER OF LIGHT BOOKSTORES, 158
Washington street, Boston, and 544 Broadway, New York

#### - FIFTH EDITION-JUST ISSUED. The Lite-Line of the Lone One;

AUTOBIOGRAPHY OF THE WORLD'S CHILD. AUTUBIOURARIE OF THE WORLD'S UNITS

BY WAREN CHASE.
Two teel-plate Portraits. Price \$1,00; postage is cents.
For fale at the BANNER OF LIGHT BOOKSTOERS,
Washington street, Boston, and 544 Broadway, New York.

THE WILDFIRE CLUB. BY EMMA HARDINGE.

Price \$1,25; postage 20 conts.
For sale at the BANNER OF LIGHT BOOKSTORES, 186
Washington street, Boston and \$44 Broadway, New York.

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Scances every Monday, Wednesday, Thursday and Friday evenings, at 8-0 clock, at 8 Kittredge place, opposite 69 Friend st., Roston. Terms 25 ets. Sept. 19.—4w\*

MRS. J. E. KENYON, Clairvoyant and Test Medium, defineates character by photograph; sees spirits and describes absent friends, and also prescribes for the slek, absent or present. No. 89 West Cedar street, Inoston. Hours from 9 to 12 M., 2 to 5 P. M. iw\*-Sept. 5.

Hours from 9 to 12 M., 2 to 5 P. M. 4w\*-Sept. 5.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2,00 and two red stamps. Circles Thursday evenings.

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

#### Mrs. J. J. Clark,

Clairvoyant and Sphit Medlum. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2,00. Office No. 4 Jefferson place, from South Bennett street, he tween Washington street and Harrison avenue, Roston, Mass. Office hours from 9 A. M. 10 4 P. M. H.—June 6.

#### DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HARRISON AVENUE, BOSTON.

AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please onclose \$41.04, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALINO MEDIUM, 129 Washington street, Boston. Mrs. Lathain is combenly successful in treating Humors, Rheumatism, diseases of the larges, Kidneys, and all Billons Complaints. Parties at a distance examined by a lock of hair. Price \$1.00, 13w-10ly 4.

Liettric and spiritual Healer, teaches the same, and Leures all diseases curable. General bebility and Female Weakness are Specialities. Visits any part of the city, if desired. Office hours 9 a. n. to 4 r. n. 54 Budson street, Boston.

NELTHE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Beston, Mass.

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

MRS. EWELL; Medical and Spirit Medium, 11 Dix Place, Roston, Mass. Seauce \$1.00.

## Miscellaneous.

#### PROF. C. H. WOODHULL'S

MAGNETIC AND HEALING INSTITUTE,

MAGNETIC AND HEALING INSTITUTE,

AND Conservatory of Metaphysical, Mental and Spiritual
A Science, 17 Great Jones street, New York, upon the conluted principles of Medicine and Magnedsm, for the cure of
Career, Cossessition, Regularity, Paralysis and other,
Chronic Diseases, and for special consultations upon political,
social, commercial and international affairs.
The following conclusions have been arrived at after ten
years of successful treatment of more than 10,000 cases:

1. DISEASE can be cured by the combined use of Medicine
and Magnetism, when either relied upon alone would full.

2. NO DISEASE can be treated whit the positive certainty
of a cure being effected, unless the magnetic system is propcry controlled by Magnetic treatment at the same time that
the physical system is undergoing medical treatment.

3. All diseases that have not already destroyed vital organs
necessary to continue life, can be cured by a judicious medleal treatment, using vegetable remedies and scientific application of the Magnetic healing power.

All cases treated at the Institute are granulaed, received
for treatment and

Cures Gunvanteed

Unres Gimenteed
upon the basis formed by the above conclusions.
When required, medicine will be sent by express to any part of the world.
Pattents who cannot apply in person, may by letter.
Sept. 12.—2w

#### SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrient Delinention of Character, M.R. AND MRS. A. B. SEYERANCE would respectfully visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription there lor; what husbness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and bints of the inharmonionsly married. Full delineation, 82,00; Brief delineation, 81,00 and two 3 cent squaps.

MR. AND MRS. A. B. SEVERANCE, July 18.

No. 402 Sycamore street, Milwaukee, Wis.

DR. J. R. NEWTON WILL HEAL THE SICK AT BANGOR, ME., On and after Sept. 16th, until pt. 19. Further notice.

HEALING BY LAYING ON OF HANDS MIS. I. A. SARGENT is very successful in the treatment of all nervous and inflammatory diseases. Patients visited at their houses if desired. No. 58 Bedford street, Boston. Sept. 19.—3w\*

## DR. J. CHEEVER.

OFFICE and residence 41 Hanover street, Boston, for the treatment of all chronic diseases and physical derangements. Trusses, Supporters, &c., carefully applied. Dr. C. has disposed of his interest at his former office at Charlestown. Sept. 19.—4w\*.

MRS. MARY LEWIS, by sending their auto-tions of character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., Ill. June 20.—20w\*

## THE CELEBRATED

## YOLTAIC CURE!

DR. HALL'S VOLTAIC ARMOR BANDS AND SOLES!

A SCIENTIFIC and RATIONAL method of curing all dis-eases originating in a disturbed condition of the Elec-trical Forces of the body; such as Cold Feet, Nervous Readache, Rheumatism,

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

## AND ALL NERVOUS DISORDERS.

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

ind require development.

Dr. Mills, of Bristol, Ct., says: — They have proved extremely isoful in supplying magnetism where I most required it. FOR RESTORING EXHAUSTED VITAL ENERGY, and in all discases originating in the Loss of VITAL Power, through EXCRESES, SERENTARY HARDS, or the use of PERINGIOUS DRIGS, the VOLTAIC ARMOR may be used with the fullest ssurance 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. Head Bands, 82,00 each. Knee Bands, 82,25 each.

Arm 2,00 Thigh 2,50
Wrist 1,00 Waist 5,50 Soles 1,00 per pair.

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

Sold by all Druggists, and by the Proprietors.

VOLTAIC ARMOR ASSOCIATION,
Sept. 5.—4w 130 Tremont street, Boston, Mass.

#### INDELIBLE PENCILS, For Marking Clothing, &c.,

Single, 50 cts.; 3 for \$10 per doz., \$2,75; per grs., \$28

Sent, freight prepaid, on receipt of price. "More convenient than ink."—American Agriculturalist.
"Invaluable for marking linen."—Chicago Tribune.
"Invaluable to the housekeeper."—Goldey's Ladw's Book.
"Desirable, convenient and useful."—Springfield Rep.

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Solid by Stationers and Beaters everywhere.
Sept. 19.—4w Manufactured and sold by the Indelible Penell Co

NOTICE.

## Closing Out Sale at Bela Marsh's Bookstore

Closing Out Sale at Bela Marsh's Bookstore.

Boston, Sept. 3d, 1868.

THE undersigned would give notice that owing to the ill
ness of Mr. Marsh, he has decided to close up the Book
selling and Publishing hushess heretofore chrifed on by Mr
Marsh, at No. 14 Bromfield street. All books now on ham
can be obtained at a discount of twenty-five per cent. fron
the regular rotali prices. The business will be discontinue
on and after November 1st. Lists of books sent on applica
tion.

Sept. 12.—5w

Agent for Bela Marsh.

PLANCHETTE OUTDONE!

Have you sope the Electro-Magnetic Disc?

PERSONS may by the aid of this valuable combination of metals ascertain who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be in duced. The Electro-Magnetic Disc is in sommon may by profesors throughout furepo. It can be obtained only by addressing CHARLES VAUGIN, \$9 Bunker Hill street Observations, Mass., P. O. Box 1985, by enclosing 50 cents, and 3 red stamps. Wholessic price, 85,00 per dozen. EMERY N. MOORE & OO. Printers and Engravers.

No. 9 Water street. (First door from Washington Street.) Bosrow, Mass. Fine Job Printing promptly and neatly excented.

June 13.

## Mediums in Boston. New York Advertisements. IMPORTANT FACT,

# CHEMICAL DISCOVERY!

DR. E. F. GARVIN cures Incipiont Pulmonary Consumption, Cataking, Bronchitis and all Blood Diskabes by his new chemical discovery for dissolving Tanwith list thirteen elements, for the first time. This remedy and its combinations have more purifying properties to the Blood than any known. After submitting it to the most rigid tests in the above discusses, also

CRISCA, AISO

DYSPRESIA, SCHERRUS, SCROPPLA ERUPTIONS, HUMORS,
LIVER, KIDNEY, AND PARTICULARLY HEART PREEASE, PIMPLY ERUPTIONS ON THE FACE,
NEURALGIA, RIBER HARTISH, FEVER SORRS,
PILES, PISTULA, THE POISONING OF
1 THE SYSTEM BY TOO MICCH
MERGERY,
—which diseases sow the seeds of Consumption of which thousands dia animally—hundreds of living witnesses, will testify
to the efficacy of the Doctor's treatment. Having submitted
his remedies to the most right lesis for seven years, he now of
fers them to the public through Druggists and from the Office.

The Fixet Solution and Commonia Elists of The Con-

The First Solution and Compound Elixir of Tar; Price \$1.00 per Bottle. This is taken internally, also diluted to inject the nose, for Catarrii, and cradicating all Humors from the Blood and

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

Elect Solution of Page and Mandrake Pills; 25 and 50 cents per Box. This is the best Family and Liver Pill known, containing no Mercury.

Mercury.

These medicines are sold by drugglsts everywhere. If your drugglst has not sot them, ask him to-procure them. Special attention pable to examination and treatment of patients at the other. All communications 'Concerning medicines and their application to disease, free of charge.

Dr. G. has moved his office from 462 6th avenue to 142 West 16th street, near Union Square, to a four story. English basement house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 10 x x x to 4 c, x.

## A POWER IN THE LAND.

OPIRITS intend that The Positive and Negative Powders shall sweep the country like a vitalizing whirtwind 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 POSITIVE AND NEGATIVE POWDERS ARE ALE READY A POWER IN THE LAND. Read the columns of evidence in the BANNER OF LIGHT, the PORTLAND TRANSCRIPT, the PRESENT AGE, the MASSACHE SETTS PLOUGRMAN, the BANNER OF PROGRESS, the REPUR LICAN JOURNAL, the SPIRITPAL ROSTREW: the Connecticut Courant, and other papers. From this time footh; similar columns of varied notices of the Carried F. APIRIT. UAT: REMEDL' will, as speedily as possible, be put in all the lending papers of the United States. Thus, in the bands of an unseen power, am I made to preach Spicitunlism, not through one paper, nor to Spiritualists alone, but through one thousand papers, and to all classes and ill denominations of readers.

Mrs. Spence's Positive and Negative Powders are one of the things that never go buckwurds. The de mand for them is immense; and is constantly increasing. Every box sold makes a call for a hundred more. Every nationt who has used them, becomes at once, their, enthusiastic advocate, a real, live, talking advertisement, and a perpetual, voluntary witness of their wonderful-works. Every town, city, village and neighborhood in all parts of the UNITED STATES, CANADA and ENGLAND, should have 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 Our terms to AGENTS, DRUGGISTS and PHYSICIANS have been reduced to the lowest possible

# point. Printer-seems sent free postpild. Address PROPERANTON SPENCE, M. D., July 4. BOX 5817, NEW YORK CPPY. FRED. L. H. WILLIS, M. D.,

No. 16 West 24th Street, New York,

(Near Fifth Avenue Hotel,)

CLAIMS marked success in the treatment of all Chronic ond Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Palmonary Consumption, &c. und in a word, all Morbid Conditions affecting the Vititior Functional Action of the System.

[27] Office Hours, for Examination, Consultation and Trentment, from 8 to 11 o'clock A. M., and from 4 to 70 Nock P. M. Patients unable to call, will be visited their residences.

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

#### DR. WILLIAM CLARK'S SPIRIT MAGNETIC

VEGETABLE REMEDIES, IIIS Magnetic Sycup eradicates humors, mercury, and Cholorn Cordial relieves and cures the most severe cases. His Magnetic Nervine strengthens and equalizes the

Ills Magnetic Nervine strengthens and equalizes the nerves and circulation.

Ills Magnetic Pulmonary and Bronchial Sympelears the air-cells and cleanses the membranes from unhealthy muons collections.

Pelce 41,50 per battle, each kind, sent by express.

Ills Magnetic Toole and Strengthening 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 Debilary and Weakness of the Bloody, in Construction, Duopsy, long continued Agre, Onstruction Menses, &c.

Price 50 cents per package. Sent by mail postage paid.

Address, HON, WARREN CHASE, General Agent, Bandy of Light Office, 544 Broadway, New York, or Dr. Win, Clark's medium, Jeannyle WATERIMAN DANGORTH, Chatroy and and Magnetic Physician, 313 East 33d street, New York City.

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#### WRITING PLANCHETTE, Holmes's Alphabetic Planchette,

MADE of material suited to the magnetic currents of the human system—given to him from spirit-hand—will answer mental or oral questions by writing or spelling the auswers. Any person can work them, even a fittle child. Every progressive mind should own one.

Minufactured and Sold by Holmes & Co., 146 Fulton street, New York. Either kinil sent by express, securely packed, with full di-rections, on receipt of post-office order for \$1,50; or by mall, prepulation my part of the United States, on receipt of post-office order for \$2,00.

Sept. 19.

#### DR. J. P. BRYANT Heals the Sick at his Residence, 325 WEST 34TH STREET.

New York City.

313 EAST 33D STREET, New York, gives correct Diagnoses of the most intricate cases. Magnetizes, prescribes for and Cures acute and chronic diseases under Spirit Control. Consultation hours from 9 a. m. til. 7 p. m. Sept. 12. Mrs. Jeannie Waterman Danforth,

MRS. J. COTTON, Magnetic Healer, Office hours from 9 A. M. till 8 P. M. 22w - Aug. 1.

Delvore Stegally obtained, desertion, drunk-until divorce obtained. Advice free. M. Howes, Ac., sufficient cause. No publicity, no charge and Counsellor at Law, 78 Nassau street, New York.

Aug. 2. 13w ...

MRS. H. S. SEYMOUR, Business and Test Medum, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings—Sept. 12.—6w

MRS. R. L. MOORE'S Clairvoyant Prescriptions are giving universal satisfaction. Send 81, 2 stamps and lock of bair, with age and sex of patient, care Warners Chase, 641 Broadway, New York. ONE OF THE FOX SISTERS holds circles bouldeday, 551 Sixth Avenue, New York. 4w\*-Sept. 19.

# TO BE LET FOR A TERM OF YEARS.

TUBE LET FOR A TERM OF YEARS.

THE estate of the subscriber in Watertown, at the corner of Arsenal and Elin streets, consisting of a large house with sixteen rooms, including a bath room and apputicnances, shed and a barn with stalls for four houses. The whole in perfect order and repair. The house is "back plastered" and otherwise thoroughly built and finished. There is a force pump in the kitchen; a furnace in the cellar, the floor of which is laid in cement and the top celled. Gas pipes are carried into generatorn and entry. There are two and a half acres of finish well stocked with fruit and shade trees and various small fruits. The house is half a mile from the Brighton station on the Boston and Albany railroad, and about one eighth of a mile from the borse cars to Boston and the station of Gooch's crossing on the Watertown branch of the Fitchburg railroad. The estate can be viewed on application to the subscriber at his office, No. 36 Court street, between the hours of 11 A. M. and 21 P. M.

Aug. 29.—Hf.

## HOOFLAND'S

## GERMAN TONIC!

# 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

I S composed of the pure juices (or, as they are medicinally termed, 'Extracts), of you Roots, 'Herbs and Barks, making a preparation high- by concentrated. It is the most AGRECABLE and by PLEASANT Remedy to take ever offered to the public.' Being composed of the julees of the Roots, Herby and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion. byspepsia, Nervous Dobbs ty, etc., is very apt to have its functions deranged. The liver, asympathizing an closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULENCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT

ING OR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OP
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, DEFICHENCY OF PERSPIRATION, YELLOWNESS 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 premedy for his case, purchasing only that which he is assured from his investigations and inquiries possibly compounded, is free from injurious ingredients, and

has established for itself a reputation for the cure of these This remedy will effective and ally cure Liver Combilaint, Laundice, Chronic or Ner- vons Debility, Dyspensia, Chronic Diarrhea, Disease of the Kidneys, and all Dis-

#### eases 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 speedily removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the com-

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

plexion becomes sound and healthy; the yellow tingo is cradi-

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 Toxica,

# NOTICE.

It is a well established fact that fully one-half of the female ment of good health; or, to use their own expression, nover feel well. They are languid, devoid of all energy, extremely nervous, and have no appetite. The Toxic will prove invaluable in these cases.

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

PHILADELPHIA, March 16, 1867. I find Hooyland's Chrman Tonic 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, GEORGE W. WOODWARD.

Hon. James Thompson.

Judge of the Supreme Court of Pennsylvania: PHILADELPHIA, April 28, 1866. I consider HOOFLAND'S GERMAN TONIO a valuable medicine in cases of attacks of Indigestion or Dyspensia. I certify this from my experience of it.

JAMES THOMPSON. Yours truly. From Roy. Jos. H. Konpard, 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 approprintesphere, I have in all of ocases declined; but with a tlear proof in various inmy own family, of the use-BERMAN TONIO, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe

and valuable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes. J. II. KENNARD, Eighth, below Coates street. Yours very respectfully,

# CAUTION.

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

Principal Office and Manufactory

## GERMAN MEDICINE STORE,

No. 631 ARCH STREET,

## PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor, Formerly C. M. JACKSON & CO.

## ·PRICES.

HOOPLAND'S GERMAN TONIC IS | at 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 bay, in order to get the genuine.

For sale by Druggists, Storokeepers and Dealers everyrhere, or sent by express on receipt of the money. Jan 4 - cowly

## Western Department

Indicatasis subscribing for the BANNER OF LIGHT by mall, or ordering books, should send their betters containing remittances direct to the Boston office, IS 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 fix should be directed to J. M. PERALS. Persons writing us in September will direct to Chicago, Ill., care of H. H. Marsh.

#### Spiritualism in Hungary.

At the residence of a mutual friend, we met in Titusville, Penn., a very intelligent Magyar, an army officer when the Hungarians, under the leadership of Kossuth and others, were struggling to free themselves from Austrian despotism.

This gentleman, himself a Spiritualist, informs us that Spiritualism, as a science, a phenomenon and a philosophy, is of quite ancient date in Hungary, according to their historic records. The first king that publicly avowed a deep interest and belief in Spiritualism was Ladislans the Second, two hundred and eighty-two years since. In 1791 the Austrian Government, by an imperial decree, forbade the meeting of Masonic lodges and the holding of spiritual circles.

After this, these circles for the investigation and promotion of Spiritualism were held in secret. Louis Kossuth was a member of one of these spiritual circles, and a medium. The fact of his inspirational mediumship accounts for the continuous stream of eloquence that nightly flowed from his lips, with no repetition of sentences and figures of speech, and little of senti-

Our Hungarian informant belonged to number twenty-six. This was the circle be entered. Proving himself proficient in electricity, magnetism, and a knowledge of the psychological influences of mind-upon mind, first from the mortal and then from the immortal side of life, he was permitted to graduate and pass into the next higher circle. Then came an investigation of chirvoyance, clairaudience and the trance; thence onward to mental telegraphing, prophecies, visions, &c., It has always been the scholarly and learned among Hungarians that took the deepest. interest in the study of these phenomena. This is true of English and French Spiritualists also. Parents connecting themselves with Hungarian spiritual circles were obligated to teach and educate their children in the principles of this philosophy. Nearly all the leaders in the Hungarian Revolution were Spiritualists. This friend, an army officer, was one that made his escape through Turkey to this country.

#### Michigan Matters.

Glad to once more tread the prairie soil of the Peninsular State. It seemed like home. Faces were just as pleasant, smiles just as plenty, and grasps of the hand just as cordial as during a ten years' residence. Organization among Spiritualists upon a business basis is the work of the day -the hour. Bro. Dean Clark and Mrs. S. A. Horton as missionaries, are only spoken of in terms of praise. The work goes on bravely. Workers are out, under evening dews and scorelling suns, disseminating the gospel of the angelic era, and the spiritual temple is rising in magnificent proportions.

"THE PRESENT AGE."

Among the more prominent causes of the immediate prosperity of Spiritualism in this State, is the extensive circulation of the Present Age, a fair, open-faced, ably conducted weekly, devoted to Spiritualism, liberalism and literature, published in Lyons, Mich., under the editorial supervision of Col. D. M. Fox and L. B. Brown, both able and zealous pioneers in this great spiritual movement. Blessings upon them, and success to their noble enterprise. In nearly every family visited in Battle Creek, we saw both the Banner of Light and Present Age-fit companions. May their fellowship he as cordial and enduring as their mutual aspirations are high and holy.

## MARSHALL, MICH.

Into this formerly dark portion of Zion light is streaming. The Spiritualists have reuted a hall for a year, and purpose to regularly support Mrs. Emma M. Martin addit last month to good acceptance. The present month she speaks in Battle Creek. Her tests are said to be excellent.

BATTLE CREEK LYCEUM PICNIC.

This more improvised than planned and systematized picuic, came off on Thursday, Sept. 3. A political meeting seriously interfered with the numbers, but the children richly enjoyed rambling in the woods, riding upon the lake, and listening to wild, gushing songs from Mrs. Martin, controlled by Indian and Scotch influences. All were happy.

## First Snuday in Chicago.

The day fine, the audience in the evening largely intelligent and enthusiastic, singing by the Williams Family excellent, the desk decorated with a basket of flowers, which always aid in inspiration, and for which we are always grateful, we were happy in the privilege of meeting so many old friends and acquaintances in Library Hall. The Lyceum, under the supervision of Dr. Avery, is in a flourishing condition, indicating a sound, healthy action on the part of the more progressed and faithful Spiritualists, and the blessed rewards of perseverance and fidelity.

Meetings in Music Hall, Chicago, are also well attended. And why not? There are Spiritualists enough in Chicago to support three or four societies, providing there-can be union and enorgy, so essential to success.

Seizing the first opportunity, we stepped into the office of the Religio-Philosophical Journal, and found Bro. S. S. Jones busily engaged at the taxing task of revising and arranging his manuscripts for the next weekly issue. It gratified us to learn from him that the increase of subscribers warrants the enlargement of the Journal to twice its present size. Success, we say, to all worthy undertakings.

"Can a mother forget her nursing child?" saith the Lord by the Prophet of Israel. Could we pass by the Lyceum Banner, that sends out semi-monthly its "thoughts that breathe and words that burn"-the hope and the joy of our children? Though already meeting with more than-ordinary success, it should have a large increase of circulation. Let us all lend a helping hand.

## The Milan Lyceum, Ohio.

Children and flowers, music and books, ever stand consciously related as among the necessary attractions to constitute heaven. Childhood is no more rich in the promises and prophecies of almost infinite possibilities, than youth is famous for first flashes of truth, all golden with the laughing light of immortality. In these intuitions and foregleams of the future, we see the value of that educational system inaugurated by Bro. A. J. Davis. Deep out of this country. Sustain them, guard them, oh Spiritualists, with vigitance.

Seldom have we seen a Lyceum better officered,

for marching than the one in Milan, Ohio. Very much of this prosperity is due to the indefatigable labors of Hudson and Emma Tuttle. They ride nearly six miles each Sunday morning to be present. Bro. Tuttle conducts the exercises, Emma presides at the organ, and all moves on systematically and musically, without a jarring note or voice. Mrs. Tuttle, the mother of Hudson, tookpart in the gymnastic and Marching exercises. It is blessed to see age and childhood thus mingling in the beautiful and the useful.

#### North Collins Yearly Meeting.

ever had!" Such the frequent exclamations on table lay several rings of about five inches in-Spiritualists in Collins, Western New York. With these free-thinking, truth-loving souls, every yearly meeting is best, and every speaker's last effort the crowning one of all. It was estimated that on Sunday-a quiet, pleasant daythere were three thousand persons present. Certainly the Hall was full, doors full, windows full, woods full, and all, judging from appearance, enthusiastically happy.

Upon the occasion of this 13th annual meeting, Wm. L. Baldwin, Esq., was elected Chairman, Joseph Sinton, Secretary, Mrs. Josephine Smith, Assistant Secretary,

was hardly a ripple of inharmony during the sevbalances.

Bro. Beals-who, by the way, has fine medium floor. powers-discoursed sweet music. Pleasant was our stopping-place in the family of Bro. Baldwin.

#### Dr. P. Wilson, the Indian.

The interest of the late yearly meeting in North Collins was intensified in diversity by the appearance upon the rostrum of a native American -an Indian originally descending from the famous Six Nations. He graduated from the Geneva Medical College, New York, and resides on or very near the "reservation," in the western part of the Empire State. His genuine Indian name we will not pretend to write.

After playfully criticising several of the speakers, he proceeded to give a synopsis of the native Indian's theology. Interested, we noted down the following, among many gems: .

"Indians all believe in one Great Spirit, and that human spirits come right from this Great

They always existed; but where, we do not

We neither know of nor believe in any death, for we live right on. Red men always believed in the immortality of the soul. I don't know where they got it, but according to our traditions e had it before Jesus was born, or the Christian Bible known.

Lexpect when Leet through with this world to go to the hunting-grounds of my ancestors. None of us desire to go to the Christian's Heaven!
Why should we? They'd turn us out, if possible—certainly would! See how they have used us in this world; and they preach, there's 'no change after death.'

Soon after an Indian 'dies'-passes on-we have a funeral feast. The spirit then comes back and partakes of the spiritual portion of this feast with us. Spirits continually come back. We all believe this. When a babe in its willow basket smiles, the Indian mother says, 'Its grandmother has come from the hunting-grounds and is talking to it."

On this reservation are two classes: Christian Indians and Pagan Indians. It is generally conceded that the latter are the most intelligent, honest and honorable. This might naturally be expected.

## Dr. Thomas Dick and Spurgeon.

An English periodical tells us that when the Rev. Mr. Spurgeon was preaching at Shipley, near Leeds, he alluded to Dr. Dick's theory of eternal might spend an eternity in wandering from star the arms of Mr. Willard and the medium, and the to star and measuring those countless planets that nightly march across the plain of heaven.

But for me," exclaims Mr. Spurgeon, "let it be my lot to pursue a more glorious study. My choice shall he this: I shall spend 5,000 years in looking into the wound in the left foot of Christ, and 5,000 years in looking into the wound in the right foot of Christ, and 10,000 years in looking into the wound in the right hand of Christ, and 10,000 years more in looking into the wound in the left hand of Christ, and 20,000 years in looking into the wound in his side."

This Baptist clergyman must have a strange admiration for scars and wounds! The scriptures speak of the risen Jesus as appearing "suddenly in the midst of the disciples, the doors being shut," and of his " vanishing "from sight. Query what of the "wounds"? The physical body of Jesus was not raised only as all bodies are raised. appearing in grasses, grains and fruits. Dust to its primitive dust, and spirit, by the divine method of progress toward the Infinite Spirit, are laws absolute and eternal, governing the dual ature of man.

## Epictetus.

It is well known to those versed in history that Epictetus, the slave of Epaphroditus, was born in Hierapolis, a Phrygian city, near the close of Nero's reign. As a stoic philosopher, he considered "continence and patience" the sum of all philosophy. He believed in consulting the oracles"-that is, the media of his time. In fact, he consulted them himself openly, and not on the sly, as do certain noted characters of this age. Was not heroism and true manliness a more common virtue then than now? The following lines occur in his "Morals,"

ranslated by Prof. Walker:

When you consult the oracle, or those Who the deep secrets of the gods disclose-Who, filled with a divine, prophetic rage, The will of Heaven and its decrees presage, 'T is plain the dark you cannot tell. Else why do you consult the oracle?"

## Christians, Tell Us-

Tell us what you know-know about immortalty, heaven, hell; the conditious and occupations of those inhabiting the future world. To thinkers it boots little what you believe. For nearly two thousand years, Christians, piling up creeds and formulas of faith, have been telling us what they believe, and what we must believe or be

Gentlemen of the church, having brains of our own, we care not a fig what you believe. If you know anything, tell us that, and we'll listen.

The woman suffrage question has become quite formidable in England. In Manchester alone, over six thousand women demanded to be registered as voters, and this incident was repeated on a smaller scale in nearly every town in the United Kingdom. An adverse legal decision has, for a better sustained, and never one with better music | time at least, silenced these demands.

#### Charles H. Read, the Physical Medium.

On the evening of Tuesday, Sept. 8th, 1868, a circle was held at the residence of Z. A. Willard, 31 Tremont street, Boston, Mass., by Charles H. Read, the physical medium. The following ladies and gentlemen were present: Simon Willard, Z. A. Willard, Mr. Adams, Dr. H. F. Gardner, George Gardner, Dr. Newman, James C. Morse and Emil Fontarive, Mrs. Simon Willard, Miss Willard, Miss Lizzie Doten, Mrs. Morse, and a lady named Manning.

The medium was securely tied-hands, feet "The largest meeting-the best meeting we 'ye and neck-in a common wooden chair; on the the 23d, the annual feast-day of liberalists and terior diameter-i. c., two rope grummets, laid up each from one strand of three inch tarred rigging -two brass rings, one leather ring and one made from a steel clock spring-all of which were made or furnished by Mr. Z. A. Willard expressly for the occasion.

On the left hand of the medium stood a common cane-seated stool, and on the right of the table bearing the rings stood another table with a guitar, flageolet, tambourine and table bell. The gas was turned down, and almost as quick as thought light was called for, and the stool was found to be hanging from the left arm of the medium. Darkness was again produced, and on Though necessarily differences of opinion, there | the resppearance of a light, the stool was found over the head and shoulders of the medium. The eral sessions. Many-most of us, we trust-are clock spring ring was then placed on one arm, being rapidly, healtifully born into the sphere of and one of the brass rings on the other-then retoleration and charity. The speaking was earnest | moved, and the steel ring was found encircling and able. Both the conservative and radical the tying rope, running from the medium's hands elements were represented-precious are these to the front round of the chair. Next, the two rope grummets were placed on either arm of the The meeting was addressed by G. W. Taylor, | medium, after which, the medium's coat was re-. C. Howe, A. C. Woodruff, A. James, Carrie, moved from under the ropes, and thrown upward, Hazen, Dr. D. P. Kayner, ourself and others, striking the chandeller, and then falling to the

Here the medium requested some gentleman to place his own cont on the stool. Mr. Wil-Blessings upon them, and all the faithful in those lard complied by taking his off; the gas was turned down and relighted, and one sleeve, was found encircling the medium's left arm; the gentleman's coat was soon after removed from the arm, and placed with the steel ring on the tying rope. A goblet of water was passed to Mr. Read's mouth, and after he had sipped a little, placed on the stool at his left hand, and on re-lighting the room, was seen standing on his head; this was removed, and the next and last movement in this position was to place the leather ring on the right arm-after which, owing to the swelling of Mr. Read's hands, from their long confinement, the ropes were taken off by Mr. George Gardner, (the gentleman who tied them,) who after a very minute examination, declared the knots had not been disturbed.

In tying the medium, a one-inch cotton cord was first placed around both wrists twice, the two parts brought on top, crossed and passed down between the hands and fingers, and tied with several square knots; then passed around the front round, with one or two turns (confining the medium's ankles) and led back underneath to the back round, and there fastened with several knots. Another cord was used to tie the arms above the elbows to the back of the chair. and a third to tie the medium's shoulders and neck back to the chair, thus preventing any attempt to reach forward and use the teeth in untying the cords.

The holding position was next tried-Mr. Z. A. Willard holding Mr. Read firmly by the hair with the left hand, and grasping his coat by the shoulder with the right hand, in a similar manner; instantaneously on shutting off the light, his hands, face, back and shoulders were touched by hands so delicately that (as he described it) it was "like the running of mice" down his back-a rustling sound was heard, and Mr. Read's coat was found off and lying on the floor; this last was repeated when Miss Lizzie. Doten stood up in the place of Mr. Willard. Simon Willard was also touched lightly with hands, and more heavily with the tambourine, which was used to mark time, while the guitar was borne around the room and played upon by the invisibles, accompanied by the flagcolet and the breakfast bell. The tambourine progress, and his often expressed wish that he landed in a corner of the room, the guitar across table was piled upon the whole, with Mr. Read's

arm passed through the legs—without his hands being unclasped from Mr. Willard's arm. Mr. Read's watch and chain were taken from his pocket and placed in the tambourine on the head of Mr. Willard senior—the whole falling to the floor without any injury to the chronometer, as soon as the gas was turned on. Mr. Willard as soon as the gas was turned on. Air. Willard the brass ring, which had been put on the medium's left arm, to the steel ring on the tying rope, with a piece of fine twine. On lighting the room the brass ring was off, and the twine on the carpet nicely united.

carpet nicely united.

A new experiment was then tried: Mr. Read was tied round the arms and body so he could move nothing but his fingers, and then placed in an erect position inside of a white linen sack, which was drawn up and fastened about his neck by a drawing string; and while Dr. Gardner was expatiating upon the apparent impossibility of expanding upon the apparent impossionly of manifestations taking place under such conditions, a struggle was heard in progress, and a noise like stamping or the fall of a heavy body on the floor, and, evidently in a state of trepidation, Mr. Read demanded to be released from his confinement, and called for the light, which being produced, his cont was found in the bottom of the sack and he bound, precisely as at first.

LYING IN BED.-It is often a question among LYING IN BED.—It is often a question among people who are unacquainted with the anatomy and physiology of men, whether lying with head exalted or level with the body, is the most wholesome. Most, consulting their own ease on this point, argue in favor of that which they prefer. Now, although many delight in bolstering up their heads at night, and sleep soundly without injury, yet we declare it to be a dangerous habit. The vessels in which the blood passes from the heart to the head are always lessened in their cavities when the head is resting in bed higher than the body; therefore, in all diseases attended with fever, the head should be pretty nearly on a level with the body; and people ought to accustom themselves to sleep thus, and avoid danger.— Medical Journal.

## Meeting of the Illinois State Association of

Meeting of the Illinois State Association of Spiritualists.

To the Spiritualists of the State of Illinois: In pursuance of the action of the Third Annual Illinois State Association of Spiritualists a State Convention will be held in Springfield, on Friday, Saturday and Sunday, Oct. 23d, 24th and 25th, 1868. The Association will convene in the Spiritualists' Hall on Friday at 10 o'clock A. M.

Each local society is entitled to two delegates, and one additional delegate for each fifty members, or fraction of fifty members over the first fifty.

A cordial invitation is extended to the Spiritualists of the State to meet for the purpose of united action.

Spiritualists, let us all come to this meeting baptized with noble resolves to labor for the benefit of humanity.

W. F. Jameson, Sec'y.

Milton T. Peters, Pret.

## Picnic at Avon, N. Y.

The Spiritualists of Western New York have made arrangements to hold their Annual Basket Picnic, Thursday, Sept. 24th, at Avon Springs. Regular trains on the New York and Eric Ruliroad will be provided with ample facilities, and will carry, on excursion lichets, at greatly reduced fare, from Cirning, Recluster, Hurpelsyrile, Bunfalo, Attica, Batavia, and all intermediate stations. Good speakers and other attractions will be provided to render the occasion pleasing and profitable. A cordial invitation is extended to all to attend.

J. W. SEAVER, of the Committee.

## Yearly Meeting of Friends of Progress at

Richmond, Ind.

Richmond, Ind.

The Fifteenth Annual Meeting of the Friends of Progress will be held on Friday, Baturday and Sunday, Oct. 18th, 17th and 18th, All triends of the cause are cameatly lavited.

Mores Hull and Edward Whipple will be present, to give words of love and cheer.

Mrs. H. A. Evans, Sec. y.

#### SPIRITUALIST MEETINGS.

BOSTON.—Mysic Hall...—The next course of fectures on Spiritualism in the above elegant hall, will commence Sunday afternoon, Oct. 18th, at 2% o'clock, and continue until May. Engagements have been made with talented normal and inspirational speakers. A quartette choir is also engaged. Season tickets for the same seats if the current of the same acats if they leave their old ticket, with their name on it, at the Benner of Light office, before Sept. 23. Tickets will be ready for delivery on and after that date. L. I. Wilson, Chairman. The First Bristivalist Association hold regular nicetings at Mercantile Hall, 32 Summer street, every Sunday atternoon and evening at 23 and 13 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyccum meets at 10 A. M. John W Metduire, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 68 Warren street. Speaker in the evening, J. H. Powell. The South End Lychum meets every Sunday at 103 A. M., at Springfield Hall, 80 Springfield street. A. J. Chase, Conductor; Miss. M. A. Stewart, Guardian. Address all communications to A. J. Chase, T. Springfield street.

Cincta every Sunday evening at 425 Washington street, opposite Essex. Mirs. M. E. Beals, medium.

EAST BOSTON.—The First Progressive Lyccum Society hold meetlings are researched and a surface of the section of a surface of the section of the

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

EAST BOSTON.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hail, Webster street, corner Orleans, at 3 and 7½ r. M. President, S. Gleason; Vice President, N. M. Shumonda; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Repording Secretary, M. I. Wiley. Lyceum meets at 198 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speakers engaged:—Mrs. Agnes M. Davis, Oct. 4 and 11; Mrs. M. Macoinber Wood, Oct. B. and 25 and during February; Mrs. Juliette Yeaw during November; Mrs. Sarah A. Byrnes during December; J. M. Peebles during May.

Charlestown.—The Cibildren's Lyceum of the First Spirit.

ing December; J. M. Peebles during May.

CHARLESTOWN.—The Children's Lyceum of the First Spiritualist Association hold regular sessions at Central Hall, No. 25 Elm street, every Sanday, at 10½ A. M. A. H. Richardson, Conductor; Mrs. Mary Murry, Gegralian.

CHELSEA.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 11½ A. M. Conductor, Leander Dustin; Asst. Conductor, John H. Grandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Sallsbury; Corresponding and Recording Secretary, J. Edwin Hant, to whom all communications should be addressed—P. O. Box 244, Chelsea, Mass.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Supt.

CAMBRIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 74 p. m. J. Close, President. Children's Lyceum meets at 10<sup>1</sup>/<sub>2</sub> A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. DORCHESTER, MASS.—Free meetings in Union Hall, Hancock treet, every Sunday evening at 7% o'clock. Good speaker neaged.

engaged.
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 M A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

SALEM, MAES.—The Children's Progressive Lyceum meets la linbon Itali, Saiem, every Sunday at 14 P. M. till Sept. 1st, when it will then commence at 10; Mr. A. C. Robinson, Conductor: Mrs. Harmon, Guardian; W. Scott Lake, Secretary. Meetings will commence on Sept. 1st. in Lyceum Itali. G. Fannie Allyn will speak through September, and Mrs. A. Wilhelm through October.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists told meetings in Lyceum Hall two Sundays in each month Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Dr. J. N. Hodges, Oct. 4 and 11; I. P. Greenleaf, Nov. 1 and 8; Mrs. Fannie B. Feiton, Dec. 8 and 13; Dr. J. H. Currier, Jun. 3 and 10.

SPRINGPIELD, MASS.—The Fraternal Society of Spiritual ists hold meetings overy Sunday at Fallon's Hall. Progress two Lyceum meets at 2 P. M. Conductor, James G. Allber Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M.

STONEHAM, MASS.—The Spiritualist Association hold meet lags at Harmony Hall two Sundays in each month, at 24 an Tr. M. Afternoon lectures, free. Evenings, 10 cents. Wm 11. Orne, President. The Children's Progressive Lycoun meets every Sunday at 104 A. M. E. T. Whittier, Conduct or; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, dudrdian.
Fitchinga, Mass.—The Spiritualists hold meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall
The Children's Frogressive Lyceum meets at same place at 104
A.M. Dr.-II, II. Brigham, Conductor; Mrs. Wm. H. Shmonds
Guardian; N. A. Abbott, Secretary.

JEOMINERE, MASS.—The Spiritualist Association hold meetings every siternate Sunday at Brittan Hall. Speakers engaged:—Agnes M. Davis, Oct. 4; H. B. Storer, Oct. 18; Mrs. J. Willis, Nov. 1; I. P. Greenjeaf, Nov, 15 and Dec. 27; Mrs. ullotto Yeaw, Jan. 10. W. H. Yeaw, Sec. unotto тему, опп. м. и. п. тему, sec. Woncestra, Mass.—Meetings are held in Horticultura fall, every Sunday, at 2% and 7 г. м. Е. D. Weatherbee resident; Mrs. E. P. Spring, Corresponding Secretary

President; Mrs. E. P. Spring, Corresponding Secretary.

Foxborgo', Mass.—Meetings are held every Sabbath in Town Itali, at 13 r. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Summer, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 13 r. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

IINGUAM, Mass.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hail, Lincoln's Building. E. Wilder, 20, Conductor; Mrs. S. M. Dow, Guardian.

QUINCY, Mass.—Meetings at 23 and 7 o'clock r. M. Progressive Lyceum meets at 13 r. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall Wey.

PUTNAM, CONN.-Meetings are held at Central Hall every Sunday at 11 P. M. Progressive Lyceum at 101 A. M.

BRIDGEPORT, CONN.—Children's Progressive Lycoum meets every Bunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Gilnes, Musical Conductor.

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

HARTORD CONN.—Spiritual meetings overy Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor. PORTLAND, MR.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7k o'clock r. m. James Furbish, President; R. i. Hull, Corresponding Secretary. Children's Lyceum meets at 104 A. m. Wm. E. Smith, Conductor. Mrs. H. R. A. Humshrey, Grardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

Ilouron, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and avenings. Dover and Foxcroft, Ms.—The Children's Progressive Lycoum 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. CONCORD, N. II.—The Children's Progressive Lyceum meet-in Liberty Hail, Statesman Building, every Sunday, at 03 A. M. Conductor, Dr. French Webster; Guardian, Mrs. Icobinson Hatch; Asst. Conductor, J. T. Kendall; Secretary; C. II. Robinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at 6 P. M. Lecturers wishing to make engagements will address Dr. French Welister.

French Weister, N. II.—The Spiritualist Association hold meetings every Sunday at 2 and 64 r. m., at Museum Hall, corner of Elm and Pleasant streets. Daniel George, President r.R. A. Seaver. Secretary. Progressive Lyccum meets every Sunday at 103 at the same hall. R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardjan.

ductor; Mrs. Fannie C. Sheapard, Guardian.

NRW York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large stall of the Everett Rooms, corner of Brondway and Thirty-Fourth street. Lectures at 10 ft. M. and 7 ft. M. Children's Progressive Lycum at 2 ft. M. I'. E. Farnsworth, Secretary, P. O. box 5579.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 25th street. Lectures at 10 ft. Octock A.M. and 7 ft. M. Conference at 3 ft. M.

10 to clock A.M. and 13 P.M. Conference at 3 P.M.

BROOKLYN, 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 Lygoum meets at 10 that A.M. A.G. Kipp, Conductor; Mrs. R.A. Bradford, Guardian of Groups.

The First Spinitualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10 to clock A.M.; lectures at 3 and 7 P.M.

Morrisania, N. Y.—First Scolety of Progressive Spiritual-lets—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. n.

street. Services at 3 M P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday venligs.

W. W. Parsells, President. Speakers engaged:—L. C. Howe during September; H. P. Fairfield during October; Mrs. Sarah.

A. Byrnes during November; C. Fannio Allyn during Febru ary. Children Ryogressive Lyceum meets every Sunday, at 23 P. M. Mrs. Collus, Conductor; Miss. E. G. Beebe, Assistant Conductor.

ant Conductor.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Fearl streets, every Bunday at 104 A. M. and 75 r. M. James Lewis, Prosident; E. C. Cooper, Vice President; J. Lane, Treasurer; E. Woodthorpe, Secretary, Children's Lyceum meets at 23 r. M. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Mary Lane, Gustuan.
TROY, N.Y.—Progressive Spiritualists hold meetings in Har
mony Hall, corner of Third and Riverstreets, at 10½ A. M. and
7½ P. M. Children's Lyceum at 2½ P. M. Selden J. Finney,
Conductor: Miss Libbis Maccoy, Guardian.

OswEgo, N. Y.—The Spiritualists hold meetings every Sun-lay at 11 A. M., and 7½ P. M., in Mead's. Hall, corner of East tit and Bridge street. The Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Quantum

Guardian.

Vineland, N. J.—Friends of Progress meetingsare held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Securative and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ P. M. Hosea Allen, Conductor: Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President, Mrs. C. A. K. Poore, Secretary. Lyceum at I P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian

of Groups.

Philadriffia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chesinut, above 12th sireet, at \$\frac{1}{2}\$ a. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 a. M., Mr Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 a. M., and 7\frac{1}{2}\$ P. M. on Sundays. COREY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A.M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

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

hours of worship. Mrs. F. O. Hyzer speaks till further notice. WASHINGTON, D. C. — Progressive Lyceum meets every Sunday, at 10 a. M., in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets. George B. Davis, Conductor; A. D. Cridge, Guardian. Conference at 12 M. Platonic School at 8 P. M.

CLEVELAND, O. — The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum seasion. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker. Lyceum at 9½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

CLYDE, O. — Progressiva Association hold meetings every

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

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P.M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A.M. A.A. Wheelock, Conductor; Mrs. A.A. Wheelock, Guardian.

Wheelock, Guardian.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10

A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

MILAN, O.—Spiritualisis' and Liberalists' Association and
Children's Progressive Lyceum. Lyceum meets at 102 A. M.

Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Hudson Tuttle Conductor; Emma Tuttle, Guardian.

RYOAMONE, ILL.—The Children's Progressive Lyceum meeta
every, Bunday afternoon at 2 o'clock, in Wilkin's New Hall.

The Free Conference meets at the same place on thenday at 3
o'clock; session one hour; essays and speeches limited to ten
minutes cach. Chauncey Eliwouf, Esq., President of Society;
Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y;

Mrs. Barah D. P. Jones, Corresponding and Recording Recy.
ROCKFORD, LL.—The First Society of Spiritualists meet in
Brown's Hail every Sunday evening at 70 clock.
YATES CITY, ILL.—The First Society of Spiritualists and
Friends of Progress meet for conference Sundays at 2½ P. M.
BELVIDERE, ILL.—The Spiritual Society hold meetings in
Green's Hail two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Children's Progressive Lyceum
meets at 20 clock. W. F. Jamleson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian,
Speaker engaged:—W. F. Jamleson until Nov. 22.
CHICAGO, LL.—The First Society of Spiritualists hold meet-

Speaker engaged:—W. F. Jamieson until Nov. 22.

Chicago, Lil.—The First Society of Spiritualists hold meetings every Sunday in Library IIall, at 10½ A. M. and 7½ P. M. Speakers engaged:—J. M. Peebles during September; Mrs. Nettle Coburn Maynard during October; Dr II. P. Fairfield during November. Children's Progressive Lyceum meets immediately after the morning service.

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

Richmond, 180.—The Friends of Progress hold meetings expending the street of the sunday of the sunda

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 104 A. M. Children's Progressive Lyceum meets in the same hall at 2 r. M. Progressive Lyceum meets in the same half at 2 r. M.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of Rt. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 a.M. and Rr. M.: Lyceum 2 p. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Allen, Secretary and Treasurer: W. H. Rudolph, Librarian; Mag Mary J. Farnham, Assistant Librarian; Myron Coloney, Coffductor of Lyceum; Miss Sarah E. Cook, Gundian of Groups; Mrs. J. A. Coloney, Musical Director.

CAUNAGE Mo.—The Cleuds of Progress hold the leavest and the librarian of Caunage Mo.—The Cleuds of Progress hold the leavest and the librarian of Caunage Mo.—The Cleuds of Progress hold the leavest and the librarian control of the librarian of the

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

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt President; Ezra T. Sherwin, Secretary.

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

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

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7M P. M., in Temperanco Hall, Market street between 4th and 5th.

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

Chartoyant speaking medium.

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

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