really exist?

Written for the Banner of Light. ADDRESS TO YOUTH. BY CHARLES THOMPSON.

"In the quarry if you toil,
Make your mark;
Do you delve upon the soil?
Makeyour mark!
In whatever place you stand,
With a firm and honest hand,
Make your mark—make your mark."

Ho! ye who glory in your youth!-Our rulers of to-day, And gifted women, men of truth, Must shortly pass away; Yet others from your youthful band All vacancles may fill. If you 'll employ both head and hand With heart and might and will.

Youth's sunny days will soon be passed; Then come long years of strife i Who, then, shall shield you from the blast? Who "break the bread of life "? Who heaven survey, and count the stars, And measure heights sublime? Who compass earth with iron bars? Who build the lofty rhyme?

Not he who only studies ease, And sports by mill and brook, Who lives mere appetite to please, Unmindful of his book: Gross darkness is the sluggard's fate. Neglect dethrones the mind, While virtuous acts "unbar the gate."

Where wisdom is enshrined

In ocean's secret caverns rest Gems of most wondrous sheen That never shone on beauty's breast, Nor counted wealth to men : And he who seeks the precious stones At risk of life and limb Knows, if the dangerous task he shuns They ne'er can shine for him.

The voyage of life is o'er rough seas, Where threatening billows roar, Hence neither strife nor carnal case Reach a celestial shore': The unfaithful voyager falls a prey To sin—to fear, a slave, Makes shipwreck in the tollsome way. And peoples folly's grave.

Nor can blind penance, priest, or creed, A peaceful voyage secure; That soul which socks life's greatest meet Must all life's throcs endu The beatman, drifting with the tide Need not take up his oar; But they who 'gainst the current ride Must sweat at every pore.

The wise with caution draw each line. Heaven's smiles their race attend: The thoughtless lay no fair design, Nor reach the journey's end. The race is won, not by the swift. Nor battle by the strong; The patient, arduous child of thrift Outstries the unstable throng

He runs not well who runs too fast, Is sure to lose his way, Or be in snares or pit-falls cast Attractive error cloaks her wrath, And sits in pleasure's bower, To lure the traveler from his path In an unguarded hour.

Oh seek not honor for the show That follows in her train; But strive, oh strive, this truth to know Truth is the greatest gain. The spirit of an empty name An aching void you ill find: Vain glory, though it promised fame. Leaves only shame behind

Oh, give not all correding care Free access to the heart: Be it your life-toll, foul or fair, Wisdom reflects too much of heave For idleness to hold: Virtue is ne'er to folly given, Nor knowledge bought and sold

No ocean-nearl is washed ashore By surface waves at sea. Nor greatness wafted to our door By gay society; An under-current wears the rock Where hidden treasures lie, While on the surface breakers mock And flood-wood rushes by,

The work of time is not delayed When tempest rocks the deep, Nor when the thunder-bolt is stayed, The storm-king sinks to sleep. Nay; 'mid the wreck of fatal war, In tempest and in peace There's many a faithfut laborer, Whose efforts never cease.

Unscen, unknown, with labor fraught, The student cons his page, Recording brilliant gems of thought To serve a future age; And the Inventor, day and night, Some vast design computes-The grasping world his scheme would blight Yet waits to clutch its fruits.

Oh, start not at the name of work, Nor fear the form of care, Nor round the heart let faintness lurk, Nor fear find lodgment there. There's work, hard work, awaiting all Aspiring to be men, Who law expound, or till the soil. Wield hammer, sword, or pen

In beauteous mold is mind compressed, By effort, toll and care; That jewel which is polished best Will be most bright and fair. Gems that rest nearest Nature's heart, Though dazzling to behold, Neglected lie, till clothed by Art In forms of polished gold.

So heaven-born minds are scaled books, Where toll withholds her aid; Nature creates no Platos, Lockes, Nor Franklins, "ready-made"; Like a red comet frets. But Knowledge is man's guiding star-

QUESTIONS AND IMPROMPTU ANSWERS.

BY MISS HARDINGE.

QUESTION.—Is all imagination simply in sight, or is it possible to imagine things which do not

Answer.-Analyze your imagination, Can you point to any idea that is not a reflection of the past, a refraction of the present, or a prophecy of the future? No, there is not in the whole realm of Nature one single original idea in the mind of man. When I say "original," I mean that there is no creative power in the mind of man-nothing but a reproductive one, and therefore as all that you can conceive of, imagine, dream, hope, or belleve in must have some shadow of past, or future, or present, so I say that imagination, how ever wild, is either the intuitional perception of truth, the prophecy of the future, or the broken of refracted light of the present.

QUESTION .- (By a Lady.) -There are some ladies very desirous to hear Miss Hardinge say a word about the present standing of woman; that

is, the worth of the women of the present age. Answer.—The best evidence we can offer you of what is the work of woman in the present age is the fact that our questioner is a woman, that her question is received with respect rather than with the sneer that a few short years ago would have greeted the tender voice of woman in a public assembly. I consider that the fitting place and mission of woman is to be a helpmeet for man, and when I say this I mean not as the dependent, but as the equal of man. And in equality I signify equality of respect, equality of duty, equality of crime and virtue, but not of physical powers. I believe that Nature has drawn an impassable line of demarcation between the physical capacities of man and woman. That is, wherever the one appears to trench upon the place of the other, it is an abnormal rather than a normal growth, it is an exception rather than a rule. I believe that the place of man is strength, activity, and all that admits of life in the external, especially related to strength and activity. I believe that the place of woman is love and beauty and kindness; that she is the poetry of life, that she is the love of life, and the intuition of life, and that her duties relate chiefly to all that belong to the spirit and to the internal. I believe that the form of both is so wisely and wonderfully adapted to these two spheres that it is impossible to mistake them; in the meantime, this position of both has not been recognized, and it has not been recognized from the peculiar demands which life has made upon the aggregations of humanity

The first demand of the age, in the rudimental states of human life called barbarism, was upon strength. Man must be a builder, a hunter; whatsoever occupations he followed demanded the largest amount of strength, and taxed the physical system to the utmost extent; hence strength and physical power became the world's first wealth, its first government, its first aristocracy. In this Lin woman is wrong in man. Woman! visit upon foundation of society, woman, physically the weakest, physically unable to bring to life's duties the element of wealth, which was then imperatively needed, became subservient. Her beauty, captivating the stronger man, he placed her by his side, first as the dependent, and next as the ornament, and last as the joy. Hence we find that the earliest ages of barbarism are always marked by the disgraceful institution of polygamy. We find that with the first enunciation of the pure the just, and truly divine teachings of Jesus, woman rises instantly to her place as the companion of man. She is judged side by side with him, in the darkest and most disgraceful of all crimes. The Magdalen, kneeling at the feet of the Master, is not condemned by God, so long as there is a man that shares her crime uncondemned. She takes her place, therefore, in the Christian religion with the founder of the Christian religion. She is the first at the Cross, the first at the Tomb; she is the truest in her intuitions to recognize the divinity of the mission. She prays for him when others scourge and mock him. She at once marks her place by the side of the Divine Master, by the recognition that she falls chiefly through the excess of her love; and from this point her history is one of gradual progress.

Society moves slowly; it is well that it should do so. It is well that old and established forms should be girded around by conservatism lest we as rashly adopt falsehood as truth; and hence I repeat society's slow movement is good, it ensures the gradual trial, the practice and the full development of every new truth.

And so has it been with the gradual acceptance of woman's place, as no longer as the toy, or ornament, or subject merely of man, but as his helpmeet, as the companion who shall assist him. assist him by her love and her beauty, whilst he is her helpmeet, assisting her by his strength and his experience. This age in especial is the age of utilitarianism, and all things are being brought to the standard of utilitarianism. Religion is there-we are tried in the balances; and governments are there, and the disruptive principle that is agitating the masses and disintegrating them, and making individuals where we formerly had only masses. It is the best proof that utilitarianism is at work and trying all men and all institutions. And in this great trial the powers'of woman are being placed in the balance. and her peculiar possibilities are all and each being tried. And what will they amount to? I will venture merely to make a prophecy. The time is coming when every woman shall be permitted to do that which her Creator has fitted her for, and that shall be accepted as her place and mission. The time is at hand when it shall be recognized that the parable of the ten talents was meant for woman as well as for man, and that whatsoever God has fitted woman to do, he demands back of her with usury; and woe be to him, husband, father, or governor, who stands between the Creator and the creature. And the

fact that that time is at hand is recognized first by [God has planted her in the garden of life for by either name, and you will call them fitly-have dared to enter the camp have dared to stand by power, any good work, or any intellectual posi-the side of the dying soldier, and to minister to tion that woman has—can these render her less inhunropriate for the presence of women,

has given her also to clothe that thought withal. That is another sign of the times. And yet another sign of the times is in the recognized fact that God has better fitted woman for the duties the responsibility extend to his thoughts and of nurse and physician, and ministering by the feelings as well as to his actions? side of the sick hed, than even the strong and wise men; for he has given her clear sight, clairvoyance—that mystic power that penetrates with the spiritual eye where the natural cannot search. The fact that women are the best and most numerous clairvoyants of the day, is a hint that you turn, a law hinders you. You are not reevery department that demands sympathy, intuition, clear-sight, patience and endurance, womán will take her place. I do believe that in this age of utilitarianism, man can no longer keep woman back from that which her God has intended her to do. In the meantime I would counsel any who may expect from me some statement of the mode in which we propose to assume what we may conceive to be our rights-I would urge upon those who listen to me to beware how they ask for those rights by legislation, by any external forms that rob moman of the grace, the beauty, the gentle let her perceive that the doors are opening on every side—that it needs but her own firm step, armed with her womanly purity and all of womanly graces that she can carry with her-let her recognize this, and man's hand will not be raised to drive her back. On the contrary, it is because woman has too often failed to perceive those very points of attraction that make her woman, and sought to exchange her nature for that of man, that she has been repelled with scorn and dislike from many spheres which she could have gracefully occupied, and still more gracefully with all herself and her sex in right and wrong.

Woman! determine that whatsoever is wrong us. by considering your sister's wrongs. Woman! change and alter them. consider again that you are the founders of the next generation in the education of your daughment that no wise mother has educated you to take any other place in society than that of a mere speculator in the matrimonial market-if you lament that you have had no place made for you but the waiting dressed and adorned until some man should give you a place in society, oh! correct this lamentable and degrading posi-

tion with your daughters. I ask that every living creature shall be a help on the chariot of creation. I ask that every mission, and work to do. God has assigned it to us when he gave us powers, energies, talents, and intellect. There is not one of us but who should fill some place advantageously. If the gifts of thought. helpless woman surrounded by piteous little children crying for bread, half clothed, and yet compelled to leave them huddled together in danger and hunger, and filth, and misery, and ignorance, whilst she goes forth to work. Oh, woman, there from the beginning of time to the present day the. fering, may not a profession so adorned, so graced and savage hands of those ill-paid, brutal, and the world expects from modern Spiritualism that ignorant crowd unhappy paupers out of life, in- it shall prove another Elisha to mankind.—Lonstead of ministering them back into life.

Oh, there are spheres for every one of us-the princess on the throne, the humblest girl who labors in a factory. No woman should ever look not consume it, prisons cannot incarcerate it, upon her fair young girl, without recollecting that famine cannot starve it."

the fact that our angels, our heroines-call them some other purpose than merely to wait to be culled by the hand of man. Can any ability, any him in seenes hitherto deemed the most unfit and fit to be the companion of man? Deem it not; let her be the helpmeet for him. Be assured that The fact that woman shall take this place is when her intellect elevates her into his comproved by the signs of the times, which permit panion instead of his listener, though your club her now, even in despite of the sneer and the houses may be deserted, your homes will be more scoff and the hitter rebuke—in despite even of full. I have said too much perhaps on such a the anathema, in some instances of Churchmen question, but I have said enough to show my -permit her to speak, when her God has en- questioner that there is yet a vast field for study; dowed her with a power to move mankind by the and I for one most earnestly thank her, and tone of her voice, to proclaim the thought that humbly entreat of her to pursue the subject at her Maker has given her in the speech, which he other times and seasons to a yet wider issue than

this one short address can present her with, QUESTION.-If we admit that man is a responsible being, to whom is he responsible? and does

ANSWER.-If man were not surrounded by the bond of laws, he is not a responsible being. Just so long as he finds himself hindered on every side by law, he is assured that he is responsible to the lawgiver. No matter in what direction there is a demand gradually making itself into a sponsible to yourself; you may suffer pain if you supply for women as physicians; I do believe that | choose, you may prefer pleasure if you desire it; as priest, physician, teacher, nurse—as minister in but just so certainly as you find_that you are compelled to endure pain, or shall reap pleasure, you find that you have no choice in the matter. The fact of the law proves your responsibility: 1 + do not propose to define for you a theological | to ask. Blossom? Oh, what a glory rests on a God to whom you shall be responsible, as you are taught by sect, or creed, or dogma, country or clime. I do believe in God, the great Spirit, the mighty Lawgiver, the universal Father; and though I know that his ways are kind—though I recognize that all works together for goodthough I bow down before his exceeding beneficence-though I believe he loves this flower and holiness of her nature. Let her be woman still— | has made it beautiful, that in his beneficence he has made it beautiful, not only for its own sake, love, and so we have beautiful things everybut for ours—though I do know he has given it food, light, air, sunbeam and dow, and cared for it as much as he cares for us—though even this little leaf proves to me God's goodness, I find that God's justice is equal to his love-for if we violate one single point of law, behold we pay the penalty. In whatsoever direction, it matters not, there it is; and it is to him, the Lawgiver, the framer of the law, that we are responsible through ourselves. We are the evidence of our responsibility; and mark! we carry forward, we Spiritthe attributes of woman about her. I have no unlists, that responsibility beyond the grave. It fear but that our Creator and our creature-brother is well for the Materialist to say, "Let us eat, man, will, in this day of utilitarianism, accord to drink, and be merry, for to-morrow we die;" but us all that we can ask, all that we can do, if we we Spiritualists know we cannot die, and if there will be but faithful to ourselves. And when I say is any truth in the fact that the soul's immortalthis, it is with the belief that we are not wholly ity is proved by the returning spirit, it is a truth I will ask woman to commence where her that that responsibility follows us into the here-Divine Teacher commences, by first equalizing after in yet more terrible shape, and although I

Are we responsible in thoughts and feelings as man every crime that you brand upon the brow well as actions? I have said we do not originate of woman. It is for you to do it, and not for man. our thoughts. I have said, and pleaded, and ar-So long as society, especially/female society, ex- | gued, to prove that no idea within us is a createnuates the faults of men, they know them not tion of our own. How then can we be responsithemselves—so long as man is taught by the voice | ble for thoughts and feelings? No more than we of society—especially of the voice dearest to him are responsible for/organisms, diseases, or disaonly to regard his crimes as mere gallantries, bilities. But we do not let those alone. We do but woman's crime as unpardonable, who is to be not suffer disease to consume us, nor deformities man's teacher? Woman! that lot has fallen to to remain unchecked, nor disabilities to prey you. If you ask for your rights, first commence upon us: we resort to means to modify and

And precisely after the same fashion shall we deal with our thoughts and our feelings. If they ters. If you require right yourselves, if you la- tend to that which we are instructed to know is wrong-call it by what sophistry you may-I say wrong-when it impinges on the rights of another -if we find that our thoughts are thitherwards, are there no possibilities of calling in the aid of a moral as well as of a physical physician? Are there no medicaments for soul as well as for body? I say yes-knowledge, teaching, struggle, strife, hope, faith, aspiration, admiration of the beautiful, study of the good, schooling of mind and disworker—that every single hand shall be raised to cipline of body, are all just as possible for the mind as they are for the physical system. I assert. man, woman, and child shall have a place and a therefore, that we are not only responsible for our deeds, but primarily for our thoughts and feelings. for our deeds are the children of our thoughts and feelings. What we do is the expression of our Supposing that we crush back the fortune are so showered upon us that there is no | thought, and do something in place of that which impetus to labor, think of the poor, think of the we had thought to do, why we have created or developed a new thought, and whatsoever we do. Irepeat, is first created within our brain-it has a spiritual origin—and therefore it is to the spirit that I charge you to apply all your medicaments and all your legislation. Bring to bear upon it is your place, as teacher to the poor-as a mis- your highest knowledge. If you are the creature sionary angel in the haunts of darkness. Lament | of circumstances you are also a creature unto not that the world is full of wrong, so long as you yourself. If you are a creature of motives, why keep your hand back from helping it on to right. endeavor by wisdom, schooling and instruction to Oh, woman, as physician, as physician to those implant a fresh study of motives, where the origwho cannot help themselves-whilst I acknowl- inal ones are wrong and pernicious. By these edge that there is no profession in the known means we shall not only be responsible to our world, no records of any profession so marked Creator, but shall also recognize our responsibility with benevolence as that of medicine—whilst to ourselves. For there is a dual action everywhere, and as God has entrusted us with life, he warmest hearts and the kindest and the most has given us the responsibility to ourselves. As faithful workers for man's good have been ever every movement, every thought, and every feelfound among the ranks of the medical profession; ing, therefore, is charged with responsibility, oh, I would ask, if woman can be physician if she Spiritualists, how great is yours! You who can can minister to the sick, if she can alleviate suf- see the light and pursue the issues of this life beyoud the grave-can recognize not only the reby benevolence, so stamped with the record of sults of thoughts, feelings and actions here, but the noblest and the kindest deeds, he shared most | can now trace them into the great hereafter! I gracefully by the favored daughters of fortune? may not dwell on this theme, but as the mantle May not they minister tenderly, while the rude of the prophet has fallen upon me, look to it, for

TRUTH.—Some one has beautifully said: "Truth is immortal; the sword cannot pierce it, fire can-

don Spiritual Magazine.

Children's Department.

BY MRS. LOVE M. WILLIS. Address, No. 16 West 21th street, New York City.

We think not that we daily see

UNCLE SILVER'S SUMMER.

"Come, children, I want to take you around by the end of the house, under the great locust," said Uncle Silver. "There! I built that rustic seat myself. Mrs. Silver says she does not see any beauty in old stumps and roots twined together, but I have a notion that Nature knows more about beauty than we can learn in a lifetime, and if you will notice. Nature always combines the most fitting colors. She puts green moss on a brown stump, and brown moss on a grey stone, and pleases the eve everywhere. Now Mrs. Silver said I must paint the seat white, but I told her that it would be like painting the grass purple or red. It is not sharp contrasts that we want, but soft blendings. But I want you to look up to my great locust tree. I am proud of it."

"It is a pretty tree," said Linnie. "Does it ever blossom like the apple-trees?"

"Now that was just the question I wanted you locust tree in bloom. In the beginning of summer, the whole neighborhood is sweet with perfume from its drooping white plumes. The blossoms hang in clusters, and hold sweetness enough to make a whole town good, I sometimes think, for the breath of flowers seems to me like the grace of heaven. Why does not the world revolve in its great circle without flowers? Just because the life of the world is love, and God is

The locust tree belongs to the great family Leguminosae, to which belong the pea and the bean, the ground-nut, and all those plants whose seeds grow in pods or legiones. The generic name is Robina, and it is called False Acacia, or Pseude Acacia. But the name is an injustice to the tree, for it is a grand and beautiful truth every spring and summer.'

"Was it the ground-nut that we found the other day?" sald Esther.

" With the beautiful dark clusters of blossoms." Yes, and its perfume shows it to be a relative of the locust and acacia. Its blossoms have a sombre look as they trail themselves over the ground or cling to some stronger branch, but they hold a richness in their cups that is like the goodness of some quiet lives.

But I had forgotten what I took you out here believe God's love is there, his justice is still with | for. It was to point out to you that little crevice under the caves of the house. Do you see it? Well, there is where the dearest little hird the summer sometimes builds her nest."

"It is n't large enough for a caterpillar," said Linnie.

" It is small enough, but larger than it seems But its occupant is a little fellow—the house wren. or Sylvia Domestica. Sometimes in May be begins to build his nest, and he always chooses some place near the house or barn, as if he knew he had a mission, with his sweet singing, and his busy, active life.

He builds his nest of little, sharp, booked twigs on the outside; within is a layer of grass, and lastly he finishes up his nest with feathers.'

So he has a straw mattrass and a feather-bed, "Just so, and he tucks them up so closely that

there is only room for a peeping-out place. You would hardly think he could go in and out, so small is the entrance that he leaves. The female lays an unusual number of flesh colored eggs, six or seven, and even nine. It

likes to build in some place prepared for it, and will make use of an old hat if nothing better-is found. It is a dear, little, social fellow, and its notes are so loud and clear for its tiny body, that we make it a great favorite. One spring, long ago, I was very sick. I was sick in my soul as well as in my body. I did not

would not be cheered by the songs of the birds or the blooming of the flowers." "Why, Uncle Silver," said Linnie, "it seemed to me that you were always glad. I mean born

care for all the beautiful things in the world, and

glad, just like the birds." Well, I imagine I was. But no gladness in this world is worth much that has not been triedby some sorrow. If it lives through trouble, then it is what we may call a sanctified glad-

"I should think you were preaching," said Estlier.

"I forgot, little one; but sanctified only means holy, and a holy joy is one that shines into sorrow, just as your little candle shone in the dark chamber last night. Well, I'll hurry with the preface to my story."

"Oh, if there's a story, I can wait ever and

ever so long," said Esther. "I was feeling very much as if life was a great barren desert, and I had got to wander and wander, no one knew how long, through dreary, desclate ways.

And I was sick, too, and lay on my bed, when there came walking with slow, measured tread, a a sad looking young man, and sat down by my bed. Just then a little wren, in flying from his nest, whither he had been carrying his straw, burst out into a tremulous quiver of song, that cut the air of the room into little waves of melody. I saw the man smile, just as one does who has met an old friend.

'What do you want?' I said, a little grufily, for I was in no mood for talking.

'What do I want? Is that what you ask?

What do I want? I should have gone away and never have told you but for the song of that bird. That was a wren, the best friend I over hadperhaps the best I shall ever have. What do I want? I want somebody that will not be afraid

'I am not afraid,' said.I. 'Why should I be?' 'I'll tell you, and then we will see. I've been in State's Prison.'

'Well,' said L.) Well! well! Is that all you have to say? Perhaps you don't know what it means. It means to have everybody kick you, and drive you, and hunt you from pillar to post. It means to be suspected of every mean thing, to have no home, no friends, no work. That's what it means, and a

Just then the little wren burst out again. The young man sighed, shook his head, and was silent. "Go on,' said L

What! tell you all? Well, by all that is sweet in that little bird's singing, I will. I had a good home, a good mother, and a dear little sister, but I fell into bad ways. I chose bad companions. A would go with them, and they taught me all the wicked ways that they themselves knew. I kept going down and down, till I was about as low as I could be, and then I did something against the law and was shut up. Yes, sent to jail, and then to prison. My mother died before I got there, and my sister went I don't know where, and all my companions deserted me. No one would stand up and take the blame with me. Some testified against me. It was dreadful, for I thought they loved me. Ves, I was fool enough to think that. Well, I staid there my full time, and came out and hid myself. It was summertime, and I hid in an old barn till I could make up my mind what to do. And I thought over all A had done, and I concluded wickedness didn't pay; and just as I had made up my mind to do right I said to myself, "Now I want a sign that I am on the right track." My mother was a great believer in signs, and I hadn't forgotten it. Just then a little wren flew from under the eaves, and sang out so loud and clear that I thought in a moment of the little song Grace and I used to sing. I watched the little thing as it went backwards and forwards singing in its happiness, and I said that must be one of the real signs, one of God's signs, and I will go straight out and begin a better life. So I let myself to a farmer and I worked well, for just under the caves of the lowroofed house a wren was building and singing, and I said, "It is a sign to me." But before the nest was done the man came to me and said I might go. He had heard where I had been. I left him and tried again, but I never worked more than two weeks in a place before I had the word given me, "You may go." It was dreadful, sir, and I learned that nobody believed in forgiveness, only the good God who cares for the wrens. I have worried along two years now, and Lam hundreds of miles away from where I started, but it's all the same; somebody will come and tell who I am before a month is gone. I should have have gone back to my old life but for one thing. Just as I fairly resolved I would hold out in my effort to do right no longer, something would come as a sign to me, just like the singing of that bird. Once it was the voice of a little child, who looked up to me and said, " Are you going home?" It was a little word, but the voice was sweet, and as I said "Yes" I meant it, for again I said I would go forward to the right.'

I had laid on my bed many days, and was weak, but as the young man closed, and looked up with a sad, despairing look, I rose and dressed myself and went down stairs. I went out on to the farm, and set my new man to work. I had something to live for now. I would be the friend to this despised man, and help him to a true and good life, if it was possible.

Everything went well. He worked early and late, and pleased me in every way. No reports followed him until the next' spring. During the winter he had been about a good deal, and as he was very fine looking he was welcomed everywhere. A young lady, of good family, had as much as declared that she was willing to marry him, and I could see that he loved her.

But in the spring some one came to the neighborhood who knew his whole history, and told it overywhere. There was no end to the abuse that-I received, as well as he. He told me that he was going—it was of no use. 'Sin follows one forever,' he said. 'It does not,' said I, 'you have left the sin, and it is man's wickedness that follows you, striving to forget God, and cursing when he has mercy. Stay here, and live down the wrong.'

Just then the wren building in the box by the barn warbled out in its sweetest notes a song full of gladness. 'There is the sign again, God's own; you have your troubles, and I have mine. Let us live them down, rise above them, glorify God in them, just as that song rises out of the mist of this morning like a voice directly from heaven, saying, God is in the mist as in the sunshine, and to-morrow you may behold his face in the light."

So he stayed, a grand martyr, a hero fighting a continual battle, and we grew to be the best of friends. Every spring he made fresh places for the wrons, and drove away the bluebirds, that are apt to molest their nests, and I know what he Idid it for-he wanted just as many signs as he could get.

After awhile his sadness wore off, and people forgot that they had ever thought harm of him. The girl that he loved promised to marry him. So one spring morning I said to him. You have nover taken up your wages.' 'And never mean to, said he. 'Here's a thousand dollar check. Marry Susan next week, sail to California in the next steamer, and begin life in a new country."

'You want to get rid of me,' he said sadly. 'I want you to be all you can be; so go, but don't forget this: Let God be the judge of the sins of others, be it your care to help all the sorrowful,

despised and wronged that cross your path.' So he went, and is now little short of a millionaire. and just about the kindest, most benevolent man

you ever heard of." "Oh, Uncle Silver, how glad you must be," said

Linnie, "that you did so much good." "It was n't half so much I that did it as that

little bird that trilled out the song of God's goodness and love into both our hearts. Why do the birds sing just as sweetly to the poor as the rich? Because God loves the one as well as the other. Why do they speak in their sweet songs too the ears of the sinful as well as the pure? Because God seeks to win the erring back by the same love and tenderness with which he holds the good. We are all his children."

"Uncle Silver, what is the reason that people love to tell anything that they hear of another that is disagreeable?" said Loring. "At school if there is a boy whose mother is poor, some boy is ready to tell of it. If there is a boy whose father has done anything wrong, somebody is sure to let

it be known." "You've asked a question that I have puzzled over many times. If in our walks you and I find anything that is disagreeable—that taints the air with impurity, we try to cover it up, or to pass by it; but it is with men and women as with boys

and girls: they seem always willing to open the faults of others to their own gaze and that of their friends. It is a meanness of spirit that I think grows out of selfishness. People seem to thinkthat they shall stand higher if they point out the low place where others stand, or that their own garments will seem cleaner if they reveal the filth of their companions. There is a beautiful mantle of love that a few noble spirits have carried to throw over the wrongs and sins of others, but there are but few good enough to carry it long. I find the mantle cast by the loving hand of God out in the fields and woods. There is not a blackened stump but soon has its pretty covering of moss, and all decay has a beauty set upon it that at once glorifies it. I often think God means to teach us lessons of love and forgiveness in every little sprig of moss and every lichen that comes to cover up unsightly decay. Do not forget, children, to be as tender as Nature, and seek to find the good instead of the evil."

CALLED AWAY.

Do they want me up in heaven? Can you tell me, maintha dear,
What those strange and solemn voices mean that in the what those strange and socion, night Libear, Softly saying, 'Come, dear children; for of such our king-dons are 2! Do you think they want me yonder? Is it very, very far?

Oh, I hear such heavenly music; and there's something all in white comes and stands beside my little bed, and makes the room That I look at you and papp, and at brother Georgie,

Wondering you can sleep. But maybe it's for me, and not for you. And they class their arms about me, and I do not think of pain; For I close my eyes and listen till the music comes again. They are calling me so tenderly, I know I cannot stay. Only just a little longer, till the coming of the day.

Mamma, kiss me! Papa, hold me! Clasp my hands s That I may not lose your presence in the glory of the

Who have come to take me from you and will wait for you When dear Jesus'says, 'Come higher!' Joy receive for grief

There is something I must tell you ere I go, if you can shall tell them how I loved you; they can never be more And perhaps they'll let me see you when you think I'm far away, And will let me guard and guide your steps from eyil day by 'day.

When you pray, I may be listening, and my heart will thrill with joy; If you fall, and sin—God help us! It will crush your darling

I shall draw you to me softly, as the angels take me now."

So the little voice is silenced, and the stricken mourners
bow.

—The Independent.

Spiritual Phenomena. Remarkable Manifestation in Des

Moines, Iowa.

EDS. BANNER OF LIGHT-At a scance held on the evening of January 19th, 1868, at the residence of R.C. Glover, a photographer in this city, the following named ladies and gentlemen were present: Mrs. Hattie P. Glover, Miss Elsina S. Church, Col. P. C. Wilcox, of Buchanan County, Hon. Judge Hewett, of Wright County, Hon. Peter Melendy, William Hastings, of Redfield, R. C. Glover and Frank W. Tallmadge.

The above named persons are ladies and gentlemen of fact and veracity, and those knowing them do not dispute; neither is it known that they are guilty of fraud or deception in any action

After a while Mrs. Glover became entranced or was thrown into a clairvoyant condition, and spoke upon different subjects, delivering intelligence from the invisibles to the friends surrounding her. Attlength there came into her hands a piece of paper, folded; thrusting it toward her husband, she said: "This is for you." On examination a lock of hair was found within, of a curious texture, grey mingled with black, and with a tendency to curl. At first sight he gazed in a tendency to curl. At first sight he gazed in astonishment, crying: "It is my grandfather's." life gives place to the solema splendors of eter-His grandfather, Levi Hurd, of Chautauque nity." since, upward of eighty-four years of age.

I examined the piece of paper in which it came, and found it to be The Madisonian, printed in Washington city, Thursday, June 25th, 1840-the true Democratic Republican ticket. On the paper was the cut of an eagle, mortised, in which was a blot upon the moral universe, declaring morality printed "Harrison and Tyler." It had the ap- and virtue finite and relative, and our moral napearance of being freshly torn, and when exam- tures a curse instead of a blessing. Then might ined through a magnifying glass, was proven to we be led to exclaim, be. The intelligence bearing it stated it was a piece of collar pattern.

Knowing he had no such hair in his possession, nor a paper of so old a date, but thinking an aunt residing in New York might have such, (Mr. Hurd having died at her residence,) R. C. Glover wrote her on the following week, January 28th, in regard to it, requesting her to write, stating whether or not she had such a paper in her posp session, or a pattern matching the enclosed, (he sent the paper received from the invisibles,) also to send it back. An answer was received, with the piece of paper matching the one first spoken of. Below is a true copy of the letter, in regard to the hair, received from the husband of the lady

"GERRY, N. Y., Feb. 2d, 1868. It is quite a test in regard to your grandfather's hair. Your aunt kept the hair in the upper bureau drawer; it seems the two pieces perfectly match; the edges look like a fresh tear. I knew it was Father Hurd's hair as soon as I saw it. It seems rather singular, to me, how they could get Grecian philosopher, the serpent and phallum it out of the bureau when it was fastened, but so worshiper, and the cave men of the stone age.

palance of the pattern and the hair, they (the Byron, spirits) putting it in an envelope which was lying unon the table.

But this was not the only occurrence, there being others of a similar nature.

Mrs. Hattie P. Glover is a strong test medium. and a good clairvoyant physician, and no one has done more for the cause of humanity than she in her sphere of action, for thousands have been made to see the light and truth of a higher life, through her mediumship. Through her Eliza W: Farnham was warned not to sail on that fatal ship, the "Golden Gate," and through her she gained the central ideas of her work, "Woman and her Era." she being her daily counsel.

Spiritualism is progressing in Des Moines, and good field is open for lecturers and mediums. Yours, H. C. O'BLENESS.

An old gentleman by the name of Gould lately-married a girl scarcely nineteen years of age. After the wedding the juvenile bridegroom ad-dressed to his friend Dr. G. the following couplet, o inform him of the happy event:

"So you see, my dear sir, though eighty years old, A girl of nineteen falls in love with old Gould." To which the Doctor replied:

A girl of nineteen may love Gould, it is true, But believe me, dear sir, it is gold without U."

Principles will penetrate where the bayonets of armed men cannot; they ride upon the elements and defy the whirlwind and the storm.

Original Essays.

THE PROBLEM OF AGES.

The Mystery of Life---The Logic of Death.

NO. VIII. BY DYER D. LUM.

V. The Moral Argument. "There is an apparent caprice in the dispensation of death strongly indicative of a hidden sequel." Why this universal and inherent shrinking from annihilation? Why this dread of nonexistence? Why this reward of the unjust and suffering of the upright? More than one-half of the race die in childhood; is there no balancing sphere beyond? Life here is not complete, but segmentary; we see a part, the full circle is only revealed to sight in the future. Is conscience, the God within, only given us for this life? Then are we clothed with awful responsibilities inconsistent with such an ephemeral existence. The scheme of creation is perfect; evil is relative, never absolute. Yet the death of consciousness would be an absolute evil, the extinction of high moral faculties, " a doom without possible solace, standing alone in steep contradiction to the whole parallel moral universe."

The soul is capable of endless progress without self-exhaustion, and it responds with insatiable faculty and desire to the infinite call. There can be but one inference from this:

Our thoughts are boundless, though our frames are frail; Our souls immortal, though our limbs decay,"

2. Wings on a young bird convince us that it was intended to fly; so spiritual faculties in man are conclusive that he is intended for the completest expression of them. The mere existence and growth of our bodies, teaches us that it implies a spiritual force, a preexisting cause, an adequate dynamic power. If this is necessary for the body, does it as certainly follow that the body is absolutely necessary for the continued existence of this spiritual power? The cause is not material, but expresses itself in material form; individuated, through it, but not eternally identified with it.

I lose a limb, but the will to move it is not lost with it. Sever all the limbs, the MAN still exists the same. His inner self is not impaired or weakened. Destroy at last his body, we then have the abstraction of consciousness; we simply miss it, and then can we justly conclude that it is not?

"Death cannot claim the immortal mind; Let earth close o'er its sacred trust, Yet goodness dies not in the dust,"

The arguments of the Materialist are entirely negative and rebutting. He can never rise to more than doubt. We feel no alarm at the plienomenon sleep, because we know from experience that it is transient; but in death, not having that experience, the Materialist dogmatizes from his ignorance; he doubts, but should never assert.

We have already dwelt on the fact that life is progressive, ever rising in the scale of existence. Not only a progress in the manner of organization, but a gradual dawning and evolution of consciousness is manifested. In the language of

"In the lowest forms of the vegetable and animal world we perceive totality dawning into individuation, while in man, as the highest, of the class, the individuality is not only perfected in its corporeal sense, but begins a new series beyond the appropriate timits of physiology."

And evidence of this new series is manifested in the moral faculties and spiritual aspirations of the human soul that are infinite in their demands. It has been well said that

"The sense of Existence, the ideas of Right and Duty, awful intuitions of God and immortality—these, the grand facts and substance of the spirit, are independent and indestructible. The basis of the Moral Law, they shall stand in every tittle, although the stars should pass away. For their relations and root are in that which upholds the stars, even with worlds unseen from the finite, whose majestic and everlasting arrange-ments shall burst upon us—as the heavens do

3. The highest aim of the moral being is progress toward, or attainment of, absolute virtue. We turn from the relative with deep longing and lofty aspirations for the absolute. Such progress is the insatiable demand of the moral nature, and, without mmortality, it is not only impossible, but

"Whit good came to my mind I did doplore, Because it perish must, and not live evermore."

4. We urge as evidence the old and much abused argument of universal belief. In every age and in every clime, man looks from the tomb toward heaven. Sage and savage alike bow to the shrine of their departed. In the remotest annals of the race, preserved in fossil remains, extending back to the time when the British Isles were a part of the Continent, and the larger portion were covered with glaciers, we find man religiously burying his kindred and providing food for the spirit's journey to its home. The demands of his affectional nature forbade nonentity. Love proclaims itself in the human breast superior to death, and looks forward to a blissful reiinion hereafter, Such has ever been the universal response of the soul-in all ages and climes-to the "Logic of Death." It has ever risen superior to death, thereby asserting its indestructibleness.

The Christian sage, the Indian warrior, the worshiper, and the cave men of the stone age, t seems.
We enclose the hair, according to your request.
Very respectfully yours, &c., O. P. King."
Subsequently to this, Mr. Glover received the

All pains, all tears, all time, all fears, and peals Like the eternal thunders of the deep, Into my heart this truth—Thou Liv'sr FOREVER."

5. Immortality is the mainspring of action in society and government. Admitting, as we do. that the Materialist may be as moral and upright as he who looks to a future life conditioned by the present, still, we contend that it throws additional radiance across our path, gives higher motives to duty, and is an unfailing balm in seasons of sor-row and bereavement. The unbeliever in immortality is seldom a propagandist; he hesitates to remove the staff on which you rely, even while he rejects it himself. He can render no aid that you are not already in possession of. Every motive to virtue that he can urge, you now have. To throw aside faith in immortality, is not to renounce morality, but in so doing you would discard many of the brightest and purest motives that ever actuated the soul. Is not the existence of such additional motives in the breast, their-necessity in moral government, evidence of their truth? To think imperishable things, is the seal of the soul's immortality.

Human consciousness alone cognizes eternal truth, and its thirst for it is no idle fantasy luring it on to everlasting night. Man is not "merely a white interrogation-point lifted on to the black margin of matter to ask the answerless secret of the universe and be erased." 'T is ignorance

alone that has declared the future a myth, and stiffed the voice of Nature in the soul, thereby declaring the whole moral universe a paradox and an enigma.

"T is immortality deciphers man, And opens all the mysteries of his make, Without it, hal this instincts are a riddle Without it, all his virtues are a dream."

The organic evolution of life, the natural development of mental action, the inferences from analogies in Nature, the existence of an Infinite Being, and the existence of virtue and morality, all combine in emphatic attestation of that keynote of all action-IMMORTALITY. Listening to the inspired teachings of these divine witnesses the mere word-logic of the Materialist, striking no responsive chord, is futile and barren; it excites no doubts in our inner selves while listening to the dictates of consciousness. The human soul reposing on its consciousness of endless existence, has laughed at bodily perils and calmly awaited the moment of its deliverance, whether at the martyr's stake, on the burning deck, or the field of carnage,

The soul secured in her existence, smiles At the drawn dagger, and defies its point.

HEAVEN AND HELL.

NUMBER ONE.

DY HENRY C. WRIGHT.

Man's Natural Demands God's, only Commands.

In all my treatment of myself and my fellow beings, this has been to me, for nearly fifty years, my only "infallible rule of faith and practice." Whatever question is presented to my mind for consideration, whether it relates to God, Immortality, Heaven and Hell, or to men, women and children, in their domestic, social, commercial, governmental or ecclesiastical relations, my first inquiry is-not what the Jewish, Christian, Mahometan or Hindoo Bible says, nor yet what the Constitution and laws of the State, nation or kingdom say, but my first, last and only inquiry has been, What does human nature-MY nature, DEMAND? By this standard I settle all questions of individual, social, domestic, political, moral and religious duties and obligations.

The standard is infallible—my interpretations of t may be erroneous. So may those of Moses, David, Solomon, Isaiah, Paul and Jesus; so may those of Maliomet and Chrishna, and of all the prophets, Messiahs and Christs of the Dead Past a nice hall, with pictures, and good accommedaand the Living Present. They all may and have erred in their interpretations of this first and only Record ever given, directly, by God to man and woman as a sure guide of life. But the Record, the Bible, the Standard itself, is infallible truth. And the man who best understands the demands of his Nature, best understands the commands or will of God. He who most naturally and healthfully supplies those demands most perfectly obeys God. He is nearest to God. He is the truest and noblest man, the most devout and consistent worshiper of God. In-him is God most perfectly incarnated and made manifest. He is, in the highest sense, " God made flesh to dwell with us." No matter by what name called, whether William Lloyd Garrison, Theodore Parker, Frances Wright, Robert Owen, John Brown, George Fox or Jesus Christ-the person who most perfectly knows and supplies the demands of his or her Nature, is in the highest sense God made flesh to dwell with men," to be their Saviour and Redeemer.

I say not that he is the best Christian, for as that word is defined by the spirit, teachings and actions of the ministers and churches of what is called Christendom, it means, the more perfect the Christian, the more abandoned the sinner; the nearer they are to the slave-holding, war-making, rumselling, wrathful, revengeful, malignant, murdering Christ of Christendom (so unlike the loving, gentle, self-forgetting, just and self-sacrificing Christ of Calvary,) the further they are from love, justice, truth, honesty, good for evil, and a true, noble manhood or womanhood. The more of such n Christ, the less of a God of love and justice do they personify and manifest.

But I say that man er woman who most perfectly understands or supplies the demands of his or her Nature, is the truest, noblest and most heroic and divine man or woman; incarnates most of God; most truly dwells in Love and in God; lives most truly after the spirit and not after the flesh, is the noblest, most heroic and spiritually-minded man or woman. In a word—is the Most Per-FECT INCARNATION OF SPIRITUALISM AS A PHI-LOSOPHY and a LIFE.

GOD IS GOD, AND HUMANITY IS HIS PROPHET. Nelther Moses, David, Isaiah, Paul nor Chirist: neither Mahomet, Chrishna, Socrates, Calvin, Fox, Wesley, Channing, Parker, Garrison, Clarkson nor John Brown, as individuals, are God's chosen prophets for the race. God never chose one man nor one woman to interpret his will as a law of life for all. But God ordained and sent HUMAN NA-TURE—or Humanity—to be the truest, most perfect and most infallible exponent of his Nature and Attributes to be found on this planet. Human Nature decides that "God is love, and that all who dwell in love dwell in God and God in them." Therefore my one great life motto is-God is God AND HUMANITY IS HIS PROPHET.

HEAVEN AND HELL. What and where is the Heaven that Human Nature demands, and the Hell that it does not demand? How does that Nature teach us to win the one and shun the other? BANNER OF LIGHT! Christendom and Heathendom decide this to be a question of vital importance, yet both sit in the region and shadow of death, of a dark, gloomy Night of Horror, on the subject. Will you allow me, through your colthe Heaven that Human Nature demands and the Hell that it abhors?

CALIFORNIA.

Sacramento Meetings.

EDITORS BANNER OF LIGHT-The Friends of Progress of this city (who are an incorporated body) met at their hall to-day, and passed the fol- following is a copy: lowing preamble and resolutions, and ordered them to be nublished:

Whereas, Mrs. Laura Cuppy, our sister and co-laborer, has toiled earnestly and efficiently with us during the past Whereas, Mrs. Laura Cuppy, our sister and co-laborer, has toiled carnestly and efficiently with us during the past winter and spring, and has finally determined that it was for the interest of the cause of lumanity that she should speak in San Francisco during the summer, and that though we regret that she is called from this field, still we know that many souls have been led from darkness into light, and been blessed while listening to her utterances of great truths, and as we appreciate her carnest soul; therefore,

Resolved, That the Progressive Association of this city tender to her our best wishes and most cordially recommend her to all those who desire to become more familiar with the Marmonial Philosophy, as an honest, shie, carnest and tal-

onial Philosophy, as an honest, able, earnest and tal-

Harmonial Philosophy, as an account of speaker.

Resolved, That a copy of these resolutions be forwarded to the Banner of Light for publication, and a certified copy be tendered to Mrs. Cuppy.

By order of Association.

E. F. Woodward, Secretary. Miss E. H. Fuller's engagement in San Francisco ends on the 6th of September. She will

On the first of October Mrs. Cuppy will commence a course of lectures.

E. F. WOODWARD,
Secretary Board of Trustees.
Sacramento City, Cal., Aug. 16th, 1868.

WISCONSIN.

Notes from Mrs. Townsend Hondley.

All hail, most glorious Banner and readers! I send you all most cordial greetings from this great thriving West, with full assurance that I love you still the same. Were every inch of this magnificent country made of solid gold and its inhabitants all angels, they could not steal from memory's holy sanctum sweet thoughts of Eastern homes and loving friends who have sheltered and blessed me in by gone days, whose faces are hung in the galleries of my soul, too often gazed upon to become dusty or dim. God bless you, dear ones, and may our past associations bear fruits of happy reunion in coming time, which shall make us all feel that it was well. Since leaving dear old New England I have

not been asleep or unmindful of our glorious philosophy, but have said my say whenever and wherever I could, and I find many earnest, good Spiritualists; those whose lives are true and honest. My dear husband and self have been on a tour into the north of this State as far as Wautoma to visit some relatives of mine. We made inquiries for them when within a mile or two of their home, and were told that a man called the Spiritual Benjamin lived so and so. We said, "That is the place we wish to find," and I can assure you we were well paid for our journey over eighteen miles of sandy roads, in the true, glorious confidence these friends have in the ministry of angels, who came to them through their own children. several years ago, when their home was indeed in the wilds of the West. By these holy comforts have they been sustained through years of hard toil and privation, and I look upon them to-day as being abundantly rich, though in humble circumstances. From their home we came to Berlin, where we found some good souls working for the cause, and were invited by one of the Hamilton brothers to lecture in their hall on Friday evening, Sept. 15th, which I did to a goodly audience of intelligent people. Yesterday we came from Berlin to this beautiful town of Omro, thinking to pass on to Nunah, where we hope to visit a dear cousin, who is also a good worker.

Called on Messrs. Wilcox and Thompson, who are among the prominent Spiritualists, and were so cordially invited to remain over the Sabbath to attend their Lyceum and give a lecture, that we accepted, and have been well pleased to find tions for their little sunny-faced children, who seem to participate in the exercises with an earnestness that means success. Mr. Wilcox is Conductor, and fills his office with credit to himself. We are now under the hospitable roof of Mr. and Mrs. Thompson, after having given a lecture this afternoon to a good, attentive audience, and feel the sweet rest that ever comes to weary wanderers in the atmosphere of a harmonial

Shall go from here to-morrow, and as ever in the past, be subject to the power of life's current that bears us all on in eternity. When its waves will bear us Eastward again, God only knows, out sure it is, when that happy time comes, I shall grasp your dear hands with a strength that will assure you you have never been forgotten. I am not homesick here; oh no. The country is beautiful, full of growing wealth; the people are kind, good, and my dear husband gives me many opportunities to see the country and understand its vast resources; but you of the tried and true, you who have given me life in the midst of death, you who have warmed me with your heart-love, who have cheered me in your homes and made me one with you, have woven around my being chords of pureland true affection that time, distance, and I think eternity, will not sunder-I love you, and will not attempt to deny it, and my prayer must ever be that the sacred light of our blessed peace religion may fall upon your path with its cheering rays, until the angel summons you to the Summer-Land. Truth's mighty car rolls on. Human minds are picking up its jewels more and more each day. Let us live our highest truths, ever looking heavenward.

M. S. TOWNSEND HOADLEY. Omro, Wis., Sept. 20th, 1868

ILLINOIS.

Bigotry in Dundec.

EDS. BANNER OF LIGHT-I am seventy-three years old. I have been a Spiritualist for about sixteen years, after fighting against it for two years. I do not believe that spirits communicate -I know it.

Bro. W. F. Jamieson was engaged by myself to give a course of lectures here, although I informed him before he came that it would be difficult to do much in a place where sectarianism has had sway so long. Hel commenced a course on Monday evening, Jan. 20th, to a small audience, at the Good Templar's Hall. On the second evening there was a full house. One or two bigots present notified Mr. Jamieson, at the conclusion of his second lecture—which was a little too strong meat for babes-that he could not have use of the room for any more lectures. Mr. Jamieson said he understood that the room had been engaged for the course of lectures. I arose and stated that I had hired the hall of the proper authorities-the Trustees. The lecture for the following evening was then announced.

On the next day the sectarians were busy notifying the people that there would be no meeting by the Spiritualists. They succeeded in geting the key from the janitor, by false representations. An hour before the time of meeting a key was umns, in a series of short letters (shorter-than, mysteriously procured, and the meeting was held, this) to give the LIGHT that is in me, in regard to much to the discomfiture of those who styled themselves "Christians."

On the following eyening there was a full at-

tendance, and a good interest manifested. I sent an invitation to discuss Spiritualism and the Bible to the Rev. Charles Morton, a Baptist clergyman, who had given a bitter lecture against Spiritualism, 'calling it "demonology." I presented the letter to him in person, of which the

"REV. CHARLES MORTON—Dear Sir. Several weeks ago you preached a sermon in relation to Spiritualism, from which it is inferred that you believe that Spiritualism is demonology. Would you be kind enough to give us, who are believers in Spiritualism as the work of good spirits, an opportunity to learn in full the grounds upon which you claim to base your conclusion that Spiritualism is from an entirely evil source, and your reasons for believing that spirits of our departed friends do not communicate with earth's inhabitants? We are not willingly misled, if we are indeed in error? This would seem to be within your province, as a minister of the gospel—to prove to us, if you can, that we are under the influence and control of demons. To the end that reasons may be heard, pro and con, we would inviteyou to a kindly, brotherly discussion with an advocate of our cause, whom we will select.

Yours truly,

E. W. AUSTIN,
and other Spiritualists." "REV. CHARLES MORTON-Dear Sir: Several

speak for us the last three Sundays in September. After reading the letter twice, he said he would not stoop so low as to discuss with Spiritualists. I told him I was getting old, and if I did not have the truth I would like to get it. He replied:

by the Rev. Leonard Chifford:

"Resolved, That a committee of three he appointed to ascertain and report in writing to this Lodge, as soon as possible, by what right or authority this Lodge-room has for the past four nights been prostituted to the uses and purposes of that form of infidelity known as Spiritualism.

LEONARD CLIFFORD.

Dundee, Jan. 24th, 1868."

Leoled upon Mr. Clifford and requested a general

remark that he had preserved a copy for some reason, he did not know why, for it was unusual for him to preserve copies of such items.

Twenty-five dollars were offered by those not Spiritualists if the clergy would come out and debate with Mr. Jamieson. E. W. AUSTIN. Dundee, Ill.

MAINE.

Free Meetings, the Lyceums, etc.

EDITORS BANNER-In perusing your valuable paper every week, I notice correspondence from about all sections of the country, but seldom find anything from the "Pine Tree State," I think the custom a good one, for it gives your renders information how the cause is progressing in different parts of the country.

The friends in Portland are making exertions to establish permanent free meetings. How they will succeed remains to be seen. A few gentlemen. (old pioneers in the cause,) have subscribed liberally, while a large number of Spiritualists who are able refrain to respond to our calls. Perhaps, in time, they will more appreciate this gospel, and aid cheerfully.

During July and August, (as is the rule,) the lectures and Lyceum were discontinued. We commenced in September with Mrs. A. Wilhelm, There being no admission fee, of course the hall was crowded. She is considered here one of the most valuable speakers now in the field, and the Society that engages her services once, may think themselves fortunate if they get her a second time. She speaks in Salem during October.

Our Lycoum commenced its sessions the first Sunday in September. Mr. Wm. E. Smith, the Conductor, is well fitted for the position he occupies. He has a peculiar tact in interesting the members, especially his plan of giving out questions to be answered the following Sunday. The other officers deserve to be commended for their efforts to build up this Lyceum. They will be rewarded by the "Angel World."

I must not close without mentioning the new hall that is being erected for us on Congress street, one of the best locations in the city. It is to seat about seven hundred persons, and will be on the second floor. Connected with it are four ante-rooms. As Spiritualists believe in dancing occasionally, the floor of the hall will be laid so that it can be used for that purpose. The Association will lease it for a term of years. It will probably be finished by November. Dr. R. T. Hallock speaks the two last Sundays in November, and Mrs. Nellie L. Bronson the month of December.

The action of the National Convention, recommending organization throughout the land, must meet the approval of all earnest Spiritualists. Too long we have been "driftwood." I hope efforts will be made to build up Societies all over this Union. Let the opponents of Spiritualism learn that we mean to be a power that will command respect, and wield an influence over this Conti-C. P. L.

CONNECTICUT.

Progress of Spiritualism.

DEAR BANNER-Connecticut is "wheeling into line." We visited the first spiritual association at New Haven last May; lectured the 13th at Todd's Hall, and found a large and appreciative audience; also a Progressive Lyceum of consideraudience; also a Progressive Lyceum of considerable merit. We were invited to Morris, in Litch-field county, where we lectured the 6th of this month at the Town Hall, which was well filled in spite of the opposition manifested by some of the Orthodox. We were told by one of the leading men of the place that the handbills were taken down in the night; that the clergyman went about for a day or two warning his flock of danger, and admonished them not to attend such "delusions"; yet the greatest curiosity prevailed to hear "a Spiritualist." We commenced at eleven o'clock, consequently our meeting was not out as soon as the sectarians; and they flocked to the hall to hear the "strange doings." We think Morris a favorable place to begin a reformation. The peofavorable place to begin a reformation. The people are liberal and intelligent. All they need is a chance to learn of the Spiritual Philosophy. They would soon throw off the manacles of Old Theology, and be free worshipers. Several expressed a wish to see some physical manifestations. One lady offers to meet any of the reformers at the depot, and conduct them to a good home for refreshments and rest; also to assist in procuring places convenient for speaking or exhibiting any phase of mediumship.

to

ny,

the

ing

aid

ged

-the

aing

aoti-

ting

ting

ions.

was.

held.

yled

ll at-

and

ptist

ainst

h the

veral

Vould

an op-which citual-

r rea-

in bab we are within

luence 8008

would

nalists. ot have

eplied:

We found a fine medium, a Mrs. Waugh. She is a personating medium; also speaks while under influence; is developing in the right direction to make a useful worker in the field. Her husband. also, a whole-souled, liberal man, quite a musician, and a good scholar, is ready to do all he can to promote the cause.

We lectured on Monday evening, 7th inst., at a place called Bantam, about three miles from Morris. Our lecture was at a private house. Here we found a large collection of attentive listeners, who are anxious to learn all they can in regard to Spiritualism. This is a good field indeed for the spiritual work. We were entertained while there by Wm. Kilborn and his noble lady. We found just such a home as the weary traveler delights in. Mrs. K. is ready to correspond with any spiritual medium.

Yours for truth and progression, S. E. BURR. Southford, Conn., Sept. 21, 1868.

Exorbitant Charges of Test Mediums. "And the poor have the gospel preached unto them."-

Scripture.

A correspondent of the Banner of Light at Grass Valley, in this State, in giving expression to a sense of want that is felt there, in common with the people of all other places, for test mediums the people of all other places, for test mediums—those necessary workers in laying the foundation of the spiritual temple now being erected—states a fact, and administers a rebuke in a quiet way, that will meet with a hearty response from all persons who are hungering and thirsting for the bread and water of life; namely, that when they (test mediums) are with us, their charges are so extravagant as to place their services beyond the reach of all except the rich. This is a grave complaint; and its gravity is enhanced by the truth it contains. No one can feel, in view of this fact, that the promise given to the poor, of a free gospel, is likely to be realized in this present dispensation of the Spirit, so far as test mediums are concerned. It is not possible, in the present order of things, when "mine" and "thine" are terms that so broadly mark the line between the worldly possessions of "number one" and "number ly possessions of "number one" and "number

"You have the Bible, the Word of God, written by inspiration; if I did not believe that, I would go to hell."

At the next meeting of the Lodge of Good Templars, the following resolution was presented by the Rev. Leonard Clifford:

"Resolved, That a committee of three he appointed to ascertain and report in writing to this Lodge, as soon as possible, by what right or authority this Lodge-room has for the past four nights been prostituted to the uses and purposes of that form of infidelity known as Spiritualism. of infidelity known as Spiritualism.

LEONARD CLIFFORD.

Dundee, Jan. 24th, 1868."

I called upon Mr. Clifford and requested a copy of the resolution, which he handed me, with the remark that he had preserved a copy for some rage the finest, most sacred sentiments of human nature, and circumscribe their own sphere of use-

> When a class of mediums shall come, (and such When a class of mediums shall come, (and such will come ere long.) with whom a love of humanity, a desire to serve, succor and upbuild it, shall dominate over the love of pelf and the glittering toggery that perishes in the use, then, and not till then, will Spiritualism "run and be glorified"; then, and not till then, will the god of the manmon of unrighteousness, worshiped in man-made temples; be overthrown; and then will be erected houses dedicated to the ever true and living God. houses dedicated to the ever true and living God. nouses dedicated to the ever true and living God, the indwelling principle in every human soul, of love and charity for everything and everybody. For this "good time coming" let us all watch, wait and work.—San Francisco Banner of Progress.

> > From the North Wilts (England) Herald.

CILIT-CHAT ABOUT AMERICA.

Particulars of My Cure by Dr. Newton.

Rose Cottage, Swindon, Eng., August 5, 1808. I had hoped to have postponed the particulars of my cure wrought in America to the last letter in the present series but recent circumstances have compelled me to believe that it would be altogether better for the interests of truth that I should at once give you these particulars, and thus stop the mouths of many persons who are giving currency to all kinds of speculations, and misleading the public mind, as they are pretty sure to do. These are the facts, and for my statement, I need scarcely say, I pledge my word and honor. Friday, May 22, of the present year, will forever remain one of the most memorable days of my life. It was on that day, when the sun was shining brightly and bathing the dear old world with its blessed light, and heat, that I arrived at Newport, R. I., by one of the Sound steamers, and first

day, when the sun was shining brightly and bathing the dear old world with its blessed light and heat, that I arrived at Newport, R. I., by one of the Sound steamers, and first-came under the healing powers of Dr. James Rogers Newton, a uame almost as well known in America as that of Abraham Lincoln. I had heard of this great Spiritualist medium through the pages of the Spiritual Magazine, Mr. and Mrs. William Howitt, and Mr. Benjamin Coleman, of Norwood, and was assured, especially by these friends, that if I placed myself in Dr. Newton's hands, I should be speedly and radically cured of the neuralgic affection in my head, from which I had been suffering since 1857. The accounts of this remarkable man which had come under my notice had been so astendshing, and been under my notice had been so astendshing, and had come under my notice had been so astendshing, and had come under my notice had been so astendshing, and becoming allittle more familiar with some of the facts and phenomena of modern Spiritualism, that I came to have an assured faith in the power of Dr. Newton to remove my disease. But at length I attained to that state of mind, and becoming satisfied that it was my duty to go and see him, and place myself in his hands, I at once made arrangements for doing so.

I left Liverpool for New York on May 9, and arrived at the latter place on the evening of May 19. After spending a day in New York, I embarked in one of the Sound boats for Newport, and on arriving there at once wended my way toward Dr. Newton's residence, fortified with letters of introduction from Mr. Howitt aind Mr. Coleman. The doctor's residence is a splendid old house, built entirely of brick, and having connected with it many associations of the war of the Revolution. As the sunshine of that bright May morning lighted up the face of the Narraganset Bay, and made the very streets of Newport look cheerful, it seemed like the Divine benediction failing out of the Heavens upon the step I was taking, and as I entered the office, or, as we in

ton is now en rapport with mo, and is constantly operating

upon me.
And now I wish to add that wonderful as my case is, it is, And now I wish to add that wonderful as my case is, it is, as far as Dr. Newton is concerned, only one of thousands, for he has curred almost every form of disease, and removed almost every kind and degree of suffering; in fact, he appears to have done everything in the healing and curing way but that of raising the dead. And yet even healors not cure all cases with which he comes into contact, while his failures enable him to keep alive the consciousness that it is not he who cures, but God, who works in him and through him, "of his own good pleasure." He tells mo that he has cured something like a quarter of a million people, and that he could have cured as many more if as many more had exercised the power of faith in God. Dr. Newton is an extremely simple-minded and most benevolent man, and gives himself none of the airs of a quack or charlatan. Indeed, his long experience must many a year ago have convinced him that the power he possesses is a delegated one, and, therefore, that it would be in the highest degree indecent for him to be puffed up by it, or pretend to be what he really is

him that the power he possesses is a delegated one, and, therefore, that it would be in the highest degree indecent for him to be puffed up by it, or pretend to be what he really is not. A very large majority of his cures are done by him without fee or reward of any kind. In my own case he steadily refused to receive any remuneration, although I offered him a hundred dollar bill, and I saw him act in the like manner toward several other patients.

During my stay in Newport, I witnessed several instances of Dr. Newton's healing power, some of them being so manifest and wonderful as to defy all attempts at explaining them away by what is called "natural means." On the very morning when my own cure was effected. I saw him cure a poor paralytic woman, who for three years had been unable to walk without the aid of crutches, and even then only in a partial degree. This woman was brought by her parents to Newport, and in less than five minutes from the time when she had come under Dr. Newton's Power, she got up from off the softe on which she had been placed, walked away up the street and back again, a full mile, and afterwards walked, ran, jumped and danced, as so many signs that her cure was a complete one. On that very same morning I also saw him cure a young man witoso left-hand was withered, and this was effected in as brief a space of time as it has taken me to write down these words about him. Indeed, I might have seen, day by day, and almost hour by hour, examples of his healing power, had I chosen to have done so. Every now and again there are trains freighted from loston, Providence, and the neighborhood, with the lame, the hait, and the diseased, sometimes to the number of five or six hundred passengers. These all come to Newport to receive benefit from Dr. Nowton, and a large majority of them are invariably sent away perfectly cured. In one part of the doctor's office there is a room of considerable size, full of crutches, walking sticks, spectacles, cye-shades, bandages, and other memorials of disease and of the doctor's office there is a, room of considerable size, full of crutches, walking sticks, spectacles, eye-shades, bandages, and other memorials of disease and sickness, which have been left behind by patients as so many signs and trophies of their cure. While I was in Newport, Boston, New York, and other places, I made searching inquiries relative to Dr. Newton and his antecedents, and all the roplies I obtained were eminently favorable to him, while even those who still had lingering doubts about some of his cures, never for one moment attempted to cast the slightest susplicion upon him as a man. Indeed, I could not see white never for one moment attempted to cast the singulest sus-pleion upon him as a man. Indeed, I could not see what room there could be for their doing so. He is so open-heart-ed and child-like that any man who comes into contact with him must feel at once that he is dealing with an honest man, who has a deep and humble sense that he is but an agent in the hands of the Eternal Father to benefit his suffering

the hands of the Eternal Father to beneat his substring brethren and sisters.

And now there is one question which certain persons will no doubt put to me. "If what you say of Dr. Newton be true, how is it that the suffering world, of America at least, does not go out to him, as far us it has the opportunity of doing it?" My reply is a simple, and, I would venture to add, satisfactory one. Dr. Newton does not cure every case

which is brought to him, nor does he so much as attempt to do it. Now all these cases of faither are just so many stimbiling-blocks in the way of faith of those who might otherwise believe in him, while they are convincing proofs to me that the power he possesses is not inherent but derived. Because he fails in some cases out of—say, a thousand—therefore, for such is the popular inference, he cannot care as he is said to do. The logic of such an argument is very pitiful indeed. Can we not recollect that when our Lord was on the earth, he could not do many of his mighty works because of the unbelfer of the people? And if, in his day, and in the East, the power of such a being, as he was could be doubted, and by that doubt restricted, is it very wonderful that even br. Newton's power may be called in question, and thus be limited? The disciple is not above his master.

10r. Newton asked me if I had faith in his power to cure me, and my reply was that I had come three thousand miles to kee him, and could give him no better answer to his question. No doubt faith in the patient has very much to do with the sentent has the patient has very much to do with the sentent has the heads have very much to do with the sentent has the patient has very much to do freedom the order of the distinction of the freedom two delegates, and an additional one for each freedom. No doubt faith in the patient has very much to do freedom the patient h

to see him, and could give him no better answer to his question. No doubt with in the patient has very much to do with the patient's cure. And why should we "who profess and call ourselves Christians," and who have the four Gospels before us, be surprised a basuch a condition, or curl the lip at those who demand it? Have we not read that most beautiful and touching narrative in the 9th chapter of 8t. Mark's Gospel, which treats of the cure of the poor boy who had been suffering from epilepsy, and whose disease had at last resulted in dimbness and dasquess? When the father of the child appealed to our Lord, he said unto him, "If thou caust believe—all things are possible to him that believeth." As though our Lord had said, "The question is not about my ability to cure your child, but about my ability to cure him if you can believe that I can do it."

I grant most freely that Christ sometimes cured without the faith of the patient, but this only proves not that faith is unnecessary, but that it is not an absolute condition. The place and power of faith have been so misapprehended, and, therefore, misrepresented by theologians, that fey eeople, realize how simple and yet how powerful a thing it is. The history of the world, and especially of all great movements such as those commenced by Luther, George Fox, Wesley, and others, attest beyond dispute the truth of what Christ said to the two blind men, "According to your faith be it unto you." I admit, that when I went to America I did so fully believing that Dr. Newton would cure me, and I do not know that there is anything unreasonable in the supposition that my confidence had something to do with my cure.

ny cure.
This is a true, full, and particular account of the wonder-This is a true, fall, and particular account of the wonderful blessing which has come to ane through the agency of Dr. Nowton. I have now only one other statement to make. It is this. While I was in America, I became conscious, through the doctor's agency, that I myself possessed, in a limited degree, these very powers of healing by the laying on of hands. While there, I tested my possession of those powers, by operating upon persons afflicted with severe pains in the head, and in every case succeeded in curing them. Since my return home I have cured many other persons, and am continuing to do so. But about these cures I will give you particulars at another time, as I have already promised to do. Meanwhile, the public will be pleased to wait until I myself tell my own tale, in my own words, and if they can discover any trickery of any kind or degree, they are at perfect liberty to do so, and to expose it to the very atmost.

Frederic Rowlann Young.

Written for the Banner of Light. THE UNSEEN RIVER.

BY ELIZA M. RICKOK.

They say, when the silver conlis loosed, And the spirit takes its flight, That a river, dark, must then be crossed, Ere it reaches the realms of light.

They tell us the river of Death is wide And its waters are chilling and deep; When the soul drifts out on its unseen tide, The loving ones sadly weep. And we never can trace, with mortal eye,

The way that the spirit has gone; Though we seek and question, and valuey try, For a glimpse of the world beyond, Does the soul sink down 'neath a whelming flood.

Or float over waters bright? Does it pant and struggle to reach the shore, Or skim o'er the surface light?

So we fearfully question, and sadly think, When our dear ones pass away; And we mourn in our bitter loneliness, For we fain would bid them stay. ... But there is a radiant faith, sublime,

Which knows no fear, no gloom, But sees the dawn of a brighter life, Beyond an earthly tomb.

By the glowing gleam of its living light, The way, so dark, grows clear; And the mythical-river is known no more

The Lyceum.

Question and Answers.

The following are some of the answers given to the Lycoum question at a recent session of the Children's Progressive Lyceum in Mercantile Hall, Boston:

the Lycoum question at a recent session of the Children's Progressive Lycoum in Morcantile Hall, Boston:

Ques.—How can we best employ ourselves on Sunday? Ass.—Hy——Temple Group? Sunday, so-called because the ancients of Northern Europe worshiped the sun on that day, is the first day of the week, and is used at this time in worshiping the Son by moderns of Europe and America, and called by them the "Lord's Day," because the Son is said to have arisen from the dead on that day, after he had been crueified. It is called the "Sabbath," or day of rest, the same as the Jews call Saturday, or the seventh day of the week, Sabbath, because, says Moses, "God rested on the seventh day." They therefore rested every seventh day, when the children of Israel were in the whiderness, and fed with manna, they gathered on the sixth day sufficient for two days, as none fell on the seventh day. The Essenes, a Jewish sect, would not cook or do any work on the Sabbath. Some of the Jews because, when he land healed a man, he told him to "take up his bed and walk." The Jews were forbidden to trayel on the Sabbath more than about three miles (two thousand cubits). The time might be used in hearing the law expounded. The time might be used in hearing the law expounded. The teachings of Jesus's worshipers have become so extended that the enlightened world make some use of the Sabbath, or rest day, by attending to that which is devotion, instruction and recreation—at least, a release from the usual toil of the week. The English Protestants observe the day religiously. The Catholles of Italy, Austria, France and Spain use the day for recreation, social pleasure, and public show. Spanish Americans follow Spain in these things, as Angle-Americans follow English customs. Our early teachings have led us to believe that a religious observance of the Sabbath was imperative by the commandment, "Remember the Sabbath day to keep it holy." Is neither rest nor worship. A change of active duties constitutes rest. It is better to be exercising and stud

our muscles to the measured strains of muscal narmony; the grand march, which delights our sense of the beauty and poetry of motion. Here we meet the smiling and happy countenances of our officers, leaders and fellow students. Here we learn valuable lessons of ourselves, and the design of our present life, and the certainty of that which surely follows in the future Summer-Land. Here in the Lyceum no one can take part in its exercises without feeling elevated and improved, and consequently better prepared to meet the discord and selfishness of the coming week in the world of materiality and individual strife.

A.—By Emma C.—, Mountain Group: Among the very best means of employing the Sabbath, is that of attending and participating in the exercises of the Children's Progressive Lyceums: Knowledge, free from the bias of sectarianism, is presented in so many varied and beautiful ways that the young mind receives it almost without effort. What was tedlous labor becomes a source of pleasure, and under this genial influence, the young minds expand with a growth truly healthful. There is, perhaps, no better way of employing ourselves on the Sabbath than to do all in our power to forward the interests of the Children's Progressive Lyceum.

power to forward the interests of the Children's Progressive Lyceum.

A.—By Susic W.—, Star Group: By attending the Lyceum, and deing all the good we can.

A.—By —, Grotto Group: By getting and doing all the good we can.

A.—By Emma. F.—, Shore Group: We should employ ourselves Sunday, as well as all other days, in improvement, daycloping all that is within us, and learning all that we are capable of knowing.

day of November, 1868, at 10 o'clock in the morning, and continue in session two days.

We therefore invite each Progressive Lyccum on this continent to send two delegates, and an additional one for each fractional fifty over the first flity members. And, in order for a more general representation, we invite each State Organization of Spiritualists to send as many delegates as they may have representatives in Congress. And where 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 ourselys.

and destined in 168 fruition to these the latest portion of God's family—our children, as well as ourselves.

M. B. Dyott, 114 South 2d street, Philadelphin;
Mary F. Davis, Orange, N. J.;
Warren Chasit, 644 Broadway, N. P.;
A. E. Carfenter, Hoston, Mass.;
H. F. M. Brown, Chicago, III.

11. F. M. BROWN, Chicago, III.

The days will be devoted to business; the first evening, 26th inst., the Children's Progressive Lyceum 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.

Froe return tickets will be furnished to all delegates who pay full fare in cooling to this Convention on the Pennsylvania Central or the Philadelphia and Eric Railroads, good until the 5th of December.

Meeting of the Illinois State Association of Spiritualists.

Recting of the Thinois state Association of Replicitualists.

To the Spiritualists of the State of Illinois: In pursuance of the action of the Third Annual Illinois State Association of the Spiritualists, a State Convention will be held in Spiringled, on Erbiny, Saturday and Sunday, Oct. 23d, 24th and 25th, 1885. The Association will convene in the Spiritualists fall on Friday at 10 o'clock A. B.

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

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

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

W. F. JAMIESON, See'y.

MILION T. PETLIE, Pros.

Yearly Meeting of Friends of Progress at 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 Hull and Edward Whipple will be present, to give words of love and cheer.

S. MANWELL, Pres. words of love and eneer. Mrs. II. A. Evans, Sec'y.

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 18th and 97 October, at 3 and 7½ r. m., and on Thursday, the 18th, at 10 a. m.

By direction of the Executive Committee,
HENRY T. CHILD, M. D., 631 Rate street, Sec'y.

Northern Wisconsin Association of Spiritualists, The Annual Meeting of this Association will be held at Ber-lin, on Saturday and Sunday, Oct. 10th find 11th. L. D. Nickenson, President, A. B. RANDALL, Vice President, MARY A. HOBART, Secretary.

Married.

In Cincinnati, on the morning of Thursday, Sept. 17th, at the house of the bride's father, by George Kates, Mr. Charles S, Kinsey to Miss Myra E. Gibert, both of the above city.

This young and worthy couple have gone to Vineland, N. J., for the purpose of taking up their residence there. We take pleasure in commending them to the friendly greetings of the Spiritualists of that locality:

G. C.

Obituaries.

Passed to a cabs and peaceful rest, and a happy home "on he other shore." from the residence of his brother, at Brook lyn, N. Y., on the 18th of Sept., 1868, Dr. William G. Oliver. lyn, N. Y., on the 18th of Sept., 1868, Dr. William G. Oliver.

He was long a prominent and zealous advocate of the cause of Spiritualism in this city (Burlaio, N. Y.), where he had resided some thirty years or more. He was a firm believer in the glorious communion of spirit-friends, and though, through the opposition of his family, (yet shrouded in the darkness of Orthodoxy.) his last hours were not blessed by the consolations of his philosophy—in the ministration and attendance of those living his faith—he went not unexpectedly or unwilling by to his new home, and with the glad assurance that he should free again, and be able to return and care for the dear, once left behind. This assurance has already been proved an unfailing one to him, as well as to those who have received his returning spirit in the private circle where he was wont to sit while yet an inhabitant of earth; as also in the lecture room, where, has tevening, the writer, with many others, heard his gentle rappings as he came once more to take his old place nmong our number—an unseen hat a welcome-brother.

Bufato, N. F., Sept. 21, 1868.

On Sunday, Sept. 20th, in the interign between my Jectures

Distriction N. P., Sept. 21, 1868.

On Sunday, Sept. 20th, in the Interion between my lectures at Charlestown, T was called to the house of Mr. Jas. M. Howland, of East Somewille, where a party had assembled, waiting to hear 8 Spiritualist conduct a funeral service over the mortal remains of a little child, a twin, some 21 days old. It was quite an initiation into the mysteries of Spiritualist funeral services to me, but when asked to officiate I heard or was impressed with the words: "Whatsoever high and find to do, do it with all thy might." I obeyed, opening with an original poom, and then spoke as the spirit moved me, of life and death, and the Spiritualists faith, which like the sun glows bright even through tears.

I suppose it would be quite a novelty in England for even a Spiritualist, who is expected to hold by his philosophy at all inizards and at all seasons, to have a timeral conducted in Lisown house after the manner of American Spiritualists. The novelty with me, I opine, will wear away. At any rate, I like the practice of letting the dead churches bury their own dead, and wroving in Joy and sorrow, through life and death, that Spiritualism is all-sufficient.

J. H. POWELL.

the practice of letting the dead churches bur and proving in Joy and sorrow, through life Spiritualism is all-sufficient. Sept. 23d, 1868.

Passed to the higher school of life, from Ripon, Wis., Willie, only son of Dr. Wm. Padmenter and wife, aged nearly

one year.

This is a sad bereavement, since they had hoped one son might be spared to them on earth, but their hearts are conforted with the knowledge of his having joined, two brothers gone before, who will, withhim, wait their coming.

M. S. T. H. Ariston F. Sylvester, of South Freedom, Me., passed to a

blgber life, Sept. 9th, 1968, after an illness of seven weeks, aged 26 years 9 months.

He lefts wife and one child. An able and appropriate dis-course, delivered through the organism of Mrs. Abble Morse, of the control of the control of Mrs. Abble Morse, Moses Silvestin.

Moses Silvestin. espectable audience.
Montville, Me., Sept. 23, 1868.

Passed on from Cambridgeport, Sept. 13th, Mr. Andrew Newman, aged 81 years. P. N.

LIST OF LEGIURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore hehooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any mane 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 Incturers.]

this column is devoted excusively to Declarers.]

J. Madison Allen will lecture in Danlelsonville, Conn.,
Oct. 4 and 11. Will make further engagements in New England or elsewhere. Address, East Bridgewater, Mass.
C. Fannier Allen will speak in New York (Everett Rooms)
during October; in Cambridgeport, Mass., during November;
in Vineland, N. J., Jan. 3 and 10; in Brooklyn, N. Y., Jan.
17, 24 and 31; in Rochester, N. Y., during February. Address

during October; in Cambridgeport, Mass, during November; in Vineland, N.J., Jan. J. and 10; in Brooklyn, N. Y., Jan. 17, 24 and 31; in Rochester, N. Y., during February. Address as above.

Mrs. Anna F. Allen (late Hill), inspirational speaker, 129 South Clark Street, Chicago, III.

J. Madison Alexander, inspirational and trance speaker, Chicago, III., will answer calls East or West,
Mrs. N. A. Adams, inspirational speaker, P. O. box. 277,
Fitchburg, Mass.

Rev. J. O. Barrett, Sycamore, III.

Mrs. Sarahi A. Byinn; swill lecture in Somers, Conn., Oct. 4 and II; in Stafford, Oct. 18 and 23; in Rochester, N. Y.,
during November; in East Boston, Mass, during December; in Mew York (Everett Hail) during January; in Salem, Mass.,
during February. Permanent address, 87 Spring street, East
Cumbridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
Mrs. H. F. M. Brown, St. Johnsbury Centre, Vt.
Mrs. H. F. M. Brown, St. Johnsbury Centre, Vt.
Mrs. H. F. M. Brown, P. O. drawer 5958, Chicago, III.
Mrs. Saby N. Burniad, inspirational speaker, Weston, Ms.
Mrs. Emma F. Jay Buller, 151 West 12th st., New York,
Mrs. Nelle J. T. Brigham will speak in Milford, N. H.,
during October; at the Everett Rooms, New York, during
November; in Philadelphia during December: in Washington, D. C., iduring February and March. Address, Elm Grove,
Colerain, Mass.
Henny Barberow, inspirational speaker, Duxbury, Mass.
Mrs. Nelle L. Bronson, 15th street, Toledo, O.
Mrs. M. A. C. Brown, West-Randolph, Vt.
Dr. James K. Balley, Adrian, Mich.
Wairen Chase, Sch Broadway, New York
Mrs. Augusta A. Cuprier, Nil answer calls to lecture and
catabilish Lyceums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services
of the Agent should send in their calls early. Address, care
of Banner of Light, Boston, Mass.
J. L. Lark speaks in Thompson, O., the first, in Leroy
the second, and in Willoughy the third Sunday of each month.
Address, Palnsville, Lake Co., O.
Dr. J. H. Curner, corner of Broadway and Windsor stree

DR. J. H. CURRER, corner of Broadway and Windsor street, Cambridgeport, Mass.
J. P. COWLES, M. D., Ottawa, Ill., box 1374.
DEAN CLARK, Lyons, Mich., care Col. D. M. Fox.
DR. H. H. CHANDALL. P. O. box 778, Bridgeport, Conn.
MISS. AMELIA H. COLBY, trance speaker, Lowell, Ind.
IRA H. CURIS, Hartford, Conn.
DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.
MISS. ELIZA C. CRARE, Inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.
MRS. M. J. COLBUEN, Champlin, Hennepin Co., Minn.
MISS. EMMA. CHADWACK, Inspirational speaker, Vincland,
N. J., box 272.

N. J., box 272.
Miss. J. F. Colles, trance speaker, 737 Broadway; New York.
Miss. J. J. Clark, trance speaker, will answer calls to lecture and attend funerals in the vicinity of Boston. Address, 4 Jefferson piace, Boston, Mass.
Thomas Cook, Berlin Helghts, O., lecturer on organization.
Miss. D. Chadwick, trancespeaker, Vineland, N. J., box 272.

DR. JAHRS-COOPER, Bellefontaine, O., will lecture and ake subscriptions for the Banner of Light. MRS. MARIETTA F. Choos, trance speaker, will answer calls of lecture. Address, Hampstead, N. H., care of N. P. Cross.

Mus. Canrie Cusimas, trance speaker, Manchester, N. H.,

Mus. Carrie Custian, trance spenker, Manchester, N. H., care O Giles.

Mus. Cora L. V. Dantiles, address during October and November, Philadelphia, Pa.; ddying December, Washington, D. C.; during January, Hoston, Mass.
Proc. Wh. Denon, Wellesty, Mass.
Muss Lizzie Houen, Pavillen, 51 Tremont street, Boston, Henry J. Die rain, Inspiralimal speaker, Cardington, O. George Durion, M. D., Rutland, Vt.
Dur. E. C. Dunn, Rockford, III.
Mus. Agnus M. Davis, 317 Main street, Cambridgeport, Ms. Henry Van Dours, trance speaker, 48 and 59 Walnash avenue, Chicago, III.

nue, Chicago, III MISS CLARA R. DEEVERR, trance speaker. Address till Nov. 18th, Houlton, Me.; atter that, Chicago, III., care J.

Nov. 18th. Houlton, Me.; after that, Chicago, III., care J. Spettlane.

A. C. Edmi Nos, lecturer, Newton, Iowa.
Dr. H. E. Lenext, beturer, South Coventry, Coun.
ANDIEW T. Foss, Manchester, N. H.
SELDER, J. FINNY, Troy. N. Y.
Mrs. FANNIE W. Filton, South Malden, Mass.
Miss FLIZA HOWE FILLER, Inspirational speaker, San Francisco, Cal.

Miss Eliza Howe Fleer, Inspirational speaker, San Francisco, Cal.

Dit. H. P. Fampireld will speak in Rochester, N. Y., during October; in Chicago, Ill., during November. Will answer calls for week-evenings. Address, Blue Anchor, N. J.

REV, J. Francis, Ogdensburg, N. Y.

J. G. Fish will speak in Grand Rapids, Mich., during October: Address, Hammonton, N. J.

MES, M. L. France, Inapirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.

A. B. France, Inclurer, Clyde, O.

I ALC. P. GREENLEAF will speak in Plymouths-Mass. Nov. 1 and 28; in Romers, Dec. 6 and 13. Address, 10st Washington atreet, Boston, Mass.

N. S. GREENLEAF, Lowell, Mass.

N. S. GREENLEAF, Lowell, Mass.

REV. JOSEPH C. GLIL, Belvidere, Ill.

DR. L. P. GRIGOS, Inapirational speaker, will answer calls to lecture. Address, box 409, Fort Wayne, Ind.

DR. M. HERRY HOLOMOD STANDARD MASS.

MISS ALLA J. HI MAND DOX 203. Chelsen Mass.

MISS ALLA J. HI MAND DOX 203. Chelsen Mass.

DR. M. HENRY HOT GITON WIJI BURNET CAILS TO LECTURE. Address, Troy, N.-Y.
MISS divid J. He un and, box 22d, Chelsea, Masa.
Morges Hell, Hobort, Lake Co., Ind.,
Miss, S. A. Honton, 24 Wannesti street, Lowell, Masa.
Miss, S. A. Honton, 24 Wannesti street, Worceater, Mass.
Miss, S. A. Honton, 24 Wannesti street, Worceater, Mass.
Mis, F. O. Haven, 122 East Madison street, Baitimore, Md.
J. B. HASCALL, M. D., Waterloon, Wis.
Dir. E. B. Hollon, inspirational speaker, No. Clarendon, VI.
CHARLES HOLF, COTY, File Co., Fra., Ioo, 241.
Dir. J. N. Hobors, trainer speaker, Will apswer cally to lecture. Address, 9 Henry street, East Hoston, Mass.
Mrs, Eista Hardinger can be indiressed, quotipatel, Carre of
Mrs, Wilkinson, St. George's Hall, Langham Place, W., Lon
don, England.

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

Mrs. EBBA HARDISGE can be addressed, postpaidly care of Mrs. Wilkinson, St. George's Hall, Langitum Place, W. London, England.

Mes. M. S. Townsend Hoadley, Bridgewater, Vt.

JAMES H. Harnis will answer rails to lecture and attend figurate. Address, box 99, Address is to lecture and attend figurate. Address, box 99, Admits on, Mass.

W. A. D. Hibr, Liberty Hill, Conn.

Lymay C. Howe, inspirational speaker, Laona, N. Y.

Amos Henr, trance speaker. New Britain, Conn.

Miss Style M. Johnson will lecture in Cleveland, O., during October; in Oswego, N. Y. during November. Address accordingly: permanent address, Milford, Mass.

W. H. JOHNSON, Corry, Pa.

Dr. P. T. Johnson, Peturer, P. Pollandt, Mich.

WM. J. JAMESON, Inspirational speaker, Belytdere, IR. Annaham James, Pleasantville, Verango Co., Pa., hox 34.

S. J. MONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of sycamore, Ill., on the Spirit and Philosophy and reform movements of the day.

Dr. C. W. Jackson, Oswego, Kendall Co., Ill.

George Kales (formerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining States. Address, Afton, Iowa.

O. P. Kellong, lecturer, Last Trumbull, Ashtabula Co., O., speaks in Monroe Centre the dist, in Andover the second, and in Chardon the third Sunday of every month.

George F. Kitzinoge, Budards, N. Y.

Mas, M. J. Kylz, Bortwick Lake, Mich.

Ceptas B. Laws, semi-consolous trance speaker, will lecture in Paineswille, O., during October. Will misswer calls in the West during the fall and winter. Permanent address, 9 Kingston street, Charlestown, Mass.

J. S. Lovyeland, Amerika, the fall integral Education, or the Era of on New Relations to Science.

Miss. A. L. Lakibert, trance and inspirational speaker, will receive calls to lecture. Address, 350 Washington st., Boston, entrance I Gorlam place.

Miss. A. L. Lakibert, trance and inspirational speaker, will receive calls to lecture. Address, such and modern. Address, care of Dr. McCall's

lass.
Mus. TAMOZINE MOORE will answer calls to lecture. Ad-ress, 88 Reverestreet, Roston, Mass.
Mus. M.ARY A. MITCHELL, charry on an impirational speak-r, will answer calls to lecture upon Spirituallym, Sundyss.

dress, 98 Revere street, Boston, Mass.

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

Die, James Morrisos, lecturer, Mellenry, Ill.
Miss Esma L. Morris, Italien speaker, Alstead, N. H.

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

O. W. Mani el., trance speaker, 35 Butland Square, Boston.
Miss. H. M. W. Missap, trance speaker, Oswego, Ill.

Lio Miller purposes speading the coming full and winter in the East, and will respond to invitations to speak in New England and New York State. Address, Mount Mortis, N. Y.

Di. John Manbew, Washington, D. C., P. O. box 607.

Di. G. W. Monthill, Jr., trance and inspirational speaker, Swill lecture and attend unerals. Address, Boston, Mass.

Miss. Hasham Morris, Irance speaker, Johiet, Will Co., Ill.
Miss. Asham M. Middle Burdon will becture in Washington, D. C., during October, Will unke further engagements South and West. Address, box 778, Birdgeport, Conn.

Miss. Asham M. Middle Martiness will unke engagements for the full and winter. Address, care Dr. Roundy, Quincy, Mass. J. W. Matthews, lecturer, Reyworth, Melleon Co., Ill.
J. H. Powell, 115 Tyler street, Hoston, Mass.
Miss. Piele, lecturer, St. Louis, Mo.
Miss. Netter M. Peake, trance speaker, New Albany Ind.
A. A. Posh, inspirational speaker, Bochester Depot, Loraine Co., Ohlo.
Miss. J. Pitter, trance speaker, South Hanover, Mass.
J. L. Potter, Trance speaker, Boches, Boches, Botter, M. C. Potter, Trance speaker, Botter, South Hanover, Mass.
J. L. Potter

J. L. POTER, (tance speaker, La Crosse, Wis., care of r. A. Wilson.
LYDIA ANN PEARSEL, inspirational speaker, Disco, Mich.
GEORGE A. P.BIRCE, inspirational trainer speaker, P. O. box.
57. Auburn, Me. In addition to his practice, lealing sick and infirm people in places he may visit, will be pleased to answer eatls to lecture. His themes pertain exclusively to the gaspet and philosophy of spiritualism.
Dr. S. D. P. ACE, will answer calls to lecture on Spiritualism.
Address, Port Huron, Mich.
Dr. W. K. Ritley, Foxboro', Mass.
A. C. ROBINSON, HI Pulton street, Brooklyn, N. Y.
Dr. P. B. RANDOLER, care box 3332, Boston, Mass.
J. T. ROUSE, normal speaker, Lox 40s, Galesburg, Hi.
Mrs. JENNIES, RUDO, 46 Randall street, Providence, R. I.
REV. A. BI RANDOLAL, Appleton, Wis.

Mas. Jenste S. Redo, & Randail street, Providence, R. I. Rev. A. Bl Randail, Appleton, Wis. Most. M. Rose, M. D., Inspirational speaker, Springfield, O. Mas. E. B. Ross. Will answer calls to lecture and attendiments. Address, Providence, R. I. (Indian Bridge, C. H. Rines, Inspirational speaker, Boston, Mass. J. H. Randail, Inspirational speaker, Boston, Mass. J. H. Randail, Inspirational speaker, Kalamazoo, Mich. Mas. Palna J. Romarts, Carpenterville, Ill. Acartic E. Shimons, Woodstock, Vi. Du. H. B. Stogra, Will lecture in Leominster, Mass., Oct. 18; In Salem, Nov. T. and 8; In Philadelphia during January, Address, 59 Pleasant street, Boston.
E. R. Swackhamin, 128 So. 34 street, Brooklyn, N. Y., E. D. Dr. E. Spract E. Inspirational speaker, Schenetady, N. Y. Miss, Fannie Davis Shith, Millord, Mass.
Mas. S. E. Sheiti, 13 Emerald street, Boston, Mass., will appropriate calls street, Boston, appropriate calls street, Boston, appropriate calls street, Boston, appropriate calls

E. R. SWACKHAMLE, 128 So. 3d street, Brooklyn, N. Y., MRS, FANNE DAVIS SHILL, Millord, Mass.
MRS, S. E. SLIGHT, I. Elmerald street, Boston, Mass., will approve culls locature.
MRS, H. T. Strakans may be addressed at Vincland, N. J. MRS, NELLE SMITH, Impressional speaker, Sturgis, Mich.
SELAH VAN SICKLE, Greeninsh, Mich.
MRS, Camire A. Neott, trance speaker, Elmira, N. Y., will answer culls to lecture.
MRS, L. A. F. Swans, inspirational speaker, Union Lakes.
Rice Co., Minn.
MRS, C. M. STOWE, San Jové, Cal.
MRS, S. J. SWASEY, normal speaker, Noank, Conn.
MRS, C. M. STOWE, San Jové, Cal.
MRS, S. J. SWASEY, normal speaker, Noank, Conn.
MRS, ALMIRA W. SMITH, 3d Salem street, Portland, Mc.
ABRAM SMITH, ESQ., inspirational speaker, Sturgis, Mich.
MRS, MAY LOUIS A SMITH, trance speaker, Toledo, O.
MISS M. S. STERIEVANT, trance and inspirational speaker.
J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.
MRS, M. E. B. SAVER, Fitchburg, Miss.
MRS, MATHE THWISG will answer calls to lecture. Address, Conylay, Mass.
MRS, M. E. B. SAVER, Fitchburg, Miss.
MRS, MATHE THWISG will answer calls to lecture. Address, Conylay, Mass.
HUBBOTTTLE, Berlin Helphis, O.
BERLAMIN TODD, San Francisco, Cal.
MRS, SARAH M. THOMPSON, Inspirational speaker, 161 St.
Clair street, Cleveland, O.
J. H. W. TOOHEY, Frowlence, R. I.
MRS, CHARLOTTE F. TARER, trance speaker, Westville, Ind.
N. FIARK WHITE can be addressed for the present care Banner of Light, Boston.
M. F. W. W. Hoon will be in Nebraska during October. Permanent address, Lombard, Hi.
E. S. W. WELLER, inspirational speaker, Checago, Hr.
HENRY C. WRIGHT, Can Bela Marsh, Boston, Mass.
F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
MRS, A. WILLIE, Indiana State Missionary, Pennyille, Ind.
MRS, A. WILLIE, Indiana State Missionary, Pennyille, Ind.
MRS, A. WILLIE, Indiana State Missionary, Pennyille, Ind.
MRS, A. WILLIE, M. D., Inspirational speaker, will answer calls to lecture on the public s

dress, care Banner of Light, Boston, Mass.
WILLIAM F. WINTWORTH, trance speaker, Pontiac, Mich., care-8. Brotherton.
Miss. Mary J. Wilconson will lecture in Springfield, Ill., during November. Address, care J. Spettigue, 182 South Clark street, Chicago, Ill.
Miss. Mary E. Wither, 182 Eim street, Newark, N. J.
Dr. R. G. WELLS, trance speaker. Address till Nov. 1, 14
Brown street, Prescott Corporation, Lowell, Mass.
Mss. N. J. Willis, 15 Windsor street, Cambridgeport, Mass.
Mss. N. J. Willis, 75 Windsor street, Cambridgeport, Mass.
Lois Waisbrooker. Permanent address, box 58, Hudson, Summit Co. 0,
A. B. Whitting, Albion, Mich.
Miss Elvira W Herlock, Independent of the Miss.
A. A Wheelock, Toledo, 0, hox 643,
Mrs. S. A. Wills, Lawrence, Mass., P. 0, box 473,
Dr. J. C. Whiser will answer calls to lecture on Spirithalism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, lowa,
Rev. Du. Wheelock, Inspirational speaker, Bata Center, Ia
Warren Woolson, trance speaker, Hastings, N. Y.
S. H. Woltman, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454.
J. G. Whitner, Inspirational speaker, Legic, Mich.
Elliad Woonworh, Inspirational speaker, Legic, Mich.

J. G. WHITEEY, Inspirational speaker, Acca Grove Co., Floyd Co., Iowa.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich. GILMAN R. WASHBURN, Woodstock, VL., Inspirational speaker.

A. C. WOODRUFF, Battle Creek, Mich.

MRS. JULIETTE YEAW, will speak in Cambridgeport, Mass., during October; in East Boston during November. Address, Northboro', Mass.

MRS. FANNIKT, YOUNG, trance speaker, care Banner of Light, Baston, Mass.

MRS. FARNIK 1.1 OURS, transcripture of the Boston, Mass.
MR. & MRS. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

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

LF The Banner of Light is issued and on sale every Mouday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 10, 1868.

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

WILLIAM WHITE & CO. CHLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

All business connected with the editorial department of this paper is under the exclusive control of Lettier Colay, to when letters and communications should be addressed.

· Organization, s

Amid a storm of excitement, on a certain occasion in the political history of our country, Daniel Webster advised the members of Congress to imitate" the mariner who has been driven about for days upon a tempest-tossed sea," and take an "observation," that they might determine how far they had been led from the subject under discus-

This advice might prove beneficial to a gertain class of Spiritualists. While some accepted the fact of modern Spiritualism as only one link in the great chain running through the centuries and embracing alike the inspired words of the Hebrew prophet and the Delphic oracle, to a large numher the knowledge came like a storm. Anchored, us they were, safe under the lee of old established creeds and customs, having nothing to do but to rock idly upon the waves of popular opinion, they were suddenly awakened from their spiritual lethargy by a hurricane blowing off shore-a whirlwind of new experiences, truths hitherto undreamed of-and were forced to quit the beliefs established for them, slip their cables and put to sea-that sea whose vast, unsounded tides skirt the white beach of life immortal.

And now it becomes such to take an "observation," and see if, taking their increased advantages into consideration, they are making due progress on this impromptu voyage. As they can no longer be guided by the old landmarks of theology, why waste time in endeavoring to gain distant glimpses of them through the telescope as they faile from view-in other words, why endeavor to square the old with the new? One has, so to speak budded, blossomed, and given forth its fruit, and is now fast hurrying to decay, while the other is capable of endless expansion and everincreasing usefulness. The duty of all true Spiritstalists is to press onward, Columbus-like, in this enterprise, and make a demonstration of till faith

Organization is the "observation" which must becaken; only by gaining a knowledge of our strength, and then putting forth that strength in continued efforts to present our views to the world, shall we succeed in reaching and freeing those "who through fear of death are all their lifetime subject to bondage." The true idea of organization has been broached by us in another article, but its importance warrants its re-statement here. The effort to organize must be made in a spirit which "despises not the day of small things." Christ's first entry into Jerusalem was not amid thronging thousands shouting "Hosanna to the Son of David!" Years clapsed from the time when the boy Jesus disputed with the Doctors, to the bour when the man came to his triumph and subsequent martyrdom. And so with his second coming, in our generation. Patient effort for the gradual increase of facilities for presenting the claims of our faith must be put forth, many sacrifices made, ere this world of geometric precision will acknowledge the fact and listen to the voice. of angel communings. No religious denomination of past ages has grown into such vast proportions as to require a multitude of leaders at once. Hank and file, and a proper discipline among them, are as necessary to a sect as to an army. Not that we have not a vast array of believers, but we have hitherto given too little attention to discipline. Our local societies need strengthening, both pecuniarity and by an increase of the spirit of-harmony; only by multiplying these societies can we hope for success in our grand undertaking. "First the blade, then the ear, then the full corn in the ear!" As in Nature, so in the field of practical faith, the germ must come ere the harwest is born.

Let Spiritualists make every effort, therefore, to fortify their local organizations. As the walls of Jerusalem were rebuilt by each laborer being called to work on that portion nearest his own Imbitation, so must we erect the walls of our spiritual Zion by each working for the society nearest him. First the walls (local societies) to defend; then the temple (a National Association) to beautify-let this be our motto, and with the assistance of God and the angels our victory is sure.

The Number of Spiritualists.

We notice that several papers that bear an instinctive hatred to the growth of Spiritualism and its elevating faith are busying themselves with succeing at the so-called "report" made to the Rochester Convention, relative to the number of Spiritualists in the United States. The report was in obedience to a resolution adopted by the previous annual Convention, and was but a formal affair. The facts in the matter are simply these: Veriffew of the communities appealed to for authentic intelligence on the subject made any returns at all, and those which did were small and unimportant places in point of population-in many cases where Spiritualists did not pretend to support lecturers at all. The returns were, in fact, so ridiculously meagre and incomplete, and on their face showed so little attention from the parties to whom the general request for information had Geen made, that it was by common consent passed over with no more than the merely formal notice which due respect for the intent of its author and che committee required.

One of these overjoyed papers, we observe, jumps eagerly at the statement of some reporter that "in all the United States there are but forty thousand Spiritualists." If we allow even that only so many were thus reported to the Convention, it proves nothing to the fact, for the single sufficient reason which we have already cited. But there is nothing like truth either in the stateenent itself nor its inference. The secular reporters are forgetful of the circumstances under which such a statement was made. What they were we have already related. We affirm that which we ourselves personally know, but what was not reported to the Convention at all, that there are quite twenty thousand believers in Spiritualism in Boston alone! Then let us reckon up the whole chain of principal and minor cities and towns stretching between the coast and the Mississippi, leaving out altogether the Southern

and Pacific cities, and we have a host of believers which the too eager traducers of a vental and fawning press would not be disposed to encounter in the shape of a fact. But we rest on our single statement in reference to Boston alone. When we know what a large number of Spiritualists there are here, how our meetings usually fill the largest hall in the city, what large Conventions are statedly held here, and how the united influence of such a large body is felt upon the entire community, we think our assertion worth more in the minds of all truth-loving people than any quantity of misrepresentations by a selfish and timid press.

There is one point to be regarded in this matter which might perhaps escape the general notice: the very fact that such indifference was manifested by Spiritualists everywhere to the request of the last year's Convention for a return of the number of believers in every community, is proof positive that our faith is not extended by the aid of any of the instrumentalities of proselytism. Were these employed among us as they are by the sects, there would inevitably be a partisan desire to present as imposing a show of numbers to the world as figures could be made to rake together. But Spiritualists do not array themselves after the order of the sects. Their religion is not of the proselyting sort, but rather like the sun in the heavens, whose beneficent rays shed light and warmth everywhere and do all the good possible without reckoning it. Besides, Spiritualism being in no sense a sect, its believers are not to be counted in the way the sects count their followers. There is a germ of the heavenly truth to-day swelling and growing in many a human heart, that would never think it necessary, even if proper, to take sides as the sectarians do. Vital religious belief requires no such thing. The press in the interest of the sects will have quite mough to do, for years to come, in counting up their own losses which are now openly confessed from nearly all the pulpits of the land.

Science Confirming the Vision of Clairvoyance.

Nearly a quarter of a century ago A. J. Davis known at that time as "The Poughkeepsic Seer. while in the state of independent clairvoyance (see Nature's Divine Revelations," pp. 159, 209, ct. seq. describing the origin and constitution of the SUN of our solar system, said: "The sun is an accumulation and agglomeration of particles thrown from other spheres. * .* Its igneous composition contains Heat, Light and Electricity. * * * The internal portion of the Sun is an immense mass of liquid fire, evolving an atmosphere of heat, light and electricity.'

- About the same time, in 1816, 31. Arago first saw these rosy protuberances (atmospheric) which he described as "reddish flames which sprang out from the surface of the moon during an eclipse." Until 1851 these protuberances were, by all astronomers, thought to belong to the moon. The clairvoyant was not, therefore, impressed with the then prevailing astronomical notions while describing the tiery condition of the sun and its atmosphere. Now let us read what the astronomers have discovered during the recent eclipse:

"One of the astronomers sent to India by the French Government to observe this magnificent cclipse, telegraphs that at the point he was sta-tioned he observed it under the most perfect conditions; that at the moment when the moon in-terposed and covered completely the view of the sun, he was able to obtain a good view of the fa-mous 'rose-colored protuberances,' which have been the vexed question of astronomers, that he found them of a gaseous nature and belonging to the sun. He further added, 'The spectre was most remarkable and unexpected.' * * * From the observations taken by these gentlemen there can be no doubt that the problem is now solved, several raried experiments proving in a most conclusive manner that the corona merely consists of inflammable gas in a high state of combustion."—Paris Correspondent of the New York Times, Sept. 27, 1868.

In the "Stellar Key" Mr. Davis says that the enveloping stratified spirit sphere, denominated the "Summer Land," will one day be seen and demonstrated by the telescope.

The Causes of Insanity.

sane Asylum at Carthage, Ohio, in the course of which the writer descants reflectively on the several causes of insanity. He goes on to say, speaking generally on the subject, that "religious enthusiasts are no longer thought divine, but many are still deprived of their reason by dwelling upon the awful aspect of future punishment, instead of the gentle promises of true Christianity." And he proceeds: "But if we analyze the subject carefully, we shall find that the causes of religious madness everywhere are the same: ignorance. prejudice, mental cowardice, and the want of a correct perception of the alliance between the physical present and the impalpable future; and we may therefore hope that as eulightenment shines with a brighter radiance upon all classes of society, this type of derangement may be vastly diminished." In the table furnished by this very intelligent writer, taken from the last Report of the Asylum in question, the causes of the insanity of the fifteen hundred and forty-nine patients are classified; and we find, on running it carefully over, that while SINTY-FOUR patients were in confinement from "religious excitement," only EIGHT are set down to the charge of Spiritualism; and all Spiritualists know that these cases need never have belonged to the list, had they been treated by persons conversant with the true laws of life. The statement is full of food for reflection.

The American Association of Spirit-

ualists. N. Frank White, we are requested to state, has been appointed Agent to do the missionary work for the new national organization. Mr. White is widely and popularly known as an able and energetic speaker, and will perform the duties assigned him acceptably, we have no doubt. The Middle and New England States are assigned as his field of labor; while A. B. French, of Ohio. the other Agent, will have charge of the Western States Mr. French is a man of sterling worth. and one of the ablest lecturers in our ranks. We hope they will confine their labors to States where no Associations or missionary labor is now being performed.

Music Hall Meetings.

Sunday after next, October 18th, the course of lectures on the Spiritual Philosophy, will commence in Music Hall in this city. Mr. Ferguson, of Tennessee, will be the first speaker. He will be followed by some of the best talent in our ranks. The course will continue to the close of April. An excellent quartette choir is also engaged. Those who desire to secure seats should procure season tickets at once. There is double the demand for them that there was last season. Apply at the counter of the Banner of Light Bookstore, 158 Washington street. Price of ticket \$3.

The New England Lyceums are to hold a Convention in this city, Oct. 28th. See call in from Church street to 46 Pleasant street, where another column. "Rally, all!"

Lecture and Wedding.

Nearly all the San Francisco, California, papers have commented on the lectures given by Mrs. Laura Cuppy at Maguire's Opera House in that city, at which place she has been lecturing four months with remarkable success. Most of them speak of the lectures and the spiritual philosophy with great liberality, and all admit that the audiences fill the house; one paper adding that there are not less than ten thousand Spiritualists in San Francisco."

Mrs. Cuppy it seems is doing more good work in California than anybody in the States has any idea of. At the close of one of her lectures she united a couple in marriage, having been legally enipowered to do so by the following certificate,

which we copy from the Daily Times: "To all whom it may concern: This is to certify that the religious society known as Friends of Progress, of Sacramento City, California, Incorporated the 13th day of June, 1808, placing the utmost confidence in our Sister, Laura Cuppy, as a progressive reformer and public lecturer, do hereby grant her this certificate of fellowship, and recognize her as a regularly ordained minister of the Gospel of truth and, as such authorize her to stepper the respective for the comparing in the comparing of truth, and, as such, authorize her to solemnize marriage in cordance with law.

Given under our hands and seals, in Sacramento City, State of California, this 2d day of September, 1868.

[Seal.] Joseph Hull, President,
[Seal.] E. F. Woodward, Secretary."

The Daily Call says that before performing the marriage rite, Mrs. Cuppy preliminarily remarked that "the Spiritualists were treated as outcasts by all religious denominations-had, in fact, to accept the 'isolation of hate,' but yet were compelled, heretofore, to resort to those denominations to have rites performed, which Spiritualists, being human, required in common with everybody else." Then by virtue of the power accorded by the State to incorporated religious bodies, she performed the ceremony of marriage for the couple who stood before her. The Chronicle says she remarked to them "that marriage was a sacred covenant between souls, based upon respect, consecrated by true affection, and commanding but legal recognition of the more sacred ties between souls." The ceremony was simple and in accordance with the ideas of Spiritualists: "Will you take this woman to be your wedded wife-to love, honor and cherish, and be to her a faithful companion while life shall last?" After an affirmative response by the bridegroom, the same question with the necessary change of gender was asked the bride, who responded in the affirmative. After joining their hands, Mrs. C. said: "Then, by the power vested in me, I pronounce you, Harry, and you, Amanda, husband and wife,"

The audience then dispersed, evidently satisfied with the lecture, and the ceremony of a Spiritualist wedding.

The Two Worlds.

Ticknor & Fields have in press a new book of poems by Longfellow, entitled, "New England Tragedies," from which we take the following ine description of the spirit-world:

"Some men there are, I have known such, who think That the two worlds-the seen and the unseen, The world of matter and the world of spirit-Are like the hemispheres upon our maps And touch each other one, at a point. But these two worlds were not divided thus, Save for the purposes of common speech. They form one globe, in which the parted seas All flow together and are intermingled, While the great continents remain distinct."

--- "The spiritual world Lies all about us, and its avenues Are open to the unseen feet of phantoms That come and go, and we perceive them not Save by their influence, or when at times A most mysterious Providence permits them To manifest themselves to mortal eyes."

Woman in the Horticultural Field.

We gratefully acknowledge the receipt of a box containing several choice varieties of delicious grapes, apples and pears, from Miss Laura A. White, of Hartford, Conn. This lady has by her own efforts prepared the garden where this beauful fruit matured, and has added another example of the capabilities of woman when rightly directed. She is a firm believer in the Spiritual Philosophy, and duly appreciates the encourage-We find an elaborate sketch in the Cincinnati ment bestowed on her from time to time by the es of the invisibles, assuring her that "in du tinfe ye shall reap, if ye faint not!"

The Hartford Daily Courant, speaking of the State Fair held in that city, (at which Miss White received two premiums for grapes and one for

apples,) thus notices the lady and her work: Miss Laura A. White, a resident on Webster street, is certainly a remarkable woman. She a few years ago purchased half an acre of ground; cultivated it herself; set out her own trees and vines and now, as a reward for her labor and industry exhibits six varieties of grapes, fox, of pears, and five of apples. The Delaware grapes from her vines are some of the finest on exhibition."

To Lecturers and Societies.

It is of vital importance that the BANNER OF LIGHT LIST OF SPEAKERS should be correct, otherwise it is of no use whatever. Now as we publish this list gratuitously, (and it occupies much space,) lecturers and corresponding secretaries of Spiritual Societies in every part of the country should promptly notify us of all appointments, and changes of appointments, whenever they occur. It is impossible for us to keep the List free from errors, unless our request is fully complied with. Our endeavor is now, as it has ever been, to serve, impartially, all sections of the

The South American Earthquakes.

Later arrivals from South America bring adlitional details of the terrible scenes during the late earthquake. In Ecuador it is now stated that the list of killed and wounded amounts to 40,000. In Peru the dead are yet hidden under the ruins of the houses in many instances, and a stench infects the air which it is thought will produce a pestilence. A band of robbers are roaming through the ruins, robbing every one who has anything left.

"The Harvester."

We shall notice as it deserves "The Harvester," new book from the press of William White & Co., which is meeting with such wide favor. It is a sterling work, of clear and comprehensive airs, orderly in its discussion of its proposed theme, and abounding with the spirit of charity and truth. Religion is its inspiration. Few can read it without receiving deeper religious impressions than before.

The Spiritualist.

Mr. J. Baker, publisher of the Wisconsin Spiritualist, desires us to say that the cause of the delay in the publication of the September number of his paper is its removal to another portion of Wisconsin, and changing the paper from a monthly to a weekly issue. It will appear in its new form in a few days. His subscribers, we are requested to say, will be fully supplied.

Dr. P. B. Randolph has removed his office his services as seer, etc., may be had.

Our New Music Book-The Spiritual Harp.

This elegantly printed and superbly bound volume, recently issued from the press of William White & Co., Boston, is having already a large sale. The editors of this work deserve great credit for the able manner in which they performed their arduous labors in getting up for our Societies and the Lyceums a work so admirably adapted to the purposes for which it has been published. Unexpectedly to us, the press throughany singing-book extant. For example, The Chicagoan remarks:

We have here a collection of harmonies, songs, duets, anthems, choruses, chants and spirit echoes, designed for the use of Spiritualists, and adapted to their forms of worship. The book is convenient in form, beautifully printed, and the poetry set to music. Every denomination of religious worshipers has its peculiar, forms and ceremonies, and a literature adapted to its claws. The Statishanders are no excepture adapted to its views. The Spiritualists are no exception to this rule. It is but aftew years since Spiritualism first assumed the form of a definite and well defined belief. Now it numbers its hundreds of thousands; it has its societies, organizations and Lyceums all over the land. It numbers among its believers many of the ablest writers and thinkers. It also has a literature of its own. In looking over the collection we find selections from Mrs. Sigourney, Mrs. H. B. Stowe, Mrs. Hemans, Tennyson, Longfellow, and in fact, from all or any whose poetry could add to the interest and usefulness of the book. There are also poems purporting to come from the spirits of the departed. Here is one from William Penn: ture adapted to its views. The Spiritualists are no excep-

Hark I heard the angels calling.

'Mid the thunder tones so loud:
Error's throne is trembling, falling:
Truth presents her with a shroud.
Billows roll 'mid foaming ocean,
Lightnings flash from pole to pole,
Herris beat high with wild commotion,
God is speaking to the soil.

God is speaking to the soul.

"It is no dream of idle fancies.
From the world of spirits brought.
Who are playing games of chances.
That will pulckly come to naught.
But 'is truth from the Eternal,
That is winging now its way
lack to earth from worlds supernal,
Changing darkness into day.
The original contributions to the work are from such wrices as Audrew Jackson Dayls Chen Daylog (Corn L. V.

The original contributions to the work are from such writers as Andrew Jackson Davis, Cora Daniels (Cora L. V. dlatch), J. M. Peebles, Hudson Tuttle, Emma Tuttle, A. B. Whiting, Mrs. Corbin, J. O. Barrett, Lizzle Doten, Warren Chase, S. C. Coffinbury, P. B. Randolph, Mrs. M. A. Whitaker, J. G. Clark, Dr.B. M. Lawrence, Wn. Denton, N. F. White, Mary F. Davis, Mrs. J. H. Conant, A. A. Wheeleck and L. B. Brown. The department of "Spirit Echoes" is made up of choice sorthwest from the wisest and post noted of nucleus. choice sentiments from the wisest and most noted of ancien choice sentiments from the wisest and most noted of ancient and modern reformers, among whom are Confuclus, Plate, Jesus Christ, St. John, Cicero, Burke, Blackstone, Tacitus, Moses, Ben. Johnson, Paul, Walt. Whitman, A. J. Davis, Socrates, Mahomet, Gerrit Smith, Lydia M. Child, Mrs. H. F. M. Brown and Slakspeare.

There is one peculiarity in using the name of Jesus which, at hallow has set from the second.

There is one peculiarity in using the name of Jesus which we believe has not been customary. In quoting from the New Testament, for instance, if the quotation is from the sayings of Jesus, he is credited with it as any other author would be instead of crediting it to the book of the Evangelist where it is found. The sentiments in these "Spirit Echoes, "as indeed in every part of the work, are of an exalted character, and can hardly fall of making-botter the lives of all who study them. The music is mostly original, and is from some of the most gifted American composers,—such as Lowell Mason, G. F. Root, J. G. Clark, A. B. Whiting, J. H. Whittemore, etc. The collection, as a whole, is a ting, J. H. Whittemore, etc. The collection, as a whole, is a very creditable production.

The New York Independent, one of the ablest edited papers in the country, notices the HARP as follows:

as follows:

This book is made, primarily, for the use of Spiritualists, in their public and social meetings; but, besides the hymns which bring into view their peculiar sentiments, there is a great variety of others, suited to the wants of people of every religious denomination, and fitted especially for use at philanthropic and social gatherings, picules, etc. Among the authors we notice the names of Mrs. Sigourney, Mrs. Hemans, J. G. Holland, Mrs. E. Onkes Smith, George S. Burleigh, Lizzle Doten, Adelaide Proctor, Park Benjamin, Theodore Parker, Harriet Beecher Stowe, Frances S. Osgood, Oliver Wendell Holmes, Sarah F. Adams, John Plerpont, J. G. Whittier, Alfred Tennyson, Bayard Taylor, Wm. H. Furness, Alice Cary, Frances D. Gage, and many others less known to fame. Some of the hymns, however unolyectionable in sentiment, are not of a high order of merit in other respects; but there is not a hymn book in the world of which the same may not be said. Of the music we cannot speak with so much confidence; but a musical friend who speak with so much confidence; but a musical friend who has examined it assures us that it embraces a great variety of excellent pieces, and that, on the whole, the work is a

- Brief Items.

SACRAMENTO, CAL.-L. Armstrong writes un der date of Sept. 13, as follows: "Miss E. H. Fuller lectured to us to-day, forenoon and evening, and has been engaged for three Sundays more Mrs. Laura Cuppy follows her for two months.

WAUKEGAN, ILL. -Mr. W. F. Wentworth writes encouragingly. He says: "There is a deep interest manifested by this people to know more of the truths of Spiritualism. May their desires ing ground in this Western world."

Mrs. Hattie E. Wilson, writing from Garland, have been a laborer in the spiritual ranks for seven years, and if their platform is known to me. it is no bond, no sect, no creed, no dogma and no caste. Never have I seen it so practically il-Cape Cod Camp-meeting. May the Gods of Knowledge and Wisdom protect that point gained until another year, when the principle that inspired us may have become eighteen carats more refined, spiritually."

Mr. E. Sprague, now on a lecturing tour West, writes from Faribault, Minnesota, that "The country is groaning with the abundant harvests of the season. Middle New York has an uncommon yield of hay, large one of corn and spring necessities of the case. grain. Western New York has a light crop of corn, by reason of late planting. Western Cana da has suffered exceedingly from drouth. Passing through Michigan, I judge they have a larger yield than last year. Wisconsin the same. But Minnesota is claimed to be the banner State for good, though some of the latest is damaged a lit- new "Herald" success on his projected journey. tle by frost."

New Music.

Oliver Ditson & Co. have issued the following new musical compositions: "L'Aspiration," by V. B. Aubert, with a beautiful female figure represented on the title page, price 50 cents; "Brilliant Jewels," a medley introducing popular melodies, arranged by Addison P. Wyman, price 75 cents; "My Mother's Name," a ballad by W. T. Wrighton; "Aileen," song, or duet and chorus, words by George Cooper, music by W. F. Wellman, Jr.; "Keep the ball a-rolling, or Grant in the chair," a campaign song and chorus.

S. Brainard & Sons, 203 Superior street, Cleve land, Ohio, have forwarded to us the following sieces of music: "Gentle Nellie comes no more," sopg and chorus, words by Dexter Smith, music by S. B. Charles; "Ring, Ring the Bell," song and chorus, by Mrs. Mary E. Kall, music by Wm T. Rogers; "Grant, a nation's hero," song and chorus, by Wm. T. Rogers; "Ulysses is his name," campaign song and chorus, by Dexter Smith 'Not for Seymour," campaign song and chorus by Dexter Smith.

Pennsylvania.

By a card in another column it will be seen that the committee of the State Society of Spiritualists request our friends in that State to make arrangements for the annual meeting of the Society, which takes place Oct. 14th. Read the ap-

fine flavored, ripe apples from a friend in the country. Many thanks are due the donor. Hudson, we shall expect something from your farm, now that you are gathering in the harvest.

New Publications.

Smoking and Drinking, is the title of three terse, pointed, lively and telling magazine articles, written by James Parton, and published in the Atlantic Monthly, and now ropublished in book and pamphlet form by Ticknor & Fields. high practical, scientific, ad hominem truths as Mr. Parton cells in these papers will do more good, a thousand times, than all the rhetorical speeches and writings of reformed smokers and drinkers for a whole generation. To read, for instance, his "Inebriate Asylums, and a Visit to One," is enough to make any intelligent man, who is in the slightest degree addicted to the use of stimulants, abstain henceforth out the country of all shades of polities and reli- entirely. This little book will prove a real missionary gious views, have pronounced it at least equal to wherever it goes; and we advise all who buy it to be sure and hand it around among their acquaintances, that it may do the actual service for reform, where reform is so much needed, of which it is fully capable.

HARPER'S MONTHLY for October contains Explorations in Lower California (Illustrated); The Chinese Embassy to the Foreign Powers (illustrated); The Fire Log; George and Robert Stephenson (Illustrated); The Day of My Death; The Military Form of the Civil War; Origin of Printing; The Woman's Kingdom (Illustrated); The Moonstone Mass; Our Neighbors, the Birds; Maximilian of Mexico; The New Timothy, VI; How we kept our Tryst; Trinity Sesson; An Angel in a Coal Mine; The March of Attila; and Editorial Matter in great variety. It forms one of the most attractive numbers of this popular magazine. For sale by A. Williams & Co.

PUTNAM'S MONTHLY for October is attractive to a liberal degree, and runs splendidly in the race with the other magazines. Its table of contents is as follows: Up and Down Mont Blanc; Farther; St. Beuve, the Critic; Waiting, a Tale of Chicago; Mine Oyster; The Maple Tree; The Protestant Protest against Protestantism; Too True; The Land of the Troubadours; Louis Napoleon and his Empire; A Brilliant Affair; Pacific Railroad Grants; In Tune; University Life in Germany, and the Monthly Chronicle. It is a fine number of a favorite magazine, and may be had at Williams's counter, 100 Washington street, Boston.

We have before us a diary, published by A. Winch, of Philadelphia, written down by an individual whose experience is singularly profound, and with which he could not resist the impulse to acquaint the world. The title of the book is quaint—"Exit Caliban and Shylock"—and simply prefigures the end of the reign of Animalism and Sharksliness in human society. It is crammed full of thoughtsgreat and small-and cannot fail to supply volumes of suggestions, spiritual and intellectual.

Our Schoolnov Visiton for October is certainly a handsome and well-filled quarto magazine, published in Philadelphia. Its subscription price is only \$1,25 per year. The young people will be delighted with its tales and miscellaneons reading, while the illustrations will make their eves glisten with peculiar delight. The enterprising publishers furnish a marvelously cheap and truly valuable magazine.

The Free Religious Association of Boston have put forth, through Adams & Co., the Proceedings of the First Annual Meeting of that body, held in this city, May 28th and 20th, 1803. The reported addresses contained in it are of themselves richly worth the cost of the handsome pamphlet.

THE NURSERY for October will tickle the very little ones more than ever. It tells a whole string of pleasant stories, and gives a fine choice of taking pictures. Miss Fanny Seaverns and J. L. Shorey & Co. are combinedly making a large mark with their most happy little enterprise.

Peterson & Brothers publish a compact "campaign edition " of their Lives of Seymour and Blair, with portraits, which will be called for by the supportors of these candidates for the Presidency and Vice Presidency.

J. P. Mendum, of this city, publishes in paper covers, ANTIQUITY AND DURATION OF THE WORLD," by G. H. Toulmin. M. D. It is packed with facts and reasoning, and will repay a studious perusal.

"THE PLYMOUTH PULPIT" is the name of a new weekly amphlet, with advertisements attached, giving one of Mr. echer's sermons for its contents. Pablished by J. B. Ford-& Co., New York.

Lecture on Grammar.

Prof. Howe will deliver a lecture on Grammar as a Science, at 3 Tremont Row, Hall 38, on the evening of Tuesday next, 6th October inst.; through which he proposes to prove to his audience that he can secure as much grammatical education to them in a single hour, as students generally possess after a year's hard study! Having great faith in the Professor's system of teaching, we would certainly advise our readers to go and hear for themselves, and judge of this great advance movement in this very beautiful, though much confused and shamefully treated subject of education—Grammar. The lecture will combe gratified. Our glorious philosophy is fast gain-mence at 8 P. M. He cordially invites parents, teachers, editors, clergymen, public school officials, and citizens generally, to an impartial criticism on his proposition.

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably lustrated, either in public or private, as at the 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 subject themselves to in consequence of the nonreceipt of their papers at the places they desire them sent, through negligence to conform to the

A New Paper in Indiana.

Among the new reform publications and papers, we are happy to name the "Herald of Reform," published at Indianapolis. The first two numbers contain the promise of an extended inwheat. Citizens here reckon the wheat crop from | fluence. The articles are fresh and able, and will eighteen to twenty millions of bushels. Corn is make friends and readers. We heartly wish the

Obituary Notices.

It is frequently asked, "Do you charge for obliquary notices?" Our answer is, No, we do not. They are, and always have been, printed gratuitously. But whenever friends voluntarily remit, we acknowledge the amount so received, and place it to the credit of the donation fund in aid of our Free Circles.

The Revolution in Spain

Thus far has moved on triumphantly. The General of the army and the Prime Minister have joined the rebellion. Queen Isabella, a telegram ays, has fled to France.

A FACT FOR REFLECTION.—Prof. Gamgee has made a report to the effect that one-fifth of the meat eaten in Great Britain, whether beef, mutton, veal, or lamb, is diseased. Prof. Gerlach states that half the meat consumed in Berlin' is diseased. Upon which the Scientific American asks, " How about the United States? The butchers in New York say that the demand for beef has largely diminished in consequence of popular doubt upon this point."

Organization.

EDITORS BANNER OF LIGHT-I am, for one, very much obliged for the view you have given us as to this question of organization, and the establishment of a great central bureau or office for our government as Spiritualists.

I do not believe the individual particles are as We acknowledge the receipt of a bushel of yet sufficiently rounded to make good work, and therefore I am glad you do not favor the plan.

Truly yours very much,

State Treasurer's Office, Boston, Sept. 28th, 1868.

ALL SORTS OF PARAGRAPHS.

The Chicago Advertiser and monthly Railway Guide should be in the hands of all business men throughout the country. Those who send advertisements to Robinson reap rich harvests thereby.

Mrs. M. E. Cates, 21 Charter street, this city, is an excellent writing medium.

James Parton says in his new book, "Let all women for the next century but wear such restraining clothes as are now usual, and it is doubtful if the race could ever recover from the effects; it is doubtful if there could over again be a fullorbed, bouncing baby."

Brewers in England are experimenting on strychnine to see how far it is safe to use it in manufacturing bitter ale. The statement is inade on the authority of a London paper.

A stupid fellow tried to annoy a popular preacher by asking him whether the fatted calf was male or female. "Female, to be sure," was the reply; "for I see the male," looking his questioner full in the face, "yet alive in the flesh be-

In Hungary, the recent earthquakes are attributed to the profanity of the people, and a general course of prosecution for blasphemy has been entered upon. The ponalty is a fine of twentyfive florius and twenty blows with a stick.

The West Point cadets cost the Government nearly \$15,000 apiece; and not one in ten is worth the price.

A gentleman of Norfolk, Va.; found \$300,000 in an old trunk a few days ago. It was all in Spanish milled dollars and Virginia paper currency of

The third section of the railway across the Alps by way of the Simplon was opened on the 6th of September. It is expected that this line will be much more important than the Mont Cenis route.

NOT BAD. — There is an up-town Episcopal Church in this city called the Church of St. James the Less. The irroverent boys of the vicinity call it the Church of the Little Jimmy.-Present Age.

Speaking of the high price of beef, a Philadelphia paper says that the same steers five years ago would have bellowed for joy at bringing one half the present rates.

An English amateur has attained the great speed of fifteen miles per hour with a velocipede.

A sensation has been created in New York by the discovery of the perfect remains of a human foot and leg, imbedded in some granite which quarrymen are blasting at the corner of Tenth avenue and Forty-second street.

The New York Commercial says the club houses of that city offer a much larger field for the influences of spiritual regeneration than John. Allen's dance house or Kit Burn's dog pit. Though ostensibly dedicated to mental avocations, it is a well known fact that their pursuits are more convivial than literary.

A new harvester, called the "Young America," cuts the grain, threshes, cleans and racks it, all at one operation. The inventor claims that with two men and four horses it will do, in a single day, as much work as fourteen men and nineteen borses in the old-fashioned way.

A. J. Bell, of Covington, Ky., says he has found a perfect human head, of fungus growth and vegetable in substance, not larger than a goose's egg, in the heart of a maple tree, surrounded by a foot of green wood.

We learn that Mrs. Kate B. Robinson, trance test medium, has returned to her rooms at No. 307 North Eleventh street, Philadelphia.

PHYSICAL MANIFESTATIONS.—Our faith in Physical Manifestations.—Our fath in Phenomenal Spiritualism is unwavering, for we have repeatedly witnessed and been the subject of tests which the most skeptical have failed to controvert. It has the positiveness of absolute knowledge.—The Ohio Spiritualist.

A GOOD FITTER-H. C. Clayton, merchant tailor, 29 and 31 Elm street. His stock of goods | belongs to this country, should enter a protest are inferior to no similar establishment in Boston; against the further persecution of this sacred rembut on the contrary, are superior in many re- nant of the Aborigines. We know the popular the business have been brought to bear to pro- and military uniforms spread over what would, duce this favorable result-and, of course, as a under other circumstances, he most criminal acnatural sequence, Bro. Clayton is doing an extensive business.

In the approaching Peace Congress at Berne, Switzerland, women will be admitted on the same terms as men, and will be invited to propose questions and take part in the discussions.

Rev. Dr. Gurley, chaplain to Congress, died in Washington, Sept. 30.

Spiritualism in Chelsea.

DEAR BANNER-Although the Spiritualists of Chelsen for a long time past have been slumbering, so far as outward demonstrations are concerned, and as the Church had supposed relapsed into a Rip Van Winkle sleep, we have again come to the surface, and our little bark is again launched upon the turbulent waters. The last two Sundays we were addressed by that earnest adherent and fearless expounder of our humanitarian philosophy, the newly appointed agent of the National Spiritualist Association, N. Frank White, whose upon all whose heads and hearts are interested clear and conclusive arguments, as well as scien- in this cause, to join us in making our State Ortific demonstrations of the subjects discussed, sent a thrill of conviction and enthusiasm to the its infancy, not even fairly christened or weaned, hearts and souls of all true reformers present. still in its swaddling bands, and nursed by a few "Infidelity" and "The Saviours of the Race" friends who hope by the aid of others to make it were clearly and "common-sensibly" dwelt upon the most powerful of any one organization out of as subjects last Sunday, and notwithstanding the politics in the State, as it surely can be, and as inclemency of the weather, a respectable audience, the numbers of Spiritualists warrant us in exconvened to listen to the burning words of elo- pecting it will be. We now earnestly request of quence as they fell from his inspired lips. Mr. White is a true and noble worker, and is doing spective neighborhoods, and send delegates to our much toward spreading the glad tidings of great joy to the encumbered and creed bound souls of old Winnisimmet. Our Lyceum is in as flourishing a condition as could be expected under the National Convention of next year, and see that circumstances, and we wish here to impress the importance upon all true Spiritualists of taking of money. We also urgently request each one an interest in this Lyceum movement, as it is the only true substantial stepping-stone which leads up to the temple of religious freedom. "As the or her name and address to J. W. Seaver, our twig is bent, the tree 's inclined;" and let us not Treasurer, Byron, N. Y., inclosing \$1, for registry be any longer hypocrites, but make practical what and membership, and that the money may be we preach, and send our children, one and all, to added to the few dollars already collected to debe taught the rudimental principles aright, that fray the expenses of missionaries, who can only we may grow up strong and mighty in battling be employed and sent out as there is money to with superstition and error.

signs of the times, a great change will soon be wrought in the conversion of men and women and they will become the recipients of the inspiration of the living present.

With many kind wishes for the Banner of Light, and a hope that it will wave triumphant on the field of battle,

. I am yours for truth and progress, JOHN H. CRANDON.

New Nork Department.

BANNER OF LIGHT BRANCH OFFICE, ... 544 BROADWAY.

WARREN CHASE LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two vol-mes, nineteen cloth, threeonly paper: Nature's Divine Rev-lations, 39th edition, Just out. 5 vols., Great Harmonia, each omplete—Physician, Teacher, Seer, Reformer and Thinker. namons, 34th cutton, just out. A vois... Great Harmonia, each implete—Physician, Teacher, Seer, Reformer and Thinker, lagle Staff, an Autobiography of the author. Penetralia, arbinger of Heatil, Answers to Ever-Recurring Questions, forning Lectures (20 discourses,) History and Philosophy of Special royldences, Harmonial Man, Free Thoughts Concerning Region, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Araula, or Divine Guest, and Stellar Key to the Summer-Land clast two just issued, and most highly Interesting and intructive. Whole set (twenty-two volumes) 425; a most alumble present for a library, public or private.
Four books by Warren Chave—Life Line: Fugitive Wife; merican Crisis, and Gist of Spiritualism. Sent by mail for 2.00.

32.00. Complete works of Thomas Paine, in three volumes, price Complete works of Thomas raine, in three volumes, piece 86; p-stage 90 cts.

Persons sending us 810 in one order can order the ful amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

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

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

Send us five dollars, and we will send by mail Arabuta. Stellar Key, Memoranda, and the large and elegant littingraph ilkeness 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, CALBRIENTS, on Petalozzian principles, by HENRY IN LASPEE, showing every position of the human body, in two thousand fluers (only one copy, price \$5.00). 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 16t large pages are mostly taken up with the engravings.

Black Spots.

Our nation still continues to stain and mar its brilliant history with its utterly unjustifiable and cruel persecutions and murders of the Indians. Almost every week the hungry maw of barbarian cruelty is fed with the murder of some few of the remaining owners and original occupants of this country, from whom we have stolen or fraudulently obtained our titles to the land, the water and the game, and now seek the lives of the few poor begging remnants of the once powerful tribes.

It is a part of the American character to trample on the weak and downcast, and ridicule and ibuse the unfortunate and unsuccessful; and this treatment of the Indians is a marked national illustration. It is as if a full grown man, with all the strength and power of manhood, should attack, abuse and murder a young child, and justify himself by saying the child threw stones or stole his apples, while his greater object really was to get rid of the child and use its clothes and toys.

A nation as large and strong as ours should be deterred by shame, if by nothing else, from pursuing with its armies and murdering with its ouns the noor, half-starved remnants of the race which is by natural law fast departing forever from the continent it once owned and held, and to all of which it still has God's title-the boast of Christians to the contrary, notwithstanding. It would be far cheaper, as well as better, to feed and clothe them and let them run where they please, which would leave a bright spot instead of a black one on our history. But we have inherited too much of the cruelty of our Christian ancestors, which justified the worse than savage barbarisms of South America and Mexico, and touched, also, like an early frost, the hearts of our Puritan sires.

We had hoped, from efforts made recently, that a better policy would prevail with our government and wiser councils be carried out, but we see, by reports, that the same murderous and merciless policy is still adhered to, and the stealing of a mule justifies a murder of one or more Indians, and the slightest retaliation on their part, when they have no law or any means of obtaining justice, is taken as an excuse for sending troops to destroy all they can reach of persons and property of the poor creatures, and leave the women and children to starve in the cold and desolate approaching winter.

We have not said much, but have felt much on this subject: but it seems to be time that every writer and speaker that has a heart and soul, and justification which military law, military orders tions; and we also know that not even these can justify the cruelty to and persecution of the Indians. Nothing but that savage barbarism which justified hunting negroes with dogs and shooting them with guns, as we do wild beasts, can justify our course at this time, while the disparity of numbers, means, discipline and skill is so great and advantage so largely on our side.

All history has proved that no people on earth more readily yielded to kindness, or more honorably reciprocated friendship than the natives of our country, and none are more strictly bound by conscience to carry out promptly all agreements. It has almost invariably been our own people (to their shame) that have broken the treaties or failed to perform them.

To the Spiritualists of the State of New York.

As President of the State Organization, we feel it a duty, and as a Spiritualist a pleasure, to call ganization what it should be. It is now only in you all to secure local organizations in your renext State Convention from the same, and also designate and select your ablest and best men and women to be presented for delegates to the they are not prevented from attending by want who is able and willing to assist in extending the blessings and benefits of Spiritualism to send his warrant and secure their pay, although it may Chelsen is not dead, and if we mistake not the not be needed, as it is expected they will collect nearly or quite the amount of salary. We are further anxious to collect all the names we can, from a belief in the revelations of the dead past, as well as dollars, that we may know how many and who are willing to be publicly known as not only believers in but "aiders and abettors" of Spiritualism, feeling, as we do, that it is already something to be proud of instead of ashamed of. Those who can more conveniently send to us or to the Secretary, Mrs. Sarah A. Burtis, 52 North

St. Paul street, Rochester, N. Y., will be accord-

ingly registered and credited, and the cause equally well promoted.

We feel as if there should be interest enough in this great State, where Spiritualism in both its phases, by clairvoyance and literature through Mr. Davis and his "Divine Revelations," and by the rapping phenomena through the Fox sisters, began its mighty career, to effect and extend at this time a permanent, practical, useful and powerful organization, and to prosecute a most efficient missionary work among the churches, which are blinded by religious prejudices and bigotry, which must be removed before they can share with us the blessings of this new philosophy and

Friends, shall we do something to show our ionesty, earnestness, devotion and purposes? our numbers, intelligence, ability and determinations to let our light shine and enlighten others? Answer us, brethren and sisters, by your actions, as above suggested.

Good Signs:

. Among the bad signs of our times that are kept constantly before the people by the press, is oceasionally a good sign which is not as likely to attract the attention of writers. Of this class, is the decay and departure of the use of tobacco, which is evidently destined ere long to be entirely excluded from all good society in this country. It is already ordered out of the parlors, sitting-rooms, and out of the whole house, by many of the best families. Smoking of it is forbidden in the cars and most of the decent stores and offices of our cities and large towns, and chewing will he also before long. Respectable society in our large elties is already ashamed of its members that use tobacco, and tries to apologize for them as it would for any other delinquency-not as a crime, but as a filthy and degrading habit. to which the party is a slave, and for which he (not she) is to be pitled.

In the large cities the use, both in smoking and chewing, is already sinking down to the poorest and lowest class of society. Newsboys, bootblacks and loafers, that spend a good share of their time in saloons and on street corners and about the dens of vice, are still mostly addicted to the pernicious habit, and no duties or high prices seem to keep it out of their reach. The poor boy, who has no shoes and scarcely any pants, will black two pairs of boots and take his pay in one poor eigar or a paper of tobacco, and poison his poor body, because no one teaches him the evil effects, and he sees many of the men with whom he is compelled to associate smoke and chew, and he longs to be thought manly, if he has not the stature of a man. Ignorance lies at the bottom of this vicious habit with the young, but our hope lies in its being driven out of all general distribution. By lots Waishnooden. Terms, decent places and society.

The Religio-Philosophical Journal.

We are glad to see this able cotemporary again annear in its original size and power, and under the guidance of S. S. Jones, Esq., going forth with its doubled pages to its great and good work in the glorious cause that engages us all more and more earnestly as we become more acquainted with its benefits and blessings. If the thousands of able Spiritualists in the West will take hold and help Mr. Jones, he will make his paper a powerful, useful, and most efficient instrument in spreading the truths of our new philosophy, a religion of life, of death, and of immortality.

The Pennsylvania State Society of MADE of Black Walnut, with Pentegraph Wheels, Pencil, Pencil Guard and Full Illustrated Directions. When sent by mail, 36 cents additional for postage. Address, ADAMS & CO., 20 Brandfeldstreet, Boston. 2 teow—Oct. 19.

To the friends of Spiritualism in the State of Pennsylvania The time is near at hand for our annual meeting, the 14th and 15th of this month. Friends, we know there are thousands in our State who are suffering because there are no organizations, and we hope you will be aroused, either to come or send statements to our meeting of your condition and wants to our Secretary. Let us Join heart and hand in the great work of the age. Let us have your names and your influence, and the good work shall go on. It is mainly through organization that we can become

uninted with each other, and thus join shoulder to shouller in pressing forward the Car of Progress.

There is a responsibility resting upon us which we must not attempt to throw off. To us is given the work of presenting the grandest truth which the world has ever known. Let us therefore resolve that we will do our duty, and that our Society shall take its true position by the side of the her State Organizations which are now working so faith fully in the great Cause. There are Spiritualists enough and abundant means in this State to have several missionaries in the field, who shall spread broadcast over our land the truths of our religion and philosophy, that are not only calculated to bring our friends together, but to bles+ all the children of our common Father. On behalf of the Executive Committee.

HENRY T. CHILD, M. D., 034 Race street, Philadelphia

New England Lycoum Convention.

The Second Annual Meeting of the New England Lyceum Convention will take place at the Meionaon, Tremont Temple, Boston, Mass., on Wednesday and Thursday, Oct. 28th and 29th, 1868, commencing at 10 o'clock A. Mr.

It should be understood that this is not a delegate Convention, neither is it confined to New England, but all friends of the movement are cordially invited to attend and cooperate with us in the advancement of this most noble work.

Per order of Executive Officers.

DR. A. H. RICHARDSON, President. L. Dustin, Secretary.

To Correspondents.

[We cannot engage to return rejected manuscripts.] We are continually receiving letters containing private

request "an immediate reply by mail "; but they invariably omit to enclose a "return" postage stamp. We haven't time to answer such letters. To the correspondent who inquires how he shall form a de

veloping circle, his own good sense ought to teach him-if he has ever sat at any circle—that nothing is required to be done out of the common course. Have present, if possible, when you sit, a well-developed medium, and be as passive and har nious as possible. Rest assured, if you carry out this plan and there is any one at the circle possessing medium powers, they will, after a few sittings, be influenced by, the invisible friends, who are ever ready and willing to promote the good

Business Matters.

Mns. E. D. Murrey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 5w.O3.

THE RADICAL for October is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS are for sale at this of-

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York: Terms, \$5 and four three-cent stamps. THE LONDON SPIRITUAL MAGAZINE (price 30

cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office. DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Terms \$2,00, and 4 red stamps. Address, 24 Wickliffe st., Newark, 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. O10.

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 18 and 14 City Hall Avenue, Boston. Open Sindays.
O35w C. D. & I. H. Presito, Proprietors.

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

DIF WHAT ALL SHOULD DO.

All should be honest every day, All should be nonest every day,
And do the right, as well as say;
All should each morning, when 't is fair,
Go out and quaff the pure sweet air,
All should with care select their food,
And nothing eat but what is good; By thus obeying Naturo's laws,
For sickness there will be no cause.
All who have Boys who need new "Chotines," Should take them down to George Fenno's, 19 and 22 Dock Square. And purchase each a "New Suit" there.

Special Notices.

In theory beautiful, in practice perfect INEG-ATIVES for CHILL or AQUE, POSITIVES for FEVER; hence Mrs. Spence's Positive and Negutive Powders know no such thing as full in CARTLES. AND FEVER, DUMB AGUE, CONGESTIVE OHILLS, and FEVER AND AGUE. Oct. 3.

MATHEDA A. McConn, 513 Chestant street, St. Louis, Mo. on hand a full assprtment of Spiritual and Liberat Books, Pamphlets and Periodicals. Hanner of Light always to be found upon the counter.

Agents wanted for Mas, Spence's Positive and Nega-TIVE POWDERS. Printed terms sent free; postpaid. For address and other particulars, see advertisement in another

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

Keep constantly for sale all kinds of Spiritualist and Reform

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per tine for every subsequent insertion. Payment. Invariably in advance. 137" Advertisements to be Renewed at Contin-

ued Rutes 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. TRACTS! TRACTS!

50 cents extra on each 1000 when sent by mail For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 511 Broadway, New York.

DR. RANDOLPH'S BUSINESS.

IMP. MANDULPH'S BUSINESS,

IMPAIRED health, resulting from a physical accident, compels me to abandon sedentary life; I therefore offer my Clairvoyant and Medical business for sale, together with the Formulas (and sole right) of my special Nervois Remedies, now in success and capable of great increase. I also will sell the entire right and title and stereotype plates of my "Par-Abamite Max;" the fourth edition of which is now called for. Also my last book, "Disastropied Man," now selling rapidly, and my new treatise on Nervois Disastros, their Cause and Cure. Or I will sell one half to a good business man or woman. Address for two weeks, P. B. RANDOLPH, Boston, Mass. Oct. 10.

A PLANCHETTE FOR ONE DOLLAR.

MRS. PLUMB,

Portectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Edon during town, Mann.

MRS. PLUMII cures Caucers and Tumors. Fevers. Paraly-lyl sis; 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 ex-amine DISEASES AT A DISTANCE, for \$1 and return stamp; Correspond on Business, answer Scaled Letters, look for Lost or Stolen Property for \$1 and return stamp, each. Oct. 10 -1 w.

MRS. E. S. SMITH,

CLAIRVOYANT PHYSICIAN, No. 1 Groton street, Boston. Hours from 10 a. st. to 4 v. st., 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.

5 Oct. 10.—1w*

PLANCHETTE OUTDONE!

Have you seen the Electro-Magnetic Disc? DERSONS may by the aid of this valuable combination of metals ascertain who are mediumistic, and all the remarkable manifestations of Electro-Paychology may be in duced. The Flectro-Mugnetle Place is in common use by professors throughout Enrope. It can be obtained only by addressing CHARLES VAUGHS, 59 Bunker [Hill street, Charlestown, Mass., P. O. Box 198, by enclosing 50 cents, and 3 red stamps. Wholesale price, 85,00 per dozen.

Oct. 10.—1w*

A RETAIL STOCK of Dry Goods, and Store to let. For firther particulars inquire of J. N. HATCH, 412 Hanover street, Boston. 2w-Oct. 10. MRS. M. E. CATES, Healing, Developing and Writing Medium, 21 Charter street, Boston,

MRS. ARMSTEAD, Test, Clairvoyant and Busi-VA. ness Medium, No. 3 Winthrop place, leading from 1819 Tahington street, Boston Highlands. 3w*—Oct. 10.

MRS. JOSEPH BOSMARTH, Medium, 146 Just Issued by William White & Co., Boston, ONE OF THE FINEST AND MOST PHILOSOPHICAL WORKS EVER WRITTEN, ENTITLED,

THE HARVESTER:

Gathering the Ripened Crops on every Homostond, leaving the Unripo to Mature.

BY A MERCHANT.

III; Book is the result of a constant and laborious study into the history of the rise, progress, and introduction to the orld, of the various Arts and Sciences, and also a comparison of the incidents connected with the experiences of men who ave advanced beyond their age in the development of Literature or Art, Religion, Politics or Trade. The subject grow so vast i importance and so interesting in detail, that the hest powers of the author's mind became thoroughly involved insympathy with every effort of the men who in every age have struggled to advance into the mystic tabyrinths of the Great Unknown.

Price \$1,00; postage 12 cents.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 511 Broadway, New York. I. O. O. F.

THE AMERICAN ODD FELLOW!

AN ILLUSTRATED MONTHLY MAGAZINE.

AN ILLUSTRATED MONTHLY MAGAZINE.

DEVOTED to disseminating a knowledge of the Sentiments Principles, Operations and Condition of THE INDEPENDENT ORDER OF ODD FELLOWS.

Published in New York City,
BY JOHN W. ORK, P. G. P. and P. G. M.
THE AMERICAN OPD FELLOW is the Official Organ of the Grand Ledge of the United States.
Since the commencement of this Magazine (Jan'y 1, 1862), it has received the most finitering commendations and eulogiums from scores of subscribers, and the Grand Ledges of California. Connecticut, Indiana, Maine, Maryland, Pennsylvania, Michigan, New York, New Jersey, Rhode Island, New Hampshire, Ohio, Kentucky, Canada West, Wisconsin, Oregon, Illinois, Tennessee, and others, have endorsed and recommended it to the patronage of all the brethren throughout their respective jurisdictions, while the GRAND LODGE OF THE UNITED STATES, at its session in 1862, adopted it as an organ for communicating more directly with the Fraternity at large, and recommended it to the patronage of Old Fellows everywhere.

TRIMS-92,00 a year; ten copies for \$18,00. Specimen copies will be sent, postage prepaid, on receipt of 20 cents each.

Address, JOHN WORR,

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. BALLEY, Musical Editor.

THIS 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

Spiritualist societies in every portion of the country, is need only be examined to merit commendation. The growing interests of spiritualism demanded an original singing book. Byerywhere the call was lond and carnest. The authors have endeavored to meet this demand in the beautiful gift of the SPIRITUAL HARP.

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 Splittual Philosophy, set to the most cheerful and nanular 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 -heantiful songs, ducts and quartets, with plano, organ or me cost many times the price of the book. These are very choice, sweet and inspiring. Among the m may be mentioned "Spark-ling Waters," "Dreaming To night," Nothing but Water to Drink," "Heart Song," "The Heart and the Hearth," "Make Home Piessant," "Sait On," "Angel Watcher's Serenade,"
"The Song that I Love," "Materinty," "Translation,"
"Build Hims Monument," "Where the Roses ne'er shall Wither." "Gentle Spirits," "I Stand on Memory's Golden Shore," we. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious associate as a choice compliation of original and celectic songs for the

Although not specially prepared for the Lyceum, yet its nusical claims have been heartdy supplied with a rich variety of music appropriate for children. Let its heavenly harmo les be sung in all our Lycenius throughout the country.

The authors have also arranged anarth-sixeing statem for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the Harp, not only for the home circle, but for public incetings, that all may partake together of the feast of soul. It become the more needful because of the "Silver Chain Recitation." Introduced in an improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the vise and good of different ages, arranged in classified order, with choruses and chants interspersed, thus blending music with reading in most inspiring effect upon speaker and con gregation.

Over one third of its poetry and three quarters of its music ire original. Some of America's most gitted and popular mu delans have written expressly for it.

Ningle copy..... . A2.00 When sent by mail, 20 cents extra for postage. 12 copies..... 8 19,00

When it is taken into consideration that the Spiniteal 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., Pub-

required on each copy.

lishers, (Banner of Light Office,) Est Washington street, Bos ton, Mass., and 541 Broadway, New York. For sale also by J. M. PEEBLES, Hammonton, N. J.; J. D. BARRETT, Sycamore, III.; E. H. BAILEY, Charlotte, Mich., and by Liberal Booksellers throughout the United

A RARE BOOK!

JUST PUBLISHED BY WILLIAM WHITE & CO. of the Banner of Light Publishing House,

THREE VOICES. By Warren 8. Barlow.
A. POEM IN THREE PARTS.
Part I-The Voice of Sature: Part II-The Voice of Super sitting; Part III-The Voice of a Public.

It is one of the keenest satirieal expositions of the superstition, bigotry and false teachings of the age, which has appeared for a long time.
Elegantly printed on heavy, one paper: bound in beveled boards, in good style; nearly 200 pages. Price \$1,25; postage 16 cents. Liberal discount to the trade.
For sale at the BANNER OF LIGHT BOOKSTORES, 184 Washington street, Boston, and 544 Broadway, New York.

5,000. 5,000. 5,000.

FIFTH THOUSAND. JUST PUBLISHED.

Rapid Sale of an Extraordinary New Blook BY ANDREW JACKSON DAVIS,

ENTITLED,

A STELLAR KEY

SUMMER-LAND.

PART I. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS

OF CELBSTIAL SCENERY.

Price \$1; postage life. Liberal discount to the trade. For sale at the BANEER OF LIGHT BOOKSTOKES, 158 Washington street, Boston, and 544 Broadway, New York.

ARABULA,.

THE DIVINE GUEST,

THE DIVINE GUEST,

I selling raphily, because it supplies a deep religious want in
the hearts of the people. The third thousand is just from
the press, and orders can now be illied without delay. Rest
ilterary minds are gratified, while-truity religious readers are
spiritually fed with the contents of this volume.

All who want to understand and ently the grand central
truths of The Harmonial Philosophy, and, all who
would investigate the teachings and Religion of Spiritunlism, should read this inspired books. It contains a New
Collection of Gospels by Saints not before canonized,
and its chapters are teeming with truths for humanity, and
with fresh tidings from the beloved beyond the tomb.

Price 31.59; postage 20 cents. Liberal discount to the trade.
For sale at the BANNER OF 4.1GHT BOOKSTORES. 158
Washington street, Boston, and 544 Broadway, New York.

HANDERHILL ON MESUMERICE

UNDERHILL ON MESMERISM.

WITH CRITICISMS ON ITS OPPOSERS,

A ND a review of humbings and humbingers, with practica instructions for experiments in the science—full directions for using it as a remedy in disease—how to avoid all dangers, the pillosophy of its curative powers; how to develop a good clairvoyant; the pillosophy of seeing without eyes. The proofs of immortality derived from the unfoldings of nesmerism—avidence of mental communion without sight or sound, between holdes for apart in the flesh—communion of saints; or with the departed; by Samuel Tuderhill, M. D., LL, D., late Professor of Chemistry, etc. Price 81.38; Postage 12c.

For saie at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 511 Broadway, New York.

THE WILDFIRE CLUB.

BY EMMA HARDINGE.

Price \$1,25; postage 20 conts.

For sale at the BANNER OF LIGHT BOOKSTORES, 138
Vashington street, Boston and 511 Broadway, New York.

NEW MUSIC.

FOUR ODES FOR MALE VOICES. Music composed expressly for the use of the Fraternity of Odd Fellows, by M. Keller. PRICE 50 CENTS.

TOGETHER ALONE. Words by G. W. Birdseye. Music composed by M. Keller. PRICE 35 CENTS. THERE'S A SHIP UPON THE OCEAN!

Subject from Dickens's "Mutual Friend." Words by G. W. Birdseye. Music by M. Kellor. SPERIOR 35 CENTS. FAR FROM MY COUNTRY.

Song, written and composed by M. Keller PRICE 30 CENTS. THE MUSICAL TREFOIL: Three Songs in one Number: "Happy Song Bird of

the Wildwood," "Home," and "I can no'er Forget Thee." Each Number 30 Cents. FRIENDSHIP, TRUTH AND LOVE. Solo or Duett. Words and Music by M. Keller. PRICE 35 CENTS.

For sale at the BANNER OF LIGHT OFFICE, 158

Message Department.

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

while in an abnormal condition called the trance. These Mes-

sages 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-sphere in an undeveloped state, eventually process into a higher condition.

We ask the reader to receive no doctrine put forth by spirits or these communities of the condition. All express as much of truth as they perceive no more.

These Circles are held at No. 15 WASHINGTON STRILLY, Riom No 4, one stairs, lon Monday Tyre-day and The Roby Ayyerkonsys. The circle room will be open for vistors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Scats reserved by strangers. Donations solicited.

Mits. Con any receives no visitors on Mondays. Tuesdays, Wednesdays or Thursdays, until after six o'glock v. n. She gives no private sixtings.

Invocation.

Oh Spirit Presence, oh Inner Life we would enter thy most holy sanctuary and how before thine altar, and would worship thee in spirit and in truth. Thou art about us and thou art within us, and yet we ever seek to come nearer to theo. us, and yet we ever seek to come nearer to thee. Our souls, ever strive to analyze thee, that they may have power to understand thy wisdom, and to know of thy greatness, and we ever ask, "Where, oll where is our God?" Where is our Life, that Eternal Spirit from whence we have come, in which wo liye and into whom we shall return?" Withall the soul's speculations concerning thee, oh thous Spirit Soul's speculations concerning thee, on thou Spirit Eternal, we still believe thou art as near unto us as the pulsations of our own lives; thou art to us what the fragrance of these blossoms is to the blossoms—(referring to flowers on the table) our life, our strength, our all, "It is vain that we fear thee, since in thine infinite love and wisdom thou hast so tenderly cared for us. It is vain that we distrust thee, since thy power has never forsaken us, thy tender mercies never been absent at any time. Though thou hast fluing deep shadows in our pathway, though thou hast chastised us most severely, oh Lord, we praise thee for all that we can understand concerning thee, and all that we hope to know of thee. We praise thee, oh Lord, for what we have, and we praise thee for what we have not. Thou hast created the earth and the heavens, with all their beauty, with all their infinite glory, that the soul may unfold itself in wisdom nearer and still nearer toward thee; and for all this we praise thee; lifting up our hands before thee, and our thoughts in silent adoration, we would worship thee every hour of our lives, and laying upon the altar of being forever and forever, our renewed vows, our praises and our prayers, we would seek thy kingdom of heaven wherever we may be. And though the we have not. Thou hast created the earth and heaven wherever we may be. And though the lines of our lot be cast sometimes in hell, even there, oh. Lord, teach us to praise thee, knowing that thou caust enter the depths of despair as thou caust the realms of infinite bliss, knowing thou canst the realins of infinite bliss, knowing that thy love is infinite, thy life is omnipresent, and wherever we are there thou wilt be also. Teach us to behold thy love as fully in the shadow as in the brightest light. Teach us to east out all fear of thee, and to love thee and serve thee in all holy thoughts, in all holy deeds, that shall be sublime records of our soul's experience as we march on through life. Oh grant that we may never falter in the way of duty, and however hard and severe it may seem to be, however ever hard and severe it may seem to be, however heavy the cross, however dark the way, oh Lord, teach us to bow submissively to thy will through our own reason and thereby to worship thee in the beauty of holiness. So shall our kingdom be of heaven—so shall our life be an acceptable offering unto thee, wherever we may be. Amen.

Questions and Answers.

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

QUES.—Please—explain the philosophy of the different colored lights that emanate from the human brain, that is, from what respective faculties do blue, red, yellow and the various other colors proceed?

Ans.—It would be impossible, during the short time allotted us to answer these questions, to scientifically analyze and demonstrate the pe-culiar conditions and relations of all the colors that emanate from the body, and particularly from the brain. It is a subject which is of-itself very extensive, and claims an extensive hearing from the scientists of earth. Every thought has its own peculiar shade or color of atmosphere. Every living body, whether animal, vegetable or mineral, or whether of the more refined substance called spirit, is constantly throwing off different colored emanations., Every special faculty seems to possess an atmosphere especially its own, and hence throws off an atmosphere in color differing from all its fellows. The rose, could you per-ceive the exhalations of its life, which are unseen of course to mortal eyes, you would behold a the rose is-frue also of the lily "what is true of the lily is true of the thistle; what is true of the thistle is true of the human body; and what is true of the human body is true of the human soul, and of all the faculties that belong to it. The great body of Nature is constantly throwing out its different colored emanations, its different rays of light, and when they are all combined, they form what may be termed Natura's divine harmony. We should be very glad to talk at length-upon this subject, but as we before remarked, it is altogether too extensive for the short space of time here allotted to us.

O.—Do the two worlds, spirit and matter, blend and interfuse, or are they distinct and remote from each other? If the former, or to any extent so, are the inhabitants of each equally invisible to each other, though walking side by side, or through each other? Are conditions of intercourse between each world the same, governed by laws and temperaments; peculiarly constituted spirits being mediums to mortals, as mortals are to spirits?

tals are to spirits? A.—The spirit-world proper is indeed so inti-mately interblended with the mortal, the material world, that you cannot draw the line of demar-cation between the two. Matter and spirit, we have always told you, are inseparable. Matter would be inert, of no use whatever, without spirit. Spirit would find no word through which to express itself without matter. To me the two worlds are married, and can never be divorced. To me there is no far-off spirit-world, no separate sphere located away in space, where the spirit goes at death. There is no need of it. When the flower dies to mortal sight, it blooms in the atmosphere more beautiful than before. It has only dropped the external, while the internal still lives, not away off beyond the skies, but right here. The spirit-world clasps hands with you,

here. The spirit-world clasps hands with you, and it always has.

Q.—We are told that what we make ourselves make, us. we are; again, that circumstances make us, "Spirit-life takes us up exactly where mortal life leaves us, socially, morally, intellectually." Now, this doctrine is full of inequity and anguish to some. We may have the deepest aspirations for success in these essentials of happiness, recognize fully their importance to our well-being, yet the brain may be so shaped; circumscribed, sensitive, that social and intellectual activity must be checked rather than cultivated. The higher or the checked rather than cultivated. checked rather than cultivated. The higher organs may be so hedged, phrenologically or accidentally, that expansion to any extent entails suffering, might produce insanity. The victim may know and deplore this, but be as helpless to change the iron orbit in which he moves, mentally, as to remove a physical deformity. Unable to advance or stand still, he must retrograde. Does Death debit him with a failure and ruin he could not avert, that he would have given worlds. could not avert, that he would have given worlds performed herculean exertions, were it possible to have averted?

A.—The spirit-world, or the conditions that be long to the spirit after it has laid off the mor long to the spirit after it has laid off the mortal form, are, to be sure, to a certain extent, very near akin to what the spirit experiences while here. In other words, the spirit-world does indeed find the spirit no higher, no lower than it has through natural law gravitated. The spirit-world has not the power to carry the spirit away beyond its natural power of being. By no means. But you are not to suppose that because the spirit finds it hard to express itself through its earthly organism, that it will find it equally hard to express itself through the spirit body. You should not so determine. Intellectually, morally or mentally, you are precisely the same after or mentally, you are precisely the same after death that you were before; but the spirit has larger facilities for progress, for unfoldment. The conditions that bound it here, bind it no

A .- It would be as impossible to define that A.—It would be as impossible to define that term as to define God; for it is God. It is everything of which you can conceive. It is all that has been, all that is, all that ever will be. Life belongs to the flower, to you, to me, to the building in which we are, to the heavens that are above us, to the earth that is beneath our feet. Everything possesses life. Death is nowhere. But we have no scales large enough to weigh life in—no instruments by which we can measure it, no analytic powers by which we can analyze it.

all forms of matter as well.

Will the power be given to disintegrate rocks?

A.—It has been already. There are a few minds in this country, and in others, who are beginning to be agitated upon this subject. They are experimenting, and will, doubtless, ere long bring their experiments to the world. Some have already made a series of public experiments which, so far as they have gone, have been very satisfactory. The experiment scens to be that of dissolving the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by ing the solid granite to a fluid state, and again, by in the solid granite to a fluid state, and again, by in the solid granite to a fluid state, and again, by in the solid granite to a fluid state, and again, by it down. I feel somewhat humiliated in coming ing the solid grantle to a fluid state, and again, by chemical experiments, to resolve it back to its solid state. They tell us it does not take a very large amount of time-or of chemical power. It is exceedingly simple in itself, and by reason of its simplicity has been thus long overlooked. Most simplicity has been thus long overlooked. Most minds are apt to grasp at what they deem to be large things, overlooking the little ones, but, per-baps, within the smaller calibre may rest a gem after that was ever given to mind, by the more precious than all the great. more precious than all the rest. What causes the tail of a comet?

A.—There seem to be a variety of opinions con-cerning these atmospheric phenomena. I believe it has been recently determined, by certain astronomers, that the tail of the comet is simply the rays of light proceeding from the sun that strike the opaque body of the comet, and are refracted and thrown off into luminous substances, as you

see them, representing the comet's tail.

Q.—I believe that is disputed by some, who say that the comet has its tail behind it as it leaves

A .- I know it is disputed. There are various theories concerning that matter. For my own part, I have not found any, therefore cannot give any as belonging especially to myself.

Q.—Have not the astronomers on your side the power to ascertain?

A.—Yes; but like yourselves they are sometimes a long time in coming to a definite conclusion with regard to such matters, and after they have come to a conclusion they are still sometimes quite dilatory in giving the result of their experiments to minds on the earth, or minds beneath them, in these things, in the spirit-world.

Q.—What is the difficulty of accepting the theory that some advance, that the tail of the comet is caused by the expansion of the interval of the country winning through ether in space?

of the comet by running through ether in space?
A.—I have heard that subject very cleverly discussed, and I should be more inclined to embrace that theory than others that I have heard. To me it seems more rational than that which I before mentioned, which seems to have taken large hold upon many minds. These erratic wanderers of the heavens seem to be challenging the power of human reason to analyze them, to tell what they are, from whence they have come, and whither they tend. Some determine that they are frag-ments of broken up planets. This I cannot ac-cept, because I do not believe that planets are disposed of in that way. I know that certain astronomers believe that the asteroids are fragmentary parts of decomposed planets. To me this is a monstrous folly. I cannot believe it. I believe into a more spiritual or ethereal orbit, and still go on without being broken up, disintegrated, plianged into smaller bodies. I cannot accept such a theory.

Q.—Philosophers have said there are a certain number of primates in matter? Will the present number be increased or decreased?

A.—I think it will very likely be decreased.

Q.—Will the number of metals be resolved into ewer primates?

-A.—Yes, that is very possible, and by no means improbable. Changes are taking place constantly in the great laboratory of Nature, seen and unseen. It would not be at all strange if from sixtyfour we had but four.

Susan Howe Barry.

I am Susan Howe Barry. I am from New Bedford. I was most ten years old. My father was in the navy, and got sick and died—died? yes, died, but that is n't what I like to call it. [He passed away.] No, he didn't pass away, he didn't go away—yes, he went away from his body. [Do you remember when he died?] Yes, before idd. I've been gone myself two years, and father died the year before. My mother's afraid of ghosts, but we are not ghosts, and you must tell her so. We are live people—we are not dead folks. You must n't talk of us as dead, because it frightens her. I know she knows that we have died—I don't like that. Well, yes, it is that, but if you do n't talk about it, father says, and talk of us as alive, we can come to her better. And Uncle Josiah, he is hêre, foo, and wishes he could come to her. His name was Hill, Uncle Josiah Hill, and, you see, he was lost at sea; he was I am Susan Howe Barry, I am from New come to her. His name was Hill, Uncle Josiah Hill, and, you see, he was lost at sea; he was washed overboard in a storm from the bark Lucy Ann, from New Bedford, and my mother always mourned for him so much. But he is here, alive and well, and wants to come to her, and my father does, too. You see, he was washed overboard, and my mother would like to hear from him. And then there 's Aunt Susan, too, she would like to come, only she is afraid it would n't be just right. She is waiting for the resurrection, and don't want to come till that comes. But a great right. She is waiting for the resurrection, and don't want to come till that comes. But a great many folks don't wait for that. I don't think that's ever coming. I don't know anything about it, but I don't think it is, and all the people what are wise here, all laugh at you if you talk about it. My uncle says he was baptized and resurrected all under one. My mother, you see, wanted him to be bantized and experience rewanted him to be baptized and experience re-"time enough;" and she always tell her there was "time enough;" and she always told him he would put it off till too late, and he wants her to know it was not too late, for he got em both under one and saved time. He was always a dancing and singing, and he says, Tell the folks, if I could, I would sing the

says, Tell the lolks, it I could, I would sing the old song I used to like to sing so well, an old song which sailors sometimes sing, called—well, it was "Bonaparte Crossing the Alps." I don't know it, but he used to sing it to my mother, and she used to say she had a great deal rather he would sing some pious hymn, but he never could. When he went to the Bethel it was only to please her. He would so the Bethel it was only to please her. He went to the Bethel to hear Mr. Howe, and he was a very good man, he says, but there was a good many things he might be taught just as well as not, if he only thought

be taught just as well as not, it no only such so.

If I ever want to come again, can I? [Yes. Have you any brothers or sisters?] No, I haven't got any. My mother 's alone, you see. [She wilf' your midst, communicating the thoughts which be very glad to hear from you.] Yes, if she did no't think I was dead. I am not, and that's what I spirit-life. They have by no means passed bewant you to tell her. [You come here to prove to her that you are alive.] Yes; you know all about it, don't you? [Do you want her to give

longer. It is free.—It has not poverty to contend with; it has not sickness of the body, nor the cramping conventionalities of human life to contend with. It has in every sense larger freedom that it had here. But it is no better as a spirit—it stands no higher, morally or intellectually. The man or woman is precisely the lectually. The man or woman is precisely the same, the child is the same, it does not suddenly emerge into manhood or womanhood, when death found it a child. It must grow, for soul itself grows by natural law. It can by no possibility throw off the imperfections of life in any other way.

O—What is life?

you a chance to speak with her?] Yes, and father wants it, and upde does, and aunt, too. She must n't be afraid, 'cause, you see, if she is, that will spoil everything. [You love her just as well as ever?] Just as well—just as well, and I don't want her to think I don't. In think it would be just right for me to be loving Jesus better than her, when I don't know him. Do you? [I do not.] My uncle says, and father wants it, and upde does, and aunt, too. She must n't be afraid, 'cause, you see, if she is, that will spoil everything. [You love her just as well as ever?] Just as well—just as well, and I don't want her to think I don't know lim. Do you? [I do not.] My uncle says, and father wants it, and upde does, and aunt, too.

She must n't be afraid, 'cause, you see, if she is, that will spoil everything.

[You love her just as well as ever?] Just as well—just as well, and I don't want her to think I don't know of the original seed.

[I do not.] My uncle says, and father wants it, and upde does, and aunt, too.

She must n't be afraid, 'cause, you see, if she is, that will spoil everything.

[You love see, if she is, that will spoil everything.

[I do not.] My uncle says, and the plant is great deal more, but I love my mother better than folks I haven't seen. [You may Joseph Just as well just may love Jestis when you see him.] But! I shan't love him as I do my mother. I love my teachers, I love them dearly, but I love my mother best. He is one of the teachers in one of the great schools here, so I shall see him sometime, and when I do, I shall love him, I know, but I shall love my mother best. Everybody that knows a good deal can be a teacher here. Good-day, mister.

at we have no search and in the general life takes its stand it.

Never have to understand that the power or drawing it through its in the general life takes its stand it.

In any occurse, the same of being, so where I was more permissing that was more permissing to being, so where I was more permissing that was more permission.

Ilefore my death, you see, I was rame.

Na that was more permission.

Ilefore my death, you see, I was rame.

Na that was more permission.

Ilefore my death, you see, I was rame.

Na that was more permission.

Ilefore my death, you see, I was rame. not at all satisfied, not with standing it was far better than I had expected, but it was altogether

interest all. It belongs to all because all live after death. I was honest in denouncing it here. I am equally honest in coming here to declare it I am equally honest in coming here to declare it to be true. I need not testify to its truth by my words, but my coming proves it true. I would be very glad to ask pardon for all that I may have said that was hard to those who were fuvorable to this philosophy, whom I knew. But they can well afford to be persecuted. The possession of the light will reward them for all persecution particularly when it comes in reasons. secution, particularly when it comes in no se-verer form than in words.

verer form than in words.

I shall be known, sir, by the name of Stephen Barnes. I am from the West, from Cincinnati. I suppose the religious persuasion that I was more closely allied to than any other, was the Methodist. They are said to be more than the Baptists. Iden't know. It is enough that I was mistaken, and I desire my friends to meet me now on the spiritual platform. I am living a new life, and I think, will my friends meet me, I shall be able to so clearly identify myself to them, that they shall be satisfied. My business now is to root up the errors with regard to this beautiful philosophy, that I way have implanted in the minute of my

that I may have implanted in the minds of my friends. It is a sacred duty, which I am bound to perform to the best of my ability.

[Will you give your age and time of death?]

Were I here now in the body, that would be fiftyone years old. And it will be six years the coming July since I passed away. Good-day, sir.

Oliver Henderson.

Stranger, if you will be kind enough to say, Stranger, if you will be kind enough to say, through your paper, that Oliver Henderson, from St. Paul, Minnesota, will be glad to communicate with some of his folks, I will certainly be under great obligation to you. I am not in the way, stranger, of knowing much about these things, but I am sure to do the best I can. I am not much acquainted round this way, but I have passed through death, and I have come back; and I have some things I'd like to communicate concerning here, and I know no better way than to cerning here, and I know no better way than to come here and ask for a hearing of my friends. Is there any objection at all to it? [Certainly monstrous folly. I cannot believe it. I believe that planets have their special mission to perform, as have all things else, but I do not believe that this is their destiny. I believe that this is their destiny. I believe that they revolve in a material orbit till they are that they revolve in a material orbit till they are westerfally perfected, then I believe they change referred to meet me, and if we have any differreferred to meet me, and it we have any differences to settle, any kind of truck to dispose of, it's the very best way to dispose of it, because there's no knowing, stranger, what I may do if I m pushed pretty hard. [You think they will understand that any other transport of the stranger, when the stranger is not stranger.] derstand you?] Nobody will understand me better. Any pay, stranger? [Nothing; only doa kindness for some one else, as we have tried to do for you.] That's easily done.

Scance conducted by Theodore Parker; letters answered by H. Marion Stephens.

Invocation.

Invocation.

From the darkness of ignorance, oh Lord, deliver us; let the sun of thy wisdom shine into the hearts of thy children till superstitious shadows are no more. We pray thee to so instruct thy children that they shall know that there is but one God, and that all souls can look unto that God, expecting to be saved from sin, from the darkness of imperfect life, from the frailties of human being. Grant that this great spiritual light which is deluging the world with its glory will find a resting-place in every soul, a bower of love in every heart, and may no soul fail to understand its mission, its divine purpose toward thy children in mortal. May this saviour from darkness, this leader out of error into truth, be so thy children in mortal. May this saviour from darkness, this leader out of error into truth, be so appreciated by this age, that it shall not retire to wait for the growth of the soul that it may perfect its divine mission. When thine unseen agents would commune with souls in mortal, grant, oh Spirit Eternal, that the soul in mortal may appreciate the favor, and return the thanks from the deep loly places of hypers peture. may appreciate the favor, and return the thanks from the deep, holy places of human nature. May every heart clean a tablet whereon it may write spiritual experiences, and may those experiences become so enshrined in their inner lives that they shall carry them with them throughout eternity. Grant that the religious garments which thy children in this age have put on may be so pure, so faultless in fit and in every appearance, in the inner life, that the soul shall not be ashamed to wear them, not even in the presence of thine angels who do seek to conshall not be ashamed to wear them, not even in the presence of thine angels who do seek to con-tinually do thy will, and do ever perform thy duty for the love thereof. Our Father, thou who art the one God over all, we bless thee beyond all human blessing, we praise thee beyond all hu-man praises, and we lift up our hands and our soul's aspirations to know of thee, and what thou woulds have us to do. All the altars that have been erected in human life have been dedicated to thee, and yet their names and purposes are many. Grant that thy children may so bind their souls to the great soul of infinite truth that they shall suffer no error to come between them and shall suffer no error to come between them and truth, that no darkness shall change the day into the gloom of night. May their spirits ever rest in that holy faith that knows no fear, that divine life which assures it that thou art nigh, and that thy love will protect, and thy wisdom guide. Our Father, thou Jehovah of the Jew and the Gentille value will be supposed to the supposed tile, receive our praises, hear our prayers, and according to thy wisdom, answer us.

Questions and Answers.

Ques.—Can you tell us what has become of the ancient seers and sages? Can they communicate with us, or are they so far away that they caunot

rectly and speak to us, personally, is it?

A.—They certainly can, and certainly do.
Q.—Did King Herod give the order to put the children to death after the birth of Jesus? A .- The record so informs us.

-Yes, but I would like to know something further.

A.—It is my opinion that he did give such an order. Indeed, we have records which we cannot doubt referring to that point.

Qu.—His spirit tells me that he never gave such an order.

A.—It is possible that he did not, but all the circumstances attending the case make it very

Is it probable that Herod's spirit would Q.—Is it prol visit the earth? A.—Certainly. Why not?
Q.—Then is it not just as probable that Jesus's

spirit would? A.—Certainly. I should be very sorry for the Christian world if he could not.
Q.—Personally?
A.—Personally.

improbable.

Q.—Have you ever communicated personally with the spirit of Jesus?

A.—I certainly have. Not with the idel of the Christian church, but with the meek and lowly Nazarene, who came out from the darkness of the church and sought to give a new light to the people then dwelling on the earth. He shed his light, and religious darkness crucified him. He was humble in his circumstances, in his human aspirations. He was not at all what the Christian world suppose him to be, and lie returns to earth to day, just as much a stranger unto those who profess to know him best, as he was in the days n which he lived in the body.

Q.—Is not this the secon spiritual signification? -Is not this the second coming of Christ, in

A.—It certainly is: QR.—Not in a literal but in a spiritual sense, I-

-In both a literal and spiritual sense. That which is literal and spiritual sense. That which is literal is so unlike what you suppose, that you cannot recognize it. Your church declares that its saviour shall appear in the clouds of heaven with power and great glory; with many attendant angels; with more than the glory that an earthly king could command; with all the pomp that attends earthly sovereigns. Oh shame! shame! The truth of itself is grand enough without outward show. Wisdom needeth not to be exalted of her children. She will exalt herself.

Q.—What is your opinion of the life of Jesus, as written through the organism of Alexander Smyth?

A .- I believe that record is, in many respects far more reliable than that which has attached itself to the Old Testament, so-called, which you

Q.—What became of the natural body of Christ after the crucifixion?

A.—It was stolen by his friends, those who loved the body more than the spirit, those who had watched over it, and to whom it was exceedingly dear. It was not taken up by any miracu-lous interposition of divine providence. It went back through the law of its mother Nature, and performed all its duties through natural law, as all other dead bodies do. Your church believes that this body was resurrected from the dead by a special interposition of divine providence. I do not, because I know it is untrue, unphilosophical. There is nothing in all natural law that will substitute such a ballet stantiate such a belief.

Q.—Did not the spirit body ascend to heaven, as

indeed, it was so supposed by many of our church at that time, but none dared breathe their

thoughts. Q.—Calaphas was not made high priest till Jesus was twenty-five years of age, but was he not a priest in the temple many years before?

A.—He was.

Q.—Was not Mary brought up in the temple?

A.—He was.
Q.—Was not Mary brought up in the temple?
A.—She was a Jewish maiden, brought up in all the rites and ceremonies of the Jewish church.
Q.—Was it not the custom to take such children

But I have an old-woman round here somewhere rear them in the Jewish church?

A.—It was, O.—To keen the female children till a certain age, and to retain the male children as priests?

A.—The ancient church was in the habit of consulting, with the spirits of the dead, and in their ignorance they believed, or the common people did, that these familiar spirits were none other than the Lord, the Jelovah. When Moses consulted with departed spirits, he returned to the people with a "Thus saith the Lord." But he should have returned with a "Thus saith the should have returned to the should have should have returned to the should have should have returned to the should have returned to the should have should have returned to the should have should have should have should have returned to the should have should have should have

ance of the moderns in development?

vance of the moderns in development?

A.—By no means.
Q.—They have had the benefit of development in the spirit-world and we in the material?

A.—Yes; and the two generally keep pace together.
Q.—May not this age be very properly considered the dawn of the millennium?

A.—It certainly is.
Q.—Is it not already inaugurated?

A.—To me it is.
Q.—Aud within a very short time, too?

Q.—And within a very short time, too? A.—Yes. June 2.

Rachel Toppen.

I am strangely situated, or at least it seems so to me. I have an intense desire to communicate with the friends I have left, but I am not conscious of any desire on their part to communicate with me. We were strangers to this truth when I was here, and I only learned of its truth after death, and I cannot account for the intense desire that I have to communicate with the friends I have left. My name, sir, was Rachel Toppen. My people are Quakers, and I suppose I must claim the same fath, when here

Claim the same faith, when here,
During the second year of the war I became very anxious to do something for our sick sol-diers, so I went to the hospital. The last hospital I was in was at Newbern. There I had the fever I was in was at Newbern. There I had the fever of which I died. I got quite well, but had a relapse, and died. Perhaps I am wrong in saying I never knew anything of this philosophy, for I heard something, and it was from the lips of a sick soldier in the hospital. We supposed him dying, and I asked him what message be would send to his friends, and he says: "If it is the will of God that I should die now, I shall soon be able to go to my friends, and I will carry my own message." For a moment I was startled, and thought him wandering. He seemed to perceive my thought, and he says: "Look here. I don't think I shall die, but if I do I can come back again, and I shall go to my friends. I can carry think I shall die, but it I do I can come back again, and I shall go to my friends. I can carry my own message. I would rather not send any message to them in this world." I was changed from that ward, and saw no more of him; and he is alive; he is on the earth, while I am in the spirit-world. And I have thought so much of him. I have wondered who he was. There seems to be a strange link between me and him.

Now I am here partit to learn if I can where

to be a strange link between me and him.

Now I am here partly to lears, if I can, where he is, and get some information from him, and to carry the light to my friends. I wish, if his eye chances to fall upon what I have given here, that he will in some way furnish a means for me to come to him. He knows me only as Nurse Bachel, of Ward 3. He will know me by that. I want him to know that I am on the other side, and am anxious to communicate with him.

And to my friends in Philadelphia I want to say there seems to be a golden stalrway between the

there seems to be a golden stairway between the two worlds, and no one can stay the progress of truth. Spirits come down the stairway, and re-

intellectual life for the benefit of those who remain on the earth.

Q.—Then it is possible that they can come directly and speak to us, personally, is it?

A.—They certainly can, and certainly do.

They certainly can, and certainly do.

I lived on the earth forty-three years. [Do you wish to name any of your friends?] I wish to reach my brother Joseph, and my sister Charlotte. Fare you well.

William A. Shardley.

I am here to seek out my friends, and send them the assurance of my life after death, and my ability to come into contact with matter so fully as to be able to communicate with them still. I had the ill-fortune to die away from my friends, and I have been aware of their intense anxiety to know how I died, and whether I was kindly cared for, and what my feelings were, and, in fact, all about it. I was a second lieutenant in the Confederate army, and at the battle—I suppose you call it Malvern Hill, a place very near there—I was wounded in the arm, and also in the foot, taken prisoner and carried to the rear, and was finally carried to the hospital in Washington. There I died. In justice to my attendants I have to say I I am here to seek out my friends, and send them

died. In justice to my attendants I have to say I was well cared for. I was obliged to suffer amputation. My arm was taken off at the shoulder, and in spite of all medical attendance, inflammation set in, the fever ran high, and I could not be saved. saved.

I am conscious of the many conflicting reports that have reached my friends. I desire to assure them that all of them are incorrect. They have received no correct report of my capture or of my death. One of the reports which they received is something like this: that after I was wounded—my arm was badly shattered—I was captured by a Federal officer, and was dragged more than half a mile, he having a strap fastened round my hand and attached to his horse, and so I was dragged in that way more than half a mile to the rear. It was entirely false, for this same Federal officer took me upon his horse, and held me with all the tenderness of a mother, carrying me in that way to the rear. Now I am a lover of justice. I was when here. I thought I worshiped it with all my soul, but I find I did not do half as much in that I am conscious of the many conflicting reports soul, but I find I did not do half as much in that line as I am able to do now, as a disembodied spirit. Justice is to me one of the brightest of God's angels, and I am willing to recognize it anywhere, no matter if it is in the soul of my

I have not the names of my attendants, those who were with me about the time of my passing away. If I had, I should be glad to send some word to them, or I would be glad to refer the friends I have left—a mother, and many other dear friends—to those people. But I was suffering very badly, and took but very little notice of my surroundings after being carried to the hospital.—But this much I do know: I was kindly treated, and I died as a soldier should. I had no fear. I felt sure it would be all right with me hereafter, because I had entered the army with my conscience at rest. I believed I was doing right, and therefore to me it was right. I have not the names of my attendants, those

my conscience at rest. I believed I was doing right, and therefore to me it was right.

I am William A. Shardley, of Weldon, Tenn., and I hope to reach my friends by some of those—I was going to say spiritual posts that are scattered North and South, but I regret to say they are more numerous at the North than at the South, on account of the prejudice that exists there concerning these things. [You will try to eradicate that, I presume?] I shall do my part toward it, good sir, you may rest assured of that. [We will aid you all we can.] I shall certainly feel greatly obligated to you for all your kindness.

A.—All spirit bodies do.
Q.—Visibly to the people?
A.—Yes. Spirit bodies are being made visible here and there all over the land to-day. His was doubtless made visible by the same process. It is not unnatural—no miracle whatever.
Q.—What is your opinion of the parentage of Jesus? Was his father Caiaphas or Joseph?
A.—I believe that his father was Caiaphas, and, indeed, it was so supposed by many of our church at that time, but was a supposed by many of our church at that time, but was a supposed by many of our church at that time, but was a supposed by many of our church at that time, but was a supposed by many of our church at that time, but was a supposed by many of our church at that time, but was a supposed by many of our church at the supposed by su

Samuel Perry.

It seems we are sometimes obliged to wear the infirmities of our predecessors. [Do you find that you cannot use the right arm very well?] Not very well; but I'll see what I can do with it

I'd like to reach. I don't know but what she is beyond soundings, but I shall try and see how about that. Oh, I like to forgot the little shaver, too. So small when I left, that I forgot to take it into account. But I remember it now; so better A.—Yes, it was so.
Q.—Who ordered Moses to go out against the Midianites and avenge the children of Israel?
A.—Not the Infinite Jehovah, whose love is equal to his wisdom, but the darkness of the times, the superstition of the age.
Q.—Did not some ancient spirit represent himself as the one God, accommodating himself to the superstition of the people?

Solve account. But I remember it now; so better late than never. Don't want the old woman saying, "Oh, if it was Sam, he would know about the baby." Of course I do. Confound this arm, you life it?] Yes, I s'pose I could, but it's rather inconvenient to. Just what the good church people say when you ask them to remove mountains and cast them into the sea, to heal the sick and

> to want to cast up accounts with me. I was never seriously inclined when I was here, so you see I am not very much inclined that way now. I was from the Green Mountain State, originally. Where from the Green Mountain State, originally. Where are you from? [Maine.] Down East! I'll venture to say they are always the white-livered kind. [You've hit it now, have n't you?] Yes, right on the head. Well, I have n't a word to say against the State of Maine, nor against you, though. You'd be the last one I'd say anything against, if I know which side my bread is buttered on. I'll keep good friends with you. Just the best fellow there is living. There's flattery for you! But, you see, flattery is the grease that's used to swallow everything with in this world. You just reckon on that. What I told the old woman when I was courting her. She told me I flattered her reckon on that. What I told the old woman when I was courting her. She told me I flattered her when I told her how pretty she looked. "Well," said I, "Elizabeth"—that's her name—"that's the grease that's used to swallow everything with in this world." "Well," says she, "I do n't want it." So I never tried it on with her after that. If she was ugly, I told her so—he she did pretty well, I told her so—no flattery out of me after that. If

she was ugly, I told her so—if she did pretty well, I told her so; no flattery out of me after that. If the cart didn't go without grease, it didn't go at all. But it always run pretty well—no fault to find. If I was back here again I should hitch myself to that cart, if I could; if I couldn't, I don't know whether I'd try another one or not. Haven't made up my mind about that. I've found a heaven that 's just exactly adapted to me. There's no long-faced people there and there's nothing to no long-faced people there, and there is nothing to interrupt a good jolly flow of spirits. Not the interrupt a good jolly flow of spirits. Not the kind of spirits that put your head where your feet ought to be. I do n't mean that kind; did n't have much to with them when I was here—never was inclined that way. But I mean fun, you know, good feeling. I was on that plane when I was here, and I moved right off on it on the other side, and am back here the same way.

Now if my wife—I do n't know, that's wrong, aint it?—we are divorced at death; well, the old woman I used to have, then—if she is at all inclined to come and shake hands with me over this river of Jordan, I will putout both hands, and I will give her such a shake she will know it's me. She always said, "What makes you shake my hand

always said, "What makes you shake my hand so hard?" "'Cause I'm so glad to see you," I'd tell her. "Well, do n't be so glad next time." You see, if I get a chance I will shake hands just as hard as I used to, 'cause, you see, she will know me by that

me by that.
I wish this arm was cut off. Confound this arm! I wish it was cut off. Now if I obeyed the scrip tural injunction I should cut it off, for it says, you know, if any member offends you, cut it off; and if I had the power and a large jack-knife, I'd see what I could do toward amputating it and getting

it out of the way.

I suppose the old woman would like to know if there's anything like trading horses in the other world. She used to say, "I do hope when you get to heaven you will get done trading horses." Tell her I haven't got done yet. Sorry for her sake, and will try to get through with that job afore she gets there, cause it will make it pleasanter for

gets there, 'cause it will make it pleasanter for her, you see.

You look as if you had lived here on the earth about as long as I did. [Will you give us your age?] Well, I do n't know about that. If I tell you the truth, Elizabeth will say I told her a lie. [You may as well confess now; you will have to sometime.] I do n't know as there is any necessity for saying anything about it, is there? Guess I'll shoulder the lie and go ahead. [Better make it straight now.] Well, then, I was in my fifty-second year. She will say, "The way I make it out, you was forty-eight when you died." Well, I humped a few years, just for convenience sake. I jumped backwards, you know.

I've got a good many things I'd like to attend to, but do n't care about attending to them in this public way, and, if she do n't mind coming, can talk to her; if she aint afraid, we will see what can be done. I shall be pretty sure to make things about as right as I can, and if there's anything she do n't understand, shall be pretty sure to make her understand if I can. Some things, you see, that want squaring, untangling, and I have it how of anybody that gan do it hears than

to make ner undersund if I can. Some things, you see, that want squaring, untangling, and I do n't know of anybody that can do it better than I can—business matters—business of this miserable world. No, I will take that back, after all. But business is conducted on such an uneven, unequal plane, that it's terribly hard to get along. You've got to consult civil law in contradictions. You've got to consult civil law in contradistinction to divine law. So, you see, unless you are pretty well posted on both sides it is mighty hard to know just what to do. I can take care of these things better than I could when I was here if I only have a chance. Confound this arm! I shall do something to it, or it will do something to me—

I don't know which.

Well, you and I will be friends, I suppose, when we meet on the other side. [I don't see why not.]

I don't see why not. I shall be pretty sure to keep good friends with you. If I can do you a good turn, I am sure you can recken on me. [Thank you.] I expect to reach my wife, Elizabeth Perry. I've got the route marked out for it. [What is the town?] Chelsen, Vermont, Oh, bless your heart, if you could only see through the mist an to our side, you would see that we have something to do to come back here, and you would see that your position is one of the best that mortal could be intrusted with here on this side. And I hope you will always do it justice. that mortal could be intrusted with here on this side. And I hope you will always do it justice, and not be absent from your post. That is my best wish to you, because if you are, you will be shot as a deserter, the first thing. Now that means something more than I am willing to tell you. Need n't ask any questions. Good-day to you, Captain-General.

Prayer and questions answered by Joshua Beri, a Rabbi of the Jewish faith; letters an-swered by George A. Redman.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, June 4.—Invocation; Questions and Answers;
Joseph E. Binith, son of Admiral Smith, commanding the
"Congress"; Margaret Maloon, to her sister and children:
Samuel Augustus Scott, of Suco, Me., to his mother; Daniel
Johnson, of Salem, Mass.

Monday, June B. — Invocation; Questions and Answers;
James Fagan, of Jackson's Court, Boston, to his father; James
M. Carter, of Zanesville, O.; Judge Itali, of Davenport, Iowa,
to his friend, George S. C. Dow; Catherine Stevens, of New
Orleans, to her father.

Thursday, Sept. 10.—Invocation; Questions and Answers;
Mr. Tingley, of Willimantic, Ct.; Elizabeth Nichols, of Augusta, Mc.; Elisha Fish, of West Gloucester, Mass., to his
son Charlie, Mrs. Surratt; Bradford Williams; Benny-Yierce,
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
Smidt; of New York, to his brother Gustave; James Henderson, 4th Wisconsin, Uo. I, to his family; Alice Jacques, to her
father, Col. Jacques, of South Carolina.

Tuesday, Sept. 15.—Invocation; Questions and Answers;
Mary C. Slovens, 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."

Thursday, Sept. 17.—Invocation; Questions and Answers;
Lizetta Peak, of the family of beli-ringers; William Christie;
Alice Washburne, of Wert Village, Taunton, Mass.; Dennis
Curran, of South Boston; William Berry.

Monday, Sept. 21.—Invocation; Questions and Answers;
Dr. J. P. Smith, former Presidont, of Homerton Divinity ColPage, near London; Edith Culter, of New York, to her mother;
Namuel C. Barrows, of Brownsville, Mo.; Evelyn Andrews, of
Trey, N. Y.

Tuesday, Sept. 22.—Invocation; Questions and Answers;
Mary Annetta Hollingsworth, thid et Reliam Pages.

Trey, N. Y.

Tuesday, Scpt. 22.—Invocation; Questions and Answers
Mary Annetta Hollingsworth, died at Belfast, England
Thomas Brady, of Roxbury, Mass., to his friends; Johnni

Thomas Brady, of Roxbury, Mass., to his friends; Johnnie Joice.
Joice.
Thirsday, Sept. 24.—Invocation: Questions and Answers; Charles Alexander Thompson, of Savannah, Ga., to his mother: Gen. Robert McGook: Catherine Young, of Jamaica Plains, Mass.: Annie Rogers, of Provincetown, to her mother. Monday, Sept. 28.—Invocation: Questions and Answers; Philip T. Clark, 1st Pa. Artillery, Co. H., to his cousin, Edward Clark: Adolia Justin Weber, Windsor, Ct., to her aunt; Jennie F. Strong, of Unity, N. H.; Manfred Cloutman, to his mother and friends; Hugh McDonald, to his brother, in New York.

BREAST-PINS AND CHARMS



SPIR-ITUALISTS. PROGRESSIVE MINDS,

AND THE

CHILDREN'S PROGRESSIVE

o. 1—Pin —For Spiritualists	81
" 1-Charm-For Spiritualists	1
44 2-Pin-For Lyceums	
" 2-Charm-For Lyceums	. 1
" B-Pin, with Glass, and Silver Band	. 2
" 3-Charm, " " " "	. 2
" 4-Pin, " " "	. 2
· 4—Charm, " " "	. 2
" B-Pin, with Glass, and Gold Band	. 3
" 4-Plo, " " " "	. 3
For descriptive Circulars, or the Emblems, apply to	1

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 54 Broadway, New York Sent by mail, postpaid, on receipt of price.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at the Banner of Light Office, for 25 Crists each:
REV. JOHN PIERFONT:
LUTHER CULBY,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
CHAS. H. CROWELL,
ANDREW JACKSON DAVIS,
JOAN OF ARC,
MRB. J. H. CONANT,
J. M. PEEBLES.
ANTONE (by Anderson),
J. M. PEEBLES.

MRS. J. H. CONANT, J. M. PEEBLES, PINKIE, the Indian Maiden; 50 cents. Sent by mail to any address on receipt of price

PERSONAL. G. P. Andrews will the wants of suffering humanity where Rheumatism and all other pains are the gause, by the laying on of hands, at his place in Somenser, Mass., during the Fall and Winter months, on Thursday, Friday and Saturday of each week. If the patient is not benefited, no charge. Terms reasonable. The poor free.

48.000 FRESH PAGES of spiritually progressive Original Traces. Just the thing
to pulverize the prejudices of creedal saints everywhere. Excollent for liberal missionary purposes. Sent to any address,
free; 400 pages 50 cents: 4000 \$5,00. Piense address,
W. D. REIGHNER,
Oct. 3,-3w* 207 Carter street, Philadelphia, Pa.

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

further notice. SPIRITUALISTS' HOME.—Board by the Day or Week, at 54 Hudson street, Boston. 6w*-Oct. 3.

A NEW INSPIRATIONAL WORK.

Just Published by Wm. White & Co. EXTRACTS FROM UNPUBLISHED VOLUMES,

TREATING UPON Divine Attributes and the Creations. The Sun. The Moon.

> Homer. Hesiod.

Socrates.

Elegantly printed on fine tinted paper. 230 pages. Prico 41.00; postage 8c.
For sale at the BANNER OF LIGHT BOOKSTORES, 158
Washington street, Boston, and 544 Broadway, New York.

A NEW SCIENTIFIC WORK,

PROF. WILLIAM DENTON. ENTITLED .

LECTURES ON GEOLOGY, The Past and Future of Our Planet.

Price 81,50; Postage 20 cents.

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

HOOFLAND'S

A PERFECT

RENEWER OF STRENGTH I

A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS,

And all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

Scomposed of the pure juices (or, as they are medicinally termed, Extracts) of prop Roots, Herbs and Barks, making a preparation high-most AGREEABLE and PLEASANT Remedy to take ever offered to the public. Being composed of the julges of the Boots, Herbs and Barks, renders it the most powerful.

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

CONSTIPATION, FLATULENCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDI-TY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS BURN, DISGUST FOR FOOD, FULLNESS
OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINKINGOR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURKIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN
IN ALVING POSTURE DEVINES OF USERS

IN A LYING POSTURE, DINNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND EYES, PAIN IN THE SIDE, BACK, CHEST, LIMBS, ETC., SUD-DEN FLUSHES OF HEAT, BURNING IN THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

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

This remedy will effectuJaundice, Chronic or Nervous Debility, Dyspepsia,
Chronic Diarrhea, Disease
of the Kidneys, and all Diseases arising from a Disordered Liver, Stomach or Intestines.

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

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

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

PERSONS ADVANCED IN LIFE.

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

NOTICE.

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

TESTIMONIALS.

Hon. George W. Woodward,

Chief Justice of the Supreme Court of Pennsylvania, writes: PRILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TONIC IS a good remedy, useful in diseases of the digestive organs, and of great beneat in cases of Debility and want of nervous action in the system Yours truly, GEORGE W. WOODWARD.

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

PHILADELPHIA, April 28, 1866. I consider HOOFLAND'S GREMAN TONIO a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. Yours truly, JANES THOMPSON.

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

Dr. Jackson-DEAR SIR: I have been frequently requested nect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriato sphere, I have in all core cases declined but with a stear proof in various in-my own family, of the use-GERMAN TONIO, I depart for once from my usual course to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a saf and valuable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

Yours very respectfully, J. H. KENNARD,
Eighth, below Coates street.

CAUTION.

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

Principal Office and Manufactory AT THE

GERMAN MEDICINE STORE,

No. 631 ARCH STREET. PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor,

Formerly C. M. JACKSON & CO.

PRICES.

HOOFLAND'S GERMAN TONIC is ; ut ap in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50.

Do not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekeepers and Dealers everywhere, or sent by express on receipt of the money. Jan. 4.--- 4.---

GERMAN. TONIC! JAURA HASTINGS HATCH, Inspirational Medium, will give Musical Scances every Monday, Wednesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kittredge place, opposite 89 Friend st., Boston. Terms 25 cts.

MARY M. HARDY, Test and Business Medluh, No. 94 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2,00 and two red stamps. Circle Thursday evenings.

NOTICE.

DR. WILLIAM B. WHITE, Medical Electrician and teacher of the same, Cures all Discuses that are Mrs. J. J. Clark,

Mrs. J. J. UHLPH,
Clairroyant and Spirit Medium. Examinations or Comme cations, \$1,00; written examinations from lock for hirt, \$2.0 Office So. 4 Jefferson place, from South Bennett street, tween Washington street and Harrison avenue, Boston, M Office hours from 9 A. M. to 4 P. M.

Oct. DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HARRISON AVENUE. BOSTON.

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

MRS. A. C. LATHAM.

MEDICAL CLAIRVOYANT AND HEALING MEDIUM.

122 Washington street, Boston. Mrs. Latham is eminently successful in treating flumors. Rheumatism, diseases of the Langs, Kilnieys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 13w—Oct. 3

LECTRIC and Spiritual Healer, teaches the same, and cures all diseases curable. General behilty and Female Weatness are Specialities. Visits any part of the city if desired. Office hours 9 A. M. 10 I P. M. 51 Hudson street, Boston.

Boston.

MRS. N. J. AN DIRICW—

ELECTRICIAN and Magnetic Physician, 1061 Washington

Itw—Sept. 25.

MRS. L. PARMLEE, Medical Clairvoyant, ex
anhaes by lock of hair. 1895 Washington street, Boston.

Sept. 26.—13w MRS. R. COLLINS still continues to heal the VI sick at No. 19 Pine street, Boston, Mass. Oct. 3.—13w

SAMUEL GROVER, HEALING MEDIUM, No 13 DIX PLACE, (opposite Harvard street.) 13w-Oct. 3. MRS. S. J. YOUNG, Medical Clairvoyant and Business Medium, 56 Pleasant street, Boston, Mass.

MRS. M. A. PORTER, Medical Clairvoyant, and Business Medium, No. 8 Lagrange street, Boston, Oct. 3.-3w* MRS. EWELL, Medical and Spirit, Medium, 11 Dlx Place, Boston, Mass. Séance \$1,00.

Miscelluneous. ORGANS.

THE BEST! THE CHEAPEST! THE LOWEST IN PRICE:

THE MASON & HAMLIN ORGAN COMPANY have not such great facilities and resources that they undertake to offer not only the best and cheapest instruments in the greatest 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 of organs, viz:

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-MASS 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 nusical 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, \$116 to \$1,000 each, from which there is no discount to churches or schools

THE METROPOLITAN ORGANS. TH

much variety of tone. Elegantly and thoroughly made in every particular, and in general excellence second only to the Mason & Hamlin Cabluet Organs. Each one has the trade mark, "METROPOLITAN ORGAN," Prices \$130 to \$40 each. A liberal discount to churches, clergymen, &c.

III. THE MASON & HAMLIN PORTABLE ORGANS.

Very compact in size; the interior always of the very bes 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, 1869,) we shall introduce in severa styles of our Cabinet Organs a new and very beautiful, inven tion 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 case with which it is operated, its durability and freedom from liability to get out of order.

1. In convection with the Automatic Swell, (exclusively used in the M. & H. Cabinet Organs) it produces, the nearestal approach to the peculiarly sympathetic, rich and attractive Address, PROF. PAYTON SPENCE, quality of a fine human voice yet attained in any reed instrument.

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 from liability to get out of order, and as durable as the instru-

Circulars and catalogues with full descriptions and Illustrations free. Address the MASON & HAMLIN ORGAN CO., 154 Tremont street, Boston, or 596 Broadway, New York.

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

cent stamps, Address, MR. AND MRS. A. B. SEVERANCE, Oct. 3. No. 402 Sycamore street, Milwaukee, Wis. DR. J. CHEEVER.

OFFICE and residence 41 Hanover street, Boston, for the treatment of all thronic diseases and physical derangements. Trusses, Supporters, &c., carefully applied. Dr. C. has dispored of his interest at his former office at Charlestown. MRS. A. B. FORREST,

M AGNETIC Physician. Office hours from 9 A. M. to 3 r. M. Special attention given to Rheumatism, Neuralgia and Paralysis. Office No 91 Harrison Avenue, Boston, Mass. —Oct. 3.—9w* A. S. HAYWARD, "Healer," will visit the with physicians. Letters addressed, East Somorville, Mass., Oct. 3.

MRS. MARY LEWIS, by sending their auto-graph, or lock of halr, will give psychometrical delinea-tions-of-character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., ill. June 20.—20w*

AT San Francisco, Cal., DR. J. M. GRANT heals the sick by laying on of hands. No medicines given. Office 410 Kearney street. 13w*-Sept. 12.

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

BEHOLD PANORAMA! CHEMICAL DISCOVERY!

I AM overwhelmed! There benething, 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 uninterrupted stream has continued to pour in upon me, daily inreasing in volume and power. Here comes a letter from II. A. Tatum, of Aberdeen, Miss , telling me of the cure of Consumption, Chills and Fever, Billous Fever and other diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from N. Churche of Oskaloosa, lowa, saying that the NEGATIVE POW-DERS have cured a child of Denfness of six years duration. There is a letter from A. Idiebrook, of Matagorda, Texas, who rejoices that the POSITIVE AND NEGATIVE POWDERS have cured his child of Chotern Morbus, bls wife of Chills and Pever and Enlarged Spicen, and his neighbor of Neuralitin; and there is one from Mrs. M. Calvin, of Danby Four Corners, Vt., Informing me that the GREAT SPIRITUAL REMEDY, the Post-TIVEAND NEGATIVE POWDERS, have cared her husband of . In undice and of that unmanageable disease, Dinbetes, herdaughter of Erystpeins, and herself of New entein. In one case it is a lady in Sacramento, Cal., who is cured of Cataerh by the POW DERS, and who straightway administers them to others and "cures un Spannis, Pevers, Meastes, and fairly routs everything?; in another ase, as reported by Mrs. P. W. Williams, of Waterville, Me. it s'a lady whose eyesight is restored from a state of Blindness aused by a shock of Palsy two years before. Away off in Marysville, Cal., Thomas B. Attkisson, who has the Chille. mysa box of MIRS. SPENCE'S POSTTIVE AND NEGATIVE POWDERS of a passing tin peddler, and though having "no more confidence to them than so much dust," yet they "cure his ghills like a charm"; and John Wreghit, nearer by, at East Walnut Hill, Ohio, has a great and unexpected wonder worked on him by the POWDERS," they cure him of a Rupture of twenty five years duration, to say nothing of his cured Ikheumutism. 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 thereuponshe takes the POWDERS, 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 hox sent to himself cared his wife of Kidney Complaint, and his grandson of Croup. On the one hand, Nelson S. Woods, of Swan City, Neb., shouts that the POWDERS have knocked his chenmatism higher than a dite"; on the other, a neighbor of H. Webster, of East Pembroke, N. Y., declares that he will not take one hundred dollars for his half hox of Powders, because with the other half he cured bis Cough and Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wis., has his hearing restored; and Jacob L. Sargent, of Plainview, Minn., has his sore lips of fifty years duration cured by a single box of the POSPTIVES. 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 but

manity.

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

THE FONITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, Patins of all kinds; Cholera, Diarrhea, Rowel Complaint, Dysentery, Nausea and Vomiting, Dysepsia, Indigestion, Flatinence, Wormst Suppressed Menstruation, Painful Menstruation, Painful of the Womb, all Female Weaknesses and berangements; Cramps, Fits, Hydrophobla, Lockjaw, St. Vitus, Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Simuli Pox, Measles, Scarlatina, Eryspicias, Paeumonia, Pleurisy; all Inflammations, acute or chronic, such as indammation of the Lungs, Kidngryn, Womb, Bladder, Stomach, Prostate Gland i Entarrh, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousness, Steeplessness, &C.

tion, Broughtits, Coughts, Colds; Scrottlin, Nervousness, Sleeplessness, &c.

THE NEGATIVE POWDERS GURE Paralysis, or Palsy: Amaurenis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Reinskation.

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

The Positive and Negative Powders do no vio-The Positive and Negative Powders do no violence to the system; they cause no purgling, no namea,
no vomiting, no narcotting; yet, in the language of S.
W. Illchmond, of Chemoa, Ill., "They are a most wonderful
medicine, so silent and yet so efficacious."

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

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

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

To AGENTS, male and female, we give the Sole
Agency of entire counties, and large and liberal profits.

PHYSICIANS 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 entire Medical Profession,

"Twithe Powders." Printed terms to Agents, Physicians and Druggists, sent

free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer
special veritien directions as to which kind of the Pewders to
use, and how to use them, will please send us a brief description of their disease when they send for the Powders. Mailed, postpaid, on receipt of price.

PRICE (1 Box, 44 Pos. Powders, \$1.00 1 " 44 Neg. " 1.00 1 1.00 1 1 " 22 Pos. & 22 Neg. 1.00 6 Boxes, - - - 5.00 9.00

Sums of \$5 or over sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37 St. MARKS PLACE, NEW YORK.

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

SPIRIT MAGNETIC VEGETABLE REMEDIES,

LIIS Magnetic Syrup eradicates humors, mercury, and II all impurities from the system.

Ills Mugnette Bysentery, Cholera Morbus and Cholera Cordinal relieves and cures the most sovere cases. Ills Magnette Norvine strengthens and equalizes the nerves and circulation.

nis Magnetic Nervine strengthens and equalizes the nerves and circulation.

Illis Magnetic Pulmonary and Bronchini Syrup clears the air-cells and cleanses the membranes from unhealthy mucus collections.

Price 81.50 per bottle, each kind, sent by express.

Illis Magnetic Tonic and Strengthening Powdersenrich 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 Definitive and Weakness of the Blood; in Consumerton, Dropsy, long continued Ague, Onstructub Menses, &c.

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

Address, HON, WARRES CHASE, General Agent, Banner of Light Office, 5td Broadway, New York, or Dr. Win, Clark's medium, JEANNIE WATERMAN DANFORTH, Clairvoy 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-jand—will answer mental or oral questions by writing or spelling the answers. Any person can work them, even a little child.—Every progressive mind should own one.

Manufactured and Sold by Holmes & Co., 146 Fulton street, New York. LAG FUICON STREET, New Kork.

Either kind sent by express, securely packed, with full directions, on receipt of post-office order for \$1,50; or by mail, prepaid 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.

IMPORTANT FACT,

DR. E. F. GARVIN cures Inciplent Pulmonary Consumption, CATARRII, BROKERTIS and all BROKED DISEASES by bis new chemical discovery for dissolving TAR with its thirteen clements, for the first time. This remedy and its combinations have more purifying properties to the Blood than any known, After submitting it to the most rigid, tests in the above discase, also

Dyspersia, Schrides, Schopula Emperions, Humors, Aliver, Kidnaa, and Particl Larry Heart Dis-Ease, Phippa Emperions on the Face, Neuraldia, Ridelatism, Fever Sores, Phies, Firtura, The Poissang de-itus System by Too Nuch Mercury.

which diseases sow the seeds of Consumption of which thousands die annually—hundreds of living, whitesees, will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now offers them to the public through bruggists and from the Office.

The First Solution and Compound Blixle of Tar;

Price \$1.00 per Bottle.

This is taken intercally, also diduced to inject the mose, for Gatarria, and eradicating all flumors from the Blood, and System.

Pirat Holution and Volutized Tur, with Inhaler for I month's use-Package complete-\$5.00. This carries the vapors of tar direct to the Throat and Lungs healing and stimulating the ulcerated surfaces, neutralizing the potsons in the blood by inhalation. First Solution of Tar and Mandrake Pills;

25 and 50 cents per Box. This is the best Pamily and Liver Pill known, containing no

This is the next ramay, and the Mercury.

These medicines are sold by druggists everywhere. If your druggist has not got them, ask him to procure them. Special attention paid to examination and treatment of patients at the other. All communications concerning medicines and their application to disease, tree of charge.

Drist, has moved his office from 164 5th avenue to 142 West lith street, near Union Square, to, a four story English basement house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 10.4. M 10.4 P. M.

Oct. 10.

MAGNETIC BEALING INSTITUTE.

AND Conservatory of Metaphysical, Mental and Spiritual
Science, If Great Jones street, New York, upon the combined principles of Medicine and Magnetism, for the cure of
Cascega, Cosac metros, Rinti Mattest, Panatasst and other
Cascega, Cosac metros, Rinti Mattest, Panatasst and other
All cases treated at this institute are received for treatment
and cures guaranteed, upon the basis formed by the following
conclusions: and cares guaranteed, upon the basis formed by the tolowing conclusions:

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

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

6. The Patients who cannot apply in person may by letter.

Oct. 3.—5w*

C. H. FOSTER, 29 West Fourth street,

Mrs. Jeannie Waterman Danforth, 313 EAST BID STREET, New York; gives correct Diag-sonses of the most intricate cases. Magnetizes, pre-scribes for and Cunes acute and chronic diseases under SPIRIT COSTROL. Consultation hours from 9 A. M. III. 7 P. M.

NO EXCUSE FOR DRUNKENNESS.

PALLOU'S WHIGHER DISISCRIPATION, a tried and untalling premedy. Will be sent by small on receipt of 65,00; Callon or address B. S. BALLOU, 907 Broadway, New York.

Sept. 26 - 8w* DIVORCES legally obtained, desertion, drunk-enness, &c., sufficient cause. No publicity, no charge until divorce obtained. Advice free. M. HOWES, Attorney and Counsellor at Law, 78 Nassau street, New York. Aug. 22 - 13w*

MRS. H. S. SEYMOUR, Business and Test Medium, No. I Carroll Place Corner Blackler and Test Me-171 dium, No. I Carroll Place, corner Bloccker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. Sept. 12 - 6w MRS. R. L. MOORES Clairvoyant Prescripsings and lock of hair, with age and sex of patient, care of Wannes Chast. 544 Broadway, New York. 8w—Sept. 19.

N. B. MRS. J. COTTON, Magnetic Healer, Office hours from 9 A. M. BILLE, Electro-Magnetic and [* MRS. EMMA STEELE, Electro-Magnetic and [* street, New York.]

ONE OF THE FOX SISTERS holds circles

Miscellaneous.

TO BE LET FOR A TERM OF RS. TO BE LET FOR A TERM OF RS.

The 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 appurtenances, shed and a barn with stalls for our horses. The whole in perfect order and repair. The house is "back plastered" and otherwise thoroughly built and finished. There is a force pump in the kitchen; a furnace in the cellar, the floor of which is laid in cement and the top celled. Gas pipes are carried into every room and entry. There are two and a halt acres of land well stocked with fruit and shade trees and various small ruits. The house is hall a mile from the Brighton station on the Hoston and Albany tailroad, and about one eighth of a mile from the horse cars to floston and the station of Gooch's crossing on the Watertown branch of the Fitchburg railroad. The eather can be viewed on application to the amber the at this office. No. 30 Court street, between the hours of Ha. M. and 2 P. M.

Aug. 29.—HT

Ang. 29.—10

WANTED—AGENTS—\$75 to \$200 per month, Verywhere, male and female, to introduce the GENT-INE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, qulit cord, bind, braid and cumbridier 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 pulled apart without tearing it. We pay Agents from \$51 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, \$85. CAUTION.—Do not be imposed upon by other parties palming off worthless east-iron maschines, maler the same mane or otherwise. Ours is the only genuine and really practical machine manufactured.

INDELIBLE PENCILS,

For Marking Clothing, &c., Single, 50 cts.; 3 for \$1; perdoz., \$2,75; pergrs., \$28.

Scat, freight prepaid, on receipt of price.

More convenient than luk."—American Agriculturalist.

Invaluable for marking linen."—Chicago Tribine.

Invaluable to the housekeeper, "—Gody's Lady's Book:

Desirable, convenient and useful "—Springheld Rep. Manufactured and sold by the Indelible Pencil Co.,

NORTHAMPTON, MASS. Sept. 18.-4w Stationers and Dealers everywhere.

NOTICE. Closing Out Sale at Bela Marsh's Bookstore.

Closing Out Sale at Bein Marsh's Bookstore.
Boston, Sept. 3d, 1868.

THE undersigned would give notice that owing to the illing and Publishing business heretofore carried on by Mr. Marsh, at No. 14 Brounded street. All books now on hand can be obtained at a discount of twenty-live per cent. from the regular retail prices. The business will be discontinued an and after November 1st. Lists of books sent on application.

THOMAS MARSH.

Agent for Bela Marsh.

PLANCHETTE OUTDONE! The Miracle of Miraclest

The Miracle of Miracles!

The most remarkable combination of healing virtues ever known exist in the GIEAT 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' catharties, alteratives, diureties, atimulants, tonics and all incennatics, 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, \$2,00; small, \$1,00; dozen small, \$9,00.

Address, MRS, MATILDA McCORD, Oct. 3.

MAGNETIC HEALING.

MIL MOSES QUIMBY, of West Newton, having constant the calls to attend upon the sick, has decided to take an office in Boston, and dievote 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 two weeks, at the BANNER OF LIGHT DEFICE.

Oct. 3.—4w

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.

GRIDLEY & CO.,

A UCTIONEER, appraisers, and real estate agents. Office
No. 50 School street, Hoston.

Aug. 29.

GEORGE K. DANIELL. PILES. CLAIRVOYANT Remedy for.
stamp to Dr. Jocelyn, 80 Van Buren street, Chicago, Ill.
Sept. 19.—4w*

SPIRITUAL AND REFORM BOOKS

KEPT for sale by H. A. BUDDINGTON, No. 7 Bank Row, Greenfield, Mass. 4w-Sept. 26.

Western Department.

Individuals subscribing for the BANNER OF LIGHT-by mail, or ordering books, should send their letters containing remittances direct to the Boston office, Iss Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed 40 J. M. PERBERS. Persons writing its in October will direct to Springheld, Ith. care of Prof. A. H. Worthing: Individuals subscribing for the BANNER OF LIGHT-by mail.

Our Address.

The first three Sundays of October we address the Spiritualists of Spiringfield, Ill., (write us in care of Prof. A. H. Worthing.)

Ohio State Convention.

The Second Ohio State Convention of Spiritpalists assembled at Garrett's Hall, Cleveland, Sept. 15th, 1868, at. 11 o'clock A. M., A. B. French; President of the State Association, presiding.

Delegates were present from Geneva, Akron, Milan, Berlin Heights, Toledo, West Richfield, Kirtland, Cardington, Auburn, Cleveland, Clyde, Ravenna, Oberlin, Braceville, Bellefontaine, Chagrin Falls, Painesville, Andover, Thompson: Newbary, and Hartsgrove.

In legates at Large-II, C. Wright, of Boston, II. Bell and J. K. Bailey, of Adrian, Mich., W. R. Joselyn, of San Francisco, S. A. Joselyn, A. F. Page, of Berlin, J. H. Raudall, of Elmore, Ira. Davenport, of Buffalo, G. W. Newcomer, of Cleveland, Joel M. Tuttle and Mrs. Charlotte Tuttle, of Milan, Col. D. M. Fox, Lyons, Mich. President of the American Association of Spirit ualists, Dr. E. V. Wright, Philadelphia, Pa., Mrs. H. F. M. Brown, editor Lycomn Banner, Chicago, Ill.

The sessions of the Convention occupied three days, and were very harmonious, unity of feeling and practical good sense characterizing the de? liberations. The great amount of matter on hand awaiting publication, will not permit his to report the excellent opening address of the President, A. B. French, or the speeches made by Col. D. M. Fox, Henry C. Wright, Mrs. Thompson, of Cleveland, Cephas B. Lynn, Mrs. H. F. M. Brown, and others. They may be found in the Ohio Spiritualist, now made the organ of the State Society, by a unanimous vote of the Convention, which promised to furnish for it one thousand subscribers within six mouths from date. Five hundred dollars were also raised in the hall for its support.

The subjects represented in the following resolutions furnished the topics of consideration, and after being thoroughly discussed by a large number of speakers, were unanimously adopted:

Resolved, That twenty thou and Spiritualists of Ohio, in-vite manly and fair certifism, from the pulpit and press, in discussing the Harmonial Philosophy, and our claims to spiritual intercourse with those who have gone before, us to the spirit-land.

Resolved. That it be the duty of the President and Secreof the different Railroads with reference to obtaining for the accredited ministers of the spiritual gospel, the same privilege of half-fare tickets as are accorded to the ministers of the churches.

of the churches.

Whereas, There are innumerable reforms claiming our support, each seeking for spiritual recognition, as Woman's Rights, Temperance, Auti-Tobacco, &c.; therefore, Resolved, That Spiritualism covers the whole ground, and is partial to none; that it acknowledges the rights of all, irrespective of race, color, or sex, in the fullest, completest acceptance of the universal liberty of mankind, physically and mentally.

acceptance of the universal liberty of mankind, physically and mentally.

Resolved, That we adopt the platform, as passed by the fifth National Convention, as the broadest and most faithful expression of what Sphritualism teaches.

Whereas, it is found that two lectures and the session of the Lyceum is not only exhaustive to the speaker, but wearlsome to the audience, and in our opinion calculated to satione rather that instruct; therefore,

Resolved, That we recommend to all local societies that are connected with Lyceums to have but one fecture on

Ministra, That we recommend to an increase sources that are connected with Lyceums, to have but one lecture on Sunday, and devote their remaining energies to the interests of the Lyceum. The requirements of the Lyceum, in connection with the Spiritual Societies, demand a new order of architecture.

tecture ; therefore,

**Resolved, That a committee of three be appointed to take the subject into consideration, and report to the next Convention the best plan for a public half for the purpose of

vention the best plan for a puone non see, he shafting Societies.

Rendred, That we deeply sympathize with the American Association of Spiritualists in the great Educational movement they have imagurated and recognize the necessity of the establishment of a National College, on a free, liberal-

istle and progressive basis.

Resolved, That we recommend this Convention to appoint a committee of three, whose special business it shall be to

solicit and receive pledges of subscription of funds to aid in solicit and receive pledges of subscription of funds to aid in establishing a National College, the money to be paid when in the Judgment of said committee a sufficient amount has been pledged for the purpose in view. This committee to report to the Trustee for the State of Ohio, to the American Association of Spiritualists.

Resolved, 1st. That this Convention, recognizing the necessity and importance of giving to our children the benefit of liberal reading, most cheerfully and heartly recommend the Lucaum Ranner.

ie Lyceum Banner. Resilved, 2d. That the grateful thanks of Spiritualists Magacal, 2d, That the gratem thanks of Spiritualists throughout the country are due to Mrs. I. F. M. Brown and Mrs. Lou. Kimball, for their self-sacrificing efforts in thus far publishing the Sprightlyand interesting Lyccon Banner; and we also express the hope that such support may be given by Spiritualists everywhere as to enable its publication once a week instead of semi-monthly as now.

**Particular That this Convention representing the Spirit.

tion once a week instead of semi-monthly as now.

Revolved, That this Convention, representing the Spiritualists of Ohio, hereby declare their determination to fully adhere to the basis already adopted by them, in their efforts to spread the blessed gospel of Spiritualism, which basis demands unity of purpose and unity of action by all whose efforts are adding the great work of organization.

Revolved, That we regard the Children's Progressive Lyceum as the budding heart-center of all growth and progress in Spiritualism, and its educating influence upon children as the groundwork of all true reform; and we carnestly recommend the Spiritualists of Ohio to make it not only a part but the center of their legal organizations, so that both

part but the center of their legal organizations, so that both om and Society may be one and inseparable

George Rose, O. B. Kellogg and A. A. Wheelock were appointed a committee to solicit funds for the National College. Hudson Tuttle, George Rose and Dr. Underhill

were appointed a committee to report a plan for building a spiritual hall.

The election of officers for the ensuing year re-

sulted as follows: President-A. B. French, of Clyde.

Vice Presidents-C. Bronson, of Toledo; Lyman Peck, of New Lyme; Mrs. S. M. Thompson, of

Cleveland.

Recording Secretary-Hudson Tuttle, of Berlin Heights.

Corresponding Secretary-Emma Tuttle, of Berlin Heights.

Treasurer-D. U. Pratt, of Cleveland. The following resolution, offered by A. A. Wheelock, was adopted:

Resolved, That the thanks of this Convention are hereby given to the loyal press of Cleveland for their fair and im-

partial report of its proceedings The President, A. B. French, delivered a valedictory address prior to adjournment, that was greeted with the most enthusiastic applause dur-

ing its delivery. After an invocation by Ceplias B. Lynn, the Convention adjourned sine die.

Emancipated.

When mortals say "died," angels exclaim, "Au immortal is born!" There is a new song then sung, a new barp restrung, and rejoicings among those who have passed to spirit-life be-

On Saturday morning, Aug. 29th, at Clairmont, near High Bridge, N. Y., Mrs. Jane M. Seymour. wife of Mr. James W. Seymour, left her physical organization for a home in the many mansioned house of the Father. A noble woman and Spiritualist, her residence was a sweet home for lecturers, and those interested in upbuilding the Spiritual Philosophy. From sympathy we sorrow with the sorrowing. While every tear is rainbowed with hope and knowledge, we rejoice n the principles she cherished-spirit communion.

Symbols and Colors.

In those ancient periods blooming with civilizations long prior to Homer and Hesiod, the scholarly, writing in symbols and hieroglyphs, every point, line and curve conveyed some distinct idea-ay, and colors, too, were significant.

Not only the Egyptian triad, but the globe on the highest Theban monument was painted red. With the Hebrews, as in weird Egypt and classic Greece, led typified love-love being the life of the soul. It is the favorite color of nearly all the Indian races, and their beings glow with a fresh, spontaneous love. When the Sioux learned last year that the Commissioners were to bring them presents of blankets, they said, "Tell them we prefer the colors red and navy blue."

In symbols blue signifies truth, or faithfulness. On some of the Asiatic monuments Vishnu appears in blue, on others, red. The Catholics painted Christ's robe blue, during the middle ages, representing that it was his fidelity that glorified representing that it was his fidelity that glorified at the hall in Yates City, Knox county, Ill., at 21 o'clock p, him. In the ancient mysteries Egypt's priests M., Saturday, Sept. 19th, 1868. C. S. Roberts, of Yates City, wore robes of blue, embroidered with glittering was called to the chair, and Careline Smith was chosen Sec stars of crimson and royal purple. But white, like a central sun, reflects all the solar rays. It is the language of purity. God, in summer-time, clothes gardens of lilies and fields of clover in white. The Magi were white robes, the higher class of Parsees white tunies, and thus, also, were the priests of Tupiter enrobed. Both Plate and Cicero consecrated this color to/ the gods. It was worn in Druidical worship. Pythagoras wore a white robe when teaching the Grecian youth.

The apostle John, speaking of certain sainted ones in Sardis, who had not defiled their garments, said: "They should walk with him in white, because they were worthy." He also promised those victorious over earthly passions and follies, "a white stone with a new name"; and the gentle Nazarene, after his ascension, appeared attired in "shining raiment of white."

In the land of souls each is first clothed in the garments of their earthly weaving. Our plans, purposes, acts, are threads woven in to blur or brighten the immortal vesture. Human life at best brief, it becomes us to surround ourselves, our homes and our highways, even, with the beautiful, and our houses with pictures and paintings, such as symbolize life's true aims and the awaiting glories of immortality.

Children. Buds to become blossoms! Stars to become suns! Mortals to become angels! All life to be emparadised in eternal beauty! We love children. Everywhere they gladden the soul, as birds do the summer forests, as dews the aubirds do the summer forests, as dews the autunnal grass, as springs the thirsty travelers. We love their dance, their laugh, their sweet, pure souls, so cheerful and aspiring. Without them, what would be our world? Shorn of all its rital attraction, deadened with care and parsimony, rotting with sordid ambition! They have angels to guard them, who people earth with their holy presence for very love which they.

As heretofore noticed, our State Missionary, Dr. E. C. Dunn, the well-known and eloquent speaker and medium, will enter upon his field of labor the coming month. His route of travel during October will be along the line and vicinity of the Alton and St. Louis Rallroad. Those desiring his services should apply immediately, by addressing the Secretary of the Missionary Dr. E. C. Dunn, the well-known and eloquent speaker and medium, will enter upon his field of labor the coming month. His route of travel during October will be along the line and vicinity of the Alton and St. Louis Rallroad. Those desiring his services should apply immediately, by addressing the Entertainment and a room for him to speak in, are all that is required of the friends. their holy presence for very love which they cannot resist. Children draw them hither, for maybe they constitute the chief aromic joy of their blessed homes in the Morning Lands, of God. Train them, then, to be free, intelligent, sunny, virtuous, spiritual. Give them pure water, plenty of sunshine, cheerful songs, and holy examples.

The Work in Missouri.

DEAR BANNER—We have once more been regaled and strengthened by a course of lectures in the sunny, southwestern part of our "free Missouri." Mrs. Lois Waisbrooker spent the mouth of August with us, (at Springfield,) and so well were her labors appreciated that she was amployed for a part of this month.

Through the labors of our energetic sister, Mary Phalps of the Ornhan House enterprise we were

Through the information of our energous sister, and y Phelps, of the Orphan House enterprise, we were not under the necessity of begging or borrowing of our Orthodox friends for a hall, but were well accommodated in "Phelps Hall"—large and well arranged—built by herself, furnished and gratuitranged—built by herself, infinished and gratui-tously tendered for our use. The lectures were well attended by appreciative and most attentive audiences, the hall being filled nearly to its ut-most capacity at each lecture, except the morn-ing discourse, and such profound silence and attention are seldom witnessed in Westorn gath-erings.

erings.
During the week, Mrs. W. came to this place and gave us two lectures. The first—on "Woman's Suffrage"—opened the way (by a request, publicly made) for a lecture on the general subject of Spiritualism. Some fears were needlessly entertained at first, that the introduction of the included have more all finite matters that the constant have madely in the constant have been expected by the constant has been expected by the constant has been expected by the constant has subject here would injure my two daughters, who are teaching school at this place, but we have reason to believe—the very best of reasons—that the public are too anxious to learn more about the facts, phenomena, and especially the philoso-phy of Spiritualism, to leave any room for fears on that subject. Oh, if we were only able to keep a good, energetic laborer at work in this part of the State! There are many indications pointing to grand results as a reward for the same. But we are too few and too poor for this, and we must E. HOVEY. bide our time.

Marshfield, Mo., Sept. 21, 1868.

Milwaukee, Wis.

EDITORS BANNER—The Spiritualists of Mil-waukee have fairly commenced their work for the season. I inclose you the platform of principles printed in circular form so that all persons who a thousand copies to be printed. Last Sunday we commenced their discussion. All of the platform was published in one of the daily papers, and by that means the public are fully informed of our principles and the discussion. I do not know how we can make Spiritualism so useful and nowless the discussion of the supplies of the supplies and the discussion. and popular as by discussing these principles for the present. We hold a healing circle at 101 A. M. Sunday, and a Lyceum at 2 P. M. where the children are taught that virtue and justice are the only roads to heaven and happiness. At 7½ P. M. we hold a conference. All of these meetings are now attracting an unusual amount of attention.

H. S. Brown, M. D. 425 Milwaukee street.

Milwaukee, Wis., Sept. 22, 1868.

A New Lecturer in the Field.

Mrs. Ellen T. Booth, from Milford, N. H., has been among us and spoken words of consolation, controlled by a band of progressive spirits, and given general satisfaction to many progressive minds who have heard her. She has spoken in Pontiac and Waterford, and is now about to re-turn to her home in New Hampshire, and we all unite in saying, "God bless Sister Booth,"

And may the hely angels guide her Through life's dark and thorny way; Ald, assist, support; defend her, While she lives in mortal clay.

We regard her as a lady of high moral worth and purity, and think she is destined to do a glorious work for humanity.

JOHN SOUTHARD, and many others.

Pontiac, Mich. Wankegan, Ill. -

DEAR BANNER-While on our way to Chicago a few days since, we were accosted by a gentle-man near us with, "What is your occupation?" and on hearing our reply he invited us at once to visit his home, Waukegan, Ill. Accepting his invitation, the next day we arrived at the place. We found a pleasant town, of some six thousand inhabitants, situated on the shores of Lake Michigan, and commanding a wide vision of its blue

Arrangements were at once made for a lecture, seen of natural beauty and sel Sunday, Sept. 20th. A goodly number assembled already in crossing the Plains." and in the evening the Court House was crowded.
Many were the kind words given us, and heartily were we taken by the hand. The people here are Spiritualists at heart. Coming as we had from the whole-souled people of Clayton, Michigan, it was it."

a source of pleasure to be placed again so soon among people so intelligent, kind and earnest as this community has proven itself to be.

The day following the lecture, a little boy from a Close Communion Baptist family happened at a friend's, and during his stay, inquired "What occurred at the Court House last night? for the added, where the last region to attend added) almost all our people left the meeting to attend, whatever it was." Here was furnished another, among many facts, which prove the truth is

narching on.

Pleasant is that haven for the weary pilgrim where kind words full of sympathy greet him. May angels guide and bless with bright truths from the golden shore such friends as dwell here,

is my prayer.
Yours in love of the truth,
W. F. Wentworth.
Wankegan, Ill., Sept. 24th, 1868.

Spiritualist Meeting at Yates City, Ill.

Reported for the Banner of Light

Pursuant to call, persons from several localities convened retary.

sideration of a practical plan of organization, whereby the several localities represented might be supplied with regular speaking, and to raise fonds for the furtherance of the On motion, the Chair was authorized to appoint a commit-

J. T. Rouse stated the object of the meeting to be the con-

On motion, the Chair was authorized to appoint a committee of one from each locality represented to report on organization. The following persons were appointed: F. Watkins, Elmwood: L. Hamerich, Yates City; W. Richards, Knoxville; J. T. Rouse, Galesburg; H. H. Hoberts, Momonth; Mr. — Patten, Fairview; H. Medhurst, Rio. After some further remarks by a gentleman present, the Convention adjourned until 7½ o'clock.

Evening Session.—Convention met pursuant to adjournment, C. L. Roberts presiding. J. T. Rouse spoke at length on the necessity of concert of action among Spiritualists. He was followed by Messrs. Nye, Roberts, Mason and Hamerich in some pertinent remarks. The Convention then adverted in some pertinent remarks.

He was followed by Messrs. New Goberts, Mason and Hancrich in some pertinent remarks. The Convention then adjourned till 10 o'clock Sunday morning.

Morning Session.—After an address by J. T. Rouse, the committee presented their report, which was accepted and the committee discharged.

The Convention then adjourned till 2 o'clock r. M.
At the afternoon session an organization was completed to be known as the "Spoon River Association of Spiritualists."

ists."

The following named persons constitute the Board of Trustees for one year: F. Watkins, Elmwood: W. Y. Mason, Yates Chy; Charles Gillinth, Knoxville; J. T. Rouse, Galesburg; H. M. Roberts, Monmouth; Mr. — Patten, Fairview; H. Medhurst, Rio; and E. B. George, Hermon.

The board then chose for President, F. Watkins; Vice President, Charles Gillinth; Secretary, W. Y. Mason; and Treasurer, H. H. Roberts.

Collectors were appointed in each locality to raise funds, with instructions to report to the President by the 15th of

with instructions to report to the President by the 15th of

October.

The Convention then adjourned, to meet at such time and place as may hereafter be determined.

The sessions were harmonious throughout, and we trust much good was done.

W. Y. MASON, Secretary.

Galesburg, Ill., Sept. 21, 1808.

Missionary Movement in Illinois.

J. N. Mansh, Secretary, No. 92 North Dearborn street, Chicago, III.

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.

Washington Matters.

Dr. John Mayhew, President of the First Society of Spiritualists, writes as follows:

Here in Washington our cause is onward and upword. Our Society—the oldest in the city—is called the First Society of Progressive Spiritualists. About three months since, some sixteen persons went out from us, and organized another Society, calling it the National Society of Spirit-

In politics, as such, we do not care to mix, but with all reforms, whether they may have become political questions or not, we have to do, and as citizens, through the ballot, shall quietly express

During the past year, we have been fettered by the following provision to one of our By-Laws: Provided, "That lecturers to be engaged shall he requested, so far as practicable, to confine themselves to moral, religious, reformatory and scientific themes for their discourses."

The necessity for this fetter has now ceased. and in a special meeting of the Society, on the evening of Sunday, Sept. 20th, 1868, this obnoxions provision was rescinded.

Believing that the angels are our teachers. through the lips of inspired media, and desiring to learn of them, we think it absurd and highly inconsistent to impose on them any restrictions. If we have as Republicans or Democrats, any errors, we wish to know them: we are willing to hear and accept all truth, as it may be made apparent to our minds. If we are living in physical, moral, social or religious wrong, we wish to know it, that we may be able to leave the wrong and do the right. Therefore, in future, all speakers visiting us will occupy a perfectly free platform, where they may speak forth their divinest inspirations without fear of giving offence.

The signs of promise for our future prosperity are very bright. Already the names of several prominent persons of thought and learning have been added to our list of membership.

Our Lyceum is prospering very finely, under the able management of our very highly esteemed brother and co-worker. George B. Davis. He has given himself, his time, talents and energies to the work, and has spared no pains to make it what it is: one of the best conducted and regulated Children's Progressive Lyceums it has been my pleasure to visit. In connection with it, a Lyceum Library is being rapidly formed, which will afford food for our Society, as well as the dear children. Well might the reformer, Jesus, say," Of such is the Kingdom of Heaven." The hope of a heaven for the future is with the children of the present. Our Conference meetings are full of interest, and are productive of much

The National Lyceum Convention.

Societies and Lyceums sending delegates to this Convention, to be held in Philadelphia, Nov. 26th and 27th, will oblige the Committee of Arrangements by forwarding the names and the number of delegates they will send, as early as possible, to M. B. DYOTT,

114 South 2d street, Philadelphia.

Prof. Agassiz and his party are now at Denver, Colorado. A correspondent writes that the great naturalist is " fairly sweltering with enthusiasm." He finds abundant materials to sustain his glacial theory. "All Brazil was nothing to what he had seen of natural beauty and scientific revelation

Said a member of a church to another, "I can give five dollars for this object and not feel it." Then," said his companion, "give ten and feel

The Lyceum Question.

The last National Convention passed a resolution recom ending Children's Progressive Lyceums throughout the country to organize separate State Associations, and, by delegation from such, a National Association. As this proposition involves action, which most vitally concerns the highest interest of not only the Lyceum, but also the religion of Spiritualism, I hope the important issues to be thereby affected will be dispassionately and intelligently discussed through the press, ere final action is had. No sifting of the matter, and very little if any discussion, prevailed before the Convention which recommended so important a step as this. It is quite possible that the comparatively few who congregated on an informal Call, during a dinner recess of the Convention, did discuss the question, but I venture the assertion that not one half of that large body of delegates understood the great issues involved in that resolution. For one, I did not know that the resolution upon Lyceums involved divorcement and separation of the Society and Lyceum.

Let us see what are some of those issues. And before proceeding further, allow me to premise that I suppose all to entertain only the fullest anxiety for the best interests of both and all departments of our reformatory work. Separation of local Societies and Lyceums involves largely increased expenses, jealousy, envy and discord between those favoring the one or the other department of labor, continuous strife and unhealthy competition for the right of precedence, &c., &c., and, I fear, ultimate divergence of fundamental objects, tendencies and interests. If there be anything which is clear in the minds of all who have investigated, thought and worked, both in the interest of the Spiritual Philosophy and the development of these blessed Children's Progressive Lyceums, which are the primary means of the promulgation of the former, it is, I think, the sacred fact that the Society and Lyceum stand in the divine relation of PARENT and CHILD. This premise being admitted, it would seem to require no argument to establish the idea of the necessity of unity of interest, aspiration and action. Therefore I will not further urge this claim, until it is at least attempted to be overthrown.

But I am aware that some individuals believe that the incrests of the Lyceum will suffer under the system of united financial interests. I think not, because it is now almost universally admitted by Spiritualists that these Lyceums are a "heaven-born" necessity to our glorious cause. Not as in its incipient development, do we meet projudiced, frowning, ignorant doubt and bigoted opposition. Everywhere throughout the land, wherever Spiritualism has taken root in the hearts of the people, is there a growing desire to establish Children's Lycoums. Only the want of sufficient numbers, metallic, (pardon me.) "greenback" element and zealous determination prevents the happy consummation. Therefore that opposition or withering coldness which, perhaps, the pioneer worker experienced, does not now prevail. But even did it, yet this financial clash can be avoided by a system which preserves all accumulations, on behalf of yceums, in a distinct fund in the hands of one common reasurer, and vice versa.

In my judgment, all officers of the Lyceum would be members of the Society; one Secretary and one Treasurer only; each fund kept distinct, and appropriated by the respective officers of Lyceum or Society. This would unite interests, and at the same time preserve to each full control of its funds. The plan adopted in Ohio, I believe, consolidates the two, making a portion of the officers of each the Executive Board, with one common fund.

Now as to the organization of separate State and National Lyceum Associations, I feel that the arguments presented above will hold good. Certainly, we do not need separate State Conventions, nor can I see the necessity of separate National Conventions. Such action would involve an expenditure of time and money not in harmony, I am sure, with that economy necessary to most of those who would be called upon to take part in the deliberations and action of such conventions. A large proportion of delegates to all our conventions are the workers, speakers and earnest members, who are seldom blessed with a surplus of "this world's goods." If present arrangement of conventions is not such, as to length, division and allotment of time to be devoted to the various questions and interests to be considered, it can easily be remedied by adding more days to the term of conventions, and a proper and fair assignment of time to each interest involved in the action thereof. This system would save largely in traveling expenses, at least.

But these considerations only involve the minor issues while the great principle at stake is in the separation of the interest of parent and child-in other words, the adult Socie ties of Spiritualists and the childhood associations of Ly coums; the latter being the primary means of the promulgation of the philosophies of the former, by which we hope to reform the world and establish on earth an "age of rea son" and rationalistic ideas upon all the questions and reations of human life.

Will not this movement of separation, if carried out, inrolve a split in our ranks, and finally result in two new religious denominations? Will it not create rivalries and heart-burning opposition, that otherwise would not exist? hese are important considerations, which I hope will be canvassed and thoroughly understood, ere action consummates what may cost us deep humiliation, postponement and much harder struggling to overcome the difficulties in our path of progress and the triumphant acceptance of our glorious religion. Let this issue be discussed. My only desire is the attainment of best good and most healthy progress, while my sincere belief is that, "United we stand; divided we (may) fall." JAMES K. BAILEY. Adrian, Mich,

A Protest.

DUAR RANNER-At the last National Convention I had the honor, though absent, of being appointed on a committee to carry out measures for State and National Lyceum Organizations, Accordingly I signed a Call, which was subsequently sent me, for a Lyceum Convention to be held in Philadelphia in November. . But on due reflection, I wish to enter a protest against the movement proposed by the Rochester Convention, and to withdraw from any cooperation therein.

It is my conviction that the Convention, though loyal to the Lyceum interests, made a mistake, in separating the CHILDREN'S PROGRESSIVE LYCEUM from the AMERICAN ASSO-CIATION OF SPIRITUALISTS. In the first place, a strong and vigorous parent organization has no moral right to shove an infant and dependent bud "out in the cold" and bid it come to fruitage as best it may. That surely has a thoughtless, if not hard and selfish look. In the second place, the young Lyceum cause ought not to be burdened by a cumbrous organization, when its interests could be better served by a reasonable degree of attention on the part of the parent cause. A little thought, a little fostering care, a little love, and a small portion of the three or four days devoted to the deliberations of the Annual Conventions, would cover the Lyceum claims, and enable it to grow into beautiful proportions under the sheltering wing of the Association. Yours for the Lyceum,

SPIRITUALIST MEETINGS.

BORTON.—MUSIC HALL.—The next course of lectures on Spiritualism in the above elegant hall, will commence Sunday afternoon, Oct. 18th, at 24 o'clock, and continue until May. J. B. Ferguson, A. M., Ll.D., of Tennessee, will be the first speaker Engagements have also been made with other talented normal and inspirational speakers. A quartette choir is also engaged. Season tickets, (securing a reserved seat for the tweaty-eight lectures.) \$3.00, are rendy for delivery at the counter of the Banner of Light Bookstore, 188 Washington street. L. B. Wilson, Chairman.

THE FIRST SPIRSTUALIST ASSOCIATION hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday alternoon and evenings at 23 o'clock. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Duncklee, Treasure. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Samborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Assistant Secretary, 51 Pleasant street.

The Nouri End Lyceum meets every Sunday at 102 A. M., at Npringheid Hall, 80 Springfield; street. A. J. Chase, Conductor; Miss. M. A. Stewart, Guardian Address all communications to A. J. Chase, 1671 Washington street.

Gircle every Sunday evening at 252 Washington street, opposite Essex. Miss. M. E. Beals, medium.

East Boston.—Temperance Hall.—The First Society of Smittualists hold their meetings in Temperance Hall. No. 5

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

EAST BOSTON.—Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 1½ r. m. Benjamin Odlorne, 31 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Fannic B. Felton, Oct. 4 and 11; Mrs. M. Macember Wood, Oct. 18 and 25 and during February; Mrs. Juliette Yeaw during November; Mrs. Sarah A. Byrnes during December ami 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 7½ r. m. President, S. Glenson; Vice President, N. A. Simmonds; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, M. H. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. enkins, Guardian. Speaker engaged:—Mrs. Agnes M. Davis, Oct. 11.

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

Hunt, to whom all communications should be addressed—P. O. Box 244, Chelsea, Mass.
The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sanday in Williams Hall, at 3 and 72 P. M. J. Close, President. Children's Lyceum meets at 102 A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers

engaged. Нионам, Mass.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hallf Lincoln's Build-lng. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. ng. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Consum.
QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 24 r. M., in Lycum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

SALEM, MASS.—The Children's Progressive Lyceum meets n Lyceum Hall, Church street, every Sunday, at 10½ A. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. centt Lake, Secretary. Meetings are also held in Lyceum Hall. Speaker engaged;—Mrs. A. Wilhelm during October.

Hall. Speaker engaged:—Mrs. A. Wilhelm during October.

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

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

LEOMINSTER, MASS, ... The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged: ... H. B. Storer, Oct. 18; Mrs. N. J. Willis, Nov. 1; 1, P. Greenleaf, Nov. 15 and Dec. 21; Mrs. M. Macomber Wood, Nov. 29 and Dec. 13; Mrs. Julictte Yeaw, Jan. 10. W. II. Yeaw, Sec.

WORGESTER, MASS.—Meetings are held in Horticultural Itall, 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 1½ r. M. Progressive Lyceum meets at 10 a. M. Maj. C. F. Howard, Conductor; Miss Addle Summer, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 1½ r. M. Speaker engaged.—Dr. W. K. Riptey until further notice.

PUTNAM, CONN.—Meetings are held at Central Hall every unday at 1½ P. M. Progressive Lyceum at 10½ A. M. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 16 A. M., at Lafayette Hall. James Whson, Conductor: Mrs. J. Wilson, Guardian; Mr. Glines, Musica

Conductor.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock r. M. James Furbish, President; R. I. Hull, Corresponding/Secretary. Children's Lyceum meets at 10% A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Grardian.

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

by the Spiritualist Society) Sunday afternoons and evenings. Dover, AND FOXGROFT, Mr.—The Children's Progressive Lycenm holds its Sunday session in Merrick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. M. Concord. N. II.—The Children's Progressive Lyceum meet in Liberty Hall, Statesman Building, every Sunday, at 9½ A. M. Conductor, Dr. French Webster; Guardian, Mrs. Hobinson Hatch; Asst. Conductor, J. T. Kendall; Secretary, C. H. Robinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at 6 P. M. Lecturers wishing to make engagements will address Dr. French Webster.

MANGUESTER, N. H.—The Spiritualist Association hold

French Webster.

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday at 2 and 63 r. M., at. Museum Hall, corner of Elm and Pleasant streets. Daniel George, President; R.A. Seaver, Secretary, Progressive Lyceum meets every Sunday at 103 at the same hall. R.A. Seaver, Conductor; Mirs. Fannie C. Sheapard, duardian.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everti Rooms, corner of Broadway and Thity-Fourth street. Lectures at 103 a. M. and 23 r. M. Children's Progressive Lyceum at 23 r. M. P. E. Farnsworth, Secretary, P. O. Doz 5679. Speaker engaged:—C. Fannie Allyn during October.

WILLIAMSBURG, N. Y.—The First Spiritualist Association

WILLIAMSBURG. N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Tucsday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of 11. Witt, Secretary, 67 Fourth street.

tee, or of H. Witt. Secretary, if Fourth street.

BROOKLYN, N. Y.—The Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Bunday, at 33 and 73 r. M. Gilldren's Progressive Lyccummeets at 103 a.M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalbavenue. Circle and conference at 103 o'clock A. M.; lectures at 3 and 73 r. M.

avenue. Circle and conference at 10½ o'clock A. M.; lectures at 3 and 7½ P. M.

Morntsania, N. Y.—First Society of Progressive Spiritual ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

Roomsser, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged:—H. P. Fafrifield during October; Mrs. Sarah A. Byrnes during November; C. Fannio Allyn during February. Children's Progressive Lyccum meets every Sunday, at 2½ P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

Troy. N. Y.—Progressive Shrittanlists hold meetings in Hermannia and Conductors and Conductors and Conductors are severy sunday, at 2% P. M. Mrs. Collins, Conductor, N. Y.—Progressive Shrittanlists hold meetings in Hermannia Conductor.

TROT, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 103 A. M. and 13 P. M. Children's Lyceum at 23 P. M. Selden J. Finney, Conductor; Miss Libbie Maccoy, Guardian.

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

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

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Imil on Third street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lycoum at 1 r. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

PHILADELPHIA. meets at Concert Inil, Chesiput, above l2tlestreet, at 94. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Laugham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M., and 71 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. Tibbais, Guardian.

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

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 17 F. M. Lecturers engaged:—October, Mrs. Middletrook; November, Nettle Pense; December, Cora L. V. Daniels; January, N. Frank White; February and March, Nelliel J. T. Brigham; April, J. M. Pecbles; May, Alcinda Wilhelm. Children's Progressive Lyceum every Sunday, at 122 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

Guardian of Groups. John Mayhow, President.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Itali every Sunday. Conference in the morning, after Lyceum session. Lecture at 19 p. m., by E. S. Wheeler, regular speaker. Lyceum at 99 A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lées, Secretary.

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

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 k. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. A. M. A. G. Smith, Conductor; Mary E. Dewcy, Guardian.
Toledo, O.—Meetings are held and regular speaking in Old
Masonic Hall, Summit street, at 72 r. M. All are invited
free. Children's Progressive Lyccum in same place every
Sunday at 10 A. M. Wheelock, Conductor; Mrs. A. A.
Wheelock, Guardian.

Wilden, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Children's Progressive Lyccum. Lyccum meets at 10\frac{2}{3} A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

CHICAGO, ILL.—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10\frac{2}{3} A. M. and 7\frac{2}{3} F. M. Speakers engaged: —Mirs Netite Coburn Maynard during October; Dr H. F. Fairfield during November. Children's Progressive Lyccum meets immediately after the morning service.

Brivtders, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10\frac{1}{3} and 7\frac{1}{3} o'clock. Children's Progressive Lyccum 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.

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

YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 2\frac{2}{3} F. M. Spingfield, Spiritual Association, hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamplicar, Secretary. Children's Progressive Lyccum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10\frac{2}{3} A. M. Children's Frogressive Lyccum meets in the same hall at 2 F. M.

St. Louis, Mo.—The 'Society of Spiritualists and Progressive Lyccum meets in the same hall at 2 F. M.

Progressive Lyccum meets in the same hall at 27. M.

ST. Louis, Mo.—The "Society of Spiritualists and Progressive Lyccum" of St. Louis bold three sessions each Sunday, in Philharmonic Hail, corner of Washington avenue and Fourth street. Lectures at 11 a. M. and 8 P. M.; Lyccum 24 P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistint Librarian; Myron Colonety, Conductor of Lyccum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

CANTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Adrian, Mioth.—Regular Sunday meetings at 10% A. M. and

W. Pickering, Secretary.

Admin., Mioh.—Regular Sunday meetings at 10% A. M. and
75 P. M., in City Hall, Main street. Children's Progressive
Lyceum meets at same place at 12 M. Mrs. Martha Hunt
President; Ezra T. Sherwin, Secretary. BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.

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

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

M. Davis, Oct. 11.

UHARLESTOWN.—The Children's Lyceum of the First Spiritualist Association hold regular sessions at Central Hall, No. 25 Elm street, every Sunday, at 10 A. M. A. H. Richardson, Conductor; Mrs. Mary Murry, Guardian.

Christa.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 10 A. M. Conductor, Leander Sunday at Fremont Hall, at 10 A. M. Conductor, Leander Conductor, John H. Crandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Sallsbury; Corresponding and Recording Secretary, J. Edwin