VOL. XXIV.

BOSTON, SATURDAY, OCTOBER 3, 1868.

NO. 3.

MARGARET LEONARD. Written Expressly for the Banner of Light,

by Evvie Barker.

CHAPTER VII. There are natures so entirely devoted to selfish enjoyment, that even great suffering of friends is tolerated only as a hindrance to their own personal pleasure, and endured with impatience; with whom sympathy is but an empty name, and self-denial a thing unknown. Such a nature was Laura Laucing's. Shallow, superficial and selfish, she was generous so far as it did not affect her own interests. Life was a gala day to her, a time in which to enjoy the present to its fullest extent, letting the future take heed to itself. Little did she know of the earnest thoughts which throng the avenues of a thinking mind. I say thinking mind, from the knowledge of minds. There are minds without real thought, as there are people without actual life. All around us we see minds, like stagnant pools, by which no one is benefited, as they have no outlet, and are not benefited themselves, having no tributary. Such minds grow covered with selfish purposes, and are useless in the great drama of life. Laura Lancing's mind was of this mold. She knew

nothing of the dim conjectures in regard to the future; the fretting against the unrelenting law of necessity; the wavering shapes of thought that come like haunting shadows, flitting to and fro in the silent chambers of the soul. Homer's "Force of Reason" was a thing wholly unknown in her existence. Whatever her mind received must first be plainly presented, else she could not comprehend it. There was no subtle intuition, nothing of the suggestive, possible to her. Her only desire was to be admired and "kill time," as she expressed herself. To think of her winning a man like Alfred Leonard! His quick perception of motives and thorough reading of character had already sounded her shallow nature, and while he respected her as the friend of his daughter, he was thoroughly disgusted with her lack of affectionate regard for her little suffering friend. Percy Manning was a young man of warm and

generous impulses, the very reverse of Miss Lancing, and possessed of more sterling worth than a slight acquaintance with him declared. There are persons who grow into your affections by acquaintance, almost while you are unconscious of their approach, and in whom every day develops some new and pleasing trait. This was our young friend. He had traveled considerably, and this, with a well balanced mind and intimate knowledge of the literature of the day, placed him far above the petty trivialities and shallow coquetries of Miss Lancing. He was in that much-to-be-desired position where one can look through the person before him and be amused

His tender, almost brotherly devotion to the suffering child, endeared him to the father's heart Through those long days of anxiety, the strained hopes almost breaking beneath the intense suspense, the young man was unflagging in his earnest endeavors to promote the comfort of his sick cousin, and strove by every word to cheer and encourage the drooping spirits of the watch-worn

The crisis came at last, and as the two men stood by the bedside of the wan, emaciated girl, their speechless anxiety was betrayed only by the breathlessness with which they watched Dr. Maybew.

At such moments how our hearts almost cease their pulsations, and with what clinging trust, so frail, do we note every varying expression of the physician's countenance, as if in his face-was set the balance-wheel for life or death. And how many unvoiced prayers, trembling betwixt thanksgiving and reproach, are wafted on our soft breathings to him who sits quietly working in the hearts of men. "Father, save my child," has been felt by thousands of aching hearts at just such mo ments as were passing over the heart of Mr. Leonard, as he stood leaning on Percy's shoulder, with his mute face, agonized in every line, awaiting the verdict from Dr. Mayhew.

The crisis is past, sir! Your child will live, by careful nursing."

"I thank thee, oh God," came in low tones from the father's lips, while Percy wept like a child, in the fullness of his great joy

And Miss Lancing? I think I hear my readers inquiring for her. She had accepted the invitation of a lady in the village to visit her, and with the exception of a daily message to the cottage, and an occasional call, had been absent for three weeks. Had nothing else broken her last remaining shadow of an influence over Mr. Leonard, her indifferent absence would have been effectual in

Long weeks of tenderest care succeeded the weeks of suspense, and when Margaret had so far recovered her strength as to enable her to sit at the table, wrapped in shawls and pillowed in the large arm-chair from the library, the three pale faces-two grown haggard from anxious watching-that gathered around the board were

laughingly commented upon by each other. Percy had grown dear to Mr. Leonard through these long weeks of sorrow, and he persuaded him to remain during the autumn to recuperate his wasted strength, saying:

Your mother would scarcely give me credit for my cousinly kindness in allowing you to re-

turn to her so worn and thin." It was no difficult matter to induce him to remain, and as Margaret was now convalescent, Miss Lancing returned, to the inward disgust

both of Percy and Mr. Leonard, but they were all quite merry again. We have not time, dear reader, to dwell longer

Riterary Department. upon this pleasant visit. Like all things terrestrial it had an end, and the chill wintry winds sent Percy back to New York, without having offered his heart, hand and fortune to Miss Lancing, who slied many bitter tears of mortified pride and disappointment at the miserable failure of both her well-laid plans. Ah, Laura,

"The best laid schemes of mice and men Aft gang agley."

The two girls returned to Madame Strachame's eaving Mr. Leonard in solitude once more. The cottage home had never seemed more lonelythe morry voices no longer heard in hall or parlor, the chirping bird-laughter of Margaret only heard in memory—and he felt like a childless old man as he went back to his "dreary hearthstone," listening to the dull music of his own thoughts, and building airy castles as he smoked ils morning cigar alone in the library.

Letters from Margaret and Percy were the sunbeams in the long weeks. The little sheets filled with affectionate messages and loving longings for the cottage fireside, were read and re-read by him during the quiet evenings. Those of my readers who reside in the city cannot understand our snow-bound winters in the country, nor the eager delight with which the mail stage is hailed. Far back from the busy hum of life, this mail is our only connecting link with the great outside world. Take this hint, then, oh correspondents, and write, more frequent and longer letters to your nows-loving friends. Margaret's letters were full of girlish chat about school affairs, interwoven with threads of loving endearment, while Percy's were manlike, of a more husiness nature, and told of an earnest endeavor to live in the honest, upright station of true manhood. Perhaps his letters caused an occasional smile to thinking of returning to the hotel where Mr. hover around Mr. Leonard's lips, by their enthuslasm, yet, withal, he felt that his young friend had entered the contest of life with the right principles and purposes, and would eventually become a successful man. The kind, clear advice of a man like Mr. Leonard was invaluable to Percy, and he heeded it as from a father.

Let us now pass over a period of five years. The cottage at Willowdale seems unchanged, and Mr. Leonard looks scarcely older than when we last saw him. Margaret, grown into a tall girl of fifteen, and "lovely as a poet's dream," is still at Madame's. Miss Lancing, now a brilliant. sparkling coquette of twenty-three, resides in Boston, boasting the number of hearts offered and refused; and Percy, our dear friend Percy, is distinguished young lawyer in the city of New York. Margaret's rapid progress in her studies has won for her the esteem of her teachers and schoolmates, and her pure, sunny nature is all

Looking upon her in her fresh youth, the tender morning dew as yet unexhaled by the glare of noonday life, and her young soul unperplexed by the cankering cares of practical life, it is not strange to my mind that poets sing so much of the bloom of youth. What purer vision is there to the lover of Nature, in her fresh loveliness, than the modest, rose-cheeked girl, just entering the door of womanhood? There seems to hang around her a roseate veil of morning loveliness but ah! how quickly the harsh, strident world rends it, and dissolves the spell.

The fulfillment of her childhood's promise bade fair to be realized; the years of the future would surely develop a lovely woman. Another year of school life passed-another-and another, in the same even tenor, until Margaret was nearly eighteen, and the examination arrived. The graduating class, of which she was a member, were the "observed of all observers," during the day. A class of finer looking, more intelligent young ladies, could not have been found in the

Clad in pure white, each one wearing her distinguishing badge of blue ribbon over her right shoulder, gathered into a knot beneath the right arm, they attracted universal attention and admiration. One after another came forward and read her composition, and at last the teacher announced "Miss Margaret Leonard" as the reader of the valedictory.

A murmur of admiration preceded the applause with which she was greeted, and exclamations of 'How lovely!" "so beautiful!" and others of like significance, were distinctly heard above the buzz of whispering voices.

Gracefully acknowledging their applause, she opened her manuscript and commenced reading

in a clear, well-modulated voice. Gail Hamilton has said that the female voices in this country are utterly wanting in music, that they are "cranky-yanky voices." She had never heard this voice, else she would not have written that criticism without an exception. Margaret's subject was addressed to the young ladies about to enter the broad field of life. In clear, concise sentences, devoid of any display of wit or sarcasm, dealing only with plain, simple truths, she pointed out the true purposes of life; the great, noble plan of woman's existence and mission; the purest instincts of her nature; how elevated and how perverted; the great need of her employing every talent for the elevation of humanity; holding her audience in close attention all the while. She deftly emptied the frail shells of flattery, deceits and false ambition; applying the keen scaipel of reason, exposing the fallacies of their pursuits, and lastly, addressing her graduating friends in loving words, she bade them all a tender adieu, and left the stage loudly applauded by the attentive listeners. Mr. Leonard's pride knew no bounds. His cultivated tastes and wonderful appreciative power shew

ness as he looked upon her. Far back in the hall stood another eager listener, drinking in the words of the fair reader with more than a stranger's interest.

to him the rare talent displayed in his daughter's

address, and his heart glowed with parental fond-

"Percy Manning! Why, you here?"

I saved from a watery grave, display her thought, and her father, patriot though he was, reply, as they entered the reception rooms together.

the beautiful assembly of young ladies who stitute. The flashing eyes, the girlish glee, and many smiling faces, all a beautiful picture, were never more lovely than these. Many young gentlemen, dressed in the most exquisite manner. fluttering mothlike around the candle of love, were bowing lither and thither in all parts of the rooms. Many were the claimants upon Miss Leonard's attention during the early portion of the evening, and her artless manners-so unlike the artificial polish of young ladies in generalwon the admiration of all present.

Mr. Leonard appeared in a short time with Percy. The surprised gladness which illumined Margaret's countenance at the unexpected sight of her cousin was noted by all, and various conjectures arose at once. "Is that her lover?" "Is she engaged to him?" was whispered through the

"Oh, Percy! I am so glad to see you."

"Not more delighted than myself, dear Margaret," and a deep tenderness pervaded the tone of the reply, causing Mr. Leonard to east an inquiring glance toward the young gentleman.

Music and conversation passed away the evening, and while, our little party stood together Leonard had engaged rooms, a tall, showily dressed lady approached them, her jeweled fingers resting upon the arm of a red-faced, corpulent, middle-aged man, whose scanty yellow locks rominded Percy of "Old Uncle Ned's" unfortunate bald head.

"Why, my dear Margaret, and Mr. Leonard, and you also, Mr. Manning, how delighted I am to see you. Allow me to introduce my husband, Mr. Jenkins."

The aforesaid Mr. Jenkins bobbed his hald head, while our party could with difficulty acknowledge the introduction with becoming gravity. The lady, as our reader has already guessed, is Laura Lancing, now Mrs. Peter Jenkins, a leader of fashion, and grown shallower than ever.

The next day our friends returned to Willowdale, accompanied by Percy, who was easily persuaded to join them, and there in their little cotchanges which time had wrought; the past, the present, the future, were all discussed. How many dreams of future happiness floated around Percy's heart, as he sat in the little parlor during those sweet autumnal evenings, listening to Mr. Leonard's manly words, while his eyes wandered ever toward Margaret, until catching her Cupid! you sly rogue! The coy, quickly given cheek, are unmistakable signs of your presence full of sorrows, my daughter, and we all have in the heart. Perhaps Mr. Leonard was not so them. God grant your share may be light." blind as they thought him. These old hearts that their betrothal.

"I do not ask you to give her to me now, sir. We are neither of us desirous of hastening our marriage, but we wish our engagement sanctioned by you, and then, let come what may, we shall feel that we belong to each other."

Mr. Leonard placed Margaret's hand within Percy's, and said in fervent tones, "God bless you, my children. May your lives be long and happy You, my dear boy, have taken my only treasure on earth to your heart. I need not ask you to be kind to her. And you, my precious daughter, be true to your chosen husband through all coming time." And they fancied they heard a soft voice say," God bless you, my children," and with what distinctness there came to Mr. Leonard's heart the same tones in the words, "Know that Margaret will never leave you." Thus their troth was plighted, blessed on earth and in heaven.

A few days of sweet happiness, and Percy returned to New-York, bearing with him the pure, girlish heart of his betrothed wife. The first love is always full of fancies, vague, airy visions of beautiful idealities never realized in this practical world of ours. Of the innumerable dreams floating somewhere on the ocean of thought, how many have been fulfilled? The busy whirl and bustle of active life drown these sweet cloudland hopes, and although you may sometimes recall them as you sit in the twilight of summer evenings, they will be as broken bubbles, too beautiful to endure. How many a sad-hearted woman sits to-night by her cottage window dreaming over the halcyon days, and wishing "it might have been." There is a more practical, and by far truer couplet than Whittier's-

"If of all sad words by tongue or nen The saddest are these, it might have been, Oh, sadder still when we daily see That it is, but it had n't ought to be."

CHAPTER VIII.

The winter passed rapidly away, knitting two loving hearts stronger and stronger as it went. The spring opened, and with it the civil war. The first sound of war throughout our land rang like a knell in the hearts of mothers, wives and sweethearts. It seemed to tell of sundered ties for peace was the throne of mercy besieged.

into a white heat of patriotism, and dear never felt prouder of him in my life." Margaret in her quiet country home felt a fore-

"How d'ye do, Mr. Leonard? Of course I'm lover from entering the ranks that were then here. Do you think I'd let my littly coz, whom forming. Her loving heart could not endure the talents here in this way without my presence? advised him not to hasten any, movement of the I was proud of her!" A laughing assent was the kind. All moved along quietly for a while, Margaret feeling relieved from anxiety, when the news of the attack upon Fort Sumter rang like a Those of my readers who have attended such | battle-cry from South to North, firing every patreceptions need no word from my pen to portray | riot heart with zealous purposes and righteous revenge. Our very ponds and rivers seemed to adorned the parlors of Madame Straehame's in- see the and boil in the confusion. One could almost apply Holmes's words-

"And all above was in a howl, And all below a clatter; Our land was like a frying-pan, Or some such hissing matter.

We who witnessed that day can never forget it and it will live in history, "While the name of a Christ to the fallen we cherish,

Till the hopes in the breast of humanity perish." It flashed along the telegraph-wires to New York and as the excited crowd caught the terrible tidings, Percy Manning sat in his office. The voices in the street reached his ear, and stepping forward, he raised the window, and soon heard the words, "Fort Sumter," "Attacked by rebels," 'Anderson," &c. Hurrying from the window, he caught his hat, sprang down the steps, and in a few moments learned the awful truth. How his great heart bounded. The tidings maddened his very soul, and on the impulse of the moment he placed his name among the New York Volun-

The day passed in unparalleled confusion. Thoughts of Margaret, Mr. Leonard, his mother and himself swam in his excited mind on the one hand, while the vision of the little starving band at Sumter was maddening him on the other. The next evening's train carried these words to Wil-

"NEW YORK, April ---, 18-DEAR MARGARET-You have doubtless heard of the dastardly attack upon Fort Sumter, and will not, I know, chide me for giving my aid to crush out this unholy rebellion. I have enlisted. God knows I feel it is my duty. Much as I love you, my promised wife, I feel that this is no time for personal matters. Our whole nation is at stake, and men must leave their wives and loved ones to fight for its life. Give me your blessing, my darling, and tell your father what I have done. I shall see you very soon, and until we meet, pray Your loving PERCY."

Margaret sat in the library, with her father, as she read these words, and a low mean escaped her lips as she read "I have enlisted." Her father tage home they talked long and earnestly of the noted the pallor which overspread her face, and nstinctively divined the cause.

> Her only answer was to place the letter in his hands. He read its contents slowly, and laying it

"Has Percy enlisted?"

upon the table addressed his daughter: "I feared as much, my child. Percy has been very hasty, but the noble impulse that prompted swift glance they were quickly withdrawn. Oh, the action should only raise him higher in your affections. Give him your blessing, as he desires, oush manting the young and nerve your heart to meet him calmly. Life is

Here his voice choked with emotion, and bid have outlived the coleur-de-rose of youth, read the ding her retire and got a good night's rest, he left signs of love far sooner than the young lovers the room. She soon went to her chamber, but not think. The practiced eyes seldom fail, and he. to sleep. Hers was but one among the thousands was not greatly surprised, when, a short time of aching hearts that were called to give their after their return, Percy asked his blessing upon dearest treasures to the common cause of liberty. The land was filled with wailing and prayer; but the time had come when women must pray, and men must fight. Oh! those days of weeping, those hours of bitter tears, when the air was thick with farewells! God grant we may never see them again.

The next morning Margaret arose, her eyes red and swollen from weeping, and her dejected air throughout the day was pitiful to behold. That day passed, and the next, she scarcely knew how, and the next evening a well known step was heard on the walk, and in a brief moment Percy stood before her, clad in the blue uniform of a Captain.

Oh, Percy! how could you?" was all the poor girl could say, and she buried her head on his shoulder in violent sobs.

"Why Margaret, dear little Margaret, surely you are not going to be so weak and childish. Look up here and see how your lover looks in army blue," but the unnatural galety of his tones told the struggle to overcome his own emotion.

"Tut, tut, there, child," exclaimed Mr. Leonard, entering at this moment, "this is not the brave little woman you were to be. You have done a noble deed, my dear boy, and although I would not have advised it, I feel proud of you, and may God bless and preserve you to do your duty for our imperiled country. Was it not for Margaret would go myself, to-morrow; but I must take care of the child in your absence.'

"Thank you, Mr. Leonard, for your kind words. When I saw Margaret in tears, I feared I had been rash, but you will help me cheer her, I trust. Had not my love for my country, been stronger than all else, I could never have made this sacrifice. You can never know what it has cost me to leave all I hold dear on this earth to go into this war; but some one must go, and surely it is better for young men-like me, than to have husbands and fathers leave wives and little ones who are dependent upon their daily labor, while we remain at home in luxury. I will return in three years, if I live, and the war is not sooner ended, and who. knows, little one, but you'll be a General's wife

"You are a noble boy, Percy," said Mr. Leonard. "Dry your tears, Margaret. The sweetand lonely hearthstones, and with what prayers heart of a soldier like Percy must be heroic. Inspire him with fresh courage, child, and prove to Percy Manning's impulsive nature was wrought him that you are worthy of his manly heart. I

Wiping the tears from her eyes, Margaret made

boding in her heart, and carnestly dissuaded her | a great effort to appear calm, and swallowing back the great choking lumps that would arise in herthroat, she joined in the conversation. They talked long of the future; the new and untried experionces of martial life; the terrors of war, and the common interests of the nation. The "wee sma! hours" had stolen around them ere they retired, and another night, restless and filled, with tears, passed in Margaret's lonely chamber. Long sho wrestled with her affections. Hard indeed was the struggle between love and duty, but the battle was won at last, and when

> " the rosy yell Mantling the East, by Aurora's peering hand Was lifted."

the calul, resolute countenance was that of a woman ten years older than the weeping girl of the previous evening.

Grief wears deeper furrows than years-the hours of silent grief, when the soul feels the hand of a mighty-power stirring the depths of the spirit, and thrilling every chord until they vibrate in the agony of despair; and then God's breath blows upon the heated heart, and he

-cturns it o'er and o'er, and heats it, And lets it cool, and makes it glow, And then we whisper, "As God will,"
And in his hottest fire hold still,"

Margaret had bowed submissively to the rod, and felt that she could "hold still" and bear her sorrow in patient silence. The grayish-white line of her face, as she sat behind the coffee-urn the next morning, startled Percy as he entered the room, and even his untasted breakfast was but a companion to her own. His eyes were fixed steadily upon the woman whose life was dearer to him than his heart's blood, and he almost regretted the step he had taken; but then the thought of the little handful of men within the walls of that fort, with shot and shell rattling their music of death around them, made him stronger in his purpose.

The next day brought the parting. The tearless eyes of poor Margaret were fixed upon Percy, as he bade her "good-by," and her cold lips were scarcely able to murmur, "God bless you, and grant you may be spared to return to me. I will wait, Percy"-and with one kiss he was gone, with her words ringing in his heart. The next morning the regiment left New York. Then came the long, dreary days-the days of anxiety that wore old our New England wives and maidens. The auxious faces gathered around our little village post offices when the mails were distributed, told how their hearts panted for tidings from the dear

A year passed away. Meanwhile, Percy had been at Willowdale on a short furlough, and for a few days Margaret's heart beat light and joyous. Then he went away ngain, and the same dark shadows brooded over her life. The weeks wore into months, and, as we said, a year, passed

One clear, cold morning in the month of April, Margaret sat in the parlor awaiting her father's return from the village. Her thoughts were with her "gallant soldier boy," and anxious thoughts vara thay.

Her father entered, and his face wore a grave, troubled expression as he handed her a letter, directed in an unknown hand. She tore it openone glance-she fell fainting to the floor,

"Heaven help the poor child! what can it be?" Hastily raising her inanimate form from the floor and laying her upon the sofa, he chafed her forehead with his hand and applied hartshorn to her nostrils. She soon recovered from the swoon, and pointing to the letter said, "HE IS DEAD," Not daring to reply, Mr. Leonard picked up the

fatal letter and read the terrible lines;

"MISS MARGARET LEONARD—Dear Madame : It becomes my painful duty to inform you that Percy Manning, Capt. Co. B, - Reg't. N. Y. Vols., was shot dead while in battle yesterday. He died without a struggle, beloved by all who knew him. In his pocket we found letters from you, which I have carefully scaled and will send by to-morrow's mail, together with a lock of hair which I have severed from his head for you. In this terrible affliction, the company feel and tender you their heartfelt sympathy. Life is made up of joys and sorrows, and we must all have our share: We can only live and endure. May God give you strength to bear this sorrow. I am, madame,

Very sincerely yours,

II, G. BEASTOW, Chaplain N. Y. Vols." Mr. Leonard read the words one by one, and replacing the letter in its wrapper, burled his head in his hands for a few minutes. Rising, at length, he tottered, as if with age, toward his child, and taking her hands in his, said in a broken voice, This is the hardest trial of mry life, Margaret. I loved the boy as my own child, and my whole heart bleeds for you, my poor darling; but, we must not break down. You remember his noble words: 'Some must go, and surely it is better for a young man like me.' The dear boy has gone to meet a better reward than you could have given him. Be calm, my child, and feel that yours is a common fate.'

The unnatural, husky tones of her voice sounded mournfully strange, as she replied:

"I told him I would wait, father, and I shall do it. We shall meet in heaven, and until then I will try to do my duty as becomes a soldier's

Reader, dear reader, ours has been a sad story, yet it is true to the experiences of thousands of our American women. All over our country there are empty chairs and aching hearts, made so by the late war. The long black veils that hang like nalls over the pews in our churches, hold within their sable folds the tales of woe and death, in the dried tears that have been went unon them. Margaret Leonard is but one. She still lives in the cottage with her father, their hearts bound together by the common affliction. They wait the coming of the angels for them, and often

in the still quiet of evening, they hear the soft rustling of angel garments around them, and with their hearts attuned by sorrow to the soft, gentle whispers of the immortals, receive the loving among us, we do not choose to think that he will messages that come breathing out to them from the eternal shore. They see the beckoning angel fingers, among the shadows of the spirit-land. pointing to the home beyond the river, toward which their lonely hearts are ever yearning, and patiently they await the call to "come home" to and sometimes the box prepared for him, He is the eternal Summer-Land, where the loved ones shall again be united, and

"They sit and think, when the sunset's gold Is flushing the river and hill and shore. They will one day stand by the waters cold. And list for the sound of the boatman's oar, that will bear them "over the river" to the loved who stand waiting on the other shore,

# Children's Department.

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

We think not that we daily see About our hearths, and she had are to bey to not be if they with and we prepare Their souls and ours to meet in happy sig.

[LEPOTSHERT.]

### UNCLE SILVER'S SUMMER.

"Let us stop in the orchard to-day," said Mr. Silver, "for those clouds threaten to return, and the rain may come upon us suddenly."

"I thought it had cleared off fairly," said Linnie. "I do n't see how you can think that it will storm again.

There are many signs in the heavens that people do flot notice unless they give their attention to them. Look, now, and see how the clouds come drifting back from the south-east, and notice how heavy the lower edges of them are. They are too dense with moisture to let us think they will fly over without giving us a little sprinkling. Besides, I like the orchard. It is to the farm what the kitchen is to the house-a real homelike place, full of sweet and tender recollections."

I always thought the kitchen was a horrid place," said Loring. "It is full of the smell of cooking ment and soap-suds."

You don't mean our country kitchen. "I didn't know that you had one. Ours at

home is a dark, lonesome place.' "Why, that long room, at one end of which we pat our breakfast and dinner, is Mrs. Silver's kitchen, and it is no better than all the kitchens in the old-fashioned farmbouses. The place for real comfort; the place that can't be hurt by a little dampness on the clothes or dust on the feet: the place where the boys can whittle and the girls wind garlands; the place that has its snug corner, where one can read the paper or consult the almanae without having to be dusted off two or three times-all this is the kitchen, and it is a great deal more up in the country here, where we don't care to show off our best things every day, and think a good deal of real comfort. And mut about such a place is the orchard-full of friendly delights. Ah, children, if you could see my or chard when the apple trees are in bloom, I'd give a half a year of my life away. When the trees are white with their clusters of bloom, or pink tinted in their first opening, and the air full of a delicate perfume that Lubin never imagined, has then I am just as sure of heaven and the eternal salvation of my soul, as if an angel had come down and teld me of it. Oh God's goodness, that can show itself in an orchard in May, can never leave or forsake one of his children. I never feel as if I was ever twelve years old when I feel the delicate petals dropping, dropping, like the gifts

'How old are you, Uncle Silver?" said Esther. "Well, when I think what I have enjoyed, and then see what my neighbors find for pleasure, I think I am about six hundred years old, I think we ought to measure our life by our blessings, and I have so many that I can't really reckon them. And then when I am out here with you children, I think I am about your age. Do you see that hole in the old apple tree? That tree is about as old as I am. One of my neighbors came to me with some young trees of Newton Pippins, and wanted I should have some set in the place of that old one, and Mrs. Silver was delighted with his descriptions of their good qualities, and she urged me to cut the old one down, but I was determined to save it."

of love the augels shed -- " Unche Silver stopped

suddenly, as if he had said too much, and was

half ashamed of so much feeling.

"Why, Uncle Silver," said Linnie, "it looks very shabby to me." 🍎

"I will tell you by-and-by. There were reasons for its remaining besides what belong to its bloom and fruit. 'Well,' said I to Mrs. Silver, that is a Pyrus Sylvestris, and I am loth to part with it.' 'Of course not,' said Mrs. Silver; 'I thought it was only a crab tree.' 'I was not aware that there were any of that variety about here; keep it, by all means, said the man, You see, Pyrus Sylvestris is only the botanical name for wild apple. You must remember that the apple, like the plum, belongs to the natural order -Rosaccac. That is what we call the family of the plant. The genus is Pyrus, and the species of the common apple is Malus. I hope you will not forget all this, for if it seems rather iluli now. it will be of great use to you hereafter if you spend any time in the country, for you can designate, with a little trouble, all the families of the vegetable kingdom. But I must not-forget to tell you the principal reason why I would not have my tree cut down. Do you see that hole in that large limb? Well, a-little bluebird lives there a great part of the spring-a dear little fellow, with the most beautiful of plumage, and with a sweet warble always delightful to hear. His ornithologic name is Sylvia Sialis."

"What a sweet name," said Loring. "There is a girl that goes to our school whose name is Sylvia, and she wears a blue dress, too."

"Many of the birds have names of classification that are very euphonius."

"." What is euphonius?" asked Hitty. "You are the bravest girl of the company," said Mr. Silver, "for you are not afraid to ask what you do not know. I don't have half questions enough. Euphonius means sweet sounding. If I had been so fortunate as to have twelve children to name, I should choose names from the birds and flowers. But let me hasten to tell you of the Sylvia Sialis. He is one of the most social of birds, and is one of the very first comers in the spring. If the weather is mild, you may hear his notes as soon as the last of February, but he disappears as suddenly as he comes, if the weather becomes cold. It has been surmised that he hides himself in some hole or sheltered place, but our best ornithologists tell us that he has never been found by woodmen in any such place of security, and I am quite sure that he does not hide in the warm, sequestered places about here. It has been ascertained that these birds can fly the

rate of a mile a minute." "Why that's faster than the cars travel," said

Solomon.

day he could be six hundred miles away, and find a warmer region. But when he once comes ever depart, and we feel all the gladness of the return of spring. About the middle of March, he may be seen with his mate, and he visits familiar places to choose his nesting place. Sometimes he chooses a hole in a stump, or in an old tree, a devoted lover. There is no end of the fine things he tries to do to please his bride. He sits close by her and caresses her and sings his sweetest songs. If he espies an insect that she is fond of he takes it up and flies with it to her, spreads his wing over her, and puts it in her mouth. I can assure you it is a, beautiful courtship or honeymoon.

If a rival makes his appearance, then there is great commotion. He onits his beloved one and drives the intruder from place to place, and in tones of great dislike drives him from his realm. and then returns with an air of triumph to warble beside his mate, and such sweet tones none but an accepted lover could breathe forth. Then they select'a spot and begin to build, but soon an intruder, who likes just such quarters-the wrencomes, and in a moment-when he is not observed pulls out the straws and endeavors to appropriate the comfortable corner to himself. The female lays five and sometimes six pale blue eggs. Their food is principally insects, particularly a kind of large beetle, and they are fond of spiders.

I must/tell you of a pair that bullt in that old stimp near our south window. I was not well that spring, and had a plenty of time to watch whatever was going on out of doors. I saw the pretty couple come and consult about their future home, and was rejoiced when at last they chose a spot so near me that I could see the whole process. They cleaned out the old rubbish that was inside the stamp, and then they went most gaily to work to construct their dwelling of sticks, straws, hairs, &c.

In process of time it was completed, and the mother bird was setting on her five protty eggs, and the mate sung to her most deligious melodies. Everything promised well for the happy pair, but one morning some sly car caught the mother bird, while she took the needed moment from her charge. The male bird was in great distress at his loss and peered in to his eggs, already perhaps grown too cold. Something must be done, and that speedily. He was gone for a short time, and returned with another female bird. He immediately began the sweet songs of his honeymaon, and pointed out his home by flying into the stump and out again, and each time saying by his motions that he had a charge for her. He sat on the fence by her, and sang sweet, warkling songs, and then returned to the

At last he succeeded in pravailing on her to enter the stump, and then he perched himself on the top, and gave out the most thrilling meledy. expressive of his great joy. It was triumphant praise. But his bliss was short-lived, for there soon appeared on the ground a new comer, and one evidently interested in the case. It was another male bird, and the lover of the fair one that our attentive parent had endeavored to seeure for his own family.

There was an immediate commotion. The two male birds began sharp altercations, their notes were shrill and warliks, and were soon followed by other demonstrations of ill-will. They flew at ch other in passion, with outspread wings, and bills half opened. They drove each other about the garden; first one seemed to triumph, then the other. The unhappy cause of this commotion sat on the fence, looking the very picture of woe. She seemed to say by her attitude, My fate is not in my own hands.

After about an hour of disputation and contention the first lover triumphed, and went off with his bride, and our poor nest was deserted. But what a proof that birds possess the same attributes that we do, of love, jeniousy, selfishness! I was filled with a new wonder as I watched this stories, and that flowers and trees have some kind of feeling."

"That's a pretty story," said Linnie; " but 1 have been waiting for another that should help me remember that."

"So, ho! that's what you want of the story, is t? Well, 'once there was '-is n't that a good heginning?

"Now do, Uncle Silver, tell us a story just as pretty as the bluebird," said Esther imploring-

"The bluebirds make me think of children that come into my life with their sweet friendly ways, and their ringing, happy voices, and I remember summers long ago, when I had no silver threads in my hair and no dimness in my eyes, summers full of the sunshine of love. There lived opposite to me at one time a little, pule faced girl, as delicate as a lily from Sundown pond. Her mother would let her have no sunshine or fresh air, but kept her shut within doors all the sweet spring days.

My heart was full of pity for her, but I could do nothing, for her mother watched her every movement, and closed every door that chanced to be open. But I was as determined to save the child's life by fresh air and sunshine as I should be if I saw one drowning.

I built a box such as birds love to build in and raised it on a pole, and put it where those fair eyes could see it. In a few days the bluebirds began to build in it, and I saw little Ruth with her mother watching every movement of the birds. They worked in rain and wind so busily that it was a delight to see them, and I made it in my way to call and hear what they would say.

Ruth's mother was a very pious woman, and loved all things religious, such as hymns and sounded the welcome notes of eternal propsalms and texts.

'How fortunate,' I began, 'that God loves birds so much better than children.'

What do you mean, Mr. Silver? I do not like to hear you speak so.'

Why, my dear madame, the dear Father in heaven just suits the birds to the air and the sunshine and to all beautiful things, while little girls are not cared for at all in that respect, but have to lose all the beautiful things they might enjoy, because God did not care for them and provide for them as well as the birds.'

I had offended the woman, and retired, but in an hour afterward I saw little Ruth playing out in the sunshine. To be sure, she was so wrapped that she could hardly move, but her face was full of a new life. I had accomplished what I wanted and little Ruth's rosy cheeks that came before the

"Sixty miles an hour; then in the course of a ings. Ruth grew like a young partridge, and was as full of fresh, warm life as a bud.

There came dark autumn days and dark days to my spirit. One that I loved had wrong my very soul in sorrow. I forgot everything but my grief, and I was a gloomy, disconsolate man. I shut myself in doors and brooded and brooded over my trouble, for it was a trouble that could not be got rid of.

One day I heard a little tap on my door, and opened it, and there stood Ruth in her little scarlet riding-hood, and with her bright laughing eyes full of the gladness of life.

I shay, Mr. Shilver, why ile n't you come out?' 'I can't, my birdie.'

'Is it cause it shorms? God is in the shorm and there can't anyshing hurt you.'

' Who told you so?' said I. You, Mr. Shilver, and mamma shays it over and over, and then letsh me go out, and I'm sho

gad.' Oh, beautiful preacher,' said I, I will hear yon, and never, never forget.'

I had heard the words of my soul's strength, and God was in my sorrow as in my joy. Little Ruth had saved me. I could bless the Father's hand in all my troubles, and I put on a cheerful courage and began again a life of usefulness and joy. And now, when I see the bluebirds, I remember the words of Ruth, and think I am taken care of and blessed by a Father in heaven whose love is in the cloud as in the sunshine, in the stormy wind as in the soft zepbyr. Ah, children, if you weald never forget it through all your lives!"

### Written for the Banner of Light. "OUR BANNER."

BY WALTON TOWNSEND.

Freedom has two fair floating flags Upon her heights unfurled, Both lately given to guard and guide This long benighted world. One is the Banner of our land-God bless what it has bought! The other Banner, no less dear, · Is liberty of thought. The student of life's stormy sea; Its struggles flerce and long; The many bloody battles fought Between the right and wrong The midnight sky, so long that set On every human hope, With scarce the glimmer of a star By which mankind could grope. Appreciates the precious prize To-day chjoyed by man, And praises God that truth at last Is moving in the van. Contrast this favored land and age With what has gone before-

Thousands of years of every woe Of stake, and rack, and war The false contending with the true; The darkness with the light: The march of progress measured by No truth has raised its humble head And sought the race to save, But what has been forever forced To find a martyr's grave. Thank God! the long, drear night is o'er, The dawn is breaking clear;

Along the line of sea and sky The spirit-worlds appear. Humanity! thy stormlest voyage Thy darkest day, is done; Henceforth thy body and thy soul In freedom are as one Philadelphia, 1808.

# Spiritualism in Washington.

MESSIS. EDITORS—Permit me, a reader of your valuable paper, to account briefly the progress of

Spiritualism in our city.

In the year 1833 a little band of men and women, inspired with the divine truth of Spiritualism, and promises of the loving assistance of the augol world, resolved to form an association for the advancement of spiritual knowledge in Washingadvancement of spiritual knowledge in Washington the first lover triumphed, and went off with its bride, and our poor nest was deserted. But what a proof that birds possess the same attributes that we do, of love, jealousy, selfishness! I was filled with a new wonder as I watched this scene. I was almost ready to believe in fairy stories, and that flowers and trees have some of divine light as would roll back the dark cloud of theological errors and reveal to the enraptured raze of thousands the Great Unknown Ruler o the Universe, in all his resplendent glory and in-

finitude of love.

Spiritualism, clothed in the armor of truth, with God for its centre, and science for its guide, stalks abroad in our midst, silently and lovingly sending forth its divine rays of light and beautiful truths, permeating and unfolding the spiritual faculties of thousands who have so long been enshrouded n the dark gloom and cold, cheerless atmosphere

of theology.

This little God-chosen band, undismayed by the slauders and denunciations of the sectarian churches, the stern refusals of the press to publish notices of their meetings, toiled on, keeping faithful watch over the divine flame they had so lovingly lighted, beholding it fanned by angel breath, until it leaped high and wide, attracting around the genial warmth of its centre soul after soul, melting away dark error and doubt, enkin-dling in each heart a spark of heavenly love and chowledge of eternal life. Their ranks swelled from tens into twenties, from twenties into hundreds. Finding their hall too small to hold the rapidly increasing multitude, they rented a larger and more convenient one on Pennsylvania Avenue, decorated it with beautiful paintings, evergreens and mottoes. But lo! still the multitude swelled. This spacious hall was soon far too small to contain the increasing numbers. Hun-dreds, auxiously thirsting after spiritual truths, unable to obtain standing room within the hall, were compelled to return to their homes in sorrow.

Filled with unspeakable joy at their wonderful success, a division was made in their ranks, another society formed, with T. Gales Forster as their standard-bearer and expounder of truth. This society has rented a convenient hall, corner of 8th and E streets, where each Sunday large and appreciative audiences drink in the words of love and truth that fall from the lips of their re-

gression, reverberating through the Executive Legislative and Judiciary balls of our great na-

tion, unseating error and political oppression.

Five years have rolled by since the banner of progression was first unfurled in the capital of our nation. Few then were found bold and strong enough to stand beneath its bright folds and hurl back the foul slanders and denunciations

of ignorance and superstition.

Now behold the change! Expounders of theological errors stand back amazed at the onward march of Spiritualism. They are no longer heard in loud denunciation of its holy truths; their voices are lulled to low, angry murmurings. The newspapers, ever watchful of their own interests, are hastening to pay respect to the great religious reformation, and occasionally fire a salute in compliment of its beautiful truths and healthy effect upon society. The Catholic and Protestant clergy are learning by experience that their bold, uncharitable attacks, and invoking the wrath of a revengeful God, tend to swell the ranks of the

and little Ruth's rosy cheeks that came before the young birds had flown from their nest paid me for all I had done."

"You didn't really mean it, did you?" said Hitty, a little anxiously.

"Of course not. I wanted the mother to see that the Father in heaven was as good to her little girl as to the birds, and provided everything that was best for her, in the warm, bright sunshine and the pure air, and that we forget his care if we do not seek to use wisely all his bless-

# Original Essays.

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

NO. VII.

BY DYER D. LUM.

IV. The Theological Argument. 1. Granting the existence of an Infinite Power abstract force or concrete Deity, a cause eternal from whom all phenomena proceed, immortality must be conceded. It matters not whether you

admit a God acting or once acted, living present or past, the argument is equally good. As Force never acts singly, but in conjunction with other forces or modes of action, and in their action always tending to produce some given purpose or particular result, we wisely infer a directive agency either in or above it. Whether upheld and directed by present conscious volition, or, having been originally so, it has passed into reflex action of Deity, constituting the fixed laws and order of Nature, is non-essential to the question we are now considering. In either case, a given purpose in all forms exists. Nature never produces anything in vain. For each manifestation of life there is an object. But if our consciousness, our mental personalities, reflecting divine attributes, are to perish, then, so far as we individually are concerned, their creation was in vain and an unmeaning mockery. The eloquent Dr. Alger has ably re-

marked: "To make men gifted with such transcendent largess of powers, wholly mortal, to rot forever in the grave after life's swift day, were work far more unworthy of God than the task was to Michael Angelo—set him in mockery by Pietro, the tyrant who succeeded Lorenzo, the magnificent, in the Dukedom of Florence—that he should secop up the snow in the Via Larga, and with his highest art mold a statue from it, to dissolve ere night in the glow of the Italian sun."

Does there exist this amazing want of symmetry between our endowments and our opportunities? Can it be that Christ and Herod, Paul and Nero, Timour and Fénelon, drop through the blind trap of death into precisely the same condition of unwakening sleep? not if there he a God!" The giant intellects of La Place and Newton, the lofty aspirations of Plato and Epictetus, the sympathetic souls of Howard and Grace Greenwood, and the genius of Shakspeare and Goethe, are they perished?

"Would God a palace rear For a frail being, with no nobler life Than that which closes with the dying strife? A life that endeth here?

Nay, the soul rejects the thought with a shudder and looks within for a deeper significance. " Man is not all of earth;

The growing brightness of bright Fancy's fires-The boundlessness of all his soul's desires-Prove him of heavenly birth." "There is a vast incongruity between our fac-

ulties and the scope given them here. On all it sees below, the soul reads 'inadequate,' and rises dissatisfied from every feast, craving, with divine hunger, the ambrosia and nectar of a fetterless

and immortal world."

2. Lamartine says: "If humanity were forced entirely to lose one of the two orders of truths—either all the mathemat-ical or all the moral truths—it should not besitate a sacrifice the mathematical, for though it is true if these were lost the world would suffer immense detriment, yet if we should lose a single one of the moral truths, what would man himself be Humanity would be decomposed and perish!"

And is not a mind that can grasp these laws and for whom these truths exists, as incapable of destruction? Would the Infinite Father relentlessly crush out a mind capable of beholding his handiwork in the gleaming orbs that lie so thickly studded in boundless space moving in their circuits with such harmony forever and ever, a mind capable of perceiving the truths of his moral universe, and of giving out aspirations for a higher and better life hereafter? What are worlds, or suns, or systems, or galaxies, to a mind reflecting dians, and unvigate the vessels. The Oneidas his attributes and capable of measuring their dis-

tances and analyzing their substances? ailt ataun words of Dr. Alger, "that man's greatness keeps even pace along the scale of magnitude with the widening creation, since it is his mind that sees and comprehends how wondrous the dimensions of the universe are? When man has measured the distance and weighed the bulk of Sirius, it is more appropriate to kneel in amazement before far more Christian-like than seeking to extermithe inscrutable mystery of his genius, the irre- nate them by starving or by war. Treat them as pressible soaring of his soul, than to sink in de- the sons of America, our brothers, and the chilspair under the swinging of those lumps of dirt in their unapproachable spheres. \* \* They (mankind) are fitted by their filial attributes to commune with him in praise and love. They know the prodigious and marvelous works of mechanical nature; mechanical nature knows nothing. Turning from the gleaming wilderness of star-land to the intellect and heart, is not one noble thought of truth, one holy emotion of love, one divine impulse to devotion, better than a whole planet of mud, a whole solar system of gas and dust? \* \* To think the world is to be superior to the world."

To crush-out of existence such a mind by the argument of ignorance, is to falsify God and Nature by denying the existence of a purpose in its evolution. Resting on these facts, we are led to concede immortality in view of the Paternity of God. The human mind bears in its constitution the image of its Father; it reflects his attributes and partakes of his nature. Consequently while orbs exist, the death of mind is impossible. No purpose is attained. His action was in vain if it can become as though it were not. As regards the individual, everything remains as though it had never been. Stars, suns and galaxies to exist and encircle God's Throne in mediums and missionaries to all parts of our their endless and harmonious march through his Temple of infinite Space, and the intellect of the result of their laws and played to the specific organization to accomplish the result of the Newton that read their laws and pierced to the secret of their harmony; filled with unfaltering are starving for light and truth, are starving for light and truth, the secret of their harmony; filled with unfaltering are starving for light and truth, the secret of their harmony; filled with unfaltering are starving for light and truth, the secret of their harmony. trust and abiding hope; calmly awaiting his Maker's bidding, to be forgotten or forsaken by him, and dissolve like an expiring candle-flame? "Can it be so

Matter immortal, and shall spirit die?
Above the nobler shall the less noble rise? Shall man alone, for whom all else survived, No resurrection know? Shall man alone, Imperial man, be sown in berron ground? Less privileged than the grain on which he feeds?"

Trust in the Infinite Father forbids such thought as a reflection upon his knowledge and benevolence. Turning to him as the Father of our being, the source of our intelligence, we feel and realize in our immortal souls that when Sammael appears we shall not fall into "The blind care of eternal night,"

but he drawn nearer to him.

Has he implanted hope in the breast? Has he given us souls so formed that death, extinction, is inconceivable? Is be our Father? Then our existence is not in vain, nor he a " mere drapery painter, nothing within the dress." Extinction is irreconcilable with the existence of a purpose in Nature, or .

The darkest of enigmas, human hopes Of all the darkest, if at death we die."

# THE INDIANS.

BY JANE M. JACKSON.

Almost every paper relates the doings of "the savage Indians." Seldom is there a word printed in their favor. Had any white man deserved praise, acted as nobly, commanded as bravely as the chief "Metacomet," or as he was called, "King Philip," all history would have immortalized his name, his kindness, his forbearance, and undaunted courage, while his success proved his ability to govern his people. Philip was born to be a ruler. Haughty in spirit, quick in action, he was the most formidable foe the whites had to encounter. He united different tribes, and formed them into a vast confederacy; and if all the heroic deeds were known that his powerful brain conceived, his strong arm accomplished, his sufferings with and for his people, Philip would indeed stand equal to any commander known in the history of America. The first cause of his ill will toward the English resulted from the cruel treatment of his brother Alexander, whom they imprisoned, thus violating all international right. After his brother's death, Philip commenced a war in behalf of the Wampanoags. His fertile powers soon molded others to obedience. His generous conduct toward his prisoners, fine feelings and strict honor, serve to place "Indians" in a favorable light. Capt. Church effected his death only by treachery; but ere this was accomplished, Philip was driven from his dwelling at Mount Hope, and mourned the capture of his wife and only child, and he died unconscious of

Of King Philip's return to earth as a spirit, I can bear witness-of his noble qualities, forgiveness of injuries, faithful care, his wisdom, love and protection. I thank God that he permits this good chief to return and control mediums. I ask his advice with the same reverence and confidence that I would an earthly parent, and obey him the same. No act or thought of mine escapes his watchful care. He sees what I need, and obtains it for me. Dearly do I love the name he has bestowed upon me, "White Flower." As my chief controller I reverence him, but I do not love the less other Indians who watch over me. It would be unjust to them to do so. I am deeply grateful to all my red brothers and sisters, and words could not express my love and gratitude to the "medicine man" who ever watches over me, the child of his adoption. Dear to me, also, are their spirit portraits, given through the mediumship of the artist, W. P. Anderson, by his strange and wonderful power to transmit his visions to paper, and those pictures in my possession appear to me the finest Lever saw, both in expres-

sion and execution. I would give any person a wide space between us who repudiates the control of Indian spirits. They have a horror of injustice, and are so honorable, kind and loving, that I thank God every day for their control.

The Indians of the present day, if treated with kindness, would become civilized and industrions. Give them titles to the land, and they will improve it. Emulation and laudable pride accomplish more than threats and penalties. Teach them agriculture, help them to implements of labor, instead of giving them money by agents, and liquor will be scarce and too high in price for them to use when it is no longer given in exchange for "annuities." The treaty of 1854 thus provides for Indians: that they may reside in the country they now occupy, and sets apart certain tracts of land, which the United States are bound to survey. Each head of a family, or single man over twenty-one years of age, may select eighty acres, restricted only in the power of selling it. This ensures them the land, and encourages them o improve it.

Indians are capable of study, and make fine nechanics. At Grand Traverse they built and launched three schooners, doing all the work themselves. The captain and crew are all Insustain schools and build churches, and live in houses. The Alleghanies have several schools, and instruct many youths. Tonawanda sustains schools, having one hundred and twenty pupils. The Lake Superior Indians have adopted our style of living. Hole-in-the-Day had a large farm, and sold vegetables and other produce in large quantities to his neighbors. Turn their attention to industry and be patient with them, is dren of the great Father.

Street Preaching in Milwaukec. Wis. Editors Banner of Light—The time having arrived when the fossil shells of this city can no onger fill their churches with attentive hearers, an aggressive crusade has been organized, under

the name of a Young Mon's Christian Associa-tion, to go out upon the highways and byways, and force upon unwilling ears of passers by docand force upon unwilling ears of passers by doctrines repugnant to human reason and insulting to the Creator whom they profess to serve. At one moment we hear them proclaiming with a loud voice that God is a spirit; that he pervades the universe of mind and matter; that all things, visible and invisible, are the wonders and works of his almighty power, and in the next breath affirming with affected tears that this great all-pervading spirit of wisdom, love and eternal justice will, if men repent not and join their numbers, cast them off into eternal perdition. Is it any wonder, that intelligent men and women turn away and lend a deaf ear to such superstitious way and lend a deaf ear to such superstitious

Here in Milwaukee there is great need of bold, Here in Milwaukee there is great need of bold, fearless advocates of a higher philosophy that shall lead men up out of this mire of despair and hopelessness to a plane of joy and gladness, where every soul that God hath created may bask in the sunlight of his loving kindness.

It seems to me that it would require but little exertion on the part of Spiritualists to send their recilium and wissingeries to all parts of our

Spiritualists, and a Lyceum; but why is their progress so tardy and unprogressive? But one answer has occurred to my mind: too much wrangling over dead issues, and unprofitable debating in regard to the teachings of the sectarian Bible.

in regard to the tenchings of the sectarian 1810le.

We want the real, tangible evidence of spirit communion among the masses, so palpable and convincing that it shall excite an enthusiasm of joy and gladness in every desponding heart. Phenomenal Spiritualism has the tacit assent of a spiritualism contains the sectarian 1810le. millions who believe without ever having seen a motion produced by spirit power, or heard a simple rap. How much more readily will they grasp the heavenly faith when our philosophy is demonstrated by the sense of hearing and of seeing.

H. L. BARTER.

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker: "Does thee believe in France?" "Yes, for, though I have not believe in France?" "Yes, for, though I have the though I have the though the state of the control of the state of th seen it, I have seen others that have; besides seen it, I have seen others that have; besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others has not seen?" "No, to be sure I won't." "Did thee ever see thy own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thee has any?"

When was beefsteak the highest? When the cow jumped over the moon.

ved

un-

hia

\ -to , ho l to

med he-

rain

sufl inu in is ill

ruel

they

ight. d a

His feel-

ins'

com-

g at f his

rit, I

s this

I ask confi-

obey

e he

s my

eeply

de to

o, are

lium.

range

ns to

n ap-

ween

nirits.

hon-

every

with

ustri-

will

le aculties. ments gènts,

price

n ex-

thus

in the ertain

bound

man e

eighty

ng it.

 $_{
m them}$ 

e fine

t and

work

ll In-

neidas

ive in

chools,

stains

oupils.

d our

large

ice in

oir at-

iem, is

termi-

iem as e chil-

Wis. ng ar-can no

ssocia-

with a

things,

ıll-ner-

mbers,

titious

f bold,

idness, Ly bask

t little

of our eat joy

mplish

people

zealous

eir pro-

obating

Bible. of spirit

heart sent of

seen a a simy grasp is dem-RTER.

not be-oes thee

ave not hesides.

believe

hy own at did?"

lien the

### SEPTEMBER:

Sweet is the voice that calls Sweet is the voice that calls
From babbling waterfalls,
In meadows where the downy seeds are flying;
And soft the breezes blow,
And eddying, come and go,
In faded gardens where the rose is dying.

BY GEORGE ARNOLD

Among the stubbled corn, The bilthe quali pipes at morn,
The merry partridge drums in hidden places;
And glittoring insects gleam
About the result of the productions.

Above the reedy stream, Where busy spiders spin their filmy laces. At eve, cool shadows full
Across the garden wall,
And on the clustered grapes to purple turning;

And pearly vapors lio
Along the eastern sky,
Where the broad harvest moon is redly burning. Ah! soon on field and hill An I soon on new and this
The winds shall whistle chill,
And patriarch swallows call their flocks together,
To fly from frost and snow,
To seek for lands where blow
The fairer blossbms of a balmier weather.

The pollen-dusted bees
Search for the honey-lees
That linger in the last flowers of September;
While plaintive mourning doves
Goo sadly to their loves
Of the dead summer they so well remember.

The cricket chirps all day,
"Oh! fairest summer stay!"
The squirrel eyes askance the chestnuts browning,
The wild fowl fly afar
Aboye the foamy bar,
And hasten southward ere the skies are frowning.

Now comes a fragrant breeze Now comes a tragrant preeze
Through the dark cedar trees,
And round about my temples fondly lingers,
In gentle playfalness,
Like to the soft caress
Bestowed in happler days by loving fingers.

Yet, though a senso of grief Comes with the fallen leaf. And memory makes the summer doubly pleasant, In all my autumn dreams A future summer gleams,
Passing the fulrest glories of the present.
—Harper's Magazine.

### "Extracts"-Inhabitants of the Sun.

MESSRS. EDITORS-One of the Nestors of our city and State, long and widely esteemed, trusted and beloved, has been devoting many hours of the bright evening of his useful life in listening to visitors from the upper spheres of various suns and planets, and preparing for publication an extended account of their descriptions of their native worlds, the manners, customs, laws, &c., &c., which now prevail among the dwellers in the first spheres of those worlds.

A fraction of his work has recently been published by you, in a little volume entitled "Extracts," which you have briefly noticed; yet the work seems to be worthy of a more extended description. This little book contains: 1st, A brief account of the medium, by himself; 2d, A disserta-tion by the reporter or author, upon "The Divine Attributes and the Creations"; and 3d, Extracts from the work to be issued hereafter-which extracts relate mostly to the inhabitants of the sun of our system.

The author of the Dissertation upon the Divine Attributes withholds his name, for satisfactory reasons, but his work shows him to be a man of ripe experiences, of profound thought, of devout and earnest sentiment, and of high culture. In the composition of his work he manifests rare condensation, perspicuity and polish. Few, if any, who have tried, by their pens, to lead the way to God and reveal what man can see and comprehend of the Great First Cause, have been so suggestive and instructive as this writer. I know not where to find a treatise upon the profound topic of creations which surpasses this. It will be read and valued by the thoughtful and cultivated, whether prepared to admit the authenticity of the "Extracts" or not.

The Extracts proper, i. c., portions selected for present publication, relate mostly to our sun and its inhabitants. These contain statements purporting to originate from intelligences who both inhabited and left their bodies thousands and millions of years ago, have now their homes in the upper spheres of their respective worlds, and the upper spheres of their respective worlds, and yet come to earth and describe to us their own descendants and successors on their native globes—and this they have done, not casually, but for some two years weekly, and then every other—week, for months and years; and they patiently meet and answer the many and varied questions of a sagacious, philosophical and philanthropic inquirer on earth, who has sought to learn concerning the inhabitants of the distant orbs, and the customs, manners and laws prevailing there. Here we have a parsistent, well sustained effort to Here we have a persistent, well sustained effort to sources which have not

before been explored by any one among us.

These communicators and our astronomers agree nearly as to the magnitude, orbit, and period of revolution of our sun. But the new teachers give to the sun a transverse revolution of its axis of motion in the same time in which it or its axis or inction in the same time in which it revolves in its orbit, thus presenting in that time its whole surface toward the earth. Some of our astronomers have supposed that the temperature at the sun's visible surface is three hundred thouat the sun's visions surrace is three nundred thous, and times as great as the heat at the surface of the earth, while the supernals say that they have spring, summer, autumn and winter, each season being equal to about seven of our days, and that they plant, cultivate and reap in their year, as we do in ours. In winter they need some fuel in the grate, and have some sleet and ice—therefore their have seems not to be some thousands of times. home seems not to be some thousands of times hotter than the hottest furnace. These sun-spirits speak to us concerning the ori-

These sun-spirits speak to us concerning the origin of man, classes in society, woman's rights, size and longevity of sun, men and women, complexions, marriage, festivities and amusements, literature, science, education and religion, the judiciary, currency, modes of transportation, government, revenues, and support of the poor.

Such topics in relation to the people of the sun case all years noted and very interesting. Our

are all very novel and very interesting. Our world has heretofore been entirely ignorant of all such matters as pertaining to the people on any

The form of government in that nation of our sun from which the communications are given in these "Extracts" being very different from ours, affords to us less practical suggestion on constitutional structure than those from three other suns, and also from the planets—Venus, Jupiter and Neptune of our solar system, in all of which. and Neptune of our solar system, in all of which, as I understand, the political institutions have a close correspondence to ours—all, however, differing in one essential particular—the whole political power in each of them being lodged in a senate and house of representatives, the members of both of which bodies are elected for a longer or both of which bodies are elected for a longer or shorter period, and the executive is appointed by one or both of the houses by a major vote. Such communications are assisting to open still more largely oracular communications; not oracles like the Delphic, but facts and political and moral philosophies which may direct the minds of mankind—such as our mankind is—to the access of common sense; and practical truths, and some degree—a spice at least—of honesty.

degree—a spice at least—of honesty.

Are we getting reliable information by these mediumistic processes and from high sources? These are questions which time must answer for the masses. But time cannot answer them unthe masses. But time cannot answer them unless they are put; and the putting of them in the tangible form in which they are in this little book is one of the needful steps of progress. It is most pleasant to see one near the placid suuset of his useful life willing to bestow the time and funds needful to put before the world the statements thus obtained, and allure mankind to look high and for for new sources of liberalisis. and far for new sources of liberalizing and elevat-

Some are ready to trust the Extracts, but there are very many who deem themselves wise, liberal-minded, good Christians, who would rather re-main ignorant than learn through supernal com-munications, though both the Old and New Testaments, from the beginning of Genesis to the end of the Apocalypse, are pervaded by such communications. They seem to believe that mankind in the lower life have changed their relations with those of the upper life, and that both have changed their relations with the Supreme; they wonder that any intelligent man or woman can be so

credulous as to believe the contrary, forgetting, or overlooking the fact that such belief is only a holding on to faitli—that God is without variableness in his ways. Angels came to earth in olden times—God's laws are not changed—he is not changed; therefore the supernals may come now.

The enlargement of human vision and the re-ception of knowledge from beyond the common fields of scientific exploration are not deemed im-

fields of scientific exploration are not deemed impossible by all scientific minds. Read the following from Professor Tyndall, as quoted by the Boston Daily Advertiser of Sept. 18th:

"The processes of this carth," he said, "had been one of amelioration. It was a long-way from the ignancion and his cotemporaries to the President of the British Association. And whether we regarded the improvement from the scientific or theological point of view—as the result of progressive development or of successive exhibitions of creative energy—neither view entitled us to assume that the process of amelioration stops. A time might therefore come when this ultra-scientific region by which we are now enfolded might offer itself to terrestrial, if not to human investigation. Two-thirds of the rays emitted by the sun fail to arouse in the eye the sense of vision. The rays exist, but the visual organ requisite for their translation into light does not exist. And so from this region of darkness and mystery which surrounds us, rays may now be darting which require but the development of the proper intellectual organs to translate them into knowledge as far surpassing ours as ours does that of the reptiles which once held possession of this planet."

The labors of this scribe for the visitants from

The labors of this scribe for the visitants from other worlds may be incipient steps toward gain-ing valuable knowledge from "the ultra-scientific region," and as such are deserving of careful ob-servation and attentive study, A. V. Roston Highlands,

CRITICISM. BY LITA BARNEY SAYLES.

SPIRITUALISM; identical with Ancient Sorcery, New Testament Demonology, and Modern Witcheraft, By Rev. W. M'Donald, 1866, This volume was prepared under the sauction of the Providence Ministers' Association, "we of the Providence Ministers' Association, "we hereby pledging ourselves to use our efforts to give circulation to said book." It is a rehash of old publications upon the subjects of Demonology, Witcheraft, &c., with a long kite-tail of slanders stringing out to make a show at the end, as a parting volley against Spiritualists.

The author accepts the facts of spirit-phenomena; says they cannot be controverted; but for various reasons, among which one is that "no

ena; says they cannot be controverted; but for various reasons, among which one is that "no spirits have communicated through their mediums a knowledge of Christ's existence or presence among them," he concludes that they report from different countries altogether; and as Christ could not he in hell, that this is the region portrayed by them, while the spirits of the Bible come from the higher plane of spirit-life. He is quite amusing in some of his remarks, as, for instance, in giving Miss Lizzie Doten's prayer to Lucifer, which he dates Dec. 8th, 186t, he says, "It is prudent to secure the friendship of those through whose country we propose to journey, as through whose country we propose to journey, as according to her previous teachings, we cannot leave earth without going to hell first, for that is

the anti-chamber of heaven."

He takes it that we all swallow what some He takes it that we all swallow what some spirits have taught, just as he thinks his Methodists are going to accept his conclusions, instead of drawing their own. (He does not seem to be aware of the independence of thought among Spiritualists.) Very likely many of them will feel under great obligations to the Reverend for thinking for them, and saving them the trouble, and will have his volume bound up with their edition of the Bible, notwithstanding St. John's declaration concerning "Whosoever shall add to, or take from," &c. As a young Methodist lady of my acquaintance says, "She always asks her minister concerning anything she does not understand, and he told her Spiritualism was all a lie, and she believes he knows." What infantile trust in priestal. But many will look for themselves, and after having the certainty of spirit-intercourse proved to them by him, will undertake to ascertain the quality of that intercourse themselves, and see whether their fathers and prothers who speak to them from the other life, are the "dorile" Rey My My Donald sens they are to a second to the man way they are the "dorile". who speak to them from the other life, are the "dovils" Rev. Mr. M'Donald says they are.

I think the book is an advantage to our cause; none but the mest narrow-minded people can ac-cept his assertions of what Spiritualism teaches as worthy of implicit confidence, for Spiritualists are too plenty for slander to have the opportuni-ties it would in their absence; and all Methodists must have more or less acquaintances of the ostracised persuasion, who would at any rate, be considered exceptions to the general anotherna against them. And those few narrow-minded people, bigots who pin their faith on somebody's "say-so," and open wide their inquisitive and incredulous mouths to gulp down the biggest lies easiest what advantage are thus anywhere? Let easiest, what advantage are they anywhere? Let the good Methodists who believe that all Spirit-ualists are such damnable creatures, have them, if they will do the rest of the world the kindness of keeping them with them. We want men and women in our ranks who think, and who can see truth even outside of any petty creeds in exist-

ence.
This book was prayerfully handed to me by a good Methodist sister, a friend whom I respect and love for her perfect sincerity and truth. I and love for her perfect sincerity and truth. I freely say this: I wish all Spiritualists were as true and good as she is; so also do I wish all Methodists were. She earnestly believes that she was struck down in conviction by the spirit, and certainly had a very interesting and striking conversion. I reverence all this and think she is correct in her source. She is honest in thinking me misguided, but she would consider it an insult should the Rev. Mr. M'Donald tell her I was like should the Rev. Mr. M'Donald tell her I was like the Spiritualists described in his book. She knows better, and also that few ideas advanced by me find any duplicate there. She forgets that the time has been, some sixty years ago, when the vilest things spoken of now, as belonging to Spiritualism, were then currently reported of Methodism. "It was disgraceful to associate with them, then," says my fine old friend Hon. Chauncey Morre of Canterbury Conn. then a Quaker. cey Morse, of Canterbury, Conn., then a Quaker, now a Spiritualist, and seventy-five years of age. "Why, it was said that men and-women would fall down promiscuously together on the floor, day or night, like the beasts of the field!" What day or night, like the beasts of the field!" What more can be said to prove the licentious odor in which they were held? And they do the same things now, by the power of the spirit, as then. But when we say the power of the spirit strikes down our mediums, it is another thing altogether, and comes from hell, while theirs comes from heaven; indeed, is the verticable spirit of the God himself. It think this volume will do us more good than

I think this volume will do us more good than a dozen written by our own people, as it will, sanctioned as it is, reach where we could not obtain entrance, and enlighten some that will prove themselves wheat, and leave the chaff to feast from the brains of M'Donald. Dayville Conn.

# New Hampshire Spiritual Association.

Reported for the Banner of Light.

Agreeably to a call of the Secretary of the New Hampshire Spiritual Association, delegates met in the Museum Hall, in Manchester, on Wednesday P. M., Sept. 9, and were called to order by R. W. Porter, Esq. A. T. Foss, of Manchester, was made President, and Mary D. Andrews, of Bradford, Secretary. A Business Committee was chosen, consisting of Daniel George, of Manchester, Stephen Austin, of Bradford, and N. P. Cross, of Hampstead. It was decided to limit the speak-ers to ten minutes, during the hours of conference, and all spiritualists were cordially invited to participate, and aid in

the Convention.

Mr. Foss, on taking the chair, thanked the Convention for the honor conferred on him. He referred to his former labors in unpopular causes. He felt honored in his present position, and, though no prophet or son of a prophet, he felt that the next twenty years would find Spiritualism popular, and the offices it had to confer would be sought after as a distinction. Mr. Foss, in behalf of the Spiritual Association of Manchester, welcomed the delegates and friends from abroad to their hearts and homes.

Wednesday evening, after a conference, a full audience was interested with a good lecture from the inspirational speaker, Mrs. Withee, of New Jersey.

Thursday morning, Sept. 10th, the meeting was called to order by Mr. Porter, of Warner, and the following Vice Presidents were choson: Geo. S. Morgan, of Bradford: N. P. Cross, of Hampstead; Joseph Brown, of Campton; Robert A. Senver, of Manchester, and Reuben Barron, M. D., of Great Falls.

The President arriving, took the chair, and the conference was opened by Chauncey Barnes.

A. T. Foss, Frank Chase and Mr. Dean were made committee on resolutions: Mr. Chase offered the following resolutions:

Resolved. That we tender our thanks to our brother. W. he Convention.

Mr. Foss, on taking the chair, thanked the Convention for

tions:
Resolved, That we tender our thanks to our brother, W. W. Robbins, of Milford, for printing reports of the Bradford Convention of 1807, gratis.
Resolved, That it is our belief that principles or resolutions adopted by majorities can in no way be interpreted as principles of those individuals voting against them.
Resolved, That we, Spiritualists of New Hampshire, sym-

age, (circumstances being equal) as great as man's; and that they ought to receive equal compensation for equal sorvices.

The following resolutions were offered by Mr. Foss;

\*\*Recolect, That while all the religions known in the world, except the Jewish, have announced dogmatically the doctrine of man's immortality, none of them have demonstrated it as a scientific fact. We inquire at all their shrines for evidence, and get nothing but assertion.

\*\*Recolect, That modern Spiritualism has demonstrated the immortality of man by all the evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the proof of any other fact; and fithe evidence we require for the interest and it has been composed of delegates chosen by other, then all the facts which science has demonstrated are lost, as well.

\*\*Recolect.\*\* That the communication which Spiritualism farms to be opened between our earth and the heavens, is proved. It is not a matter of faith, but of facts, and within the short space of twenty years has won to treef the reason and the love of many millions.

\*\*At 10 o'clock, Mrs.\*\* Cross, of Hampstead, gay: a good administive, and the spiritualism farms to be opened between our earth and the heavens, is proved. It is not a matter of faith, but of facts, and within the short space of twenty years has won to treef the reason and the love of many millions.

\*\*At 10 o'clock, Mrs.\*\* Cross, of Hampstead, gay: a good administive, and the pro

apon the Convention, contrary to the wishes of the audience, dibsignmently the "Boy Preacher," John Morrison, Introduced the subject of inissionary labor, and Mrs. Wither coforced its importance in an appropriate address.

Mr. I. P. Gpeenleaf, of Boston, commenced his announced fecture at 7 o'clock. Ills subject was the improvements, progress and inventions of the present age, compared with the old fogles and Rip-Yan-Winkjes of the past. He said every improvement is a part or parcel of religion. All reforms are born out of the church. Modern Spiritualism was borhsout of the church. A truth in the world is a truth, and truth means revolution, not of blood but reformation. The great work Spiritualism has to do. Is to reduce to the world. Friday morning the Bible question was introduced. Some seemed to entertain a much higher veneration than others for it; but all conceded that the popular statement that the Bible has God for its author, raivation for its end, and truth without any mixture of error for its mother, is not true.

Mr. Morrison gave his announced lecture. A committee was appointed, consisting of A. T. Foss, of Manchester; Wm. P. Cross, of Bradford; Joseph Brown, of Plymonth; Simon Keaser, of Sutton; Mr. Fitz, of Concord; N. P. Cross, of Hampstead; Charles A. Richardson, of Milford; Mrs. Eliza Eastman, of East Concord; Mrs. Famile Shepard, of Manchester; Mrs. Mary Crossy, of Bradford, and Mrs. Palmer, of Sutton, to carry into effect the design of the Convention with regard to missionary labor in New Hampshire.

Afternoon session opened with conference, which was spirited and interesting. At 3 o'clock Mr. Foss, gave the regular lecture, founded upon three propositions; lat, Some things that Spiritualists ought to know; 24. Some things that Spiritualists ough

The following resolutions were true and the following instance in mously:

Resolved, That we endorse the Progressive Lyceum movement, and pledge to it our hearty support.

Resolved, That the editors of the Binner of Light be invited to publish the report of the proceedings of this Convention.

Resolved, That we tender our thanks to the singers, speak-

Resolved, That we tender our thanks to the singers, speak-ers and officers of this Convention, and also to the kind friends of Manchester, who have entertained us, free. After which, the Convention adjourned, sinedic. The Convention, with some trilling exceptions in its com-mencement, was harmonious. A deep and carnest purpose to actualize the great ideas of our philosophy pervaded the meeting; and many expressed a conviction that this Con-vention had inaugurated a new era in the history of Spirit-palism to New Hampshire.

nalism in New Hampshire.

The songs of Mr. White and the choir added great interest. The songs of Mr. White and the choir added great interest to the meetings.

After the close of the meeting many were heard to say, "This is the best Convention I ever attended."

Many D. Axburws, See'y,
Manchester, Sept. 11, 1808.

# Vermont State Convention,

Reported for the Banner of Light. The annual State Convention of Spiritualists of Vermont

convened at Danby, Friday, Sept. 4, at 2 r. M., and organized by the election of V. P. Slocum, of Rutland, President, Mrs. Randall, of Woodstock, and Wm. Pierce, of Danby, Vice Presidents, and P. T. Griffith, of Mt. Tabor, Secretary. After the adoption of a few simple rules needed for the

overnment of the Convention, the subject of "Organization," without formal introduction but by mutual consent. came up. The almost unanimous favor it met with led to the appointment of a committee to draft and present a Constitution, that possibly the Spiritualists of Vermont might rganiza: many seemed to desire it, though but few were hopeful.

The usual committees were appointed, and the Conven-The usual committees were appointed, and the Convention adjointed to 7 r. m.

The evening session was opened at 7 o'clock, with an improvisation by Mrs Lizzle Manchester, of West Randolph. It had been agreed upon that the evening should be spient in conference, in which each person should introduce the subject of most importance to them, and use ten minutes time to express their best ideas in.

Among others the following was introduced, and adopted as the sentiment of the Convention;

Whereas, Our religious faith is not under the control of our will; therefore,

Resolved, That all religious censure is unjust.

The choir in 'attendance occasionally favored the Convention with music during the evening, which adjourned with one of Mrs. Manchester's spirit songs.

Saturday Morning.—Convention assembled at 0 A. M. Song by Lizzle Manchester, and the following resolutions were presented and finally adopted by the Convention:

Resolved, That salvation in this and to refuture life depend wholly upon knowledge of and obedience to God's or Nation adjourned to 7 r. M.

wholly upon knowledge of and obedience to God's or Na-

wholly upon knowledge of and obedience to God's or Naturo's laws.

Resolved, That we, as Spiritualists, discard the idea of vicarious atonement.

Resolved, That the Reli-love that leads to self-cultivation and nobleness of action is commendable, and worthy a larger growth: that self-gratification of all our noble, God-given faculties and powers, and not self-denial, is the right rule of life.

At the close of the conference the spirits-sang, through Mrs. Manchester, of self-love, commending it as needful to a noble life.

noble life.

The church in which the sessions were held by this time was packed to its utmost capacity; many, not being able to got standing room, gathered shout the windows, and faithfully kept their positions during Mrs. S. A. Wiley's lecture of an flour or-more, showing by their attention the deep interest her words had for them.

Lizzie Manchester followed with a song, and the Convention took a recess for dinner.

Lizzie Manchester followed with a song, and the Convention took a recess for dinner.

The afternoon session was opened a little before 2 r. m-with song, the audience selecting the subject.

During the conference part of this session, the following resolutions were adopted, as expressing correct ideas:

Resolved, That, as Spiritualists, we give the right hand of fellowship to each and every reform that has for its object the physical, moral and spiritual elevation and harmonious growth of humanity.

the physical, moral and spiritual elevation and harmonious growth of humanity.

Whereas, Woman, being the mother of the race and the great architect and painter of the greatest of all charts, "humanity": therefore,

Resolved, That we, as her offspring, freely accord to her equality in all human relations, since God has granted her superiority in her divine mission.

Whereas, Each individual existence can best perform the function allotted to it by its author; and

Whereas, Maternity is a function allotted to the female; therefore,

Resolved. That the maternity of the human family should

Resolved. That the maternity of the human family should be under the control of woman.
Then followed an able lecture by Mrs. Fanny Davis Smith, upon the "New Religion, and its place in the world," said to be one of her lost by those who had heard her before. The number of people in attendance was less than in the morning, nearly all being able to get inside the house. With an improvisation on "The Good Time Coming," the Convention adjourned till evening.
The evening session opened with a song by Lizzie Manchester and poem by Miss Holt.
The Committee on Constitution was then called upon for a report, when the following was submitted to the Convention, and after some animated discussion adopted by a vote of over three to one:

of over three to one: We the undersigned, feeling the necessity of a united effort for the more cilicient diffusion of truth, which is the elevator of lumanity, do hereby agree to the following rules

of organization:
1. This Association shall be known as "The Vermont" State Spiritualist Association."
2. The Officers shall consist of a President, one Vice President from each country, a Secretary, Treasurer, and a board of three Trustees, who shall hold office one year, or until

their successors are elected.

3. The President shall preside at all meetings of the Association. The Secretary shall keep a book of record, and accurate minutes of the doings and business of the meetings.

pathize with every reasonable reform movement of the world.

Resolved. That we consider woman's abilities, on the average, (circumstances being equal;) as great as man's; and that they ought to receive equal compensation for equal dents and Secretary shall locate and call all meetings of the secondarion. The Trustees shall have charge of all financian dents and Secretary shall locate and call all meetings of the secondarion.

An explanation was called for of "Mrs, Manchester's mediumship," concerning an oil painting that hung on the wall, which was responded to by Mr, and Mrs, Manchester, giving a narration of how it was taken, and by whom. The facts scemed so clearly to demonstrate spirit-powers, as to greatly move the audience.

Dr. E. B. Holden, of Charendon, then addressed the Conyention for over an hour, upon "Angel or Devil." His remarks were very destructive to the old system of witning people by love, if possible, if not, then through fear.

With music from the choir, an intermission for dinner was taken.

On the opening of the afternoon session, the throng in attendance was undufnitushed, and a great upon were masble to get inside the house. Fainy Davis Smith, of Brandon, came upon the platform and spoke to the people, filling their souls with wonder and admiration of the truths of this new philosophy.

their souls with wonder and admiration of the truths of this new philosophy.

Mrs, S. A. Wiley, of Rockingham, next took the speakers' stand, and spoke for an hour or more, kindling in the hearts of that solid mass of humanity such a burning loye and gratitude as will warm them through life. Some were stern enough to have no tears; others would wipe them away, while many forgot everything but the speaker's words.

At the close of the lecture, Newman Weeks, of Rutland, moved a vote of thanks—1st. To the people of Punks for

away, while many forgot everything but the speaker's words,
At the close of the lecture, Newman Weeks, of Rutland, moved a vote of thanks—1st, To the people of banby, for the generous hospitality shown to strangers; 2d. To the railroads of Vermont for transportation; 3d. To the choir for their cheerful and efficient services; 4th, To Mrs, and Mr. Manchester for the able and faithful manner in which they had responded to every invitation from the Convention for music; 5th, To the 'President, Secretary, and all the officers; and last, and especially, to the speakers, to which every one from the fullness of their souls responded "ay."
A committee on moninations was amounced, and the Convention adjourned.
In the evening the Convention assembled at 6 r. st. Song by the spirits, through Mrs. Manchester.

The Committee on Nominations reported the following list of officers for the new organization, who were unanimously elected by the Convention:

President—Newman Weeks, Rutland.

Secretary—E. B. Holden, Clarendon.

Transers—Thomas Moor, Plymonth.

Trustees—Sabin Scott, Edin' Hod Dillingham, Danby; Mrs. S. A. Wiley, Rockingham.

Vice Presidents—D. B. Fay, Williston, Chittendon Co.; Mrs. A. P., Brown, St. Johnsbury, Caledonia Co.; W. B. Parish, Stowe, Lamofile Co.; R. R. Wright, West Cornwall, Addison Co.; Mrs. H. Slowum, Rutland, Rutland Co.; S. P., Cheney, Derset, Bennington Co.; Thomas Middleton, Woodstock, Windsor Co.; Mr. Crosby, Brattleboro', Windham Co.; Lizzle Manchester, West Randolph, Orange Co.; C. E. Gree, St. Albans, Franklin Co., A committee of three were then elected, to inquire what had been done in the way of publishing a paper in the State, in the interest of Spiritualism, to report in one year. D. P. Wilder, of Plymouth, H. I. Wiley, Rockingham, and Sabir Scott, of Eden, were chosen said committee.

D. P. Wilder, of Plymouth, Mrs. S. A. Wiley, of Rockingham, Pannie Davis Smith, of Brandon, Austen E. Sinmons and Chester Pratt Were elected delegates to the next National Convention of Spiritualists.

New

present.

It was still 'Hought best to have something in which all could Join, and "Old Hundred" was song, in which all found some expression for their feelings, and the Convention was adjourned.

P. T. GRITTITH, See y.

### LIST OF LEGTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

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

this column is devoted exclusively to Lecturers.]

J. Maddson & Llen will lecture in Damielson/Ble, Conn.,
Oct. 4 and 11. Will make further engagements in New England or elsewhere. Address, East Bridgewater, Mass.
C. Fannie Allen will speak in New York during October;
in: Camoridgeport, Mass., during November; in Vincland, N.
J., Jan. 3 and 10; in Brooklyn, N. Y., Jan. 17, 24 and 31; in
Rochester, N. Y., during February, Address as above.

Mins. 8 No. E. Allen (late Hill), inspirational speaker, 129
South Clark street, Chicago, III.

J., Jan. 3 and 10; In Brooklyu, N. Y., Jan. 17, 21 and 31; in Rochester, N. Y., darling February. Address as above. Miss. ANNA E. ALLEN (late 1111), Inspirational speaker, 129 South Clark street, Chicago, III.

J. MADISON ALEXANDER, Inspirational and trance speaker, Chicago, III.

J. MADISON ALEXANDER, Inspirational mid trance speaker, Chicago, III.

J. MADISON ALEXANDER, Inspirational speaker, P. O. box 277, Fitchburg, Mass.

ALS. N. A. ADAMS, Inspirational speaker, P. O. box 277, Fitchburg, Mass.

ALS. N. A. Norman, Springfield, Mass.

Mish. N. K. ANDROSS, trance speaker, Delton, Wis.

Many A. ABBILLET will answer calls to lecture, attend funcials, &c. Address, care J. Stolz, M. D., Dayton, &c.

RKY J. O. BARBERT, Sycamore, III.

Mish. SARAH A. BYJINES will lecture in Somers, Conn., Oct. 4 and 11; in stafford, Oct. 18 and 25; in Rochester, N. Y., during November; in Fast Roston, Mass, during December; in New York (Everett Hall) during dammy; in Salem, Mass, during February. Permanent address, 87 Spring street, East Cambridge, Wass.

J. H. B. H. F. M. BROWN, P. O. drawer 5955, Chicago, III.

Mish. A. P. BROWN will speak at Swift Water, N. H., Oct. 4. Address, St. Johnsbury Centre, Vt.

Mish. B. M. F. M. BROWN, P. O. drawer 5955, Chicago, III.

Mish. AMY N. BERSHAM, inspirational speaker, Weston, Ms. Mish. EMMA F. JAY BILLENE, 151 West 12th st., New York, Mish. EMMA F. JAY BILLENE, 151 West 12th st., New York, Mish. EMMA F. JAY BILLENE, 151 West 12th st., New York, Mish. EMMA F. JAY BILLENE, 151 West 12th st., New York, Mish. Path. Mish. Mish.

DR. J. H. CERRIER, COTHET OF BYOADWAY AND WINDSON STREET, CAMBRINGEPORT, MASS.
J. P. COWLES, M. D., OTTAWA, III., DON 1374.
DEAN CLARK, LYONS, MICH., CAPE COI. D. M. FOX.
DR. H. H. CRANDALL P. O. DON 778, Bridgeport, Conn.
MISS. AMBLIA H. COLEY, trance speaker, Lowell, Ind.
HR. H. CHTIS, HARTGOTH, COIN.
DR. THOMAS C. CONSTANTINE, Jecturer, Thornton, N. H.
MISS, ELIZA C. CRANE, INSPIRATIONAL SPEAKER, STURGES, MICH.,
CATE J. W. EIIIOTT, CLARK, TRANCE SPEAKER, EAST HARWICH, MASS.
MISS. HETTIS CLARK, TRANCE SPEAKER, EAST HARWICH, MASS.
MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.
MISS EMMA CHADWICK, INSPIRATIONAL SPEAKER, Vincland,
N. J., DOX 272.

MRS. M. J. COLORES, Champlin, Henneph Co., Minn.
Miss. Emma Chark, Unamplin, Henneph Co., Minn.
Miss. Emma Chadwick, Inspirational speaker, Vincland,
N.J., box 272.
Miss. J. F. Coles, trancespeaker, 737 Broadway, New York,
Miss. J. J. Clarks, trancespeaker, will answer calls to lecture and attend funerals in the vicinity of Hoston. Address,
4 def-rean place, Hoston, Mass.
Thomas Cook, Berlin Heights, O., lecturer on organization.
Miss. Eliza C. Clark, Engle Harbor, Orleans Co., N. Y.
Mes. D. Chadwick, trancespeaker, Vincland, N. J., box 272.
Miss. Larka Curry, San Francisco, Cal.
J. B. Cambrill, M. D. Cinchmati, O.
Dr. James Coopers, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
Miss. Marietta F. Choss, trance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P. Cross
Miss. Carle Cushman, trance speaker, Manchester, N. H.,
care O. Giles.
Charles P. Chocker, inspirational speaker, Fredonia, N. Y.
Miss. Cona L. V. Daniels's address during October and No
vember, Philadelphils, Pa.; during December, Washington, D.
C.; during Jambry, Boston, Mass.
Prof. W. Denton, Wellesly, Mass.
Prof. W. Denton, Wellesly, Mass.
Miss Lizze Horest, Pavilien, 57 Tremont street, Boston,
Herry Jungin, Inspirational speaker, Cardington, O.
George Dutton, M. D., Ruttand, V.
De. E. C. Dinn, Rockford, Ill.
Miss. Care J. Shettinger, Cardinad, V.
De. E. C. Dinn, Rockford, Ill.
Miss. Gars M. Davis, 347 Main street, Cambridgeport, Ms.
Hennt Van Horn, trance speaker, 48 and 50 Wabash avenue Cheggo, Ill
Miss. Clara, R. Deeverr, Newton, Iowa.
De H. E. Erren, Lecturer, Newton, Iowa.
De H. E. Erren, Lecturer, Newton, Iowa.
De H. E. Erren, Lecturer, Newton, Love.
De H. E. Erren, Lecturer, Newton, Love.
De H. E. Erren, Lecturer, Newton, Mass.
Leader, Tanner B. Felton, Bouth Malden, Mass.

Co., Ohlo.

Mis. J. Pepper, trance speaker, South Hamover, Mass.

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

Wilson.

Mis. Anna M. L. Potts, M. D., lecturer, Adgian, Mich.
Lydia Ann Peaker, Linspirational speaker, Dinco, Mich.

Groker, A. Petrore, inspirational speaker, Dinco, Mich.

Groker, A. Petrore, inspirational speaker, P. O. box

57. Auburn, Me. In addition to his practice, healing sick and
infirm people in places he may viyit, will be plenged to answer

catis to lecture. His themes pertain exclusively to the gospel

and philosophy of Septitualism

Dir. S. D. Pach will enswer calls to lecture on Spiritualism.

Address, Pint furiou, Mich.

Dir. W. K. Richer, Foshore, Mass.

E. T. Rouss, on HI Fulton street, Brooklyn, N. Y.

Dir. P. B. Randolff, care box 3352, Boston, Mass.

E. T. Rouss, normal speaker, box 40s, Galesbarg, Ill.

Miss. Jennik, S. Rido, 46 Rendall street, Providence, R. I.

REV. A. B. HANDALL, Appleton, Wis.

W. Ross, M. D., Inspirational speaker, Springfield, O.

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

C. H. Riefes, Inspirational speaker, Boston, Mass.

J. H. Randall, Inspirational speaker, Roston, Mass.

J. H. Randall, Roberts, Carpentervalle, Ill.

AUSTON, E. Shimoss, Woodsto & V. I.

Di. H. B. Stouris will lecture in Greenfield, Mass., Oct. 4; in Leoninster, Oct. 18; in Salem; Nov. 1 and 8; in Philadel
phia during January. Address, 56 Plasant street, Boston,

E. R. Swackhamiga, Ps. So., 5d Street, Brooklyn, N. Y., E. D.

Dr. E. Spracte, Inspirational speaker, Schenectady, N. Y.

Mass, Fanne Payer, Spring and speaker, Burns, Mich.

Mass. Albira W. Smith, 36 Salem street, Portland, Me.

Annan Shith, E. G. Inspirational speaker, Burns, Mich.

Mes. Salem, Inspirational speaker, Byron, N. Y., will answer calls to lecture and direction of spring

Mass. Charlotte F. Tabes, trance speaker, New Bedford, Mass., P. O. hox 372

Mis. Eviler N. Talmador, trance speaker, Westville, Ind. Dr. N. A. Thomas, lecturer, Westville, Ind. Dr. N. Frank White can be addressed for the present care Banner of Light. Boston.

E. V. Wilson will be in Neghraska during October. Permanent address, Lombard, Ill.

E. S. Wireler, in-periational speaker, Cleveland, O. Miss. M. Maccoher. Wood will speak in East Boston, Mass., Oct. 18 and 25; also during February, 1893. Address, Il Dewey Street, Worcester, Mass.

F. L. H. Willis, M. D., 18 West 24th street, near Flith avenue Botte, New York.

Mass. S. Warnsk, box 328, Davenport, Iowa

F. L. Wallis, M. D., 18 West 24th street, near Flith avenue Botte, New York.

Mass. S. Warnsk, box 328, Davenport, Iowa

F. L. Wallis, T. Care Bela Janto, Boston, Mass.

Mass. E. M. Wolffort, Danby, Vt.

Prop. E. Willipers, Indiana State Missionary, Pennville, Ind. Mgs. A. Willislaw, M. D. Inspirational speaker, can be addressed during October, Selem, Mass. (Buring Becember, box 559), New York.

Iressen until Octoor, the property of the Mr. N. M. Writent, inspirational speaker will answer calls of lecture on the philosophy and teligion of Spiritualism. Address, care itanine of light, Boston, Mass.
WILLIAM F. WESTWORTH, trance speaker, Pontiac, Mich.,

WILLIAM F. WESTWORTH, trance speaker, Pontlac, Mich., care S. Brutherton.
Miss. Many J. Wilcoxson will lecture in Springfield, Ill., during November. Address, care J. Spettigue, 182 South Clark street, Chicago, Ill.
Miss. Many E. Wirlier, 182 Elimatreet, Newark, N.J., DR. R. G. WELLS, trance speaker. Address till. Nov. 1, 14
Brown street, Prescont Corporation, Lowell, Mass.
Miss. S. J. WILLIS, 75 Windsor street, Cambridgeport, Mass p.
LOIS WALSHOOEES. Permanent address; box 58, Hadson,
Summit Co. C. Alldon, Mich.

Lois Waigardorks. Permanent address, box. St. Igadson, Summit Co. Of.

A. B. Whitting, Alblon, Mich.
Miss Elvina Wheelock, normal speaker, Jancsylle, Wis.

A. A. Wheelock, Teledo, O., hox 843.

Mas. S. A. Willis, Lawrence, atass., P. O. hox 473.

Dr. J. C. Willser will answer calls to lecture on Spiritual-lem of Temperance, and organize Children's Progressive Lyceums. Address, Burlington, lowa.

Rev. Dr. Wheelock, inspirational speaker, State Center, Ia.

WARREN WOOLSON, trance speaker, Hastlings, N. Y.

S. H. WORTMAN, Conductor of the luffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Burlalo, N. Y., box 1454.

J. G. Whittier, Inspirational speaker, Rock Grove City.

Floyd Co., Aowa.

J. G. WHITNET, inspirational speaker, Rock Grove City. Floyd Co., Jowa.
ELBIAH WOODWORTH, inspirational speaker, Leslie, Mich.
GILMAN R. WASHBUEN, WOODSTOCK, VI., inspirational speaker.
A. C. WOODREYP, Battle Creek, Mich.
MSS. JULIETTE YEAW will speak in Cambridgeport, Mass., during October: In East Beston during November. Address,

during October: in East leaten during Sovemer. Address, Northboro, Mass.

Mus. FANNIR T. YOUNG, trance speaker, will lecture in the West the coming fall and winter. She will leave the first part of October, and would like to receive calls to lecture Bundayser week evenings, on the route of the St. Y. Central ralirosal, and Oguensburgh, before connecting with the Oreat Western road. Address at once, care Banker of Light, Bostom Mass.

MR. & MRS. WK. J. YOUNG will answer calls to lecture the vicinity of their home, Bolse City, Idaho Territory.

## FINANCIAL PROBLEMS.

NUMBER ONE.

It is sufficiently evident that the management of our affairs, as a nation, must be taken from the hands of mere politicians, who are notoriously overned by policy, and placed with those who are controlled by some fixed principles, and willing to do as they would that others should do unto them, or we shall cease to be a nation, such as has been predicted should, rise up here and stand as a beacon-light for those across the ocean, hitherto crushed by the rule of the domineering few, who seem to feel and act as if they were really masters, and all others slaves.

Most assuredly, this destiny can never be wrought out as we desire and believe it should be; unless we can act with a more direct reference to the life hereafter, and therefore we are obliged to conclude that until the government comes into the hands of those who really believe in direct, openintercourse with those who have gone before us, and are willing to accept aid and equinsel from them and act accordingly, there will be no real prosperity for our nation, or proper opportunity for our people to show, as sooner or later they must, what the race is capable of accomplishing, and thus lead all other nations into the paths of righteousness and peace.

There is abundant encouragement to believe that a change in the public mind is rapidly taking place, and that in all the churches, not excepting the Swedenborgian and the Catholic, there are multitudes of persons who are either themselves mediums of one class or another; or who have intimate, trusty friends who are so, and thus there is opportunity afforded to investigate and criticise this claim as to direct, open, orderly communications from the other world, which those who are known as Spiritualists put forth, and which they are conscious is well founded,

And these Spiritualists; it must be remembered, now count by millions in this country, and they are entitled to hold and exercise power, as they certainly will, when the occasion comes. At present, we are concerned to know how to act on certain grave questions when they arise, and as one of these has already been placed in our way, we propose to discuss that in its various bearings, affecting our material interests, leaving others until a future date, or, more likely, to those who by tastes and education are better qualified.

Our business now is with the financial problems in relation to money, currency, banking, debts and taxes, and our aim will be to treat these in turn concisely, and at the same time plainly, so that some (and we hope many) will be interested and able hereafter to follow out the suggestions made, and deduce their own conclusions.

We shall first define what we mean by the term MONEY.

Without going into any discussion as to the origin of this term, it is sufficient to say that it should be confined always to that which we use as a standard or measure by which to indicate the amount of service or commodities involved in our financial transactions, and it can only serve this purpose when it has some considerably uniform and well-known relation to labor by which its own cost is determined, as compared with other useful products.

No form of paper, or other comparatively valuless substance, can be used as money, though as substitutes, so long as convertible into coin, or commodities at specie price, they are eminently convenient and useful. But when we attempt to exchange paper, or other purely representative things, for that which has value, and costs labor, we shall find that if our paper is not measured by the proper standard, and convertible into products of labor upon the same terms, it will not answer

our purpose. It will be depreciated like the legal tenders, and the depreciation will be increased in proportion as our purpose to insure conversion or exchangeability becomes doubtful?

But let it be understood that the legal tenders have a certain gold price, and put them on interest at that price, and then instead of being in haste to get rid of them for something which value, we shall be anxious to part with other things and obtain them in exchange. They would at once become more valuable and disappear, as currency, taking the form of permanent investments, waiting maturity, payment of interest, and convertibility into larger notes, on longer time.

But we insist that these notes, and all other paper which is used to represent our commercial transactions, shall be measured by the specie standard, and convertible when due into that, or whatever else we will, at specie prices, so that both debtor and creditor may know, at least approximately, what the promise made by the former really means. It is not necessary to suppose, as many do, that because a bank note or legal tender promises to pay so many dollars in specie, that this promise is to be literally fulfilled. On the contrary, we shall find all over the world, that the creditor does not desire gold or silver, so long as he can have paper, which is really convertible into commodities at the same rate he could purchase with the gold.

And we shall find further, that in proportion as as our means of communication are improved and different peoples become better acquainted, there will be an increasing tendency to use paper in the form of notes, checks, drafts and bills of exchange, and discard coin, which is both too expen-

sive and inconvenient to be used as currency. This disposition to abandon the use of the precious metals, and substitute some form of paper, is so general that we find as a natural result large accumulations of specie in the banks of England and France, as well as at the great commercial centres, and it has become a grave, question with our capitalists what shall be done with all this surplus so as to make it pay interest. which while it lies idle it cannot do.

Without at present attempting to solve that problem, as we shall in future, we only add now, that there is at least one thousand millions of dollars of gold and silver among the nations of the East, which, sooner or later, is to be liberated by the spread of true notions in relation to banking and currency, and added to the already excessive and increasing stock held here and in Europe.

We shall then see the result long since predicted by M. Chevalier, and some others, and be satisfied that even gold may become depreciated, and consequently all prices, as measured by that, proportionately increased at the expense of the creditor, just as they were by debasing our coinage during the administration of Andrew Jackson, and, worse still, by our inexcusable suspension of

specie payment under Abraham Lincoln. Nothing can be more injudicious, not to say dishonest, than for a government, which cannot be brought into the courts, to debase or abandon the existing monetary standard without at least providing that all contracts made prior to the date of change shall be paid according to the original agreement, and not in a coin or paper of less real

There can be no difference of opinion as to the

ing for himself or others, should attempt to carry on a great industrial enterprise by issuing his notes bearing no interest, and having no specific date for maturity.

If he obtained anything for such paper, it would be at a price more than he could well afford to pay, unless he had already determined that the notes were to be repudiated: And yet, as a great wealthy nation, with abundant means and skill, we have undertaken to carry on our war, which was really only a vast scheme of internal improvement, by resort to such questionable means. And not only have we done this-stupid and uncalled for as it was-but declared that all those who were creditors and amenable to our laws should be obliged to accept this paper, no matter how much depreciated, in place of coin or its equivalent, which was the only thing they had

In other words, Congress, under the lead of men who should have known better, passed an act in direct opposition to the provision of our Constitution, which expressly forbids any State to make laws tending to impair the validity of contracts, and thus wronged every creditor in the country, and threw all our business into confusion, from which there seems no chance for

We repeat, that until the management of our affairs is placed in the hands of men who know better than to act-thus, there will be no help from legislation. If we are not ruined, it will be in spite of legislation that we escape. -

Let us insist upon returning to the old standard, simply providing, as we always should, that the change shall not prejudice contracts now existing, which are to be paid when due at what they are worth in gold at the time the change is made, so that both debtor and creditor may sustain the same relation one to the other as before, and neither be wronged, as most assuredly the debtor would be if we should oblige, him to pay gold when he really owed only paper.

Make this provision, and then all debtors, who constitute the great majority in a young, enterprising, borrowing nation like our own, could consent to resumption, as they would readily perceive that they would not have their debts in reased, nor their payment in any way hastened.

We should then only have to deal with the dereciation in gold already alluded to, as measured by the amount of labor required for its production, and the diminished demand consequent upon the substitution of paper in our commercial transactions both at home and abroad. This depreciation we can afford to meet, because it results from the action of natural laws which can in a measure be foreseen and provided for, rather than from the legislation of men, who are simply politicians or demagogues and do not care for natural laws, or any principles which do not in some way promote their own personal purposes and secure the ascendency of their own party.

We repeat, in conclusion, that all this must be changed, or we shall find when we reach the other world, for which we profess to be in preparation, we have made bad use of our time, and are not fitted for our position. Let Spiritualists and all well-disposed men and women look to it, D. W. and decide.

### Inroads of Science.

DEAR BANNER-With much satisfaction I have just read the Tribune correspondent's report of the "British Science Association," convened at Norwich, England, Aug. 19th, 1868. The occasion was made memorable by the Inaugural Address of Dr. Joseph Dalton Hooker, who succeeded the Duke of Buccleugh as President of the Association. The assembly was composed of English gentlewomen and men, a large body of clergymen, and many sefentific people.

In face of this array, the brave President, first proving himself a scientific master, waxed eloquent in defence of Darwin and his theories; and then, quoting the sentence from Disraeli, that Truth is the sovereign passion of mankind," he cited Herbert Spencer as one of our "deepest thinkers," and gave due praise to his writings and principles.

Dr. Hooker's propositions were of a nature to mightily rouse Old Theology from its fancied security. He said:

migning fourse our theology from its failteet security. He said:

"Upon the vast sea of speculation man valuly questions his spiritual teachers. Science, it is true, may never sound the depths of that sea, may never buoy its shallows, or spun its narrowest creeks, but she will still build on every tidewashed rock, nor will she deem her mission fulfilled till she has sounded its profoundest depths and reached its further shore, or proved the one to be unfathomable and the other unattainable, upon evidence not yet revealed to mankind. And if in her tracks he bears in mind that it is a common object of religion and of science to seek to understand the infancy of his existence, that the laws of mind are not yet relegated to the domain of teachers of physical science, and that the laws of matter are not within the religious teacher's province, these may then work together in harmony and with good will. But if they would do this work in harmony both parties must beware how they fence with that most dangerous of all two-edged weapons. Natural Theology, a science, falsely so-called, when, not content with trustfully accepting truths hostille to any presumptuous standard it may set up, it seeks to weigh the infinite in the balance of the finite, and shifts its ground to meet the requirements of every new fact that science establishes, and every old error that science exposes. Thus pursued, Natural Theology is to the scientific man a delusion, and to the religious man a snare, leading too often to disordered intellects and to atheism."

This courageous President closed his address by quoting F. T. Palgravo's

SONG OF SCIENCE. "To matter or to force The all is not confined; Beside the law of things Is set the law of mind One speaks in rock and star-And one within the brain, -In unison at times,
And then apart again;
And both in one lave brought us hither,
That we may know our whence and whither,

The sequences of law
We learn through mind alone;
We see but outward forms,
The soul the one thing known;
If she speak truth at all, The voices must be true
That give these visible things,
These laws, their honer due,
But tell of One who brought us hither,
And holds the keys of whence and whither.

He in his science plans
What no known laws foretell;
The wandering fires and fixed
Alike are miracle;
The common death of all,
The life reported plays The life renewed above, Are both within the scheme Of that all-circling love. The seeming chance that cast us hither Accomplishes his whence and whither."

The correspondent informs us that "Dr. Hooker sat down amid astonishment, terror, wonder, gratitude, and applause, according as certain portions of his audience understood him." Prof. Huxley proposed a vote of thanks, and Prof. Tyndall followed, "adorning his speech by an apt quotation from Emerson." Truly, such a "voice," from one of the theological strongholds of the Motherland, is a most hope-giving sign of the times to those who pray and labor for the destruction of Error and the reign of Truth. MARY F. DAVIS. Orange, N. J.

A country schoolmaster began one morning the duties of the day with prayer, as usual; but after prayer he went up and asked a little boy why he had n't shut his eyes during the prayer, when the boy sharply responded, "We are instructed in term we should apply to an individual, who, act- the Bible to watch as well as pray."

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. (F The Banner of Light is issued and on sale every Monday Morning preceding date.

# Banner of Fight.

BOSTON, SATURDAY, OCTOBER 3, 868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ASAAC B. RICH. (T) For Terms of Subscription see eighth..page. All mail natter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY ..... LEWIS B. WILSON .. ... ASSISTANT EDITOR.

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

### The "American Association of Spiritunlists."

Our readers are already aware of the important step taken by the Fifth National Convention in the formation of a distinct Society, to be known as the "American Association of Spiritualists," the objects of which are declared to be to co operate with State and Local Organizations, in the promulgation of the Spiritual Philosophy and its teachings, and in the organization of Local and State Societies, where no State Association has been formed, and encourage the establishment of at least one National College, for the education of persons of both sexes on terms of equality, free from all sectarian dogmas, where our children may be educated in accordance with the progressive developments of the age. The details of the organization can be ascertained by referring to the Preamble and Constitution, which may be found in another column.

Two articles in reference to this movement appeared in the Banner of Sept. 19th—one from the en of Isaac Rehn, Esq., late President of the National Convention; the other from Hon. Warren Chase, editor of the New York Department of this paper-both of them conceived in a hopeful, sanguine spirit, such as characterized the action of the Convention in accepting the programme of the new Society.

The objects, methods and designs of the new Society, so far as they are outlined, are now before the Spiritualists of America, for adoption modification or rejection, and they should receive the most careful, thorough and critical consideration, to the end that humanity may be benefited.

The readers of the Banner have perused our columns to little purpose if they have failed to discover that it has never been our ambition to lead or direct the methods of this great movement, but rather to be led and directed by it, with a teachable spirit, learning what was expected of us, and then seeking with our humble capacities to accomplish the work to which we are called. In this spirit, as we believe, every medium, whether an individual or an institution; must do its work. Time is an element in the spiritualization of humanity. All past history shows conclusively that every great revolution of ideas has been the result of slow growth. The operations of Nature, in all her grand, multifarious changes, amply demonstrate this. But we are all liable to be impatient of results, notwithstanding the lessons of the past, not withstanding the admonitions of our invisible friends—who see clearer and analyze closer than mortals can possibly do because of their larger experience in both spheres of life-hence repeated failures have resulted, and we have been compelled to "bear the cross" for awhile longer.

Thus various premature efforts at organization have proved failures, to the mortification and disappointment of ambitious individuals. That efficient organizations among Spiritualists would at some time occur, we have never doubted; but as little have we believe that any organic form of effort could be adopted before there was unity of spirit and definiteness of purpose among us. There is an organizing principle in Nature, that we must respect, and in conformity with which we can alone be successful.

Entertaining these views, and in due deference to our brothers who have recorded their convictions otherwise, we must be pardoned for expressing the opinion that the action of the late Convention at Rochester was premature, and many of the best minds in our ranks coincide with us in this opinion. However, it is an open question, and we shall readily submit to the will of the

majority. We repeat, it is our honest opinion that the time has not yet come for the establishment of a Central Purcau, either for revising manuscripts, publishing books, collecting libraries, or even for the institution of a liberal college. There is not yet a pressing demand for any of these purposes. We shall probably grow to it; and when the great body of Spiritualists, locally organized and working actively and harmoniously in their own neighborhoods, shall feel their strength and a spontaneous overflow of zeal to expand on a grander scale, then will they send up delegates to a great American Association, competent not only to resolve that a college and a publishing house and a central bureau for cooperative practical humanitarian work ought to exist, but also competent to pledge the requisite funds for their permanent establishment. But until that auspicious! epoch arrives, it'is the paramount duty of every true Spiritualist in the land to sustain, exclusively, with their voices, their pens, and their funds, the local organizations.

In order to carry on successfully this work, the State Societies do not need the coöperation of an American Society, or its missionaries. They employ their own missionaries, competent to perform all the labor for which the State Societies exist, and they ask from the Spiritualists of each State all the funds they have to spare, after sustaining local meetings, to carry on the work successfully. At this very moment the State Societies need more funds-not reckoning in the spiritual papers that need more funds to place them on a permanent basis-funds which ought not to be diverted from the home work, for any other purpose what-

But the American Society says its object is " to cooperate with local and State Societies, and aid in their organization where none exist." This is to be accomplished by sending out missionaries, who are to raise funds for the American Society, while they are employed in organizing State and local Societies. The funds thus raised are to aggregate for the eventual purpose, as we are told by Bro. Chase, of enabling the American Association " to purchase or build a college and endow it, to secure a central publishing house, and office for the Association and its officers, and secure a complete library of all the works on the subject from its first advent among us," etc., etc.

Now we ask, with all due respect, is not this

be that "possibly, even now, the estimate of the state we have attained is a little too high "? He also suggests that "we must remember that the basis of this movement is in the local organizations; from them all strength and direction must come through their appointed channels," Let us consider. It is well known that there are at the present time but a very few prosperous local societies of Spiritualists in the United States. Successive fallure has been the history of all attempts to organize permanent societies, particularly for lectures, and often for the Children's Lyceum. Lack of interest, lack of spiritual unity and lack of funds have been the prime causes

of these failures. Notwithstanding all this, State organizations have been formed, and for a purpose, and with a lishment would be of a far wider character, inresult, that does not interfere with local organizations already in existence. The work of the State Societies is very simple—being only to raise funds for sending missionaries into destitute and unenlightened districts, to "promulgate the Spiritual Philosophy and its teachings," at the same time forming the nucleus of local societies where the elements already exist.

It is needless to say, in conclusion, that the Banner of Light fayors every effort in the direction of human progress, and will always be glad to know that others are justified by the event in more sanguine expectations of what institutions and organizations can accomplish, than it is our privilege to anticipate.

### Cambridge Divinity.

Some of our Universalist brethren betray a decided feeling of anxiety in relation to the state of the Cambridge Divinity School, one of their journals taking the whole concern seriously to task for its open tendencies to Rationalism. It feels lishment, for all that. Gladstone, for party effect, men who are graduated at that institution do tablishment of the Church in Ireland, while Dis-Jesus, nor in the superhuman nature which trato him, nor in his perfect power to "save" the whole world from its "sins" by the single circumstance of his ignominious death at the hands of fellow-traveler: and inasmuch as he gave forth his views without the slightest prevarication on the subject of Christ and Redemption, the Univerthat he could find no relief till he had gone home and written out a full account of it to his denominational paper. Whereat the "organ" in question devotes more than a column of extra serious comment to the case, lamenting the lapse of modern belief from the standard it held in old Puritanic days, and prophesying all sorts of miseries and woes if this thing is suffered to go on as it has begun at Cambridge. We extend our sincere sympathy to our Universalist brethren in their present distress, but assure them that there is no "salvation" for them except in going straight forward and never looking behind.

Rationalism, so entitled, is one of those bugaboo the old superstitious beliefs of ecclesiasticism are in a proper nervous state. Once clear away the mists and malaria of the superstitious influence. however, and strengthen the nervous system with the tonic of healthy thought and clear perceptions. and the danger is all over at once. The ecclesiastics care a great deal more that the people should receive blindly their cooked up dogmas the body of his sublime teachings should have Rationalism because it tends to hurt the real Christ doctrine, but because it rejects the blind of man in the childhood days of his history There is precisely where all this trouble rests under them? The party that stands for the former before the latter, convicts itself of preferring the backward to the forward movement. It may resist the march of free thought and the evidences of full investigation for a time, but it will find in the end that it has paid the penalty of it by being left without followers and supporters. Much of the actual advance of this age is made by simply clearing up what has overlaid it. Our Universalist brethren should not be frightened before they fairly comprehend what is going on.

# The Spiritual Papers.

The first number of volume five of the RELIGIO-PHILOSOPHICAL JOURNAL comes to us enlarged and much improved in its various literary departments. We hope, instead of Spiritualists putting their spare funds into a national college at this time, they will sustain the spiritual papers, where funds are needed most, and at once.

THE OHIO SPIRITUALIST is also on our table. and it gratifies us to know that this sheet, too, is to be sustained. Hudson Tuttle, one of Nature's noblemen, a good writer and a firm Spiritualist, has become one of its editors. Success to The Ohio Spiritualist.

THE PRESENT AGE comes to us filled with spiritual food of the very first quality, which is eagerly sought after by the multitudes who are hungering for the "bread of life." May its shadow never be less.

The San Francisco BANNER OF PROGRESS is received regularly, filled with a great variety of articles on the Spiritual Philosophy. Bros. Todd and Manning make an excellent paper, and should be well patronized by the friends of the cause on the Pacific slope.

Paramount to everything else, we repeat, these papers, including of course the BANNER OF LIGHT, should be fully sustained.

# Appointment.

The missionary labor in this State is of the are needed to carry on the work successfully, his first attempt at lecturing, he got drunk and and the more reliable agents that are put in the disappointed his patrons and his audience tofield for canvassing purposes, the better will it be for all concerned. With this idea fully in view, the Executive Officers of the Massachusetts Spiritualist Association have appointed an additional agent, viz., Dr. H. B. Storer. A more reliable but would be sure to be all right in due time. have been selected for the responsible duties to which he has been assigned; and it gives us great pleasure to state that he has accepted the appointment.

We have no doubt our friends in all parts of the State will welcome the Doctor among them, and respond to his calls for aid in spreading the Gospel of Truth-Spiritualism-among those who are not yet sufficiently strong, numerically, to maintain societies themselves. Massachusetts has now in the field three missionaries: A. E. Carpenter, Dr. H. B. Storer, and Mrs. Agnes M. Davis. We only wish there were double this premature? As Bro. Rehn suggests, may it not number, for there is enough work for a dozen.

# Ecclesiastical Revolutions.

The same fundamental changes that are visibly making in civil affairs, both in this country and Europe, manifest themselves in the ecclesiastical arrangements also. The urgent question of the disestablishment" of the English Church in Ireland—that is, of the separation of that Church from the authority of the Crown, and leaving its support and fate to popular choice-threatens to enlist the interest of all parties in the issue, in spite of the protests of the Churchmen against raising it at this particular time. It is admitted that, if the ecclesiastical authority is removed from Ireland, and the relation of Church and State are thus dissolved, the same result will folow in England, where the disaster to the Estabvolving the existence of the Church and probably the State, in its present form, along with it. This is the leading issue in the present canvass, and it is being pushed with all the earnestness, and even rancor, that marked many of the former contests with Popery.

The people, at this juncture, are more largely

admitted to the privilege of the ballot than ever pefore, and consequently are called upon to deal directly with an institution with whose authority and fate they liave long been profoundly interested. So warm have become the combatants already-that the dangerous cry of former times-'No Popery"—has been raised, and that bodes no good to the peace of the realm. Of the narrow footing of the English Church in Ireland none need to be assured. There is not a handful of its adherents in the country, and the priests notoriously minister to empty churches and empty parishes. Yet the people are forced by the Government to support the English Estabaggrieved beyond measure to think that the young of course, has precipitated the issue of the disesnot hold to a belief in the miraculous works of raeli appeals to the old attachments and associations of the English people to put down so dition and ecclesiastical superstition have ascribed | dangerous a proposal, threatening as it does the safety of the parent Church at home. For if the proposed divorce is effected in Ireland, the next step must inevitably be its divorce in England. the Jews. A neophyte from Cambridge, it seems, And the belief of the Government party is, that was fallen in with, on his way to preach in a little to root out the Church Establishment from the town in Maine, this summer, by a Universalist State would be the virtual destruction of both. We do not presume to question that the success of the project would work the greatest and most radical revolution England has yet seen. Some salist listener professed to be so horribly shocked of the leading men of the Church have already gone'so far in the matter, prompted by their apprehensions and excited by their zeal, as to declare outright that if the schemes of these revo-Intionists should turn out successfully, they would take the Church over bodily to Romanism, and thus make the revolution complete. From

The daughter of the mother—the Protestant Episcopal Church in this country—is not less truly on the verge of events that promise to disturb her tranquility by provoking schisms and sects in her bosom. The question of Ritualism is names with which, like the cry of "mad dog," or one of decided interest to the internal peace of fire," or "bloody murder," the men who cling to that church, particularly as a pastoral letter signed by a number of the Bishops condemning the pracfond of frightening those who are willing to listen tise of Ritualism has not sufficed to put an end to it. But that is not near so likely to create serious disturbance in the organization as the other question of parochial preaching: i. e., whether a minister really has territorial rights exclusively to himself, by virtue of being a pastor within the limits of a certain town or district. The canon of ( the church does certainly forbid a strange minisabout the person and attributes of Chirst than that ter from peaching on the preserve of the settled one; but it has generally been regarded as a dead their full and free effect. They do not oppose letter, and not until recently has it been attemptedto revive its authority. The result has been fully as mischievous as its abettors could have either old beliefs which were invented for the mind expected or desired. The ablest and most zenious ministers in the Church have taken sides on the question, which will be brought up before the tri-Now have we come to that pass where faith in ennial convention of the Church in New York fables is to be held of more importance than the next month. One minister has already been pubsincere acceptance of the living truths which lie licly reprimanded by the Bishop of his diocese for having presumed to defy the lifeless canon, and another is now on his trial, on the same charge, in Rhode Island. Profound feeling has been manifested on both sides, one contending for authority and the other for freedom.

these threats one may form some just idea of the

critical state of matters at the present time in the

English Church.

It seems strange, when, if we are to believe the ecclesiastics, the world is perishing for such bread of life as they alone can break for it, that they presume to set up and enforce rules under which even a single hungry soul is to continue in hunger, unless it consents to be fed at the hands of one particular shepherd, at his own appointed and convenient time. It is trifling with great things unpardonably - according to their own standard, criminally. One party in the Church is for modifying the canon so as to make it reasonably liberal, while the other is for clearing it off the book altogether. On this rock there now threatens to be a wide split in an ecclesiastical organization which has hitherto made a loud boast of its continued harmony.

Here are two great branches of Protestantism, then, to-day threatened with an internal convulsion amounting to revolution. The same principles and ideas of liberality and reform are working within them that are active in the structure of governments everywhere; and the sequel will. show that they will operate evenly in both. The advancing spirit of the time is sure to impregnate all the institutions of man, civil and religious. What is dead and worthless will fall away and be forgotten; what is of any value will live so long as it may be of service. The day of trial comes for all things. None but the false fight against fatè.

# Almost Converted.

The serious side of this business of "converting" sinners, by a patent used by the ecclesiastical rulers exclusively, is so very close to the ludicrous side as to be scarcely distinguishable. John Allen, of the New York dance house, was thought to have been thoroughly made over; but just as itmost importance to the spiritual cause. Funds he had been taken out into Connecticut to make gether. A clergyman of the right stamp announced at the next regular prayer meeting in his old den that "Johnny" was "almost converted," but not quite; he had only gone back a little, and efficient man or truer Spiritualist could not Isn't this the height of mummery and tomfoolery? How would the same men, who look approvingly on such nonsense, cry tout with affected indignation if the half of it was discovered lying at the door of Spiritualist practices!

# The Work Goes Bravely On.

It will be seen by their notice in another column that the Spiritualists of Kansas are up and doing. Their State Association have called a Convention, to discuss matters of moment, which is to meet at Topeka on the 25th, 26th and 27th of October, a report of which we shall expect for the Banner of Light.

### The "First Spiritualist Association of Boston."

This Society, whose meetings have been held during the past year in Mercantile Hall, in this city, have just published their Constitution and By-Laws, from which we learn that their "object is to maintain the First Children's Progressive Lyceum of Boston." To this end they ask, and we hope will receive, the membership and cordial cooperation of the Spiritualists of this city. This is intended to be a working Society, striving not only for the self-improvement of its members in social meetings for the consideration of the principles of Spiritualism, but also making it their especial object to care for the education and progress of the dear children who may be entrusted to the discipline of the Progressive Lyceum.

Excellent harmony and a good degree of success has already attended their Lycoum meetings-and as their funds increase, a larger library and additional facilities for interesting the children will be procured.

Sunday lectures before this Society will not be resumed, as abundant provision for the public demand in that respect has been made by the Committee of the Music Hall meetings. It is, however, in contemplation to procure a suitable hall, whenever the means of the Society will admit, that shall satisfy that want which so many feel for an assembly room, where, on one or more evenings of the week, Spiritualists can enjoy social converse, literary exercises, or some form of profitable entertainment.

Any person, after being duly elected, may become a member of this Association by signing the receipts; while the reading matter is diversified and at-Constitution and paying an annual fee of one

Here now is a chance for every true Spiritual ist in Boston to assist in practical progressive work, and build up a Society that every member can profit by.

### Missionary Work.

A.E. Carpenter proposes to lecture in Newbury port, Sunday, Oct. 4th; Pembroke, 6th; Hanson 7th; Kingston, 8th; Plympton, 9th; North Bridgewater, Sunday, 10th; West Bridgewater, 11th; Bridgewater, 12th: Middleboro', 13th: Carver, 14th Raynham, 15th; Taunton, Sunday, 17th.

H. B. Storer proposes to lecture in South Hingham, on Tuesday, September 29th; North Scituate 30th; Greenfield, Sunday, October 4th; North Leverett, 5th; Orange, 6th; Athol. 7th; Baldwinsville, 8th, and East Marshfield, Sunday, the 11th.

Mrs. A. M. Davis, in behalf of the Massachusetts Spiritualist Association, proposes to lecture in the following places: Leominster, Sunday, Oct. 4th; East Princeton, 5th; Clinton, 6th; Groton Junction, 7th; Littleton, 8th; Scituate, Sunday, 11th; Braintree, 12th; Bedford, 14th; Billerica 15th.

### A Regular Campaign.

We like to see people do good everywhere, and try to be as good as possible at the same time but it is questionable if carrying religion into campaigning, as the Young Men's Christian Associations are doing, is calculated to increase the respect for the profession or excite any more sinspirit, for the propagation of their schemes. This is aggressive, certainly; but whether it is a system that will ever result in doing more than making proselytes, instead of Christians, at this day admits of no question.

# Particular Notice.

of (

ted.

ing

187

ich

un-

s of

ted

eat

h is

Bon-

off

oud

vul-

inci-

ork-

ture

will

The

nate

lous.

and

trial

Aght

ing"

tical

ludi-

John

ught

st as

nake

and

an-

g in

vert-

ittle

time.

look

with

col-

and

Con-

th of

81

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so. A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers receipt of their papers at the places they desire them sent, through negligence to conform to the necessities of the case.

# Music Hall Meetings.

The course of lectures will commence Sunday afternoon, October 18th. Some of the ablest speakers have been engaged for the season. Dr. J. B. Ferguson, A. M., LL. D., of Tennessee, will be the first speaker. Season tickets securing a seat, are put at the moderate sum of \$3, and can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street. There is an active demand for them, and already twice the number sold last year have been taken. The earlier the application the better the seat.

### A New Work on Mediumistic Development.

Mrs. Ferree, the psychometrist, of Washington, D. C., has a little work in press, giving directions it mediumistic development. We hope all who have been benefited by free letters from her, will not failto procure a copy of her new book. It is intended chiefly for those to whom she has not time to write. Its title is "The Spirituelle, or Directions is Development."

# The Ohio State Convention.

The Econd Convention of the Spiritualists of Ohio, cot-ened at Garrett's Hall, Cleveland, the Speeches wel made by A. B. French, President of the State As clation, Cephas B. Lynn, Henry C. Wright, Hudso Tuttle, Col. Fox, Mrs. Thompson, of Cleveland, and others.

Lure, and "The Voice of a Pebble." The first "presents the conflict that many suppose exists between their Maker and an imaginary evil being." The second "is founded on the idea of One God, with one revokeless plan, Embracing every world and man; That man should learn to comprehent. present mo.th. was a very harmonious gathering.

# Boston \thonseum.

A very serious revolution habroken out in Spain, which threatens the overtow of Queen Isabelia's government. Fourteen ousand soldiers and eleven ships of war ha joined the revolutionists.

# Chas. H. Foster.

This distinguished test medium has ust returned from San Francisco, Cal, and local at 29 West Fourth street, New York.

# Concord, N. H.

James B. Morrison is engaged to speak in Co cord, N. H., during October.

time at their Annual State Convention. The proceedings will be found in another column.

### New Publications.

SMOKED GLASS, by Orphous C. Kerr, with Illustrative Anachronisms by Thomas Worth, is the last issue from the fertile pen of this witty satirist, and contains, hits at social and political follies, taken as they fly, sparkling and epigrammatic sketches of men and things as seen by the author's observant optics, fearfully hold raids into the realm of humor, specimens of broad fun and irresistible drollery, and altogether a jumble of bubbling, exuberant, contagious wisdom wrapped up in a clean napkin of literary trilling and rhetorical nonsense, which everybody who is addicted to "seeing the world," especially on its laughable side will avail himself of perusing at the earliest possible day. The illustrations are consumedly funny, and set off the text with a new distinctness and meaning. For sale by Lee & Shep-

THE ATLANTIC MONTHLY for October has a good store of excellent articles, in the following order: Inebriate Asylums, and a Visit to one; Petroleum in Burmah; The Man and Brother, Part II; The Two Rabbis; Kings' Crowns and Fools' Caps; St. Michael's Night, Part V; Edmund Brook; The Face in the Glass, Part II; Love's Queen; Bacon, I; Free Produce among the Quakers: The Finances of the

United States; Pandora; Roviews and Literary Notices. There are several single articles, particularly the first one which give a special interest to the present number. The variety this month is likewise noticeable. Everything be trays the life of the day in it. The literary finish, too, may dways be depended on in the " Atlantic."

LEAR; on, THE FORSARDS, Is the title of a Jewish story from the press of Peterson Brothers, and for sale by Lee & Shepard in this city.

Loring republishes from Blackwood a very sprightly tale, entitled "GRAGE OWEN'S ENGAGEMENT," which is most worthly included in his "Tales of the Day."

THE LADIES' NATIONAL MAGAZINE for October has all the newest fashion plates, with a treasury of patterns and tractive, as usual. It is a brilliant number. For sale by Williams & Co.

THE LADY'S FRIEND offers, besides good letter-press from favorito pens, a complete resume of the latest styles and fashions, along with suggestions of almost every sort in connection with patterns for embroidery and the like, and lomestic receipts of current value. It is kept up with determined spirit, from month to month, in all its departments. For sale by Williams & Co.

THE GALAXY for October opens as fresh as a box of June strawberries, and is of equal flavor in point of its contents. The list runs as follows; Cipher: Vittoria Calonna: Hazard; The History of Tears; An Autumn Song; John Lester Wallack (with portrait); A Few Words about Norves; The Donth-of Hope: Beechdale: Words and their Uses: Whose Hand? Is Labor a Curse? Tides; The Galaxy Miscellany; Drift-Wood; Literature and Art; Nobulae. The table is a remarkably attractive one, and the writers are of the popular stamp. We commend this number of the Galaxy.

ABOUT WOMAN-LOVE, AND MARRIAGE, is the taking title of an exceedingly interesting little volume, by Fred, Saunders, who is known to all readers and lovers of good books as the author of "Balad for the Solitary." The subject is ever new, but it is here treated most piquantly and freshly. What can be said on its three distinct heads is said with point and grace, and many a happy allusion is worked in by the hand of no common literary joiner. The social heresics of the day are everhauled with quiet but merciless wit, and postry and pathos illumine the theme all the way through; The book is a literary bijou, and will become permanently popular. For sale by Lee & Shepard.

### Grove Meeting.

Agreeably to a notice in the Banner of Light, the Taunton, Foxboro' and Stoughton Lycenins met at Myrick's Grove, September 9th, in full, harcere zeal in the minds of the people. These As- | monious numbers. The grand old woods resoundsociations have given out publicly that they have | ed with the happy, joyous shouts of children, and, taken the field for the cause of religion, just as borne through the breezes of the lofty swaying the political parties have, and they intend to ply pines, were the utterances of deep inner thanksimilar arts, or at least to go to work in a similar | fulness and conscious communication of parents and elders, commingled in merrlment, music and instruction. The spacious dance and dining halls, so roomy and convenient, the varied and ample swings, all served to render the place one of the pleasantest for such a reünion.

After an hour's exercise of the Lycoum in marching, etc., we adjourned to meet at the stand at one o'clock-the noon-time being devoted to the basket exercises of the day. At one o'clock a large audience gathered in front of the speakers' stand, and for an hour listened with eager attention to declamations, songs and recitations by the younger members of each Lyceum, I need not particularize where all so well acquitted themselves. One recitation, however-" That little boy hit me"-(from the Stoughton Lyceum) was especially satisfactory. Following these declamations we had subject themselves to in cousequence of the non- inspirational and trance speaking by Mrs. Taber, of New Bedford, and Miss Bassett, of Foxboro' and others.

The day was one of pleasure and profit to all, and at a seasonable hour the cars were filled for return, with cheerful hearts and bright faces bespeaking satisfaction to the fullest extent of appreciation. May we meet again.

Yours fraternally,

# W. K. RIPLEY.

A Lecturer's Card. Feeling a deep interest in the social reforms of the day, I write to say that I have written lectures on various subjects, that I will deliver under the direction and for the benefit of any spiritual society. Terms: my expenses, and as much more as they please. Any society desiring such lectures can learn full particulars by addressing HENRY BARSTOW. the undersigned.

Duxbury, Mass.

### The Hutchinson Fund. We acknowledge the receipt of the following

Hutchinson and wife: 

donations in aid of the destitute invalids, Robert

"Three Voices. By Warren Summer Barlow: Boston: Wm. White & Co. New York: Banner of Light Branch Office, 1803." This is a book of poems, of 184 pages, entitled "The Voice of Superstition," "The Voice of Nature," and "The Voice of a Pebble." The first

One God, with one revokeless plan, Embracing every world and man; That man should learn to comprehend a That all to good results doth tend."

Boston the mount.

The Third Voice "aims to teach the Individuality of Matter and Mind, Fraternal Charity and Love."
The positions of the argument throughout are for-Strangers, and citizen also, should not fail to visit the Athenoum Gaory of paintings and statuary. A few hours pent in viewing the choice works of art to be Stathere, cannot well be better improved.

Spain.

A very serious revolution habroken out in Francisco Banner of Progress.

For sale at this office, and 544 Broadway, N. Y.

IMPROVEMENT IN CABINET ORGANS.—A new invention has just been brought out by the Mason & Hamlin Organ Company, which will attract much attention. It is an improvement upon what has been known to some extent as the vor humana, and produces a very rich and beautiful quality of tone, somewhat resembling that of the human voice. The same thing has been attempted before, but when partial success had been attained, the machinery was so complicated as to be constantly getting out of order. The improvement of Mason & Hamlin is ingenious, simple, as durable as the instrument itself, and exquisite in its effect.

The Spiritualists of Vermont had a grand ruments of this class in the world is well estime at their Annual State Convention. The projections will be found in another column.

its effect.

The reputation of this Company for the best introduced in the vermont of the vermont of the first prize pall at the Paris Exposition.—New York Muscle and The Paris Exposition.

## ALL SORTS OF PARAGRAPHS.

For new advertisements see Eighth Page. The sweetly expressed poem from the spirit of "Birdie," (Anna Cora Wilson,) to her parents, printed in our message department, is a gem. It has been beautifully clothed in original music by Lottie," a spirit, and placed among the songs in the new Spiritual Harp, with the title of " Home-

See an excellent review of "Extracts," in another column, written, by a gentleman of cul-

ward Bound, b

The Call for a National Convention of the riends of the Children's Progressive Lyceums will be found in another part of this paper.

To Dr. Main has removed his medical estabishment from No. 930 Harrison Avenue to No. 226 Harrison Avenue, Boston, where he may be found during the usual hours of business. Dr. M. is one of the oldest clairvoyants in the city.

Recently a woman in Edlaburgh, Scotland, who had accumulated a large amount of money by keeping a brothel, was reformed, and at her death willed it all for the foundation of an institution for the elevation of fallen women. But the church refused to handle the money which had been the wages of sin, and so showed its narrowness. It is impossible to separate the money properly from that improperly obtained. And why is not the bequest of a penitent woman as fit for the Lord's treasury as that of a penitent gambler or debauches?

There are many, very many people in this world who profess liberality, and who call themselves reformers, that the moment their schemes are not seconded or approved of, turn round and malign their best friends, even when those friends have been mainly instrumental in boosting them into positions of trust and honor.

In England there are over seven hundred cooperative associations, while Prussia has over fifteen hundred.

New York physicians prescribe the same rem edies for cholora morbus and the "Grecian bend."

Dr. M. Henry Houghton has just closed a lecturing engagement in Troy, N. Y. He will accept calls for other places. Address him as above.

When we record our angry feelings, let it be on the snow, that the first beam of sunshine may obliterate them forever. The Maine election resulted in an increased

Republican majority. "Isle of the Blest," a fine poem, original in the Banner of Light, was recently copied into the Religio-Philosophical Journal without the customary credit. But we have the charity to suppose that

A. S. Hayward, healer, will visit the sick in Boston and vicinity. See advertisement.

through inadvertance.

Bro. Jones omitted to acknowledge its paternity

Two thousand and eleven new buildings have been erected in St. Louis during the year.

Rev. Dr. Ginsburg, of Liverpool, England, is attempting for the Old Testament what Griesbach Tischendorf and others have done for the Newto restore the correct, text. He is examining all accessible manuscripts, and hopes to complete his in about two years more, having already ted much time to it for seven years.—Springwork in about two

Wm. Lloyd Garrison says the church is proverbial for its duliness.

It is stated that Brigham Young has given orders to have every member of the Mormon Church | send and get Holmes's will that write by sitting excommunicated who deals with a Gentile or purchases of an outsider. A good way to thin out his church.

An English writer says England is not, perbut very few surpass it in proneness to the congow, than two whole days would disclose in any of the great Atlantic cities.

It is not the quantity of the meat, but the cheerfulness of the guests, which makes the feast.

A GOOD HIT.-We clip the following sharp hit from the San Francisco Banner of Progress:

"Does God's work need rounding off, smoothing and finishing up by man? If so, we hope the San Francisco Association of Spiritualists will continue to ordain all lecturers and expounders of liberal and progressive ideas who may seek a sojourn with them. If not, we trust they will here-after seek advancement, and not make a retro-grade movement. Let us lift humanity out of and above long established creeds and Ritualism."

The more polished the society is, the less formality there is in it.

It is said of the late Mr. John Douglas Cook, editor of the Saturday Review, that he never wrote a single line in the journal he created and watched over incessantly till the day of his death.

Dr. L. F. W. ANDREWS, of Americus, Ga., (formerly editor of The Spiritualist,) has been quite sick of late, but we are happy to learn that he is now recovering. He is in his seventy-eighth year, and is usually very active and energetic. May be remain in the form many years longer and continue his good work for humanity.

An American Spiritualist advertising a scance An American Spiritualist-advertising a scance at Goslar, Europe, and offering to establish a communication between persons in the place and their dead relatives, has been sent to jail for three-days, and ordered to leave the city after the expiration of his sentence. This is the kind of bigotry that prevails in countries where there is little or no Liberalism.—Boston Investigator.

Yes, and this is the same kind of bigotry that hung a poor Quaker woman, on Boston Common, many years ago, for not believing in priestcraft. Thanks to the liberality of the present generation, no such rascality is permitted, although the same disposition exists in the hearts of the bigots today that existed then. Truly, the world moves.

Rabbi M. Newmann, of St. Petersburg, Russia, in view of the many fatal results from circumcision among the children of that city, has left the people of his district free to choose whether they will dispense with the rite.

Longfellow is soon to issue a new volume of

A distinguished actress was lately introduced to a lawyer in New Orleans, who was not at all backward in sounding his own praise. "He is a very smart man," an acquaintance remarked soon afterward. "I know it," she replied; "he told me so himself."

The American Social Science Association will hold its next session in Boston in October.

John G. Whittier says: "Nothing that I have done has satisfied me; and I am painfully sensione comes up to his ever-eluding ideal."

# Aew Nork Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

FOR NEW YORK ADVERTISEMENTS SER SEVENTH PAGE.

WARREN CHASE ..... LOCAL EDITOR AND AGENT.

Very Large Assortment of Spiritualist Books. Complete works of A. J. Dayls, comprising twenty-two volumes, nineteen cloth, three only paper; Nature's Divine Revealations, 30th edition, just out. 5 vols., (freat Harmonia, each complete—Physician, Tracher; Seer, Reformer, and Thinker, Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses, Hilbory and Philosophy of Evil, Ehilosophy of Spirit Intercourse, Philosophy of Spirit, Indiasophy of Spirit, Indiasophy of Spirit Intercourse, Philosophy of Spirit Intercourse, Provided Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine Ciucett, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set, (twenty-fwo volumes) 26; a most valuable present for a History, public or private.

Four heads by Warten Cinsas—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for 23.00. Very Large Assortment of Spiritualist Books.

1.00... Complete works of Thomas Paine, in three volumes, price Complete works of Phomis Paine, in three volumes, price \$60 pestage 90 cts.

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

law. We can now supply a few complete volumes of twelve num-bers of the new Landon monthly. Human Sulure, edited by J. Burns, Landon; price \$3.00, postage 20 cents. "Ideal At-tained" is being republished in this magazine as a story, but is not concluded yet. Hosain Nature is a radical and well conducted monthly, and devored to assist and other sciences

conducted monthly, and devored to zolstic 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 eigeant littiograph 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, CALISTIENICS, on Pestalozzian principles, by HENRY DE LASVEE, showing every position of the human body, in two thousand figures only one copy, price 85,001. Teachers of gymnastics, if not in possession of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its lot large pages are mostly taken up with the engravings.

## Answers to Questions.

A stranger in Hartford, Conn., wishes us to answer, through the Banner of Light, the following questions, and we do it for more than one inquirer:

1st. " How can I hest, most easily and quickly, ecome a good and reliable medium?"

Ans.—By-living a good and true life, in obedience to the laws of NATURE; doing "whatsoever your hand findeth to do," faithfully and cheerfully, and using the talents you have to best advantage, that being faithful over few things more naty be given you. Seek, but not with immederate haste and restless impatience, for conditions that await you. You must go to them; do not expect them to come to you. When you are in harmony with yourself, with Nature and with your fellow beings, you will be all the medium you desire to be, and useful to the extent of your capacity. It is in this sense that all are mediums, and you can be.

2d. "By request, can any of our friends communicate to us through Mrs. Couant and thus through the Banner of Light, by my writing?"

A.-Not any-some can and some cannot. A greater variety communicate through Mrs. Conant than through any one we know, but they are mainly for public tests, in which our spirit friends open a wide door, to which the rush is often very great, and of many who cannot be accommodated, and some who could not communicate if opportunity were offered. Spirits are finite and fallible, is we are, and, like us, cannot always do all they desire, or all we desire them to do. The fact is fully established that they do communicate to our sphere of being. After that, especial messages to individuals are not of great public utility. To the Christian church all messages from God have ceased long ago, and yet the church hangs its whole faith on the old and very imperfect ones said to have been received long ago, and in a dark and barbarous age.

3d. "Kirby's Planchette will not write... If I

awhile?" A .- No. None of the Planchettes write, but spirits do often use them, through mediums, to write messages, as a more convenient mode of communicating than by tipping tables. All forms haps, the most drunken country in the world, of communication require mediums. Skeptics and rogues play with Planchette, and hundreds sumption of the most besotting stimulants. There of families who repudiate Spiritualism get them, is more intextication to be seen in the course of one hour in London, Dublin, Liverpool or Glasderful and mysterious knowledge of the little instrument. Some are vexed, some amused, some act wisely and get the true spiritual explanation. and some act foolishly and take the absurd explanation of the churches, and some ridicule the whole subject and try to cheat with it. The instrument is harmless, and worthless without a medium, and will not make mediums.

To the appended comments of our unknown sister we heartly respond, and with her deeply sympathize, but can assure her that the soul's fruition is sure, though it may seem distant and she may mourn the delay. The beautiful philosophy of the wise men of ancient time who saw in the dim distance the blessings and advantages of our time, we should all try to cultivate, and await with patience while we work, knowing there is "time enough for gladness," and that we shall have our fill to the measure of our capacities, and that the greatest work now for us is to enlarge our capacities by that exercise which strengthens our souls, as handling the hammer does the arm of the blacksmith. Work with the powers you have, sister, and more will be yours in good time. "Slowly moves the march of

### Try, try Again. The editor of the Evening Mail, New York, feeling himself crowded as an editor to say some-

thing on the subject of Spiritualism, owing to the recent awakening caused by planchette, makes a terrible spluttering in the display of his ignorance of the history and present status of the subject. If he had stepped into our office, he might have gained in five minutes enough knowledge to have saved him from several egregious blunders, which he made in his paper of Sept. 16th. - He evidently presumes on the ignorance of his readers, when he carps about Spiritualism dying hard and not quite dying at all, and its germ of underlying truth, &c. It is truly amusng to see the assumed wisdom and pretended knowledge with which some scribblers for the press presume to improve and instruct the people on subjects of which they are wholly ignorant, and this sagacious knight of the quill is no exception. He might and probably would be surprised to learn that the spiritual papers which he treats so cavalierly have vastly more, and more intelligent readers, than ever see the flippant quibbles of his pen and paper. He evidently does not know that three thousand copies of one spiritual paper, printed in a distant city, are lodged each week almost under his very nose, and all distributed and read, and that nearly every week in the year a new book is issued, and the demand constantly increasing. But we forbear, lest we enlighten him with knowledge his readers do not require at his hands. Not all the editors in New York are equally ignorant, or they do not at least presume as much on the ignorance of their readble of my defects as a writer; but I suppose no ers on a subject of the most growing importance of any of our day.

### The Great Issue to Come.

Of the many hindrances ever in the way of truth, none have caused more disaster to our kind than that penchant, peculiar to weak minds, for dictating morals each to the other, the supposed stronger party to the supposed weaker. The notion of a recognized authority in questions of moral propriety, whenever and however its origin; appears to have grown with the growth of social order, and become completely ramified in the several departments of civilization, so that now few men are able to comprehend the idea of morality itself as anything distinct from the right of the many to overrule the few. In certain localities, men under the ballucination of "morality" not only close their neighbors' doors at cortain times, and control to some extent their family. institutions, but are even now striving to engraft their peculiar notions of morality into that legal code supposed to be universal and supreme within our national limits. When will people understand that this propensity to dictate is the representative trait of the mythic Anti-Christ? In the light of strict philosophy, the destruction of grain for the sake of drinking its spirit can be no moresinful than is the destruction of animals for the sake of eating their flesh, yet those who see shocking immorality in the former, see nothing but holiness in the latter. Has education caused this bias? Perhaps a few vegetarian missionaries from among the Brahmins would find a welcome among us.

Christianity, in its simplest form, can hardly appear to the spiritual philosopher as aught else than a very severe lesson for weak mortals to learn-a course of rigid discipline, unavoidable perhaps, through which the germ of the human mind must pass in its semi-voluntary inigration. from original animality to a flual status of enfranchised intelligence.

The rendering of good for evil, or of love for selfishness, not being consistent with any known theory of equilive order, must of course refer to an ulterior result. Equity, in one form or another, is assumed to be the ultimate of all religion what-

ever. Then, since we cannot reasonably assume that the Supreme Being derives any benefit from religious institutions, it is plain that finally the various forms of religion can amount to nothing more than so many formulas of mental discipline for the improvement of our kind; and further, since no two persons can be identical in their mental properties and wants, all notions of "morality." of a "Second Advent" of a "New Jernsalem," of a "flual judgment," &c., are simply matters of private opinion, and can have no known relation to certain localities or tribes, and are not to be determined according to calendar time. It does not look reasonable to assume morality" in preference to equity between man and man.

The great issue which appears to be ripening, religiously, politically and scientifically, at least in this community, may be defined as the rights of private judgment. To what extent is it either expedient or moral that men shall legislate, each for the other, and all promise uously, in reference to the domestic associations, the kinds and quantities of sustenance, the observance of days and the choice of occupation? What are our definitions of the supposed relations between the one and the many? If men cannot live in harmony here, how shall they harmonize anywhere?

# Call for a National Convention of the

Call for a National Convention of the Eriends of the Children's Progressive Lyccums. At the Fifth National Convention of Spiritualists, held at Rochester, N. Y., Ang 25th to 25th, 1808, composed of delegates from fifteen States, the District of Columbia and Canada, the following resolution was unanimously adopted: Resolved, That we recommend to the Children's Progressive Lycount to form State Associations, and from these a National Organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter. In pursuance of the objects of the above, the committee have decided to call the First National Conventions of the friends of the Children's Phosonessive Lycicus, to be held at Hortleultural Hall. (Broad street, above Spruce,) in the city of Philadelphia, to commence on Thurslay, the 20th day of November, 1808, at 10 octock in the morning, and continue in session two days.

outline in session two days. We therefore invite each Progressive Lyceum on this continent to send two delegates, and an additional one for each fractional lifty over the first lifty members. And, in order for a more general representation, we invite each flate Organization of Spiritualists to send as many delegates as they may have representatives in Congress, "And when there are no State Organizations, we invite each based open.

there are no State Organizations, we invite each local organization of Spiritualists to send two delegates.

Let us come together and take counsel as brothers and sisters in this, the most important and practical work upon which we have entered—a work born of the Summer-Land, and destined in its fruition to bless the fairest portion of God's family—our children, as well as ourselves.

M. B. Dyort, 114 Bouth 2d street, Philadelphia;
MARY F. DAVIS, Orange, N. J.;
WARRINS CHASE, 544 Broadway, N. Y.;
A. E. CAMPINTER, Hoston, Mass.;
H. F. M. BROWS, Chicago, Ill.

The days will be devoted to business; the first evening,

II. F. M. Brows, Chicago, III.

The days will be deveted to business; the first evening, 26th inst, the Children's Progressive Lycoun will give a grand Exhibition, and upon the evening of the 27th a Sociable, the proceeds of which are to be devoted/toward defraying the expenses of the Convention.

Free return tickets will be furnished to all delegates who pay full fare in coming to this Convention on the Pennsylvania Central or the Philadelphical all Eric Italiroads, good until the 5th of December.

# To Correspondents.

(We cannot engage to return rejected manuscripts.)

L. B. S. DAYVILLE.-Send the poetry.

# Business Matters.

D" THE FALL.

The Fall, the glorious Fall, is nigh, When plenty decks the land, When hushed is subje sorrow's sigh, And quenched misfortune's brand.

And quenched misfortune's brand.

The rich and poor are happy all,
And happy looks abound—

Then hall, all hall, thou beauteous Fall,
Our glorious land around.
And FENNO'S "Suits" still shine alone—
The comfort of our cares;
His store in Dock Square is well known,
Athough it is the Stairs.

Although it is Up Stairs. Mns. L. F. Hyde, Test Medium, 142 West 16th street, New York. 4w\*-8.12.

Mrs. E. D. Murrey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.O3.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, 85 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 listance. 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.

SZO.28W

SZINE BEST PLACE—The CITY HALL DINING
ROOMS for ladles and gentlemen, Nos. 10, 12 and
14 City Hall Avenue, Boston. Open Sundays,
O3.4w

C. D. & I. H. PRESHO, Proprietors.

Miss M. K. Cassien will sit for spirit answers to scaled letters. Terms \$2,00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J. 826.3w

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy. October number now ready.

# Message Department.

Each Message in this Department of the BANKER OF LIGHT to claim was spoken by the Spirit whose name it bears, brough the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-spirer in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth hy-spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

### The Banner of Light Free Circles.

The Bianner of Light Free Circles.

These Circles are held at No. Iss, Washington Street,
Room No 4 (up shairs) on Mosday, Tersday and Thersday
Aftersons. The circle from will be open for visitors at
two of lock; services commence at precisely three o'clock,
after which time no one will be admitted. Seats reserved for
strangers. Donations solicited.

Miles. Conair receives no visitors on Mondays, Tuesdays,
Wednesdays or Thursdays, until after six o'clock p. M. She
gives no private sittings.

### Invocation. Thou Holy Spirit, we would draw nigh unto

thee in thought, that we may the more perfectly worship thee in deed. We/know that thou art nigh unto us as the fragrance of these fair blosmigh unto us as the tragrance of these fair blossons is unto the blossoms, (referring to the flowers on the table). There is no time when thou art far from us, yet we seek to commune more perfectly with thee, and desire to bathe our spirits in the fountain of thy love, of thy strength and the publisher that we want form. thy wisdom, that we may forget our weakness, that we may part with some of our ignorance, that we may gather of thy glory. Thou Spirit who watcheth over the nations and individual souls, we understand that thou dost not need e understand that thou was and offer thee our prayers of praises, for thou art full of the perfectness of life. We seek to praise thee as flowers turn their heads to the sunshine, because the sun blesses them; calls out more of their beauty; rounds them into more perfect life and being. So do our souls aspire toward thee through prayer and praise, that we may become more perfect even in our human natures. Oh grant that thy holy spirit may fall in soft showers of love upon the hearts of these waiting mortals, and may all their dead leaves rise in greenness of life, praistheir dead leaves rise in greenness of the prins-ing thee for the springtime of the soul. Oh grant that every heart present may understand thy mearness to it. May every soul learn that it standeth in the kingdom of thy presence perpetually; that wherever it gooth there thou goest also; whether its lot is east in desert-places, or in the Edens of human life, thou art'ever with it, watching over its destiny and working out its course, and finally thou wilt draw it unto thyself, having freed it from all imperfectness, having cleansed it from all evil, then wilt know it as thy perfect child. We praise thee, oh Lord, for all that thou hast bestowed upon us, for the various vicissi-tudes of human life through which we, as spirits, were called to pass; for the glory of the spring-time of our youth, and for the more perfect sun of manhood, and for that most sublime winter of death when thou wert so nigh unto us, when thine hand of love did minister so tenderly to our needs, and thine arm of strength was so potent, and thy wisdom was so great in carrying us through the darkness. Oh Spirit of Life, accept our praises and our prayers, and grant that thy kingdom may come in these hearts, that thy will may be done on earth by each one as it is done in heaven.

May 26.

### Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr. Chairman, if you have such, we are ready to re-Ques.-Whence sprang the first types of hu-

manity? Ans.—From the lower orders of animal min-

Ass.—From the lower orders of animal, mineral and vegetable life. The first types of humanity came from the highest type of animal life that was then in existence on the earth.

Q—Is it true, as is popularly supposed, that Judas Becariot was induced to betray our Lord from the desire to obtain money? Was it a covetous spirit that impelled him to it?

A.—It has been so determined by certain classes of religious investigators, but for my own part I have a better opinion of Judas than that. I believe that he was of a negative, susceptible nature, and was acted most potently upon by the evil, or the lesser good conditions by which he was surrounded. Jesus lived and acted in an atmosphere that was entirely antagonistic to him. He reflected his light through the darkness of thouge in which he lived, and the darkness sought by all the means at hand to crucify the light. Judas I cannot believe to have been actuated by purely selfish motives in thus betraying his dear-

Can you tell me the supreme motive which led him to commit that act?

A .- No, I cannot; nor do I think he had any ruling motive, Q.—Are we not always, at every moment, under the power of some one dominant motive?

A.—No, I think not. At all events, if we are, we are not ourselves conscious of the fact.
Q.—When Judas made the arrangement to be-

tray his master, what was the idea in his mind? What end did he desire to serve?

A.—I do not know that he desired to serve any special end. As I before remarked, he was under the psychological influence, no doubt, of the conditions by which he was surrounded, just as some of your Senators are at the present time. They fluctuate between the right and wrong; whichever influence predominates upon them at the time they yield to, and they cannot tell the whys nor the wiferefores.

Q.—Judas might not have been conscious him-

self of any ruling motive, but is it not a law of human dature that there must be some one mo-

human dature that there must be some one motive to impel us always?

A.—I do not so understand it.

Q.—In this question I am going to use the words wife and husband, first in their conventional sense, and then in what I call their spiritual sense. We know as a matter of fact, that in this world a man will sometimes marry three or four wives, a woman three or four husbands, but and the control in married in a control in the control in the

spiritually speaking can a man have more than one wife, or a woman more than one husband?

A.—No, I do not think they can, because I think the positive and negative form the whole. The one man and the one woman form the whole—the rounded being. One is imperfect without the other. The time is coming, but it is in the disother. The time is coming, but it is in the distance, when you will understand that that marriage which is not of the soul is no marriage at all; that that which is brought about by external conditions is altogether unlawful. That all; that that which is brought about by external conditions is altogether unlawful. That which God has joined together none can put asunder, but that which is joined together by the conditions of human life, almost any one can put asunder; and it is lawful that they should, because the parties are unlawfully bound together. The time is coming when you will understand this subject, when it will be more simplified, when it will enter as a part of all human education, and become, to a certain extent, the basis of human education. human education.

Q.—Considering the present condition of soci ety, and how very little the moral sense is cultivated to what it will be in the future, is it not expedient that for the present there should be what we call a marriage form, and that persons entering the marriage state should give certain

pledges to society, and receive the sanction of society to live in that condition?

A.—Most certainly they should. "Render unto Cresar the things that are Cresar's, and unto God the things that are God's." Society, in its present condition, demands certain things which it is right to accord.

Q.—Can you throw any light upon the psychological nature of what we call madness? To me it is a problem less relieved by light than almost any other, and as circumstances have brought me in connection with several persons suffering from it, I am particularly anxious to get some information in regard to this most wonderful and

A.—Madness is divided into a great many different phases, and is induced by as many different causes. Sometimes it is the child of antenatal conditions—very often it is. Sometimes it is the child of spiritual conditions—very often it is. Sometimes it is the child of human surroundings, begotten out of the ill-assorted conditions of human life. Now, in order to deal successfully with all kinds of madness, we must understand in each special case what the cause is, then deal with its coordinate the surrounding to the cause is successful.

unmanageable state. Now, if I go into the room while she is in this state, I have only to stand and look at her and say, very quietly, "Sitdown," and it is precisely as the waves dropped at the feet of Jesus when he said, "Peace, be still"; that woman is as perfectly calm and self-possessed as I am at this moment. Can you explain

how this is effected?

A.—By the most simple of all rules. You transmit through your thought, your desire, just that which is needed to produce this equilibrium of the nervous forces. You throw upon the subject a magnetic life which at once calms the mental

Q.—Is the power to throw this magnetism upon another, a power to throw this magnetism upon another, a power independent of the individual who possesses it? I am not a relative of this woman. Ten years ago, I did not know such a person lived. No blood relation, no dearest friend she has, has the smallest power over her. That are sure to irritate her all the more. I calm They are sure to irritate her all the more. I calm her, as I say. How is it that I can do it, when no one in sympathy with her can?

A.—Simply because you are in magnetic rapport with her, and they are not. She is receptive of your magnetic life, and is not of theirs. Yours is peculiarly adapted to calm this disturbance; theirs is not.

May 26.

### Timothy Merrill. My name, sir, is Merrill. I was shot as a de-

serter. [What is your given name?] Timothy; and I was raised in Ohio. But when the war broke out, I had been in South Carolina. I was in the service of my uncle, and he used every in the service of my uncle, and he used every means to induce me to enter the Confederate service, and so I did. I entered the service, and got so very sick of it that I was determined to come North some way, I did n't care much how. So I watched my chance and deserted. But I was overhanded, taken back and shot as a deserter, and ever since I find myself wide awake on this new and other side of life, I have thought if there was any chance to come back, I would like to come to that uncle of mine, and ask what he thinks of the success of the rebellion now. He told me when I entered the service, "Tim, we are just as sure to succeed as the sun is to rise tomorrow morning." Says I, "I don't think it, uncle, I'll tell you what makes me think as I do. I know the strength of the North better than you do, and I know you will get outrageously you do, and I know you will get outrageously whipped." "Oh, that's all very well to talk," he we was in action I didn't know how to use a musket, always would get a wrong aim somehow. But I am all right now, and I should like to meet that uncle of mine. He has lost his slaves—he has lost a good deal of his property, most all of it, and I take it he is pretty downhearted. Now I was always in the habit of cheering him up when anything troubled him, so, you see, I thought I'd come from the other side to see what I could do; but I must ask him, "How about the rebellien? How is it it didn't succeed?" about the rebellion? How is it it did n't succeed?' were very sure. The leaders were just as sure. You ought to have heard 'em talk. They used to You ought to have heard'em talk. They used to meet in my uncle's house, before the gun was fired at Sumter; they used to have meetings that lasted all night, and they 'd raise the devil genzens' places, and I watched the thing. I see how it was going, and I see that the fuel was n't going to last long with such a hot fire as that. I told him so, the said to me the last time he see me, "Timpton will come home with honors the next time you come." I 've come with honors—in petticoats; if there's any honor in that, I 've got it. The old gentleman used to be pretty partial to the ladies; he may think it's an honor, but as for me I don't care so much about it. I'd like to talk—to talk to him face to face, Mr. Captain-General, just as I do to you. I've met his wife, Martha, here. A line spirit she is. Oh she is a beautiful spirit, and the baby that died with her, oh years and years ago, a beautiful spirit here. I tell you what it is, I was astonished when I met

tell you what it is, I was astonished when I met her. I thought to myself, Well, beautiful things can come out of dark places. So totally unlike the father! He is a good man, you know, a good man in his way, but the earthly things look so terribly dark and imperfect here—dark when compared with the beautiful things of the spiritworld. Then, again, the old negress that was so pious, that died about four or five—(to the spirit-Auntie, how much?—five years, she says, before the war. She wants me to send a great deal of love to him for her, and tell him he will be a baby when he gets here on this side, and she will rock him again. Be ashamed of that, if I was in his nim again. Be assumed of that, it I was in his place; but then it's the order of things; they go round and round. There's first childhood and sec-ond childhood, and I do n't know how many more. Round and round the circle runs. But there, I Round and round the circle runs. But there, I am not going to preach any more here. I only want to say that if my uncle will find some one of these persons—[What is his name?] Just exactly what mine was. [Can you tell just where he resides?] Charleston, just outside the city, Old Merrill's place. Can't mistake it. What I was going to say is, I can't give any directions about his seeking out these persons; he must select for himself, and I will come and see what I can do, and all the rest of us—a good many of the family are here and they are all anxious. [You might give their names.] His sister Charlotte, died when a young woman, some years ago. She is a beautiful spirit, and would like to communicate. And there is Joseph. He died in some foreign country, I don't know where; is n't here to day, or I would ask him. And there's his father and mother and grandmother and grand-father, and others, and a great many of the ne-groes from his plantation, and some of his first wife's relatives. Oh there's a host of them. I thank you for the way you have opened, and if I ever get a chance I will do something more.

Louisa Alger. My name is Louisa Alger; my age, twenty-two; my disease, consumption; the time of death, two years ago last October. This is my first return. I knew nothing of it before death, only once, when my father had been East, he told me that he had called on a cousin, a Mrs. Barrett, and that she was a Spiritualist, and then he told me what she told him, and we all thought it was yery strange but we never saw anything of it. very strange, but we never saw anything of it.
That was all I knew. She is here, a spirit now
herself, and by her kindness I am able to come
here. She has been urging me to come for some
time, saying she thought I could do much good in dispelling the darkness, if I would come. I once said, shortly before I died, when it was known that I was not to get well, "If the spiritual doctrine is true, I shall have a chance to come head page with I have thought much ni each special case what the cause is, then deal with it according to the needs of the case, and by no means tamper with the effects. Then you will be sure of effecting a cure when it is possible to.

Q.—I think I understand, so far as you have

gone, but I would ask what is madness in itself—in its own essence?

A.—It is an unequal distribution of the nervous forces. The nervous forces, in all kinds of madness, from whatever cause, are unequally distributed. There is an inharmony between the forces, positive and negative, and whatever you can do to produce harmony or equilibrium there, will be sure to effect a cure. It lies in the limponderables of the system, nearly always, not in the solids.

Q.—Will you allow me to make a statement personal to myself? For several years past I have had much experience in connection with this sad pheromenon of madness. I know a case of a person who now and then has severe attacks, and while they last she is in a most violent and unmanageable state. Now, if I go into the room while a late in the late of the product of the result of the product of the nervous she was a beautiful girl, seventeen years old. Of course I did not know her, and when grandmother says, "This is little Annie," why, of course, I thought of anybody but my sister, the baby. But it was my sister, and she, too, has aided me much, for she seemed to know about this way of return, although she had never come. I expect by coming to reach my father, William Alger, of Cincinnati; but I do not know what I can do. I am not used to coming. [Did he belong to any church?] No, he was a good moral man, but not a church-member. [I asked, think this sad pheromenon of madness. I know a case of a person who now and then has severe attacks, and while they last she is in a most violent and unmanageable state. Now, if I go into the room while reach him. [Have you a way provided?] I have not, but his cousin has.

May 26.

### Ralph Adams.

I am safe! I am safe! Tell my mother I am I am safe! I am safe! Tell my mother I am safe. [Can you tell me anything about yourself?] Why, yes, I can. I was out in the bay, and the boat capsized. I lived in San Francisco. Tell my mother, won't you? I am safe here, and that I want to speak with her. My name is Adams—Ralph Adams; fourteen years old. I don't know where Tom is; I can't tell where he is. We got separated. [Is he your brother?] No, no; not my brother. I have n't any. [What was his other name?] Tom Banks. I don't know where he went. I don't know whether he was sayed or not. I am right; tell mother I am right, won't not. I am right; tell mother I am right won't you? [Are you happy?] Yes, shall he when I get to her. What is the day? [Tuesday, May 26th, 1868. Can't you tell when you died?] Yes, last Saturday. [Are you sure?] Why yes, I don't know how the days have gone. I've been dreaming. I've, heen dreaming, sir. I said I was dead, but I don't realize it. [You mean you died the 23d of May.] Yes, sir. [Give your mother's name?] Mary Elizabeth. [Have you a father?] Yes, in the mines. He don't know anything has happened, but mother does, and she is distressed, and I want to send word to her I am not. I am right: tell mother I am right, won't distressed, and I want to send word to her I am rafe. [Does she know you can return?] No, I don't know how it is myself. [Who came here with you?] I came myself. They told me to come here and send word to her. May 26.

Scance conducted by Wm E. Channing; letters answered by "Cousin Benja"

worship thee in spirit and in truth. Not with mouthed utterances alone, oh Lord, would we you do, and I know you will get outrageously whipped." "Oh, that 's all very well to talk," he says, "but we are just as sure to win as can be, and we nover would be subjugated to the North." And he told me what glorious times we'd have when the Confederacy was recognized by other nations—what a grand time we'd have, and how much I should get for services done in the war. He told a large story, and I was fool enough to be influenced by it. I didn't believe it, anyway, but it sort of influenced me. I went into the service, and I come out as you see me. No, not just as you see me, but then I come out of it. This is the way I come out. I suppose he will say, if I hadn't deserted I wouldn't have been shot, and part of his prediction might have been fulfilled. But I don't believe it. The odds were against us—aml I couldn't, to save my soul, I couldn't fire only above their heads, never did, and never could do it, no way. Somehow when we was in action I didn't know how to use a musket, always would get a wrong aim somehow. But I am all right now, and I should like through the agencies thou hast appointed every-livence and I complishing thy work, through the agencies thou hast appointed every-livence agencies thou hast appointed every-livence and I control of the same all colling the work.

We praise thee, but with those deeper utterances of the soul which outwork themselves in holy deeds toward all that thou hast created. Oh grant that we may banish from our minds all thoughts of caste and creed, all the dark opinions that we may have formed in past time, all that which we may have formed in past time, all that which we may have formed in past time, all that thou hast created. Oh grant that thou hast created. Oh grant that they are formed in past time, all that thou hast appointed we war, and the dark opinions that we may have formed in past time, all that thou hast of caste and creed, all the dark opinions that we may have formed in past time, all that thou hast created. Oh grant the soul which outwork themselves in of darkness and clothing them with light. Slow-ly, yet surely, thou art accomplishing thy work, through the agencies thou hast appointed every-where. We praise thee that the mask of hy-pocrisy that hath so long been used in high places is being cast off, and they whose iniqui-ties have so long been covered are being brought to daylight. Oh, we praise thee that the soul in this age is beginning to stand out and apart from the mists and logs of superstition. We thank thee that souls are now being weighed and measured for what they are worth. We Perhaps be will say too many like me, too many and measured for what they are worth. We deserted. Never mind that, He should have thank thee that thy ministering angels can reckoned his chickens a liftle closer than that. Should n't have been too sure:—But you see they that are wrought in human life, so that the soul knows thereby that it ever stands in thy pres ence, and that thy recording angels are never absent from it. Oh Lord, our Father, and our Mother too, we do most devoutly thank thee for all the exagriences of darkness and of light this?] In Charleston. Well, there was everything done to get up excitement, to fire the Southern people against the North. There were youd; it comes to us like the glorious life from the far be Southern people against the North. There were kingdom, and it seems to say unto us, "Go ye out yond; it comes to us like dows from thy celestial kingdom, and it seems to say unto us, "Go ye out into all the world and preach my gospel to all my people." Father, we have heard thy voice, and we have answered, "Lord, help us to ever stand, without falling in the way of duty." Amen. May 28.

# Questions and Answers.

QUES.—Please give your opinion in regard to the future religious and political condition of our country. As the present Constitution to be soon abolished, and a Theocratic Democracy be the overnment?

ANS.—The religious and political future of Anerica is already so clearly shadowed forth in many minds, that there is very little fear that we shall be mistaken with regard to this future. The signs of the times are writing upon America's The signs of the times are writing upon America's walls in unmistakable terms, and everywhere we find, so far as politics and religion are concerned, this one sentence, "Mene, mene, tekel, upharsin"—"Thou art weighed in the balances and found wanting." During my earthly life, I saw in my spirit the future of America. I knew that God would as surely weigh the nation in the balances of his instince with the round care for transcript. of his justice as that he would care for every sou that he had called into being. I felt sure, also, of what the result would be. The religion of Amer-ica is fast throwing off its old robes and putting on new ones: here and there a small portion is cut off. By-and-by the entire outside covering will be gone. Then there will be need of another and it is already furnished by the great army of spirits, who for the last twenty years have been seeking all over the world to clothe mind in a hetter religious garment. The Constitution of the United States—or I should more properly say the disunited States—is altogether too small for the needs of the people. Parchments, we told you needs of the people. Parchinents, we told you fifteen years ago, do not grow larger, but ideas are always growing. People's minds are always enlarging. A few years ago the Western portions of this American Continent were almost uninhabited by civilized life. It is not so to-day. They stretch North and South, East and West, with their arts and sciences. Mind is going out everywhere, enlarging itself, and do you suppose that it can long remain, politically speaking, under the Constitution that was formed for the thirteen colonies years ago? By no means. That, would colonies years ago? By no means. That, would be a political as well as moral impossibility. Now, then, since you are all idol worshipers, every ene of you, you worship more the form than the spirit, you must expect that when your idols are spirit, you must expect that when your moss are taken away, there will be war, confusion. As long as you are idol worshipers, you will cling to your idols. The Constitution is one of them. We told you fifteen years ago that this idol was to be taken from you. We tell you the same to-day. You are fifteen years nearer to that point than you were then, and let me assure you, you are very near it to-day. Those conservative minds who still cling to that idol just as it was, without any amendment, will suffer the greatest shock indeed, they will be so terribly outraged, that they undeed, they will be so terribly outraged, that they will suppose their fair country is being ruined. But instead of that, the great God is only enlarging, that you may be the better satisfied. The Constitution, in spirit, is all that is needed. But so far as its external form is concerned, it is not all that is needed. It provides for you but in part. Those minds that are content to dwell in the past are satisfied with it, but those that are not contented to live there, but are only contented to live in the glorious present, are not satisfied with it. They see it is too small, that the infant clothes of the baby nation will not do for this nation in its manhood. No; and the angels have seen it too. "Your fathers, where are they?" This question was asked years ago upon one of your public platforms. Where are they? Who answers?

turn doing all in their power to enlarge, purify and make it for this nation the Constitution—that idol, for idol it is—that you will by-and-by perceive according to its true worth. Soul after soul will begin to understand that it is not all soul will begin to understand that it is not all that is needed, and when a sufficient number of souls have gathered themselves together to protest against it, the change will come. The Constitution that was or is, will be no more, and you will bless the day, from the depths of your souls, when a new babe shall be born unto you in the shape of a new Constitution, or the old one so fully enlarged as to meet the wants of the neonless. fully enlarged as to meet the wants of the people. Q.—Is the animal spirit the same essence as the spirit of man?

animal life is a part of the great structure of the universe. I believe in the power of God over all things and in the life of God through all things.

Q—What is meant by saying that the spiritworld is one grand man, as is said by A. J. Davis, and others?

A.—The only grand man that I know of, is the

grand man of everlasting truth, the spirit of eter-nal truth that moves through every age, and has moved through all past eternity.
Q.—I wish to ask with reference to testing

spirits that come to us. We have sometimes been very sadly misled. When a spirit purports to be present, how can we know to a certainty that it is the spirit it profeses to be? We have frequently tested them by asking if they were willing to say amen to the Lord's Prayer. This test was suggested to me by William Howitt, who said it had never failed him. Can you tell me of any test

ing spirit, because the returning spirit is out of your sight, beyond the realm and sphere of your natural senses, and these senses alone are the powers by which you can weigh and measure all things with which you come in contact. Now I may tell you I am the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe to the foolish thing again.

Well, st, may the Lord bless you in the good work, and when you get on this side may you never have anything like this to come-back for. That is the very best wish I can give you.

May 28. may tell you I am the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe it, but you cannot know it. You have only my word for it. You cannot see me—I am behind the screen of another life. You only see that life, and as much of my own as I am able to give through that organic life. Now I care not how many prepare you ganic life. Now I care not how many prayers you may repeat, or how many "amens" the spirit may add thereto. It will make not the slightest difference with regard to testing the identity of the spirit. You can only test it so far as your own reasoning faculties will carry you—no further.
"So far shalt thou go, and no further," says the external life. Now, then, I will vonture to say that soven, at least—that is setting it low—out of every ten returning spirits come with an honest purpose. They give you just as much as is possi-ble, under their conditions, and they have no inble, under their conditions, and they have no intention whatever of deceiving. Those who do are
the exception, not the rule. You find those who
deceive, who love to deceive, here. They go to
the spirit-world with the same tendencies; they
return with the same, and they manifest the same
till they have outlived it. It is a law of celestial
life that the soul shall outlive all its imperfections.
It shall pass beyond all its mental darkness. It
shall pass beyond all the mental darkness. shall come so near the Infinite that it shall part with all its grossness, with all that which fetters it, with all that which makes it in any sense morally deformed. Understand us to say, we know of no way by which you can, for an absoknow of no way by which you can, for an absolute certainty, test the identity of any returning mother's name. My father's, James Sims Benspirt. We are houest in so telling you. You should measure all by your senses; receive all that comes within the test of your senses; all that comes within the test of your senses; all that comes within the test of your senses; all that comes within the test of your senses; all that comes within the test of your senses; all that comes within the test of your senses; all that so there won't be that you feel in your inner life to be good, to be that comes within the task of your inner life to be good, to be any mistake. Good-day. I should stay longer if true, to be what it purports to be, receive and appropriate to your own use, so far as you are able. But all that you cannot thus weigh, lay it one side till you can; but by no means cast out as worthless that which you cannot test or cannot understand for by so doing you may shut the doors on the brightest angel that ever visited

Q.—I am much obliged to you for your explicit answer, though it is not what I expected. But I would like to mention a case in point. A spirit comes and tells me it is my duty to take a certain step involving an important change in my life, influencing for good or evil myself, my family and my future prospects. There is nothing in the message itself that seems unreasonable. It may appear a perfectly proper thing to do. Would it biright to trust the spirit and follow its direction? To make the case clearer, suppose the spirit to say, "You should leave your present sphere of labor; the climate is prejudicial to your health, and by going to another place you will do a large human life. labor; the climate is prejudicial to your health, and by going to another place you will do a large amount of good." Now I am unable to say whether the climate is injurious, or whether by removing I should do more good; but, if certain of these facts, I should, of course, at once follow the spirit's advice. What would be my duty under

A.—Well, my dear friend, from the experience I have gathered in such matters during my life as a disembodied spirit, I can give you only one answer, and that is, it would be absolutely wrong for you to be led in any direction by any spirit or spirits, however high, at the expense of the yielding up of your own reason. If you cannot see that it would be right for you to make any sucl move, it would be absolutely wrong to make it. Any spirit who returns asking you to lay down "the brightest ornament of "your manhood at their behest, you may be very sure is mistaken with regard to your highest, and best good. I can only answer from my own standpoint of experience, but I have looked this matter fairly in the face, and have made it a subject of earnest investiga and nave made it a subject of earnest investiga-tion, and I can come to only this conclusion, that the reason which we have in human life is the oracle that stands between our God and ourselves, always pointing the way. We should heed it, and however much we may receive the advice of others, we should never appropriate it except it is in accordance with our highest reason. Do you

understand?
Q.—I quite understand what you say, though it has failed to remove my difficulty. In this case, I see no particular reasons either for or against.—But if perfectly certain the spirit was advising me to do what it knew to be right, I should follow it. I have no other evidence to guide me.

A Then I should say her all means amain just

A.—Then I should say, by all means remain just where you are till your evidence is sufficient to

Q.—Do spirits communicate who lived before our present historic period?

A.—Certainly. History does not date very far back in the past, when compared with the eternity of the past. It goes a great way back, I know but there is very much beyond it. May 28. May 28.

Timothy Connelly. Well, sir, you see, ? been waiting ever since 1863 to come back this way. I knew nothing at all about coming here, only as I got the information, picked it up on the other side—had no sort of knowledge about it here before I died. I was a good Catholic here, and of course had nothing to do with this spirits coming back. I heard about such a thing, but had nothing to do with it at all, myself. But I got very much unhappy, somehow, here, since I died. Well, I do n't know, I suppose I am in a kind of a nurgatory, I do n't know. I'll tell you what the trouble is. I put some money in my brother's hands, and he was to take it in trust for my wife and two children and he has taken it in trust for himself. That's it, you see. And more than that, he says to-day, and swears to it, that I was owing bim more than that, and that I sent to him and took it all up, and more than that. Nover was a bigger lie in all the world. and that I sent to him and took it all up, and more than that. Nover was a bigger lie in all the world. Now, Mr. Gen., Major, Captain, or whatever you are, I not like to come back here and telf any: thing like that. But I 've been thinking it over and over and over, and I don't know as it's right for me to come here feeling as I do—better comes and make a clean breast of it. [Ves, that is the best.] Oh dear, it's a pretty hard thing to comes with defrauding your wife and babies out of with the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own brother the frauding your wife and have your own br

Why, they answer themselves. They are here in | ing all over the earth, and influencing everybody your midst. They formed your Constitution, and they know just how far it falls short of your present needs, therefore it is their duty, as lovers of their old home, as defenders of that which was and is still so dear to them, it is their duty to rebad enough—I am not in a very comfortable way, you see, here to-day. My brother James—that's his name—I not like to give it at all, but then he hasn't done right; that's it; and I come back here to tell him that. I want him to pay that

On dear; I don't like to come back on such business; like to come back for something better. [Where is your brother?] Manchester, N. H. Oh Lord! I am all stirred up. The madness that's in me keeps coming out. I thought I'd not get at all mad when I come here, but the more I think about it the more mad I grow. [Keep as cool as Q.—Is the animal spirit the same spirit of man?

A.—There is quite a difference between animal life and spiritual that belongs to humanity. Life is life everywhere. But in expression it is different everywhere. The hand cannot be the head, neither can the head be the hand, and yet they neither can the head be the hand, and yet they are forestructure. Animal life is not in the priest.

[Will you give the names of your wife and chil-[Will you give the names of your wife and children?] My wife, Mary Eilen, and one of the children is Mary, for my sister, and the other's name is James, for this same brother. Oh Lord! well, I suppose the Lord will make it all right, but I don't know. It's hard getting round it. You see, what I expect to do is this: I expect the prices when he connected appropriate when he connected appropriate when he connected. priest, when he comes to confession. you understand, will say to him like this: "Here, James; how is it? what about the money you owe Tim's wife?" Then you see he'll begin to shake in his boots. And I want him to turn about and pay that money without no expense—make no sort of words about it, and there 'll be no trouble about it. [Is he able?] Oh, he is able, and whether he is or no he ought to do it. A man ought always to be able to do what is right—a very poor man that can't do that. Suppose he will say "That's taking all I have," but then it's only taking what don't belong to him. It's not his at all. I was a fool to ever think of giving it to him. I would n't do that foolish thing again.

what they call it. I was very sick fourteen days.
I was taken very suddenly: I was never so sick
before, and I had to keep coughing then all the
time to keep so I could breathe. I wish I had n't
thought about it when I come here, but I could n't help it.-

I was born in Philadelphia, but died in Germantown. You see, after my father was killed my mother was obliged to move to Germantown. We never liked there, and I suppose that a why I took sick, and mother says if there was any sin in the world of which she feels that she is guilty, it is the sin of moving against her own reason, because she thought it would n't be as well; but she felt as if she must, because expenses were too large in the city. But I come back here to tell her that I should n't be as well off on the earth as I am here. And father wants her to write to Mr. Castleton, in Ohio—she knows him—and ask him about that Western land, and get his advice. He will tell her all about it, and sell it for her. That will help her a great deal.

My name was Jessie Bennett. Eleven years I was here, sir. I have a brother, James Edward. He is older than I was—fifteen years old. Father wishes mother to let him go West with his uncle, for lie says it will be for his best good. As soon as he can he will come himself. And when I come again I shan't think anything about how I suffered here, and shall do better. Amelia is my

# Cecilia Robbins.

I have returned by the blessing of our great father, God, though if dead I certainly could not re-turn. It is fourteen years since I left my home and my body in New Haven, Conn. I am a stranger here,

shadows have fallen across her life, and they are so very, very dark that my spirit has been unable at times to enter there; but I know if I can once speak to her soul, so that she will be conscious of my return—conscious that I watch over her—she will herself choose the better way, and turn and live. I am not come to speak of the experiences through which she has passed. Suffice it to say many are unpleasant, and I wish her to come, so that I can speak with her. I will tell her a better way. I will point her to clearer waters, to more perfect sunlight. I know the world has heen cold and hard, and its paths have been thorny to her. I know that poverty, like a flend, has followed her. I know also that the spirit of love has not forsaken her entirely. I know that the time has come when some beams of sunlight can be shed in the midst of the darkness by which she is surrounded. I want her to go where I can speak to her. I will tell her what to do. I will guide her, through her own senses. I will minis-ter to her needs.—I will watch over her, for when the once knows that I can it will be easy to do it. My child's attention has recently been called—inlefinitely, to be sure—to these things, and through that I hope to reach her very soon. I wish you to say that the simple but truthful words which I give her come from the spirit of Cecilia Robbins, to her daughter, Frances Cecilia Robbins. She is at present in one of your Western cities. I know my words will reach her, because God is just. How soon do you publish, sir? [In about three

months.] Do you publish the names? [Ys, week. after next.] Then I can wait. Tay 28.

Prayer and questions answered by Theodore Parker; letters answered by H. Marin Stephens.

# Poem by "Birdie Wilson."

The buds are bursting in the vales,
And changing into flowers,
And the merry, merry birds of sprin
Are gladdening all the hours.

So from my home of endless 1-10m, Like a wild bird, gay and 20, I come to the hearts of the I love, Whose watch-light burs for me.

Not o'er the chilling fram of death
Did I paddle my fy bark,
But over the radia river of life,
Whose waters o never dark;

Whose white-coled waves your lilles bear From the color the other side, To plant their the a heavenly birth.

Then dreatman pale with years,
And acome to guide you through the mist
Who where and of mortal tears;

For y an angel, full of love,
Y to roses and lilies crowned,
Whom to ferry you over the stream,
When the soul is homeward bound.

Edward Haynes, Jr., of Dorchester, Mass.; Richard Balley; Nellie Waters, of New York city; Amos Colman, First Michigan Cavalry, to his brother and wife.

Monday, June 15—Invocation; Questions and Answers; Lizzle S. Harmon, of New York, to her father; Adam Hedgman, of Missouri, to his mother; Franklin White Emerson, of New York

man, of sisson, to his mother, it also made a new five field of the fi

Freddie Bartlett, Cambridge street, 10080n, to his mether; Bradford Williams, of Milford, N. H., to his friend Luther Colby.
Taesday, June 23.—Invocation; Questions and Answers; Harrlet Chase Winthrop, of New Orleans, to her mother and consta Jennie; Daniel Gage, of Charlestown; Mass.; Kathaniel Reck, of Exeter, N. H.

Thursday, June 25.—Invocation; Questions and Answers; Florence Wilburt, to her sister, in New York; Michael Cranner, to Mr. Van Dyke, Broadway, New York; Annie Tykyndhall, of Jacksonville, Miss., to her mother.

Monday, June 29.—Invocation; Questions and Answers; Daniel Saumders, of Boston, died in California in 1853; Mrs. Sally Cook, of Belfast, Me., to her children; Thomas Weld, of Richmond, Va.; Michael Connelly, of Hoston.

Taesday, June 30.—Invocation; Questions and Answers; Elzabeth Moore, to her daughter, in New York; Sylvester Jennings, of Hartford, Conn., to his brother James; Minnie Stevens, to her parents, in New Orleans.

Thursday, July 2.—Invocation; Questions and Answers; Charlots Smyth, of Springleld, Ill., to his family; Isaac S. Eldredge, to his parents, in New York.

Sinnday, Sept. 7.—Invocation; Questions and Answers; Charlott Hepworth, of South Hoston, to her son; Gilbert Jordan, of Boston; John Sheldon, of Waltham street, Boston, to his parents; Betsey Brown, of Derry, N. H., to her children.

Tresday, Sept. 8.—invocation; Questions, John Fellows; Reading from Longdellow's song of "Hiawatha," by "Prairie Flower,"

Thursday, Sept. 10.—Invocation; Questions and Answers; Plantsday, Sept. 10.—Invocation; Questions and Answers; Reading from Longdellow's song of "Hiawatha," by "Prairie Flower,"

Thursday, Sept. 10.—Invocation; Questions and Answers; Charlotter, Cannada, Thaddeus Stevens; Reading Grown, Ch. Ellesdeth, Nicholas, Stevens; Reading Grown, Ch. Pullscayeth, Nicholas, Stev

Reading from Longfellow's song of "Hiawatha," by "Prairie Flower."

Flower."

Flower."

Flower, "Flower, "Flowertlon: Questions and Answers; Mr. Tingley, of Williamatic, Ct.; Elizabeth Nichols, of Augusta, Mc.; Elisia Fish, of West Gloncester, Mass., to his son Charlie; Mrs. Surratt; Bradford Williams; Benny Pierce, son of Ex-President Pierce; Reading by "Prairie Flower."

Monday, Sept. 14.—Invocation; Questions and Answers; Marcia Davis Wayland, of Boston, to her mother; Henry Smhit, of New York, to his brother Gustave; James, Henderson, 4th Wisconsin, Co. 1, to his family; Alice Jacques, to her inther, Col. Jacques, of South Carolina.

Tuesday, Sept. 15.—Invocation; Questions and Answers; Mary C, Stevens, of New York, to her mother; Nat. Hayes, Co. D, 22d Mass.; Isalah. Williams, of Raleigh, N. C., to his family; Reading by "Prairie Flower."

Thoraday, Sept. 17.—Invocation; Questions and Answers; Lizotta Pesk, of the family of bell-ringers; William Christie; Allce Washburne, of Webr Village, Taunton, Mass.; Dennis Curran, of South Boston; William Herry, Monday, Sept. 21.—Invocation; Questions and Answers; Dr. J. P. Knitch, former President of Homerton Divinity College, near London; Edith Cutler, of New York, to her mother; Samuel C, Barrows, of Brownsylle, Mo.; Evelyn Andrews, of Troy, N. Y.

### Donation in Aid of our Public Free Circles.

Received from	100	:
Henry Hurd, Middle Haddam, Conn. Mrs. II. Healey, Washington, N. II.	. 4	1.00
Mrs. II. Healey, Washington, N. II		1.00
W. Lamson, Hammonton, N.J		50
W. Lamson, Hammonton, N. J. J. W. Atwood, Shoreham, Vt.	• • • •	1,00
J. Madison Allen, East Bridgewater, Mass	••••	. 50
Mrs. J. Barnard, Royalton, Vt?	• • • •	1,00
S. Hueston, Onorga, Ill.	• • • •	50
Della Avery, Clinton, N. Y.		9 (M
D. Sman, San Francisco, Cal		" IN
Enos Foster, North Vassalboro', Mc	• • • •	1.00
Friend, Boston, Mass. Friend,	• • • • •	1.0
Filenus		1.54
W. A. Lothrop, Cleveland, O		1.00
A. Bunt, N. Britain, Conn		1.00
Friend		1,00
Friend Smith King, Brockville, C. W	••••	2,10
	•	

### Preamble and Constitution of the American Association of Spiritualists.

Association of Spiritualists.

The undersigned, feeling the necessity of a Religious Organization-free from the trammels of sect or dogma, and more in accordance with the spirit of American Institutions as manifested to the world by the Declaration of Independence, than any Religious Organization now existing, believe that the time has come for concentrated action. While we seek after all truth, and believe that in united and associative action, under proper system and order, these objects can be most successfully reached, hereby band ourselves together, under the following ARTICLES OF ASSOCIATION:

ARTICLES OF ASSOCIATION:

ARTICLE I.—Name.—This Association shall be known as the AMERICAN ASSOCIATION OF SPIRITUALISTS.

ARTICLE II.—Objects.—Its objects shall be to comperate with State and Local Organizations, in the promulgation of the SPIRITUAL PHILOSOPHY, and its teachings, add in the organization of Local and State Societies, where no State Association has been formed; and encourage the establishment of at least one National College, for the education of persons of both sexes on terms of equality, free from all sectarian dogmas, where our children may be educated in accordance with the progressive developments of the age.

ARTICLE III.—Membership.—Any person may become a member by signing the Articles of Association, or causing the same to be done, paying any sum not less than five dollars, which amount shall be paid annually thereafter, and any member may withdraw at any time, without being required to give reasons therefor. The payment of the sum of fifty dollars in one yoar shall consitute a person a life member of the Association.

Alticle IV.—Officers.—The officers of the Association shall to select the sum of the Association.

amount sinal to paid annually thereafter, and any member may withdraw at any time, without being required to give reasons therefor. The payment of the sum of flity dellars in one year shall constitute a person a life member of the Association.

Auricle IV.—Officers.—The officers of the Association shall be a Prasident, and as many Vice Presidents as there are organized State, District, Territorial or Provincial Associations, the Presidents of such being cx-officio Vice Presidents of this Association, and anthorized to act as such, after signing these articles and pasing as above; one Secretary, one Treasurer, and a Board of six Trustees, not more than two of whom shall be from any one State, who shall serve three years. After the first election, the Trustees elect shall deternine, by lot, which two of them shall serve one, two, or three years, and two Trustees shall be, thereafter, elected annually, who—shall serve three years. The Officers shall be elected by ballot, and serve until their successors are elected. The Troasurer shall give bonds in such amount as the found of Trustees shall order. The President, Secretary and Treasurer shall be elected annually, and shall be expéried members of the Board of Trustees. The duties of officers shall be such as per this usually conflicers of like character, in regularly organize boilies.

Anticle V.—Trustees.—The Board of Trustees shall have entire control of all business matters of the Association; they shall meet quarterly for the transaction of business.

Auticle V.—Trustees.—The Board of Trustees shall constitute a quorum for the transaction of business.

Auticle V.—Trustees.—The Board may indicate, or they may dietermine from time to time. Five members shall constitute a quorum for the transaction of business.

Auticle V.—Trustees of the Board may doem necessary to effect any of the objects of this Association, as provided for in Article 2. Sec. 2, By-Laws. They may adopt a code of By-Laws for their own government, and this Association of all their doings, contai

Board of Trustees:

ROBERT T. HALLOCK, M. D., New York,
MES H. F. M. BROWN, P. O. BOX 5525, Chicago, Ill.
GRORGK A. BACON, Buston, Mass,
WARREN CHASK, 544 Broadway, New York,
ATMON B. FRENON, Clyde, O.
JOHN C. DEXTER, Ionia, Mich.

[Norn.—The members of the Boanl of Trustees, and their Missionaries, are the only persons authorized to obtain names and collect funds for this Association. For further particulars address the President or Secretary.]

# Oblinaries.

At 10 o'clock on the evening of July 26th, the angels cam and took to their heavenly abode the spirit of little Annie, youngest child of Prescott and Harriet F. May, our spiritual

youngest child of Prescott and Harriet F. Any, our spiritual brother and sister, of Punam, Conn.

Although Annie had seen but nine and a half years, her sprightliness and affectionate disposition had endeared her to the numerous friends with whom site was surrounded, and who miss the earthly form, although they know the precious part, the individuality of the child, is where it is still growing ouward to perfection, watched over by the angels, and by a spirit-sister gone before. Her disease was the typhold fever, but was not considered serious suttil two or three days before the change came.

but was not considered scrious numbers of the change came.

Mrs. Agnos M. Davis, of Mass., spoke the last consoling words over the little body, with excellent acceptance to the friends; and above her grave the group of young girls clustered there sang, "Shosleeps in the valley so sweet." She land, of late, taken the part of Touch-Mc-Not, in the "Flower Queen." a Cantain. She may well sing, as then.

"Why should I wish for a scopire or crown, Blush at your praises, or droop at your frown? Happy and free in my dwelling so fair, Touch me not, touch me not, free from all care." They are comforted, the Friends lett behind, as far as it is possible for us to be comforted, but we all desire our lored with us, even if we know they may come and minister to us. To her older sister, as well as her young brother, who misses his playmate so sadly, together with the father, and mother, we extend all we have to give—our heartfelt synnathy.

The DAYLESS.

At Hillsborough, N. II., J. ly 14th, Mr. Jonathan Sargent At Hillsborough, N. H., J. 19 14th, Mr. Jonathan Sargent passed to the higher life, aged 83 years and 5 months.

Mr. Sargent was a native of Hill-horough, and has been an active business man, an influential and highly respected citizen, kind and agreeable in all the relations of life. In his earlier life howas a member of the Orthodox Church, but the glorious light of modern Spiritualism dawned upon his soul and released him from the bondage of all creeds, and he fell asleep cradied in the neacoul lath that he should awake to meet his only child and his many spirit-flends, and that with them he should return bringing apfritual food to his afflicted companion and his large circle of friends.

On Sunday evening, Sopt. 6th, at the residence of the bride's ather, by George Kates, the bridegroom's father; who is a minister of the gospel of Spiritualism, Mr. G. W. Kates, of Cincinnati, Ohio, to Miss Ella M. Leavitt, of Covington, Ky. [These parties, deeply interested in progress and all the reform movements of the age, have our best wishes for their naterial and spiritual prosperity.]

### Meeting of the Illinois State Association of

Meeting of the Hitnois Minte Association of Spiritualists.

To the Spiritualists of the State of Illinois: In pursuance of he action of the Third Annual Illinois State Association of phritualists, a State Convention will be held in Springheld, on riday, Saturday and Sunday, Oct. 23d, 24th and 28th, 1sis, the Association will convene in the Spiritualists' Hall on Friday, Saturnay and Convene in the Spirituans of The Association will convene in the Spirituans of Friday at 10 of 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 haptized with noble resolves to labor for the benefit of humanity.

W. F. JAMIESON, Sec y. MILTON T. PETERS, Pres.

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

B. N. Kinyon, Secretary.

J. J. Fox, President.

# Yearly Meeting of Friends of Progress at

Tenrly Meeting of Friends of From:

Richmond, Ind.

The Fifteenth Annual Meeting of the Friends of Progress will be held on Friday, Saturday and Sunday, Oct. 16th, 17th and 18th, All friends of the cause are carnestly invited. Moses Hell and Edward Whilpple will be present, to give words of love and cheer.

S. MAXWELL, Pres.

## Meeting of Spiritualists.

A meeting of the Pennsylvania State Society of Spiritualists will be held at Washington Hall (8th and Spring Garden streets); Philadelphia, on Wednesday, the lith day of October, at 3 and 37 P. M., and on Thursday, the 15th, at 10 A. M. Br. direction of the Expansive Computer. By direction of the Executive Committee, HENRY T. CHILD, M. D., 631 Race street, Sec'y.

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

# New Books.

JUST PUBLISHED,

## WILLIAM WHITE & CO., 158 Washington street, Boston, THE SPIRITUAL HARP

The new Music Book for the Choir, Congregation and Social Circle.

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

Tills work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It

need only be examined to merit commendation.

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

beautiffing it of the Grintress fram.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and inspiring. Among them may be mentioned "Spark-ling Waters," "Dreaming To-night," Nothing but Water to Drink," "Heart Song," "The Heart and the Hearth," "Make Home Pleasant," "Sail On," "Angel Watcher's Berenade," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Where the Roses no'er shall Wither," "Gentle Spirits," "I Stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and celectic songs for the social circle.

Although not specially propared for the Lyceum, yet its musical claims have been heartly supplied with a rich variety of music appropriate for children. Let its heavenly harmo-

nles be sung in all our Lyceums throughout the country.

The authors have also arranged an All-singing system for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the Harn, not only for the home circle, but for public, meetings. that all may partake together of the feast of soul. It becomes the more needful because of the "Silver Chain Recitation" introduced in an improved form, under the title of "Spirit Echoos," containing statements of principles uttered by the wise and good of different ages, arranged in classified order. with reading in most inspiring effect upon speaker and con-

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

						or postnge	
12 00	pie	<b>s</b> ,				8	·19,00
25	64						84,00
50	**			.,			72,50
w	heu	sent	by m	all 20	cents	additio	nuf

required on each copy. When it is taken into consideration that the SPIRITUAL HARP is a work of over three hundred pages, comprising some of the choicest music and poetry ever put in print-such as SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment-none, we venture to say,

will demur at the above figures.
Send in your orders to WILLIAM WHITE & CO., Publishers, (Banner of Light Office.) 158 Washington street, Boston, Mass., and 544 Broadway, New York.
For sale also by J. M. PEEBLES, Hammonton, N. J.; J.

O. BARRETT, Sycamore, III.; E. H. BAILEY, Charlotte, Mich., and by Liberal Booksellers throughout the United States and Europe.

# A NEW INSPIRATIONAL WORK.

Just Published by Wm. White & Co.

EXTRACTS FROM UNPUBLISHED VOLUMES.

TREATING UPON Divine Attributes and the Creations.

> The Moon. Homer. Resiod.

Socrates. Elegantly printed on fine tinted paper. 230 pages. Price 51,00; postage 8c.
For saic at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Region, and 544 Broadway, New York.

A NEW SCIENTIFIC WORK,

### BT PROF. WILLIAM DENTON. ENTITLED

# LECTURES ON GEOLOGY,

The Past and Future of Our Planet. Price \$1,50; Postage 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Vachington street, Boston, and 544 Broadway, New York. FIFTH EDITION-JUST ISSUED. The Lite-Line of the Lone One:

OR,
AUTOBIOGRAPHY OF THE WORLD'S OHILD.
BY WARREN CHASE.
Two steel- late Portraits. Pice \$1.00; postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORES, 158
Washington street, Boston, and 544 Broadway, New York.

THE WILDFIRE CLUB.

BY EMMA HARDINGE. Price \$1.25; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORES, 188
Washington street, Beston and 544 Broadway, New York.

LAURA HASTINGS HATCH, Inspirational

MARY M. HARDY, Test and Business Medium, No. 31 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$1,00 and two red stamps. Circles Thursday evenings.

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

Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communi-cations, \$1,00; written examinations from lock of hair, \$2.90. Office No. 4 deferson place, from South Bennett street, he tween Washington street and Harrison avenue, Boston, Mass, Office hours from 9 A/M, to 4 P. H.

## DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HARRISON AVENUE, BOSTON, TYPOSE requesting examinations by letter will please on-a close \$1.00, a lock of hair; a return postage stamp, and the address, and state sex and age. 13w—Oct. 3.

MRS. A. C. LATHAM.

MRDICAL CLAIRVOYANT AND HEALING MEDIUM,
122 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors. Rheumatism, diseases of the Lungs, Klaineys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w-Oct. 3.

PALECTRIC and Spiritual Heater, teaches the same, and carrest of desired the second Spiritual Heater, teaches the same, and weakness are Specialities. Visits any part of the city, if desired. Office hours if A. M. 10 4 P. M. / M Hudom street, Boston.

MIRS. N. J. ANDREWS.

ELECTRICIAN and Magnette Physician, 1061 Wishingto Street, Hoston, Mass.

J. S. CORLISS and A. HODGES, Magnetic, 6 Healing, Personating and Developing Mediums, at 821 Washington street, Boston, up Matra, room 4. Office hours from 8 A. M. to 6 P. M. Gircles Sanday and Thursday evenings. MRS. L. PARMLEE, Medical Clairvoyant, ex

MRS. R. COLLINS still continues to heal the

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Oct. 3. MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Hoston, Mass. Scance \$1,00.

# Miscellancous.

### PROF. C. H. WOODHULL'S MAGNETIC AND HEALING INSTITUTE,

MAGNETIC AND HEALING INSTITUTE,

AND Conservatory of Metaphysical, Mental and Spiritual
A Science, I7 (treat Jones street, Now-York, upon the combined principles of Medicine and Magnetism, for the cure of
CANCER, CONSEMPTION, RIECUATUS, PARALYSIS and other
Chronic Diseases, and for special consultations upon political,
social, commercial and international affairs.

The following conclusions have hern 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 with the positive certainty
of a cure being effected, unless the magnetic system is propcriv 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 medleaf treatment, using vegetable remedies and scientific application-of the Magnetic healing power.

All cases treated at the institute are examined, received
for treatment of the Magnetic healing power.

All cases treated at the institute are examined, received
upon the lasts formed by the above conclusions.

When required, medicine will be sent by express to any
part of the world.

Patients who cannot apply in person, may by letter.

Oct. 3.

### SOUL READING,

Or Psychometrical Definention of Character.

M.B. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their antegraph 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 discuss, with prescription therefor; what business they are hest adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married.

Full delineation, \$2,00; Brief delineation, \$1,00 and two 3 centistamps,

MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwankee, Wis DR. J. R. NEWTON WILL MEAL THE SICK AT BANGOR, ME.,

On and after Sept. 16th, until HEALING BY LAYING ON OF HANDS. MRS. L. A. SARGENT is very successful in the treatment of all nervous and inflammatory diseases. Patients visited at their houses it destred. No. 58 Bedford street, Boston. Sept. 19.—38\*

# DR. J. CHEEVER.

OFFICE and residence 41 Hanover street, Boston, for the treatment of all car-onle diseases and physical derangements. Trusses, Supporters, &c., carreiulty applied. Dr. C. has disposed of his interest at his former office at Charlestown.

MRS. MARY LEWIS, by sending their autograph or lack of bate will die sending their auto-Stamp. Address, MARY LEWIS, Morrison, Whiteside Co., ill. June 20.—20w\*

AT San Francisco, Cal., DR. J. M. GRANT ficals the sick by highing on of hands. No modelnes given-Office 410 Kenrney street.

## SOMETHING FOR EVERY HOUSEHOLD! THE CRAIG MICROSCOPE

Is the best cheap interescope A in the world, magnifying 10,000 times, and worth IFLY more than instruments of many times its cost, it it is a AS only one lens and can be used by any child. It shows ISIG the globules of blood and milk and the animalcule AS in stagmant water. The many continue foot towns or sting A of an invest cheese units. and misk and the animalouid AS in stagmant water. The eye, wing, foot, tongue or sting A of an insect, cheese-mites, hairs, or threads of silk, TURKEY! &c., &c., present a wonderful appearance, in this — instrument. It will delight and instruct old and AGENTS young. Sent by inall for only \$2,75. AGENTS ARE wanted, and the Trade supplied on liberal WANTED. terms. Address all orders to Z. POPE VOSE, Rockland, Me., Sept. 5.—4cow Agent for Eastern States.

## EMERY N. MOORE & CO. Printers and Engravers,

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

SPIRITUAL AND REFORM BOOKS KEPT for sale by H. A. BUDDINGTON, No. 7 Bank Row Sept. 26.

# NEW MUSIC. Sangs and Choruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's' Spirit Song (with Chorus).

Poetry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson,) and readered by Miss Lizzie Deten. Music by John P. Ordway, M. D.

"With rosebuds in my hand,
Fresh from the Summer-Land,
Father, I come and stand
Close by your side.

You cannot see me here,
Or feel my presence near,
And yet your Birdle dear
Never has died."

Price 35 cents : mestara free

Price 35 cents; postage free.

Come, Darling, come to the Spirit-Land. ong and chorus. Poetry and music by John P. Ordway, M. D.

"I'm in the spirit-land, my child,
liappy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too;
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

### Something Sweet to Think of. Song and chorus. By John P. Ordway, M. D.

Something sweet to think or, in this world of care, Though dear friends have loft us, they bright spirits are; Something sweet to dream of—bark! the angels say; Call them not back again, they are with you every day. The above heautiful places are some own. Ordway's hest compositions, and will have an Immense sale. Each can be used asia song, if desired. Price 30 cents each, sent post-paid.

O'er Graves of the Loved Ones Plant Beautiful Flowers. Song and chorus. By John P. Ordway, M. D. Price 50 cents

Praise to God. Written by George W. Birdseye, to the music of the celebrated American Hymn by M. Keller.
Price 35 cents; postage free.
For sale at the 'BANNER OF LIGHT BOOKSTORES, 159
Washington street, Boston, and 544 Broadway, New York.

# BEHOLD

PANORAMA! I AM overwhelmed! There is nothing, ancient or modern, 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 unlinterrupted stream has continued to pour in upon me, daily in creasing in volume and power. Here comes a letter from 11. A. Tatum, of Aberdeen, Miss , telling me of the cure of Consumption, Chills and Fever, Billions Fever and ther diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from N. Church, of lakuloosa, Iowa, saying that the NEGATIVE POW-DERES have cared a child of Denfaces of six years dornion. There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the POSITIVE AND NUGATIVE POWDERS have cared his child of Cholern Morbus, his wife of Chills, and Fever and Luturged Spicen, and his neighbor of Neuralgia; and there is one from Mrs M. Calvin, of Dauby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POST-TIVE AND NEGATIVE POWDERS, have cured her husband of Franctice and of that trimanageable disease. Blabetes, her daughter of Erystpelas, and herself of Neuenlyin. In one case it is a lady in Sacramento, Cal., who is cured of Cutarrh by the POW DEER, and who straightway administers them to others and "cures up Spusms, Pe-

vers. Meastes, and fairly routs everything "; in another ease, as reported by Mrs. P. W. Williams, of Waterville, Me., it is a lady whose eyesight is restored from a state of Billiances caused by a shock of Palsy two years before. Away off in Marysylle, Cal., Thomas B. Attkisson, who has the Chille. buys a box of MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS of a passing tin peddler, and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm"; and John Wreghlt, nearer by, at East Walnut Hill. Ohio has a great and inexpected wonder worked on him by the POWDERS," they cure blm of a Runture of twenty five years duration, to say nothing of his cured IR heumuttem. From the east, Mrs. N. S. Davis, of West Cornville. Me., reports that the doctors declare that Mrs., Melvin Lincoln must die in three days, and thereupon she takes the POWDERN, and in four days is sented at the breakfast table, with her family: from the West, C. L. Child, of Decorah, Iowa, reports that the box sent 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 Cronp. On the one hand, Selson S. Woods, of

Swan City, Neb., shouts that the POWDERS have knocked his rheumatism higher than a kite": on the other, a neighbor of H. Webster, of East Pembroke, N. V., declares that he will not take one hundred dollars for his half box of Powders, because with the other half he cured his Cough and Kidney Complaint of four years standing, Seth Tobey, of Tunnel City, Wis., has his hearing restored; and Jacob L. Sargent, of Plainylew, Minn., has his sore lips of fifty years duration cared by a single box of the POSITIVES. But enough. The panorama is endless. The stream flows onward, a living, moving demonstration of the power of spirits and their mission of mercy to hin manity,

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

THE POSITIVE POWDERS OURE Neuralgia, Headach, Earach, Tothache, Rheumatism, Gout, Colie, Paths of all kinds; Cholera, Diarrhoa, Bow el Complaint, Dysentery, Nausea and Vomiting, Dyspepsia, Indigeston, Flatulence, Worms; Suppressed Menstruation, Painful Menstruation, Faiting of the Womb, all Femalo Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, Mt. Vitus' Dance! Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Mintil Pever, Billous Fever, Yellow Fever, the Fever of Mintil Pox, Measles, Scarlatina, Eryshelas, Puenmoia, Pleutisty all Inflammations, acute or chronic, such as Indiammation of the Lungs, Estinetys, Womb, Bladder, Stomach, Prestate Gland; Cutarrh, Communiton, Inonchilia, Coughs, Colds; Scrofula, Nervousness, Steeplessness, &c.

THE NEGATIVE FOWDERS CURE Paralysis, or Palsy; Amaterosis and Deafness from paralysis of the nerves of the cyand of the ear, or of their nervous centrer; Double Vision, Catalepsy; all Low, Fevers, such as the Typhold and the Typhus; extreme Nervous or Muscular Prostrution or Reinxation.

For the cure of Chills and Fever, and for the prevention and care of Chiles and Pever, and for the prevention and care of Chiles and Pever, and Mygative Powders are needed.

The Positive and Negative Powders do no vio-

Positive and Negative Powders do no vio-

The Fostive and Negative Powders do no vio-lence to the system; they cause no purping, no anissen, no vomiting, no unreotizing; yet, in the language of 8... W. Richmond, of Chenon, Ill., "They are a most wonderful mediene, so silent and yet so efficacious."

As a Faintly Medictine, there is not now, and neer has been, anyling, equal to Mirs. Species Positive and Negative Powders. They are adapted to all ages and both sexes, and to everly variety of sickingss likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will care all ordinary attacks of dis-ease before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Nega-tive Powders are

THE GREATEST FAMILY MEDI-OINE OF THE AGE:

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

To AGENTS, male and female, we give the Sole Agency of entire counties, and large and theral profits, PHYNICIANN of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the ontire Medical Profession, "Try the Positive." Printed terms to Agents, Physicians and Pruggists, sent

c. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer apecial criften directions as to which kind of the Powders to use, and how to use them, will please send us a brief describ-tion of heir disease when they send for the Powders. Maled, postputd, on receipt of price.

PRICE 1 Box, 44 Pos. Powders, \$1.00
1 " 44 Neg. " 1.00
1 " 22 Pos. & 22 Neg. 1.00
6 Boxes, - - - 9.00

Bums of S5 or over, sent by mail, should be either in the form of Post Office Money Orders, or brafts on New York, or else the letters should be registered. Money mailed to us is at our risk. OFFICE, 372 St. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Hauner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. Sept. 26.

### DR. WILLIAM CLARK'S SPIRIT MAGNETIC VEGETABLE REMEDIES,

HIS Magnetic Syrap eradicates humors, mercury, and all impurities from the system.

Ills Magnetic Byrap eradicates humors, mercury, and Cholera Cordial refleves and cures the most severe cases. Ills Magnetic Nervinos strengthens and edulates the nerves and circulation.

Ills Magnetic Pulmonary and Bronchial Syrap clears the sir-cells and cleanses the membranes from unhealthy mucus collections.

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

Ills Magnetic Tonic 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 Danility and Wrakness of the BLOOD; in CONSUMPTION, DROPPS, fong continued Actur, OBSTRUCTED MENSES, AC.

Price 50 cents per package. Sent by mail postage paid.
Address, HON. WARREN CHASE, General Agent, Banner of Light Office, 54 Broadway, New York, or Dr. Wim. Clark's medium, JEANNIE WATERMAN DAKFORTH, Clairvoy, and and Magnetic Physician, 313 East 33d Street, New York City.

### HOLMES'S MAGNETIC INSULATED WRITING PLANCHETTE,

# Holmes's Alphabetic Planchette.

MADE of material suited to the magnetic currents of the human system—given to him from spirit-land—will answer mental or brail questions by writing or spelling the answers. Any person can work thom, even a little child. Every progressive mind should own one.

progressive mind should own one.

Manufactured and sold by Holmes & Co.,

146 Fulton street, New York.

Either kind sent by express, securely packed, with full directions, on receipt of post-office order for \$1,50; or by matt, prepald to any part-of-the United States, on receipt of post-office order for \$2,00. Where post-office order cannot be obtained send registered letter.

Oct. 3.

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

New York City.

# Mediums in Boston. New York Advertisements. New York Advertisements.

A POWER IN THE LAND.

CPRRIES intend that the Posttive and Negative Powders shall sweep the country like a vitalizing whirlwind of magnetic power. The feeble, sickly breath of opposition shall faint and die upon the swelling waves of re-joicing that go up from the multitudes. THE POSITIVE AND NEGATIVE POWDERS ARE AL-READY A POWER IN THE LAND. Rend the columns of evidence in the Banner of Light, the Portland Transcript, the Present Age, the Massachu-setts Ploughban, the Banner of Progress, the Beyls LICAN JOURNAL, the SPIRITI AL ROSTRUM, the CONSECTIOUT Courast, and other papers. From this time forth, similar columns of varied notices of the GIREAT SPIRITUAL HEMMED Y will, as specify as possible, be put in all the lending papers of the United States. Thus, in the hands of an unseen power, am I made to preach Spirit unilsm, not through one paper, nor to Spiritualists alone, but through one thousand papers, and to all classes and all denominations of readers

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

Every town, city, villings and neighborhood in all parts of the UNITED STATES, CANADA and ENGLAND, should have no Agent for the sale of Mrs. Spence's Positive and Negative Powders. No one can touch them without being benefited spatients in health, agents in Our terms to AGENTS, DRUGGISTS and

point. Printed terms sent free, postnaid. Addres PROF. PAYTON SPINCE, M. D., July 4. BOX 5817, NEW YORK OFFE Mrs. Jeannie Waterman Danforth,

PHYSICIA NA have been reduced to the lowest possible

B13 EAST BIBD STREET, New York, gives correct Diag-NOSES of the most intricate cases. Magnetizes, pre-serbles for and Curus acute, and chronic discave, under SPIRIT CONTROL. Consultation hours from 9 A. M. III. 7 P. M. PALLOU'S WHISKEY DISTRIBATION, a tried and untailing remedy. Will be sent by mail on receipt of \$5.00. Call on or address H. S. BALLOU', 907 Broadway, New York. Sept. 26.—

N. B. MRS. J. COTTON, Magnetic Healer, Office hours from 9 A. M. tills P. M. 22n - Aug. 1.

DIVORCES legally obtained, described drunk-mag. Ac. sufficient canas. No middle the control of Denness, &c., sufficient cause. No publicity, no charge until divorce obtained. Advise free. M. HOWES, Attorney and Counsellor at Law, 78 Nassau street, New York.

Aug. 22.—15w

MRS. H. S. SEYMOUR, Business and Test Me-dium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Rours from 2 to 6 and from 7 to 9 p. st. Circles Tuesday and Thursday evenings.

MRS. R. L. MOORE'S Chairvoyant Prescriptions are giving universal satisfaction. Send 51, 2 stamps and lock of halr, with age and sex of patient, care of Wajmes Chase, 544 Broadway, New York, sw-Sept. 19. ONE OF THE FOX: SISTERS holds circles every Tursday and Saturday evening, at the rooms of D. Doubleday, 551 Sixth Avenue, New York.

# Miscellancons.



PROGRESSIVE MINDS. CHILDREN'S PROGRESSIVE

No. 1-Pin-For Spiritualists.... " 1 Chuem- For Spiritualists 

For sale at the BANNER OF LIGHT BOOKSTORES, 188 Washington street, Boston, and 544 Broadway, New York, Sent by mail, postpaid, on receipt of price.

TO BE LET FOR A TERM OF YEARS.

TO BE LET FOR A TERM OF YEARS.

This estate of the subscriber in Watertown, at the corner of Arsenal and Elm streets, consisting of a large house with sixteen rooms, including a bath room and appartenances, shed and a harn with sixteen four horses. The whole in perfect order and repair. The house is "back plastered" and otherwise thoroughly built and husbled. There is a force pump in the kitchen; a turnace in the cellar; the floor of which is laid in cement and the top celled. Gas places are carried into every room and curry. There are two and a half acres of land 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 rathroad, and about-emelgith of a mile from the horse cars to Boston and the station of Gooch's crossing on the Watertown branch of the Futchurg railroad. The estate can be viewed on application to the subscriber at his office, No. 30 Court street, between the hours of 11 A. M. and 2 P. M.

WANTED—AGENTS—875 to \$2000 nor month.

WANTED—AGENTS—875 to \$200 per month, everywhere, male and femaie, to introduce the GENT-INE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, clord, bind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more clastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be nulled apart without tearing if. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & CO., PITISBURGH, PA., or BOSTON, MASS. CAUTION.—Do not be imposed upon by other parties palming off worthless cast-fron machines, under the same name or otherwise. Ours is the only genuine and really practical machine manufactured. WANTED-AGENTS-\$75 to \$200 per month,

INDELIBLE PENCILS, For Marking Clothing, &c., single, 50 cts.; 5 for \$41; perdoz., \$2,751; pergis., \$28. Sent, freight prepaid, on receipt of price.

More convenient than luk."—American Agriculturalist, invaluable for marking linen."—Chicago Tribune, luvaluable to the housekeeper."—Hidry's Lady's Hook-Desirable, convenient and useful "—Springfield Rep. Manufactured and sold by the Indelible Penell Co.,

NORTH AMPTON, MASS.
C.F. 8 of 1 h. Stationers and Dealers everywhere.
pt. 19.-4 w.

Have you seen the Electro-Magnetic Diset
DERSONS 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 Dise is in common use
by professors throughout Eurone. It can be obtained only by by professors throughout Europe. It can be obtained only by addressing CHARLES VAUGHS, 59 Bunker 1001 street, Charlestown, Mass., P. O. Box 193 by enclosing 50 cents, and red stamps. Wholesale price, \$5,00 per dozen.

Oct. 3.—1w\*

PLANCHETTE OUTDONE!

# NOTICE.

Closing Out Sule at Bela Marsh's Bookstore.

Bosron, Shirt. 3d, 1888.

THE indersigned would give notice that owing to the illness of Mr. Marsh, he has decided to close up the Bookselling and Publishing business heretofore carried on by Mr. Marsh, at No. 14 Brounfield street. All books now on hand can be obtained at a discount of twenty-five per cent, from the regular retail prices. The business will be discontinued on and after November 1st. List of books sent on application.

Sept. 12.—5w

Agent for Bela Marsh.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, for 25 Criter Rach:
REV. JOHN PIERPONT, LUTHER COLIBY, JUNGEJ, W. EDMONDS, WILLIAM WHITE, EMMA HABDINGE, ISAAC B. RICH, CHAS. H. CROWELLA, ANDREW JACKSON DAVIS, JOAN OF ARC, MRS. J. H. CONANT, ANTONE (by Anderson), J. M. TEERILES, PINKIE, the Indian Maiden: 50 cents.

Sent by mall to any address on receipt of price. GRIDLEY & CO.,

A UCTIONEERS, appraisors, and real cotate agents. Office No. 50 School street, Hoston. T. M. GRIDLEY. Aug. 29. GRORGE K. DANIELD. PILES. CLAIRVOYANT Remedy for, stamp to Dr. Jocelyn, 50 Yan Buren street, Chicago, Ill.

# TO LET,

To responsible parties, without young children, a thorough-ju built house, in a desirable location, at the West End. Address "HOUSE," at this office, with references. Sept. 26.—2w.

A LADY who has been cured of great nervous deblity, 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 308 Roston, Mass., and the prescription will be sent free by return mail.

# Western Department

Individuals subscribing for the BANNER OF LIGHT by mail Individuals subsections for the DASNER OF LIGHT by malt, or ordering books, should send their letters containing remittances direct to the Boston office, 15s 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 its should be directed to J. M. PERRES. Persons writing us in September will direct to Chicago, Ilf., care of H. H. Marsh.

### Unseen Forces and Influences.

Mind, says an English metaphysician, is that "portion of our being which thinks, wills, reasons and remembers." Better expressed, mind is the result of the action of two conditions of substance. We know of mind only by its effects. It works in universities, gazes out from the observatory of the astronomer, moves in the studio of the artist, guides the sculptor's chisel, and controls the painter's pencil, the prophet's power, the poet's fire; it is mightier than serried hosts. Yet no eye can see it, no ear hear it, no hand handle it; neither can blow-pipe melt, scales weigh, nor scalpel dissect it.

Wherever there is a motion in sand or star, there is mind-force or spirit connected with the same as a propelling power. Mortals cannot measure, immortals cannot fathom it; and yet its manifestations and influences, are seen throughout the vast domain of conscious life.

The past focalizes in the present. The author of Euthanasy has finely said: "In my character there are the effects of Paul's journey to Damascus, and the meeting of King John and the Barons at Runneymede. There is in my soul the seriousness of the many conflicts, famines and sorrows of early English times. And of my enthusiasm, some of the warmth is from fiery words that thrilled my forefathers in the days of the reforma-

Every individual we meet, every emergency into which we are thrown, leaves its impress, slight or powerful, upon the soul, just as every particle of food we take and every breath we inhale contribute to the support or injury of the physical organism. Of this we may be unconscious, as we are of the play of the lungs, the flow of the blood, and the operation of the forces that digest and assimilate our food. So our moral natures derive the elements of health or injurious growth from each of the occasions of life. We absorb from those with whom we associate. What we see, hear, think of, converse about, aspire to-all these moral elements are digested and worked into our spiritual naturesthe very substance of our being-by forces that play without our knowledge, and quite independent of the control of the human will.

Though given to the worship of books, we confess that the most useful part of education comes not from them. The genuine scholar can hardly tell how-when he acquired so much. Take that practical wisdom-that "faculty" generally denominated sound common sense-how is it attained? Not from perusing folios, or treading academic halls, nor from four years of "durance vile" in Yale and Harvard, but rather from daily intercourse with society, from the thoughtful training of hourly life, from that indirect culture afforded by the street, the exchange, the market, the church, the lodge, the sick room, and a continual communion with this rebling, angular world. Blessed are experiences, even though they batter the pillars of the Temple of Life.

Every individual will receive from some source. So will be give also; and each gives in quality just what he interiorly has. The spirit of every person's life is continually shedding some power, just as a flower bestows some fragrance upon the air each moment. This is true of spirits, and the relations they hold to us. Those nearest us by the law of sympathy, have most to do in mentally shaping our minds.

There is not a pure purpose breathed, nor earnest desire uttered in the sacred sanctuary of home, but that steals through the walls and infills the atmosphere beyond. Thought impregnates thought, and sphere the spheral surroundings. Words of sympathy, and gifts of charity in: lonely streets, publish genial influences upon the frosty air that beats around the dwellings of the sordid. Nothing is lost. Kind deeds crystallized into character make the presence of those thus doing more sweet and divine.

# Currental Wave of Spiritualism.

There are probably no straight line motions in the universe. Those seeming such, are on a scale so vast the curve cannot be perceived. Fragments: are all parts of circular bodies, as a piece of granite rock is a part of those primitive formations that encircle the earth. Atoms gyrate upon their axes and follow the line of their strongest attractions. Things move in spirals, and generally with the sun, from left to right. Sea-shells are built up spirally. Vines ascend forest trees spirally. Particles of steel flying toward a magnet move spirally. This law, with few exceptions, applies to atoms, worlds, systems, civilizations, and all those historic evcles of ever-recurring spiritual epochs and eras that distinguished antiquity.

Principles are eternal. Progress underlies all things, and Spiritualism, though ever majestic in its past windings, may be compared to the ocean waves that rise and fall. It has had its mornings and its evenings of decline. Its careers tleck the night and the day of earth's varied revolutions with splendors unspeakable, and its heaven-illumined truths, voiced by angelic inspired chieftians, have rolled in solemn grandeur all along the sunlit periods of the half-buried ages; and its echoes add to the glories of the nineteenth century. Each spiritual wave in accordance with the laws of accelerated motion rose above the preceding, bearing the masses higher up the altitudes of wisdom. The impetus was greater—the spray from the wave more glittering, and the principles involved, coupled with its holy teachings, were in each succeeding period more widely diffused.

Under some name and in some form Spiritual ism has constituted the basic foundation, and been the motive force of all religions in their incipient stages. It has been the inspiring element of all harmonial soul unfoldings, as well as of all the spiritual and redemptive purposes that have characterized the world's most successful reformers: and for the reason that all power is spiritual. and all force reduced to its last analysis is spirit. The Spiritualism of to-day differs from that of five thousand years since only in the better understanding of its philosophy, in the general concession of its naturalness and its wider dissemination through all grades of society. It has been and is God's visible seal of love to all races. climes and ages.

# "Was Judas at the Lord's Supper?"

In the Standard, a consolidation of the Christian imes. The Witness and the Christian Herald, pubished in Chicago. Ill., is an article under the caption, "Was Judas at the Lord's Supper?"

What a question! what an issue for this living nineteenth century! Really, who cares whether Judas was or was not at the Lord's supper? whether John's meat was "locusts and wild

honey," or figs and frogs? whether the Israelites

cated? Are the supperless in the streets invited to the festive boards of Christians? and is the good time coming," so long promised, likely to supply the wants and bless the present genera-

### A Living Gospel.

Men sleep in churches, slumber under the ounds of a voiced gospel, but never under the words that tell the price of gold or the rise of stocks. It is not the market value of corn in Cotton Mather's time, but the prospect of the yellowing ears this autumn that interests the people. It is not what did Moses say, but what does the Messiah of this century—Spiritualism—say?

Religion is innate in humanity. America is as capable of forming its religious as its political institutions. The facts of the past twenty years, the sciences of to-day—these are what interest the thinkers of this ago.

Sensational speakers almost uniformly flame, then "fizzle" into quiet forgetfulness. They do not wear. It is not wisdom to grind the same grist too often. Repetitions are tiresome, Solid facts, substantial truths, and the freshest words of scientists, enunciated in deep sincerity, warm from the soul, move the multitudes to live more spiritual and heavenly lives, to the glory of humanity.

### Kalamazoo, Mich.

A correspondent informs us that the Spiritualists of that city and vicinity are all alive to the newness of the times. So the tide that once receded is rising again to higher altitude. Moses Hull is now speaking there. Frank Reed is engaged the two months succeeding. May heaven impart wisdom, that our cause may be triumphant there, deeply established in the hearts of the

## A New Laborer.

Dr. Wm. Jordan, of Wales, St. Clair County, Michigan, a healing, test and speaking medium, is ready for the lecturing field, and will answer calls to lecture in Michigan, Wisconsin, Ohio and New York, during the fall and winter. He will also sit in development circles and heal the sick.

### "(Original.) WYNONEE.

BY W. P. WENTWORTH.

Where the branches of the linden Kiss the crystal waters low, And the harebells bright in beauty By the rocky headlands grow, Comes the spirit of Wynonce, When the sunset shadows glow, Comes the form of loved Wynonce, When the shadows softly fall, Comes the Indian spirit maiden. Wandering 'neath the branches tall, Yonder where the crystal waters Fall in beauty, jets of spray, Where green mosses thrive in beauty, And moonleams gently play. Years agone the loved Wynones Followed close the wild deer's trail. Spent the moments, Joyous moments, Climbing heights and tripping vales; Here Wynonce, fair Wynonee Culled the flowers fresh with spray, Scated on some rocky headland,
Decked her locks as fair as they. But the chieftain's pride and glory Faded like the flowerets wild: Herbs from many tribes surrounding Failed to save his darling child. And the spirit of Wynonee Slowly, gently passed away, Like the fall of early flowers, None foretold such swift decay. And her form, wrapped in its mantle, The sailly laid away Within the wild glen's shadows, Where seeming phantoms play And now Wynonce, loved Wynonce, Loved in days of long ago, Comes to gladden Omahayah, When the sunset shadows glow, Glides within the lonely wigwam, (Near the crystal waters flow.) Whispers to the chieftain lonely Words of hope, when hope cbbs low, Whispers of her home of beauty, Oh that land, not far away, Where the spirit, clothed in beauty, Roams within the light of day.

# Grove Meeting in Medina, Minn.

DEAR BANNER-Allow me a brief space in your columns in which to chronicle the more important items of a grove neeting held in Medina, Minn., on Saturday and Sunday, Sept. 5th and 6th.

The place of the meeting is on the north shore of Lake Minnetonka, about eighteen miles west of Minneapolis, and has been named by the Spiritualists "Mount Harmony," The weather on both days was cloudy and threatening, hence many were deterred from coming to the meetings. But notwithstanding muddy roads and murky sky, a respectable number were on the ground at an early hour, full of joyful anticipations of a good time. A discourse from the angelworld, given through the mediumship of Mrs. M. H. Fuller, was listened to with profound attention. Spiritual songs were sung, a few remarks made by the writer, and then came dinner time. Of this part of the programme I have only to say it was too rich and tempting to meet the approbation of our spirit friends.

The afternoon was devoted to a general conference, in which brethren and sisters participated in great good humor. Bunday forenoon we were delighted with the exercises of the Children's Progressive Lyceum. This institution has een in operation three months, and numbers about seventy members. It is wanting in many of the equipments of your Eastern Lyceums, but is a great improvement on the old Sunday School system, and meets the necessities of a pioneer life. Both old and young are classed in the Groups. It was a spectacle over which angels must rejolee, to see the white-haired grandparents who had been trained in all the strictness of Quaker discipline, now wearing the emblem of liberty, whilst near them were sitting the little ones, bedecked with the brighter colors of the juvenile Groups. The declamations on this occasion would do honor to any Lyceum in the land. Of the songs and silver-chain recitations, I can only say they resounded grandly beautiful and sublime through the grim old woods of Minnesota.

In the afternoon, the controlling spirit, through the mediumship of the writer, gave a dedicatory discourse, basing the remarks upon the significant name, Harmony. Circles were held in the evening, and numerous satisfactory tests of spirit presence given through the mediumship of Mrs. Fuller. The greatest harmony and good feeling prevailed throughout the meeting, and the general expression was, "We have had a glorious time." neer life. Both old and young are classed in the Groups. It

The Spiritualists of Medina are of the living, active type, and the only strife among them seems to be, which shall do the most for the good cause. They hold regular Sunday meetings, at present in the old log school-house, but they contemplate building a spacious hall the coming year. Then you will doubtless hear often from this part of our "Zion."

Fraternally yours,

MARY J. COLBURN.

Champlin, Minn., Sept. 14th, 1868.

# Convention in Kansas.

The Spiritualists of Kansas will meet in Convention, at Topeka, on the 25th, 26th and 27th of Oct., 1868. Messrs. J. M. Peebles and E. V. Wilson and other prominent speakers are expected.
Ample provision for entertainment of friends will be made. All are cordially invited to attend.

Per order Executive Committee of State Association of Spiritualists.

R. S. TENNEY, Cor. Sec.

SPIRITUALIST MEETINGS.

subsisted upon "mauna" or something else? If the "Lord's supper" was not a little private affair, then Judas should have shared with the rest.

These are more important questions: Are the hungering of the present century all fed? the half naked well clothed? the ignorant all edu.

\*\*SPIRITUALIST MEETINGS.\*\*

\*\*BOSTON.—MUSIC HALL.—The next course of lectures on spiritualism into above elegant hall, will commence Sunday Afternoon, Oct. 18th, at 23 o'clock, and continue until May. Engagements have been made with talented normal and inspirational speakers. A quariette choir is also engaged. Season teleton, securing a reserved sent for the twenty-eight centure,) \$3.00, are ready for delivery at the counter of the Banner of Light Bookstore, 158 Washington street. L.B. Wilson, Chalman and the latter of Light Bookstore, 159 Washington street. L.B. Wilson, Chalman and the latter of Light Bookstore, 150 Washington street. L.B. Wilson, Chalman and L.B. Wilson, Chalman

The First Spiritualist Association hold regular meetings at Mercanulo Hall, 32 Summer street, every Sunday alternoon and evenling at 2½ o'clock. M. T. Dole, Fresident; Samuel N. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor: Miss Mary A. Sanborn, Guardian, All letters should be addressed for the present to Charles W. Hunt, Assistant Secretary, 51 Picasant street.

The South End Lyceum meets every Sunday at 10½ A. M., at Springled Hall, 80 Springled street. A. J. Chase, Conductor: Mrs. M. A. Stewart, Guardian Address all communications to A. J. Chase, 72 Springheld street.

Chacle every Sunday evening at 425 Washington street, opposite Essex. Mrs. M. E. Reals, medium.

East Boston.—Temperager Hall.—The First Society of

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

East Roston.—Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 17 r. m. Henjamin Odlorne, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Fannie B. Felton, Oct 4 and 11; Mrs. M. Macomber Wood, Oct. 18 and 25 and during February; Mrs. Juliette Yeaw during November; Mrs. Sarah A. Byrnes during December and March; J. M. Peebles during May.

The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, at 3 and 17 r. m. President, S. Gleason; Vice President, N. A. Simmonds: Treasurer, O. C. Ribey; Corresponding Secretary, L. F. Freeman; Recording Secretary, M. H. Wiley. Lyceum meets at 10% A. M. John T. Freeman, Conductor; Mrs. Martha S., enkins, Guardian. Speaker engaged:—Mrs. Agnes M. Davis, Oct. 4 and 11.

Charlestown.—The Children's Lyceum of the First Spirit-

Charles vot. A and 11.
Charles town.—The Children's Lyceum of the First Spiritualist Association hold regular resions at Central Hall. No. 25 Elm street, every Bunday, at 10; A. M. A. H. Richardson, Conductor; Mrs. Mary Murry, Guardian.

Conductor; Mrs. Mary Murry, Guardian.
CHRISEA.—The Children's Progressive Lyceum meets every
Sunday at Fremont Hall, at 14 A. M. Conductor, Leander
Dustin; Asst. Conductor, John H. Crandon; Guardian of
Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Sallsbury; Corresponding and Recording Secretary, J. Edwin'
Hunt, to whom all communications should be addressed—P. O.
Box 241, Chelsea, Mass.
The Bible Christian Spiritualists hold meetings every Sunday in Winnishumet Division tigh, at 3 and 7 p. M. Mrs. M.
A. Ricker, requiar speaker. The public are invited: Seats
free. D. J. Ricker, Sup't.
CAMBRIDGEPORT, Mass.—The Spiritualist Association hold
meetings every Sunday in Williams Hall, at 3 and 7 p. M.
J. Close, President, Children's Lyceum meets at 10½ A. M.
M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.
Dorghester, Mass.—Free meetings in Union Hall, Hancock

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 74 o'clock. Good speakers

LOWELL, MASS.-The First Spiritualist Society hold a gereral conference every Sunday at 24 p. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisia Hall, Guardian. N. S. Greenleaf,

Cor. sec.

SALEM, MASS.—The Children's Progressive Lycéum meets in Hubon Hall, every Sunday, at 101 A. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Sceretary, Meetings are held in Lyceum Hall. Speaker engaged: —Mrs. A. Wilhelm during October.

-airs. A. wintern during October.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Dr. J. N. Hodges, Oct. 4 and 11; I. P. Greenlenf, Nov. 1 and 8; MS. Fannie B. Felton, Dec. 6 and 13; Dr. J. H. Currler, Jan. 3 and 10.

[3], Dr. J. H. Currier, Jan. 3 and 10.

SPRINGPIELD, MASS.—The Fraternal Society of Spiritual last hold meetings overy Sunday at Fallon's Hall. Progress ive Lyceum meets at 2 P. M. Conductor, James G. Alibe; Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M. Stoneham, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 22 and 7 P. M. Afternoon loctures, free. Evenings, 10 cents. Wm. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10 A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

Extraprize Mass.—The Spiritualists hold meetings every

or; Mrs. A.M. Kempton, Güardian.

Fitchurka, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in heiding & Dickinson's Hall. The Children's Progressive Lyceum meets at safie place at 10½ A.M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Secretary.

LEOMINSTER, MASS.—The Spiritualist Association hold meetings every afternate Sunday at Brittan Hall. Speakers engaged:—Agnes M. Davis, Get. 4; H. B. Storer, Oct. 18; Mrs. N. J. Wills, Nov. 1; I. P. Greenleaf, Nov. 15 and Dec. 27; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

Woncester, Mass.—Meetings are held in Horticultural
Hall, every Sunday, at 2% and 7 p. m. E. D. Weatherbee,
President; Mrs. E. P. Spring, Corresponding Secretary.
Foxnoro', Mass.—Meetings are held every Sabbath in
Town Hall, at 12 p. m. Progressive Lyceum meets at 10 A. M.
Maj. C. F. Howard, Conductor; Miss\_Addie Sunner, Guardian.
Lyceum paper published and realt on the first Sabbath
of each month. Lecture at 12 p. m. Speaker engaged.—Dr.
W. K. Ripley until further notice.

W. K. Ripley until further notice.
PROVIDENCE, R. I.—Mectings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock, Progressive Lyceum meets at 12 % o'clock. Lyceum Conductor, William Foster, Jr.; Guardian of Groups, ———; Musical Director, Mrs. Win. M. Robinson. New HAYEN, COMN.—The First Spiritualist Association told meetings every Sunday at Told's Hall, on State street, lear Chapel, at the usual hours of worship. The Children's regressive Lyceum meets at 10% a.m. E. Whiting, Con-

ductor.

Hartord Conn.—Spiritual meetings every Sunday evening for conference or lecture at 7½ o'clock. Children's Progressive Lyceum meets at 3 r. n. J. S. Dow, Conductor, Portland, Mr.—The Spiritualist Association hold meetings every Sunday in Temperance Hell, at 3 and 7½ o'clock r. n. James Furlish, President; R. I. Hill, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor, Mrs. H. R. A. Humphrey, Guardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

Covern N. H.—The Children's Progressive Lyceum

engageq:—MIS. A. Wilhelm, M. D., during September.
CONCORD, N. II.—The Children's Progressive Lyceum
meet in Liberty Hult, Statesman Building, every Sunday, at
9] A. M. Conductor, Dr. French Webster; Guardian, Mrs.
Robinson Hatch; Asst. Conductor, J. T. Kendall; Secretary, C. H. Robinson. The Concord Association of Spirituallats holds meetings at the same place every Sunday, at 6 r. M.
Lecturers wishing to make engagements will address Dr.
French Webster.
MANGUERRE S. H. The College of the State of the

French Webster. N. H.—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. A. Seaver, Secretary. Progressive Lyceum meets every Sunday at 104 at the same hall, R. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10 J. A. and 7 J. P. M. Children's Progressive Lyceum at 2 J. P. M. P. E. Farnsworth, Secretary, P. O. box 5679. ceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679.
WILLIAMBURG, N. Y.—The noxt lecture season of "The
First Spiritualist Association of, Williamsburg "commenced
on Thursday evening, Oct. 1st, to be continued every Thursday evening until the end of December, at Cosmopolitan
Hall, Sevent's street, near Grand. Tickets of admission, 10
cents each; may be obtained of the committee or of their
Secretary, H. Witt, 67 Fourth street. None but first-class
speakers will be engaged.
BROOKLIN, N. Y.—The Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 3½ and 7½ r. M. Children's Progressive Lyceum meets
at 10½ A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford,
Guardian of Groups.
The First Spiritualist Society hold meetings every Sun-

Contrain of Groups.

The First Stitute Alist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalbivenic. Circle and conference at 102 o'clock A.M.; lectures it 3 and 72 P.M.

at 3 and 1½ P. M.

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

HOCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Scilitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged:—H. P. Fairfield during October; Mrs. Sarah A. Byrnes during November; C. Fannle Allyn during February. Children's Progressive Lyceum meets every Sunday, at 22 P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

Buffalo, N. Y.—Meetings are held in Lyceum Hall, corner
of Court and Pearl streets, every Sunday at 10M A. M. and 7M
y. M. James Lewis, President; E. C. Cooper, Vice President;
J. Lane, Treasurer: E. Woodthorpe, Secretary, Children's
Lyceum meets at 2J r. M. N. M. Wright, Conductor; Mrs.

Mary Lane, Guardian.

Mary Lane, 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 Conoley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyccum at 1½ P. M. Hosea Allen, Conductor: Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Bunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore. Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian

of Groups.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 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 p. M. on Sundays. CORRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

ston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at II A. M. and 17 F. M. Lecturers engaged:—October, Mrs. Middlebrook: November, Nettie Pease: December, Cora L. V. Daniels: Janunry, N. Frank White: February and March, Nellie J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm. Children's Progressive Lyceum overy Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhow, President.

CLYMELAND, O.—The First Society and Progressive Lyceum

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 74 r. M., by E. S. Wheeler, regular peaker, Lyceum at 94 A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 73 P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. M. Wheelock, Conductor; Mrs. A. A. Wheelock, Cunductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's l'rogressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

SycaMore, Ill.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian, The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chaucey Eliwood, Exq., President of Society, Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.

Chucago, Li.—The First Society of Snithalists hold meet.

Chroaco, I.L.—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 103 A. M. and 73 P. M. Speakers engaged:—J. M. Peebles daring September: Mrs. Nettle Coburn Maynard during October: Dr. H. P. Fairfield during November. Children's Progressive Lyceum meets immediately after the morning service.

mediately-after the morning service.

BELVIDERE, I.L.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and ovening, at 10<sup>§</sup> and 7<sup>§</sup> o'clock. Children's Progressive Lycoum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged; — W. F. Jamieson until Nov. 22.

### Special Notices.

In theory beautiful, in practice perfect; NEG-ATIVES for CHILL or AGUE, POSITIVES for FEVER; hence Mrs. Spence's Positive and Negative Powders know no such thing as fall in CHILLS AND FEVER, DUMHAGUE, CONGESTIVE CHILLS, and FEVER AND AGUE.

MATHILDA A. McCord, 513 Chestnut street, St. Louis, Mo al Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter.

Spiritual and Reform Books.

MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL, 137 MADISON STREET, CHICAGO, 1LL.,

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

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Thursdays.

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

### NOW READY!

ONE OF THE FINEST AND MOST PHILOSOPHICAL WORKS EVER ISSUED FROM THE SPIRITUAL PRESS. ENTITLED

### THE HARVESTER:

FOR Gathering the Ripened Crops on every Homestond, leaving the

### Unripo to Mature. BY A MERCHANT.

THIS Book is the result of a constant and laborious study into the history of the rise, progress, and introduction to the world, of the various Arts and Sciences, and also a comparison of the incidents connected with the experiences of men who have advanced beyond their age in the development of Literature or Art, Religion, Politics or Trade. The subject grew so vast in importance and so interesting in detail, that the best power of the author's mind became thoroughly involved in sympathy with every effort of the men who in every age have struggled to advance into the mystic labyrinths of the Great Unknown.

PRICE \$1,00; postage 16 cents. For sale of the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

### CASTORIA. A Pleasant and Complete Substitute

FOR CASTOR OIL. PROBABLY no greater general want exists than for a harm-less yet effectual purgative. The millions of Pills annually bagd in spite of the many objectionaide features pertaining to them: and so often felt by the sick, show conclusively that a simple cathartic, adapted to all needs and ages, is really re-culted.

simple cathartic, adapted to all needs and ages, is really required,
CASTORIA is the prepared prescription of an old Physician, and is simply a well-known purgative, so combined as to render it perfectly palatable, and still retain its laxative properties. Preserved without alcohol, it may be given with porfect safety to the youngest child or most delicate female whenever a cathartic is required; and having all the desirable qualities of Castor Oll without its nauscous taste, it is the mildest yet most effectual Family Medicine offered to the public. Unlike Pills, it is not liable to gripe, or its use to be followed by constipation. By gently yet surely curing Costiveness, it prevents attacks of Piles, and for DYSUEPSIA, INDICESTION, SIGK HEADACHE, LIVER and BILLOUS COMPLAINTS, and especially for disorders of the Stomach and Boccels in Children, CASTORIA is a safe, pleasant and effectival remedy. One trial will convince you of its desirable qualities, and its cost is no more than for the cheap physics which flood the market.

les, and its cost is no more than for the close place of the lood the market.

Prepared by Dr. S. PITCHER & CO., 29 Brattle street, Boston, Mass.

For sale by all Drugglats and Dealers.

Price 25 cents per bottle.

Lycow—Oct. 3.

For sale by all Druggists and Dealers.

Price 25 cents per buttle.

MAGNETIC HEALING INSTITUTE,

A'D Conservatory of Metaphysical, Mental and Spiritual
A Science, It Great Jones street, New York, upon the combined principles of Medicine and Magnetism, for the cure of
CANCER, COSKUNITION, RIBERMATISM, PARALYSIS and other
Caronic Diseases, and for special consultations on all subjects.
All cases treated at this Institute are received for treatment
and cures guaranteed, upon the basis formed by the following
conclusions:

1. DISEASE can be curred by the combined use of Medicine
and Magnetism, when either relied upon blone would fail.
2. NO DISEASE can be orred by the combined use of Medicine
and Magnetism, when either relied upon blone would fail.
2. NO DISEASE can be treated with the positive certainty
of a cure being effected, unless the magnetic system is properly controlled by Magnetic treatment at the same time that
the physical system is undergoing medical greatment.
3. All diseases that have not already destroyed vital organs necessary to continue life, can be curred by a judicious
medical treatment, using vegetable remedies and scientific
application of the Magnetic licening power.

The Patients who cannot apply in person may by letter.

Oct. 3.—The State Base of the Combine of the Magnetic Incaing power.

### THE NEW ELECTRO-MAGNETIC PLANCHETTE

O'R Mysterious Writer, with metallic plates on the top, is the most sensitive instrument in use. It is composed of a combination of wood and metals, and is the greatest wonder of the age. It writes intelligently, and answers mental questions. Price \$1.50; sent by mail for 50 cents extra. Address ons. Price 81,50; sent by mail for 50 cents extra. A. HOWARD, 303 Washington street, Boston, Mass. Oct. 3.—Iw\*

# MRS. PLUMB.

Perfectly Unconscious Physician,
Business and Test Medium,
GB Russell street, opposite the head of Eden
street, Churlestown, Mass.

MRS. PLUMB cures Cancers and Tumors. Fevers. Paralysis; all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will examine Diseases at a distance, for \$1 and return stamp; Correspond on Rusiness, answer Scaled Letters, look for Lost or Stolen Property for \$1 and return stamp, each.

Oct. 3—1w\*

### PLANCHETTE OUTDONE! The Miracle of Miracles!

The Miracle of Miracles:

THE most remarkable combination of healing virtues ever known exist in the GREAT GENERAL RESTORATIVE, Nature's cure for all diseases. A dozen bottles are warranted to create a furor in any community, and sufficiently advertise for the immediate sale of a gross, taking the place of doctors' cathartics, alteratives, diurctics, stimulants, tonics and all haematics, according to the dose, curing the worst fevers in a day, and as wonderful in chronic diseases, curing every such disease of debility in a short time. Its origin is kept concealed, on account of the great incredulity of the age.

Large bottles, 82,00; small, 81,00; dozen small, 89,00.

Oct. 3.

MRS. MATILDA MCCORD.

513 Chestnut street, St. Louis, Mo.

# MRS. E. S. SMITH.

CLAIRYOYANT PHYSICIAN, No. 1 Groton street, Roston. Hours from 10 A. M. to 4 P. M. during which time she will examine, advise and heal the afflicted of whatever disease can be cured. Females are particularly requested to test her powers. The spiritual community will be pleased to know that there is a new medium through whom such works are performed as to prove they are beyond human agency, as well as prove the truth (did they need one) of their beautiful faith. Oct. 3.—1 we have the street of the second of the control of the

# MAGNETIC HEALING.

MR. MOSES QUIMBY, of West Nowton, having constant calls to attend upon the sick, has decided to take an office in Boston, and devote his whole attention to bealing and imparting renewed life and vitality by the powerful Magnetic and Healing Powers that he possesses, and in almost all cases he feels confident of relieving and curing.

Those wishing to consult him can leave letters for him for he feels confident of relieving and curing.
Those wishing to consult him can leave letters for him, for two weeks, at the BANNER OF LIGHT OFFICE.
Oct. 3.—4w

48.000 FRESH PAGES of spiritually progressive Original Traces. Just the thing to pulverize the prejudices of creedal saints everywhere. Excellent for liberal missionary purposes. Sent to any address, free; 400 pages 60 cents: 4000 \$5.00. Please address.

W. D. REICHINER,
Oct. 3.—\*
207 Carter street, Philadelphia, Pa.

C. H. FOSTER, 29 West Fourth street,

NEW YORK. MRS. A. B. FORREST.

M AGNETIC Physician. Office hours from 9 a. M. to 3 Special attention given to Rheumatism, Neuralgia Paralysis. Office No 91 Harrisen Avenue, Boston, Mass. Oct. 3.—9w\*

A. S. HAYWARD, "Healer," will visit the sick in Boston and vicinity. He will work in harmony with physicians. Letters addressed, East Somerville, Mass. Oct. 3.

MRS S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant street, Boston, Mass. Oct. 3.—13w

MRS. ARMSTEAD, Test and Business Medium, No. 1012 Washington street, Boston, Mass.

MRS. M. A. PORTER, Medical Clairvoyant, and Business Medium, No. 8 Lagrange street, Boston. Oct. 3.—3w\* MRS. EMMA STEELE, Electro-Magnetic and Clairvoyant Medium, has taken rooms at 140 West 20th street, New York.

SPIRITUALISTS' HOME.—Board by the Day or Week, at 54 Hudson street. Boston. 6w\*-Oct. 3.

# ORGANS

THE BEST! THE CHEAPEST! THE LOWEST IN PRICE!

THE MASON & HAMLIN ORGAN COMPANY have now buch great facilities and resources that they undertake to offer not only the best and cheapest instruments in the greatst variety as to capacity and style, from plain to very elegant, but also the lowest priced organs of good quality which can be produced in America. They now manufacture three grades or organs, viz: I. \*\*\*\*

### THE MASON & HAMLIN CABINET ORGANS.

The Standard of Excellence in their department, acknowledged the best instruments of their general class in the world; winners of OVER SEVENTY HIGHEST PREMIUMS in America, and of the FIRST-CLASS MEDAL at the recent WORLD'S EXPOSITION IN PARIS, in competition with the best makers of all countries. As to the excellence of these instruments, the manufacturers refer with confidence to the musical profession generally, who will, almost with unanimity, testify that they are UNEQUALED. Every one bears on its name-board the trade mark, "MASON & HAMLIN CABI-NET ORGAN." Prices fixed and invariable, \$110 to \$1,006 each, from which there is no discount to churches or schools. II.

### THE METROPOLITAN ORGANS.

A new series of organs of great power, fine quality and much variety of tone. Elegantly and thoroughly made in every particular, and in general excellence second only to the Mason & Hamlin Cabinet Organs. Each one has the trade mark, "METROPOLITAN ORGAN." Prices 6130 to 8400 each. A liberal discount to churches, clergymen, &c.

### III. THE MASON & HAMLIN PORTABLE ORGANS.

Very compact in size; the interior always of the very best quality, but cases quite plain. Each one bears the trade mark, MASON & HAMLIN PORTABLE ORGAN." Price 875 to \$125 each, fixed and invariable.

### VALUABLE IMPROVEMENT.

From this date, (October, 1868,) we shall introduce in several styles of our Cabinet Organs a new and very beautiful invenion combining several recent patents. It will be known as

### THE MASON & HAMLIN IMPROVED VOX HUMANA OR FAN TREMOLO.

And excels every other attachment of this general class in the beauty of its effects, the perfect ease with which it is operated, its durability and freedom from liability to get out of order. 1. In connection with the Automatic Swell, (exclusively

used in the M. & II. Cabinet Organs) it produces the nearest approach to the peculiarly sympathetic, rich and attractive quality of a fine human voice yet attained in any reed instru-2. It is operated by the ordinary action of the bellows of the

instrument, and requires no separate pedal, being played by the same motion, and as easily as an instrument without it. 3. It has no clockwork or machinery, and is entirely free durable as the instru-

from liability to ment Itself. Circulars and catalogues with full descriptions and illustrations free. Address the MASON & HAMLIN ORGAN CO.,

154 Tremont street, Boston, or 596 Broadway, New York.

# NEW BRICK MACHINE.

PATENTED JULY, 1868. TOR tempered clay—common labor only required—worked by one man—makes 500 an hour, \$110—by horse 500 an hour, \$300—1200 an hour, \$400—by steam, 2000 an hour, \$500—3000 an hour, \$700. Bricks dried sooner without floors—may be exposed on the hill-side anywhere—no washed bricks.

be exposed on the hill-side anywhere—no washed bricks.

DRYING TUNNEL.

For drying in twenty-four hours Bricks. Fruit, Vegetables, Broom Corn. Hops, Lumber, Pea-Nuis. Bricks moded one day go into the kiln the next all the year.

East Blast Klin, by which one-half the fuel is saved—220,000 bricks have been burned with 53 cords.

Revolving Separator, which pulverizes the clay and frees it from sione. A plees of limestone, the size of an acorn, will burst a brick.

For further particulars, in a pamphlet, (ninth edition, enlarged,) giving full instructions on brick setting and burning, with wood or coal, address, sending 25 cents,

Oct. 3.

P. O. Box 556, Baltimore, Md.

PERSONAL. G. P. Andrews will continue his gift in relieving the wants of suffering humanity where Rheumatism and all other pains are the cause, by the laying on of hands, at his place in Somenser, Mass., during the Fall and Wintermonths, on Thursday, Friday and Saturday of each week. If the patient is not beneated, no charge. Terms reasonable. The poor free.

8w\*-Oct. 3.

# BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS BRANCH OFFICE, 544 BROADWAY, NEW YORK. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE. | LUTHER COLBY, ISAAC B. RICH, 

AIDED BY A LARGE CORPS OF THE ABLEST WEITERS. TERMS OF SUBSCRIPTION, IN ADVANCE Por Year......83,00 

When drafts on Boston or New York cannot be procured e desire our patrons to send, in lieu thereof, a Post-office oney order. Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription
20 cents per year, for pre-payment of American postage.
Post-Office Address.—It is useless for subscribers to
write, unless they give their Post-Office Address and name of
State.

Subscribers wishing the direction of their paper changed Subscribers wishing the direction of their paper changed from one town to nother, must always give the name of the Toten. County and State to which it has been sent.

Subscribers are informed that twenty-six numbers of the Banner compose a volume. Thus we publish two volumes a veer.

ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

\*\*F\*\* All communications intended for publication, or in any
any connected with the Editorial Department, should be any
dressed to the Epiton. Letters to the Editor, not intended
for publication, should be marked "private" on the envelope.

All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.." . William White & Co.

WHOLESALE AGENTS: NEW ENGLAND NEWS COMPANY, 100 Washington st., Boston.
AMERICAN NEWS-COMPANY, 121 Nassau street, New York City.

WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa. RETAIL AGENTS: JOHN J. DYER & CO., 35 School street, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. WARREN CHASE, at our New York Branch office, 544

WARREN CHASE, at our New York Branch office, 544
Broadway, Room No. 6.
C. W. THOMAS, 431 Fourth avenue, New York.
HENRY WITT, 57 Fourth street, Brooklyn, N. Y.
GEORGE H. HEES, west, end Iron Bridge, Oswego, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room
21. Fope Block, 137 Madison street, Chicago, Ill
W. B. ZIEBER, 106 South Third street, Philadelphia, Pa.
JOHN BIRCH, southwest corner of Fourth and Chestnut
streets, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
J.W. BARTLETT, Bangor, Mc.
C. H. ANDERSON, 438 Seventh street (opposite the Postoffice), Washington, D. C.

SUBSORIPTION AGENTS:
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room
21, Pope Block, 137 Madison street, Chicago, Ill.
J. BURNS, 1 Wellington Road, Camberwell, London, England.

Publishers who insert the above Prospectus three times in their respective papers, and call attention to disellorially, shall be entitled to a copy of the BANNER OF LIGHT one year. It will be forwarded to their address on receipt of the papers with the advertisement marked.