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The Spirit-Morld.

MESSAGES FROM JOHN PIERPONT.

MESSES. EDITORS-Accompanying this I send you two papers, purporting to be communications from the late Rev. John Pierpont, who was a cousin of my mother, which the author requested me to forward for publication in the Banner of Light.

I am not a Spiritualist, never attended but one meeting in my life, (that was a lecture by Cora L. V. Daniels,) never met with a circle, and never witnessed any spiritual manifestations, with the exception of singular personal experiences, for which I cannot account upon any other supposition than the reason assigned by the mysterious source whence they come-that is, that I am a medium.

Upon three occasions since the death of Mr. Plerpont, I have been impelled to write, I know not why. Although perfectly conscious in other respects, my hand is moved by something besides my own volition; nor do I know a word that I write until it is completed, when I read it. Previous to writing the first one which I send, I was perfectly unconscious from eight o'clock in the evening until nine the following morning, when I asked for pencil and paper, and wrote before arising from bed. I mention this to show you that for one who has never seen any demonstrations, and is not a believer, it is somewhat remarkable. It proves to me, at least, that there is something more than imagination in your faith. Yours truly,

COMMUNICATION THE FIRST.

Why do you speak of us as dead? That which is planted is not dead-it is laid away in the shall be a household word. earth; but the germ of a new body is there; and the life-giving sun shines upon it, and the gentle rains of heaven fall there, and in the spring-time it shall come forth from the dust, and blossom and bear fruit after its kind-it may be of wheat, or it may be of corn, or it may be of other grain. But this we know: That every seed shall bear its own body. So with us, who were once, like you to whom I write, dwellers upon the shores of time. We left you-that is, our bodies, the mate- combat error, and assist the earnest inquirer after rial part, passed from your view; but we are with | truth in sifting the wheat from the chaff, separatyou always. A silent band we gather around you in your hours of quiet and of rest. When the twilight shadows gather over the hills, and the -soft, gentle influences of the stilly night shut out earth and its tumults from the soul; and the mysteries of your being make themselves felt by the heart, we are with you. You cannot see us, but gression, and would hasten the millennium, which your heart beats time to the music of the unseen world; your pulses thrill to the harmony of the life above, and you feel the touch of invisible hands upon the brow, wearied with the weight of "thoughts that breathe"; and if you would but open your hearts to us, words that burn would fall from your lips, and others would be charmed, delighted and cheered on their way by the eloquence with which you would speak to them.

I am your friend and cousin. When first you were told "John Pierpont is dead," you said in your heart, "Oh, I wish his mantle might fall upon me." Wishes are prayers, and there was one standing near you, who, ever watchful of your welfare, because of the immortal love she new in spirit-life thep. As infants who first open

you were encircled then by loving arms, and they bore you safely on. They sent one who gave you new life and hope, and the dark curtain was lifted; and now I rejoice, and these others also, that you are emerging from the shadows. You have seen, many a time, the face of the landscape darkened by clouds of mist, so that the eye could scarcely pierce the gloom; but suddenly the sun would burst forth from his bed in the east, and the curtain of mist would be lifted, slowly but surely, until at length the last fold of smoke would be wafted away in the blue ether, and morning shine forth in undimmed splendor. So

with you. The long, dark night of prejudice ispassing from your heart, and the light of the Sun of Reason is dawning upon you. You have a mission, which you will accomplish perfectly. Be true to the inner light and fear not. Cast away pride and prejudice, and open your eyes to the light that is entering slowly, and welcome the friends who approach you with this glad springtime; for they are coming with the fragrant blossoms of gladness and hope. We wish you to write much. 'You will have aid. When you feel despondency and gloomy fears settling upon your heart, take your pen, and by its magic influence weakness and fears will vanish. Send this to the Banner of Light. The day will come when you shall not want the prestige of a name, for yours

> I am your cousin, JOHN PIERPOST.

COMMUNICATION THE SECOND.

Listen to the words of the preacher, who, though he has passed beyond the physical vision of the great congregation who have been ministered to by him in earth-life, is none the less obliged to ing good from evil.

Spiritualism, like every other faith, has not only its advantages but also its disadvantages. Error has crept into the New Church, as well as the Old; error in its most hideous and repulsive form. And those who love the doctrines of proshall emancipate the children of men from bondage to theological dogmas and impossible creeds. must look to it that the good seed be not choked by tares.

Foremost among the errors of which I speak, and most fatal of them all, is the doctrine of Free Love, so-called; the offspring of the Spirit of Evil, who intrudes his hideous front among the pure and the holy, clothing himself in the garb of an angel of light, whispering words of specious reasoning in the ear of the simple and confiding, and luring from the true path many who ought to be

bright and shining lights of earth. In my new state of existence I am often pained and distressed by hearing from the lips of many bore you, caught that prayer as it arose upon the whom I look upon as my children in the faith, wings of the morning and bore it upward. I was arguments in favor of this most heinous belief. Although I have passed from the stage of earthly toil and care, and am not now a leader among earth's children, I do not forget the old Puritan faith which still lingers among the hills of my native New England; and within the last twentyfour hours I have been shocked by hearing one who, with a noble heart and talents which ought to be, and have been used to better' purpose, instilling into the mind of one new in the faith in which I passed on, doctrines which, if believed in and carried out by her, would utterly and forever lestroy her for the life of usefulness just opening before her. I was there-her guardian, her spirit eader-with a band of loving ones, and she, at least, is safe from those insidious teachings. I ejoiced to see that she turned with instinctive loathing from the ideas presented, and I have no fears for her. . But there are many others who are less secure; many with hearts thirsting for human' love and sympathy; hearts stretching out tendrils of affection for something to which they may cling for support and strength, and these are in danger. Alas for such as these, if, when the soul cries-out from the depths of its loneliness and desolation, the tempter comes with the soft whispers, the blandishments and the factitious charms with which unholy passion invests itself, to flatter, allure and destroy. How little they know, who propagate this false doctrine, of the spiritual affinity of which they speak so eloquently. There is, indeed, an affinity which is ennobling, purifying, God-like in its character, its tendencies and its results. Spiritualism teaches that every immortal spirit has somewhere its mate; its counterpart, its other self. He who said " It is not good for man to be alone," You know my history, though it was only as a has done no imperfect work. The great laws of Nature, which he himself established, have been man, the first, the noblest creation of his hand, to sorrows, from which he struggles vainly to extricate himself, and thus, year after year, during the brief period allotted to earth-life, he drags a courted, darts like the butterfly from flower to flower, rifling each of its sweetness and purity, and leaving it to droop, and wither, and die. Oh when will society reverse its laws and its teachings, dispense with false glitter and vain been near you in your darkest hours; I have study well the laws which govern and actuate known your heartaches; I was there when you the human heart, with its God-given capacities

contemplated laying down the burden of life, | revolution would take place in the social condi-ascend from every rostrum whence the doctrines | only in a lower sphere, for all the actions which it which you thought was too heavy to bear. But | tion of the human family.- If they would but of the Progressive Philosophy are promulgated, study the universal laws of affinity and attraction let every book, pamphlet and paper published as they are impressed, not upon tables of stone under your auspices, proclaim that Spiritualists but upon the fair face of Nature, everywhere, and hold no affinity with Free Love, that they repuin every form, a more healthful tone would as- diate its teachings, and that without dissent they sume the place of the sickly sentimentalism which uphold and sustain the true marriage relation. is now the foundation of nine out of ten of all the When once this fact is made patent to the world, so-called marriages, and furthermore, the founda- the New Church will arise in its strength, rotion of the most fruitful source of sorrow, degra- deemed from this reproach which is now casting lation and crime.

> woman would meet upon an equal plane, unfet- faith in common with the advocates of no martered by obligations, free as the birds that come riage, will be opened to perceive the beauties of of winter to southern skies, their places to be filled hereafter by others. Alas, that in this age of light in progress through all the earth, a volcanic upened by passion-clouds as to be able to think without holy horror of such a state of things as would ensue should this belief become general. It never will-it never can. The divine institution of marriage is part and parcel of the faith of every true man and woman on earth, and nothing can utterly overthrow its empire. I speak now of marriage as it should be, not as it is. Marriage is something more than a joining of hands, the giving of a ring, or the endowing with worldly goods. As I have said before, there is a true affinity, there is for every soul a mate, for every heart a counterpart. And would that heart but listen to its promptings, be governed by its impressions, and hearken to the voice that speaks in its every pulsation, these soul-mates would not so often be severed, doomed each to tread a lonely, loveless path, sighing vainly over the aimless, hopeless life, uncheered by the smiles which might and should have beamed upon its most troubled way, gazing eagerly down the dark vista of the future for one ray of light to break the gloom.

There is implanted in every soul an intuition which cannot err. No one can fail to recognize a spirit-mate. It needs not years or days or weeks There is a letter of introduction, so to speak, which passes from eye to eye, the mirror of the soul; there is a subtle cord of sympathy passing from heart to heart; a sub-marine telegraph underlying the waters of the sea of conventionalign down in the depths of the inner being, where passion-waves can never surge, which conveys to the soul the impression, "This is my other self, and together, hand in hand, we must tread the path of life, up to the shining shore beyond the river." Many sneer and laugh at the idea of love at first sight; but there is a solemn reality in it, which all would do well to realize. But there are few who recognize this teaching; and the majority ignore the magnetism of the soul which attracts those who were intended for each other. and thus they call it folly, and resolutely turn away their eyes from the orbs which have darted those sympathetic rays into them, and close their Your spirit called for me, and here! have come at your bidding." Oh, sad hour, when one thus turns from the angel of his life, forces back from his lips with his own hand the cup of joy and happiness that other hand is offering. and at the instigation of pride, ambition, or officious friends, unworthy of that holy name, clasps another hand at the altar, in a marriage which is but a mockery, and then sits down for all the dark future, amid the ashes of a wasted life, ever singing Hope's dirge-song, "It might have been." But if that hour is a sad one, how much deener the sadness of the time when that heart awakens -as sooner or later it must do-to the fact that nothing remains of life but its duties and its sorrows; that it will nevermore throb with the joy of a happy love. That is the hour when Free Love steps in and strives to patch up the brokenlife with promiscuous and unhallowed pleasures. Listen to the tempter, as he tells him of the pure joys that spring up in the path of one who has courage to defy the world and be free, and stand, forth in the dignity of manhood, in defiance of human and divine law. And weep tears of blood, as the victim of his own folly once more closes his ears to the voice of his better nature, ignores

over it so dark a shadow. Its doctrines will be The advocates of Free Love teach that the mar- more fully investigated, and the minds of the riage law is a curse to the world, that society pure and true, who now shrink from becoming would be far better without it, for then man and identified with those who are understood to hold with the springtime, and having fulfilled the des- our faith, and the benefits to mankind which tiny of a season, pass with the first chilling breath would follow a general recognition of the truth as accepted by us. There is a mighty revolution and revelation, there should be minds so dark- heaving in the minds of mankind, an universal revulsion and overturning of old and established principles and opinions. Old things are passing away, and all things becoming new. A brighter day is dawning, and soon from the ashes of the past shall arise a new and a fairer temple, wherein shall be gathered all nations and peoples, and darkness and error shall flee before the bright beams of the Sun of Truth.

Brothers, sisters, I am with you, and I sympathize with you in all that pertains to the great principles of the new life. We who have passed the portals of the earth-life are not excluded from the pale of your joys and sorrows. The hands which labored with and for you are still. But we have yet a mission toward you, which we perform as opportunity is afforded us. Be not faithless, but watch and wait, for the harvest time is coming. Be true to the inner light, and cast from you all that can hinder in the true progression; for there are higher fields than any you have known, there is a life above all of which you have ever dreamed. See that you keep your hearts pure, your hands unstained, and the garments of the spirit white and unsullied. And may the Spirit of Life be over in your midst. I am your brother,

JOHN PIERPONT.

Original Essays. THE PROBLEM OF AGES.

The Mystery of Life---The Logic of Death

NO. IX. BY DYER D. LUM.

VI. The Scientific Argument. The divinest of all subjects, the deepest of all problems, the most comprehensive object of thought, is Life, in its threefold aspects, as manifested in the domain of matter, of mind and of spirit. In this is contained all subjects, all probears, to the "still small voice" which is saying, lems, all thought. Nothing can be conceived from the Infinite to the minutest manifestation of

prompts are as distinctly impressed with the laws of reason as those which rise above it. Nor can we draw a line of demarcation between the phenomena of sensation and those of vital forces. The conscious and unconscious sides of the process are so blended together that it is only by 1 mental fiction that we distinguish them and assign a cause to the one different from that which produces the other. If we go upward from sensation toward the more intellectual regions, each sten involves a corresponding action of the neryous system which gives occasion to the allied mental phenomena as certainly as any other organ of the frame is associated with its appropriate function. And even if we ascend to the autocratic power of the will, still that is only reached by a succession of stops, all involving both thought and feeling, between no two of-which we can draw any line of demarcation, so as to say where the vital and automatic processes end, and where those of the soul, par excellence, begin. The whole, in fact, are so interwoven in producing the result, that they point us of necessity to a primiire unity as the real starting point of them all."-Morell.

Thus from motion to chemical affinity, from crystal formation to vegetable growth, from the vital principle" to instinct, and from instinctive intelligence to man's lordly will, we are conducted by insensible gradations, and in each stage behold but the manifestation of Force in different degrees, and are led to the conclusion, to adopt the words of Dr. Laycock, that " Life and Mind are correlative in consciousness, and dependent therefore upon correlative forces. Knowing and Being have the same cause."

The question hereupon arises, if mental force he correlated to vital forces, does it not resolve intelligence into a mere attribute of matter? Is not the Dynamic Theory purely Materialistic? At this point we take issue with the Materialist.

No force is a mere attribute of matter. Force is eternal-the sole Reality. Everything around us results from the mode of action or manifestation of this One Force, the different forms of which we call phenomena. " Every form is force visible," says Prof. Huxley; " a form of rest is a balance of forces; a form undergoing change is the predominance of one over others." Says Prof. Tyndall, "We know no more of the origin of force than of the origin of matter; where matter is, force is, for we only know matter through its forces.'

Unreflective minds are apt to speak, of the stability of material forms, when in fact they are more illusory than a dream. Draper in his Physiology says: "The aspect of identity which an animal presents is an illusion, hiding from us the true state of the case. An organism, no matter of what grade it may be, is only a temporary form, which myriads of particles, passing through a determinate career, give rise to. It is like the flame of the lamp, which presents for a long time the same aspect, being ceaselessly fed as it ceaselessly wastes away." Coleridge compares forms to the column of blue smoke from a cottage chimney in the breathless summer no fast seeming cloud on the edge point of a hill in the driving air-current, which momently, condensed and recomposed, is the common phantom of a thousand successors." Now the inevitable inference from these facts s that the essentiality of a body is not contained in the matter of which it is composed, but in something that underlies all material existence. Oersted, in his Soul in Nature, held that the permanence and invariability of Nature are not found in its individual parts, which are all undergoing perpetual changes; but the invariable, that which perdures, is found only in the abstract nature of things. "Nothing is invariable in Nature but laws, which may be called the Thoughts of Nature." View it as we will, we can only see in matter a manifestation of force, and force as manifested in material form in its varied manifestations. Force is nowhere innate, nor can we trace its modes of action to an initial force. There is ever a Power within and underlying it that escapes our scrutiny. "This force," says Davis, "is the negative side of a yet more positive expression called Power." This Power lies back of all Phenomena, and cludes our finite vision; we behold but the continent of the power, the sensible effect merely by which its presence is indicated, "No force in the whole range of material nature," says Grindon. "is initial. The utmost point to which science can convey us, even when dealing with the most occult and recondito phenomena, never shows where force begins. There is always a still anterior force." Swedenborg announced the unity of Nature a century since. He said: "There is one sole essence, one sole substance, and one sole form from which are all essences, substances, and forms that are created." So true is it, that the 'poetical reveries" and "mystic vagaries" of yesterday are to day sober matter for scientific thought. What then is this substratum underlying all force? Force must originate in omnipresent and infinite Power, or rather, this Infinite Power which can alone be said to crist, is only finitely perceived in the correlative manifestation of force. Force being the mode of action of this underlying power, must be the bond of union between the Infinite and the material universe. As matter is concentrated force, or centres of force, so force is the mode of manifestation of the Infinite "Being." -As it has been ex-pressed by James Hinton: "This physical, temporal world is the appearance to us of the world that is, the eternal and spiritual world, and we believe it not to be an appearance only, but itself a true existence, simply because we do not know that true and absolute fact which causes it to appear. We are in the eternal world, and thus we feel it. We perceive the appearance to us of the eternal world, and call it the world that IS." Bhis something, underlying all phenomenal ex-

their eyes to the light of day shrink from the sudden brightness, so those who put off the mortal and assume the immortal are bewildered by the change. One moment there, surrounded by cares, sorrows and fears, weighed down by infirmities of the physical nature; the next moment, mounting up like eagles, free from all that can clog the spark of Divinity, roaming through the bright spheres of the new world that has burst upon the view. But I was sent to you with words of cheer and words of promise. I told you I would be with you; that by my aid you should both speak and write words that would be to others glad tidings of great joy. I have been near you through all your wanderings, have known all your struggles, all your trials with the world, the flesh andthe devil. They err who teach as I once believed, that spirits who have passed to a congenial sphere-to what theologists call heaven-cannot feel or sympathize with the griefs and trials of those they have left behind. They say it would not be heaven if there were sorrow there. This is not true. Oh, falsered blind leaders! how little they know of the power of a love which survives the decay of the body, and, like Jacob's ladder, reaches from those blessed shores back to the hearts that are sorrowing below, an electric cord which bears on its surface strength, encouragement and hope. I have felt-I have sympathized with the struggles through which you have passed, as the influences which you have felt, but could not understand, have prompted you, from time to time, to listen to the whisperings of your inner nature, while pride and prejudice were holding you back.

child that you heard it. You know that I had pride of birth, pride of intellect, and pride of po- by him carried out to their full completion; from sition. And now you know something by experience of the fiery furnace through which I passed, the most insignificant of the vegetable nature. as the flames of martyrdom of that pride rolled | But man himself, in his blindness and ignorance, above my head, as I felt myself compelled to frustrates the purposes of his being, and followstem the tide of opposition, and combat error and ling the ignis fatuus light of fancy or of passion, sin in their most popular forms. You know my involves himself in a quagmire of difficulties and enemies sneered, and even my loved and trusted friends.turned coldly from me, after-vain endeavors to turn me from "the error of my ways," after trying in vain to induce me at least to re- clanking chain; or, flying from the fate he himself main silent as to my peculiar views. He who attuned the harp of a thousand strings, only knows what I suffered during those years when I was passing through the transition from darkness to light. But I was strengthened by, invisible hands, and led by a way I knew not, until at show, and allow Nature and Reason to hold the last I stood upon the broad plane of freedom reins of the chariot in which adventurous, trustfrom prejudice-and I found rest. And now, can ing youth commences the journey of life? If I forget all this, or fail to sympathize with an- those who have committed to them the care and other, who, with far less of physical strength, is education of the youthful mind would themselves passing along the same thorny road? I have become educated from the book of Nature, and approached the awful brink of destruction, and for loving, suffering and enduring, what a mighty

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the obligations he has voluntarily assumed, and starts upon his career as destroyer, denouncing and indestructible, suffering no diminution and marriage as a curse, and boasting that he has the right to secure his own happiness in his own vay.

Brothers, sisters, whatever may be your names, wherever you may be upon earth, I beseech you, listen to one who is with you in spirit; one who loves the pure faith of the New School, and would gladly, oh, how gladly, give his influence, now as ever, to rescue this faith from the obloquy which this baleful doctrine has cast upon it. Join hands against this monstrous fallacy which evil-minded ones have brought into the fold. Let it be no longer said, as it now is, "Spiritualism is but another name for Free Love—no one can be a Spiritualist without being also a Free Lover." You know this is not true. I know it is not true. I know that in the heart of every true Spiritualist as we can see."-Huxley. there is a loathing of this horrible doctrine. And yet the Giant lives, and grows stronger day by been scattered, and this Upas tree is spreading mula of science. its branches in every direction. Hearts are breakstrike terror to your hearts.

. You must unite, as one man, to expel this vile . In the animal world the nighest development presence from your midst. Let one united voice 'is called instinct, though it plainly betokens mind

energy, without calling in the conception of Life. Life is infinite, omnipresent and eternal. The radiant orbs in space move in obedience to its behests, as well as the countless forms on their surface. The revolution of planets in their orbits, of suns and systems around their great centre, and of our whole astral system, and of others untold in the vast, far stretching fields of infinite space, all moving in harmony and beauteous splendor, are manifestations of Life, which, actuating all and permeating all, leaves naught outside of itself. In considering this pregnant theme, so profound with problems of mighty thought, so replete with varying phenomena, and so suggestive of our own limited perceptions and finite relations, we do not propose to enter into the discussion of causation nor other abstract or metaphysical questions, but merely to glean from the pages of Nature some light on the cause of the harmonious order and progressive evolution that have ever characterized the manifestations of Life.

For nearly a century it has been a demonstrated fact in physics that matter is indestructible. Since the days of Lavoisier this statement has stood unquestioned. The present century has given us the demonstration that FORCE is alike eternal subject to no augmentation. Not only eternal, but Forces are correlative-

"That neither, taken abstractly, can be said to be the essential cause of the others, but that either may produce or be convertible into any of the others."-Grove.

The physical forces, gravity, heat, light, electricity, magnetism, and the yet higher force of chemical affinity, are known to be correlated to vital force; and vital forces are as distinctly correlated to mental force-

"So that we come to the broad conclusion that not only as to living-matter itself, but as to the forces that matter exerts, there is a close relation-ship between the organic and the inorganic world -the difference between them arising from the diverse combination and disposition of identical forces, and not from any primary diversity, as far

The natural evolution and correlation of all forces, and consequent unity of all things in the day. Broadcast through the land the seed has divine order, is fast becoming an established for-

Organic forces are ever working upward. First, ing everywhere, homes are being desolated by we have the Physical, then Chemical, Vital, Mental, the Destroyer's hand, families scattered and dis- &c., each manifestation representing higher compersed, and crime and murder, even, follow in binations and more complex action. Maudsley the footsteps of this Destroying Angel. And observes that," all exaltation of matter and force Spiritualism is regarded by many as the author is, as it were, a concentration thereof. As one of this great evil, and Free Love is supposed to equivalent of chemical force corresponds to sevbe its offspring. My dear friends, this must not | eral equivalents of inferior force, and one equivabe; and you are to provide the remedy, or a still lent of vital force to several equivalents of chemdarker cloud will settle over your fair temple, ical force, so in the scale of tissue, the higher and the loud thunder tones of denunciation will kind represents a more complex elementary constitution."

BANNER OF LIGHT.

OCTOBER 17, 1868.

istence, is persistent, Matter is incapable of acting of itself, it must be acted upon; and this vigorous quality which underlies and fashions all forms, is the same to-day as yesterday. The matter passes indifferently from mold to mold, retaining no individuality. Spirit alone can act, matter is but the result of the act. Grindon in his Life ably remarks:

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"That invisible, potent' something, cannot be a mere Energy, either-a Cause; that is to say, an active, productive force, cannot be efficient unless it operates from and through a substance. If there be a spiritual world at all, it must be like the natural world, substanted. Substance must not be confounded with matter. Substance is a gen-eric term; matter is one of the species which it includes. Spiritual substances are none the less real because out of the reach of chemistry of real because out of the reach of chemistry of edge-tools, or because they are inappreciable to the organs of the sense. Indeed, it is only the grosser expressions of matter which can be so treated and which the senses can apprehend. Each class of substances is real in relation to the world it belongs to—material substances in the material world, spiritual substances in the spirit-ual world; and each kind has to be judged accord-ing to its along divided. ing to its place of abode."

Having briefly shown that matter is but an expression of force, and that Force is the mode of action of that which exists and is alone persistent, that it is Infinite Life underlying law that sustains, and that "the law is merely the mode of the putting forth of that life, the rule of its action, the definite method in which the internal, Divine, dynamic principle is projected," let us now hasten to its application to the doctrine of man's continued spiritual existence.

This-underlying_principle is differently manifested in different organisms. It is Life animating all and pervading all. As is the capacity of he mind, so is the degree of God-life imparted. 'onceding to the Materialists their favorite dogma hat ideas are not innate, but may all come from xperience, we have yet to consider how the caacities to receive ideas are formed. A man and plog is each formed with capacities to receive deas suited to the several places in the Universe held by each. We merely reflect the Reason of the Universe according to our degree of capacity, or "receptivity," as Kant termed it. Baden Powell says:

" All science is but the partial reflection in the reason of man of the great all-pervaling reason of the universe, and thus the *unity* of science is of the universe, and thus the *unity* of science is the reflection of the *unity* in Nature, and of the *unity* of that supreme reason and intelligence which pervades and rules over Nature, and from whence all reason and all science is derived."

The substration' underlying all phenomenal existence is GOD, the Infinite " Being-" of the Hegelians, consequently the higher the structure in the organic scale the more perfect his manifestation, and the more God-like and spiritual the instrument. In man alone do we find the capacity to receive ideas or impressions of God, of Soul, of Worship, of a Hereafter. Whenever capacities to receive ideas or impressions are sufficiently general in any given species of creature to be called universal to that species, and yet not given to another species, then, from all analogy throughout Nature, those capacities are certainly for the distinct use and conservation of the species. In the beautiful words of Emerson:

"The soul looketh steadily forward, creating a world before her, leaving worlds behind her. She has no dates, nor rights, nor persons, nor speciali-ties, nor men. The soul knows only the soul; the rest of events is the flowing robe in which all is clothed."

In man we find spiritual faculties unfolding; God becomes manifest through new avenues. Here God's nature is disclosed. Says Emerson: "Common sense knows its own, and recognizes the fact at first sight in chemical experiments. The common sense of Franklin, Dalton, Davy and Black, is the same common sense which made the arrangements which now it discovers." Soul exists in all forms, from the formation of the first cell-germ.

The works of God are fair for naught, Unless our eyes, in seeing, See hidden in the thing the thought That animates its being. The outward form is not the whole. But everything is molded To image forth an inward soul. That dimly is unfolded."

nomenal life and the reality beyond. Soul-life overlies brute-life and death, but removes the bonds of material existence. ---- 'It is not

So much even as the lifting of a latch ; Only a step into the outer air Out of a tent, already luminous

With light that shines through its transparent walls. Life henceforth must be higher, more spiritual, God-like. The spark of Divinity struggling upward through clod, flower and brute, has attained self-consciousness in man, and the still upward and onward unfoldment must needs come from within, subject to new forces and manifested in new directions. We have every reason to gird up our loins in the warfare of life, and seek to aid the spirit in its intuitive yearnings for truth and virtue; confident that the soul within will respond to the soul without. Let us go on undismayed, and in the bright future still ascend, our soul-life expanding-and-unfolding, ever drawing nearer and nearer to God, until again at Home in the Great Soul of Nature and infinite rest attained.

"Life winds its-little circles, hour by hour, day by day, year by year, faithfully concluding each before another is begun, but never failing to commence afresh where it left off, and so goes on everlastingly, ring rising upon ring, every circle covering and reiterating its predecessors on a higher level, nearer and nearer to the heavens. The material body drops away like dead leaves but Life goes on in beautiful and ceaseless aspiration."

THE SYMPATHY-HUNTER. Thy F. T. L.

Transcendentalist I am, hermit I would be, yet how eagerly do Leatch at every invisible straw. The confirmed sympathy-hunter is like a hatless boy chasing butterflies in a whirlwind, yet what am I but a sympathy-hunter? He catches at straws risible; he runs after the butterflies, while I wait for them to alight in my open palm. The difference is only in mode, so I am no transcendentalist or hermit, after all, but a sympathyhunter. He has his tale of woe, his sorrow excruciating as the toothache. I, have mine, too. He seeks relief by slimbing the back of some friend. I recuperate by sitting in the sunshine. The difference is only in mode, so I am a sympathy-hunter, after all. He puts his worst side out ; he is a come eruptive. When I want help and comfort, I appear to my fliends in my good clothes and best behavior. The difference is only in mode,

so I am a sympathy-huster, after all. He is miserable, because he is not understood or appreciated. I suffer from the thought that I am so simple-minded that people have no diffibe happier in knowing more, at the risk of being understood less.

I cannot condemn the sympathy-hunter, without in some way implicating myself. What, to entreat your forbearance. therefore, should-I do for those who go about crying to be comforted? Scrape*lint* from the mantle of charity and assuage their wounds. When we help a person who is tender-toed, we naturally reach out at arm's length. We can pardon the pucker in his gait, though we would not imitate it for the sake of being esteemed companionable. A mirror reflects us as we are, but our ideal reflects us as we would be. He who carries a mirror in a crowded street is liable to be damaged both in person and property; and if we carry our ideal on the highway of life, and use it as the coquette does her mirror, for merely objective purposes, we find it fragile as the looking glass, and sooner or later we come to grief. The sympathyhunter frequently meets with such disasters, but he is careful to save all the fragments, and burdens himself and his friends with a professional display of broken ware. He who is perpetually telling how much he "suffers," soon attains a condition wherein he has neither time nor inclination for positive enjoyment. It is as true spiritually as it is physically, that a wry face never assists digestion. The friction of ordinary life tends to

Children's Department.

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

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

UNCLE SILVER'S SUMMER.

"Children," snid Mr. Silver one sunny afternoon, "let us sit down near these bushes, close by home, for I do not feel like a long tramp, and I have something worth showing you, even here. Mrs. Silver says every spring, 'I do hope you'll trim up those bushes; it's a real disgrace to see them running riot just on the border of the gar-Now the means I take to have my own den.' way about such things is the easiest way in the world. I always say, 'Yes, yes, Mrs. Silver,' and that puts off the matter for a week, at least, and then perhaps something else comes along to be done, and so I get my way without the least contest.'

"I think," said Linnie, "that the bushes look rather scraggly myself."

"Ah, the sweetness in them in the glad May time! If you could be here then, Linnie, you 'd let them grow; they are the favorite resort of the Turdus Lividus. I am almost afraid to give you the common name, because I want you to think well of my beloved friends." "I know," said Seth; "the cat-birds always build

in such places. I hate the cat-birds." "There it is," said Mr. Silver: "the common

prejudice. I find it everywhere; no one really likes the cat-bird, yet it belongs to the beautiful family of thrushes."

"Do they call them cat-birds because the cats like them?" said Esther.

" You need n't laugh, children, at Esther's question, for it is a very natural one. But this bird is a kind of mocking bird. It is often called the American mocking bird. Its notes combine many snatches caught from other birds. I have heard it trill away in the most approved style of our best forest singers, and it will sometimes practice on a passage for a long time, showing a patience quite commendable. He begins his practice of Lazarus at your gate to be comforted by being any passage in a low, timid voice, but as he succeeds in his efforts he utters the notes in a higher wept over. I keep my worst side in. I, too, have ceeds in his efforts he utters the notes in a higher sore spots, but I take care that they do not be that he has done very well.

Among the sounds that he succeeds best in imitating, is the mewing of a kitten; you would surely think that some distressed little grinialkin was near, if you chanced to disturb the little fellow when he was building his nest or caring for his young-He is one of the most familiar and trusting of our culty in apprehending my actual worth. I should birds. He does not make his appearance as early as the bluebird and robin, but as soon as he does come, he enlivens the woods and the garden with his social notes, and does not seem to be afraid, but flies near you, frequently uttering his cry as if

> These birds build their nests of dry leaves, weeds, small' twigs, and line them with delicate fibrous roots. The female lays four or five eggs of a greenish blue color. They are very anxious parents, and manifest the greatest distress if any danger is threatened to their young, uttering the most distressed cries, and flying about with open mouth and wings drooping.

But with all the amiable qualities of this bird, he is not a favorite. The farmer does not like him, and boys will steal his nest far sooner than that of the robin. He is, to be sure, a homely bird. His plumage is a deep slate color; the upper part of the head, the legs and bill are black. He feeds principally on fruit, and I have to sacrifice some of my best strawberries and cherries to his appetite for good things, but I think myself well mid by listening to one of his imitative songs. And then I believe I love him better because he is so disliked by people generally.

Did I ever tell you about old Jonathan Jones, who once lived on the road leading to the village?" "Oh do tell us about him," said Linnie. "Well, I never could see the cat-bird that I did n't think of him. In the first place, he belonged to the good family of Joneses, of Pinkerton-an excellent, every way respectable familyjust as the cat-bird belongs to the thrush family, the family of sweet singers. And then Mr. Jones was such a homely man. He might brush and fix himself up as much as he pleased, he never looked like anything but a grizzly bear, he was so rough and scrawny. He had many disagreeable ways, also, that had crept upon him little by little, till they seemed to be a part of himself. To sum up the whole that I might say of him, nobody liked him, and the dislike he met everywhere made him morose and an enemy to the whole

There was a boy in the village, Jack Wade, an artist, and then Mr. Jones and he went to the who was disliked among the boys as much as Mr. city and took a little room, and enjoyed life Jones was among the men, though he was one of heartily. Jack never got quite well, and always the smartest boys in town. But he had come limped, but he blessed the day when his good from the poor-farm to live with Squire Smith, and friend brought him this misfortune that was to Mrs. Smith's motto was, anything is good enough for poor folks, so she let him go half clothed, and people said even hungry. I never went to the despised, and even wicked people of the world, village that I did n't put an apple or a cracker in | do n't forget poor Jack and old Jock Jones, for a my pocket for him. He never so much as said loving Father showed us all that even they were thank ye, but ran off, and I knew it tasted good, so I did not mind. Well, the boy was kicked and knocked about.

till he got old enough to kick back, and then he became one of the wickedest boys in town. He was up to all sorts of wrong doing, but he always managed to escape detection, and to put much of the blame on Jock Jones.

And I said of him, Surely God has not forgotten to put a little of his divine life in that sad looking body, and I tried to hire him to come and work for me, but he was too serviceable in Squire Smith's stable, and they would not let him go.

Well, I determined that he should go to the picnic too, so I hired him in a secret way to 'go and hold my horses, though I knew he'd have to run away to be present, but I thought that he needed the change, and that he would run away anyway, and that if I hired him it might save him a thrashing.

Everything went off well, and I saw Mr. Jones riving my oxen in the most orderly manner, and Jack waiting to hold my horses, though they would not have run away, if I had told them to stand still, at anything less than the firing of a cannon.

Jack, up to all the mischief he could find, fastened his horses and climbed one of the tall maples and began a series of hoots, shouts and imitations of all the birds that could be found in the forest, and every barnvard fowl that he had ever heard. Squire Smith was just making a speech upon the duties we owed to each other in a social way, when Jack broke in with a real chanticleer crow. Everybody laughed, but Squire Smith grow very red, and screamed out, 'Bring him down'l stone him! whoever hits him shall have the best silver dollar that lies in the bottom of my pocket.'

Mr. Jones hated Jack, for he knew that he had to bear the blame of half his pranks, and he loved silver dollars, and Squire Smith's just as well as any. So he seized a large stone and threw it into the great green maple. There was a little sharp cry, and then something fall a dull weight to the ground. Poor Jack had been hit in the head, and in falling had broken his leg. It was a dreadful sight to see, but Mr. Jones and I picked him up quietly, and put him in the cart and drove him off, without disturbing the general enjoyment of the meeting, and Squire Smith went on with his speech.

We drove out a little ways and sent back for the the doctor, when I said, 'Where are we to go? Squire Smith won't have him, Mrs. Silver won't have him, and the poor-house is a dreadful place for a sick boy.

Mr. Jones stood crect; he looked a head taller. 'I shall take him to my home and take care of him. Did n't I do the dreadful thing? Who else should take him?

I saw the Jones blood flush into his facegrand fire of manliness and pride-and I let him have his way. I felt as if it was a Providence sent out of heaven. Very tenderly was poor Jack lifted out of the cart and put upon Mr. Jones's bed, and when the doctor said that he would not die, I saw poor old despised Jock Jones kneel down and bless God, while the tears fell down his face on his red handkerchief, a shower of

mercy to his drie, seared heart. Jack slowly came back to suffering conscious ness, and moaned and groaned piteously.

'Oh do n't! do n't!' said Mr. Jones. 'See: I will rub your head, and I will bathe your hands. and here is the medicine for you. Don't cry. I'd take all the pain if I could. There's a good hov. Now we'll be the greatest of friends, and I will tell you stories that I heard when I was a boy. Did you ever hear about the great giant that buried kegs and kegs of gold in the great cavern,

lead him to a better life.

Now, children, when you look upon the poor, his dear children, who had hearts to feel and souls to be warmed into noble life. I shall never forget how handsome they looked to me 'when they were talking together. Their rough features smoothed down into lines of real grace, and from their countenances beamed the only true beauty -that of loving kindness. Like our homely catbird, they had their noble qualities, that would shine out if not despised and ill-treated. And you will find it so with all those whom a loving Father calls his children. Give them the opportunity, and they will show the true beauty of

THE ANGEL'S CHARGE.

divine love."

Folded in meckness on her breast her little hands were laid. And on her broad and lofty brow grief drew her blighting shade.

shale, Tears stood upon her pallid checks like dewdrops on a rose, Whose snowy petals scarce are oped their beauty to disclose. Then came a smile, a sunny smile, and chased the cloud

away. It played around her unclosed lips, and in her dimples lay, And had her guardians, stern and hursh, then seen the sleep hig child, Their ones of anger must have changed to accents soft and mild.

Gay voices, with a breeze-like swell, were heard within the

han, While music's witching harmonies sent back a silvery call, And graceful forms waved to and tro amid the mazy dance. And brilliant, soul-enkindled eyes were throwing giance for

glance. Had she no part, no place assigned in this gay, festive scene, Where children's light and buoyant forms, like airy sprites, Oh, in the cheerless solitude were there no works of love

To soothe the slient agony of this poor wounded dove ?

Ab yes! A form was bending low above the humble bed, Where rested on its pillow course the aching, throbbing head;

 Λ voice, a low, soft, thrilling voice, was murmuring in her And loving glances scanned the face that had not found its

peer. The Angel touched her forchead fair and oped her inner eyes, When beauty after beauty rose, as Alps on Alps arise : Till lost in pleased, in glad surprise, all shadows from her

And joys imparted by the blest their dimless lustre cast.

Again the father who had taught her infant lips to pray, The mother in whose clasping arms at night she nestling

lay, Stood each revealed in beanty calm, pure dwellers of a clime Where avarice-hardened souls come not to dream of future crime.

crime. The teachings of the olden time attentively she heard, Sweet lessons uttered gently as the carols of a bird, To strew along life's daily path the golden seeds of good, Though cell with her flaming sword within the pathway stood.

The pitying Angel looked within her being's inmost cell. And found it pure as pearls that lie in rainbow-tinted shell ; Two clasping vines in loving folds the crystal wall o'erran, The one was Confidence in God, the other, Hope in Man Day after day, and week by week, he watched the buds ex

And joyed to see how much they looked like those in Sum

nucl-Land; While fragrance from their glowing cups, their last, their

erowning grace. Breathed through her form symmetrical to rest upon her facé.

And still the faithful Angel stoed beside her drooping form, Chilled by the frosts of cold neglect, like buds beneath the

While brighter 'neath the curving lash looked out the violet

While brighter mean the curving man according to goes. As if they saw, through half-rent vell, the blest of Paradise. Such heart-soil in so young a child he ne'er had seen be-fore. And her being's end accomplished, he waited for no more : So pressing on her parted lips Death's ley seal of love. He gently bore her in his arms to waiting ones above. —La Salut, New Orleans.

-From the Rutland (Vt.) Independent

Spiritualist Picnic at Moriah, N. Y. The Spiritualists of Moriah, N. Y₄ got up a pichic which came off on Saturday, Sopt. 12th, and was, on the whole, a very pleasant and successful affair. The place selected was a grove about two miles from the steamboat landing, at Port Henry, and commands a fine view of the lake and surround-ing scenery. A little to the southeast lies Grown Point, a low point of land on which is seen the ruins of the old fort, peacefully slumbering and mouldering away, oblivious of the waters of the lake rubeled and sparkled in quiet restlessness. waters of the lake rippled and sparkled in quiet restlessness, like a thing of like. Fertile furn lands stretch away from the Vermont shore, in genute swells and undulations, back to the Green Mountains, whose rugged sides and lofty peaks; distance and a hazy atmosphere softened and mellowed into a most witching loveliness. Altogether the place and scenery possessed a beauty by

The soul pervades the whole structure, in man onstituting the peculiar essence of humanity, and with the body the reality and unity of the individual man. "The soul in man is not an organ, but animates and exercises all the organs; it is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being in which they lie-an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all."-Emerson.

In man alone do we meet with faculties transcending finite existence and allying us to the Infinite, not by adoption, but by Nature. With inferior forms it is far different. Chalmers has ably expressed it in his Bridgewater Treatise. He says: "With the inferior animals there is a certain squareness of adjustment, if we may so term it, between each desire and its corresponding gratification. The one is evenly met by the other, and there is a fullness and definiteness of enjoyment up to the capacity of enjoyment. Not so with man, who, both from the vastness of his propensities and the vastness of his powers, feels himself chained and beset in a field too narrow for him. He alone labors under the discomfort of an incongruity between the circumstances and his powers, and unless there be new circumstances awaiting him in a more advanced state of being, he, the noblest of Nature's products here, would turn out to be the greatest of her failures."

Organic life and spiritual life flow contemporaneously from God; though so different in expres sion, they are identical in essence. God manifest in rock, tree, man physical and man spiritual, is still the same, but how varied the expression!

Dr. Carpenter, whose labors have thrown so much light upon the problem of life and vitality, in expressing the evolution of force as manifested around us, used the following language: -

"Starting with the abstract notion of force, as emanating at once from the Divine Will, we might say that this force operating through inor-ganic matter, manifests itself as electricity, magnetism. light, heat, chemical affinity and mechanical motion; but that when directed through or-ganized structures, it effects the operation of growth, development and chemico-vital transfor-mations."

So we might say, when manifested through the mind, it effects the development of spirit, and arises to self-consciousness and personality, and is brought face to face with the realities of the universe, and consequently we have welling up in us, from the infinite depths of divine consciousness, those God-like operations of aspiration, boundless desire and love. -

" So, since the universe began, And till it shall be ended. The soul of Nature, soul of man. And soul of God, are blended !"

It enables us to rise superior to the dominion of matter; it is a connecting link between this phe-

make the reformer thin and cadaverous, therefore he should improve every opportunity to " laugh and grow fat," for if he does not resort to every healthful method to keep up a good supply of adipose matter, he may become over sensitive

by having his nerves too near the surface. Whether we look to mortals or to the immortals, the streams of sympathy are as constant as they are innumerable; but the sympathy demanded by the professional seeker is much like a tallow candle that glares and flickers for awhile until some over anxious friend snuffs it out. The mantle of charity is of various texture. People can afford to give to the daily beggar only the cheapest kind-mere words-a piece of shoddy; but for the truly deserving, they weave into the texture judicious acts, and thus make a garment of purple and fine linen for the weary soul.

LINES ON A SKULL.

Lawrence, Mass.

Some forty years ago the following poem was found in the London Morning Chronicle. Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was that the poem, in a fair clerkly hand, was found near a skeleton of remarkable symmetry of form in the Museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the

Beholo this run? Twis a skull Once of ethereal spirit full. This narrow cell was Life's retreat, This space was Thought's mysterious seat; What beauteous visions filled this spot.. With dreams of pleasure long forgot! Nor hope, nor joy, nor love, nor fear, Have left one trace of record here.

Beneath this mouldering canopy-Beneath this modulering canopy Once show the bright and busy eye; But start not at the dismal vold— If social life that eye employed, If with no lawless fire it gleamed, But through the dews of kindness beamed, That eye shall be forever bright, When stors and sup are Saut builded. When stars and sun are sunk in night.

Within this hollow cavern hung The really, swift and tuneful tongue. If Falschool's honcy it disdained, And when it could not praise, was chained : If bold in Virtue's cause it spoke, Yet gentle concord never broke, The silent tongue shall plead for thee When time unveils eternity.

Say, did these fingers delve the mine? Or with the envied ruby shine? To hew the rock or wear the gem Can little now avail to them. But if the page of truth they sought, Or comfort to the mourner brought, These hands a richer meed shall claim

Than all that wait on wealth or fame. Avails it whether bare or shod

Avails it whether bare or shod. These feet the paths of duty trod? If from the bowers of Ease they fiel To seek Affilction's humble shed; If Grandeur's guilty bribe they spurned, And home to Virtue's cot returned, These feet with angels' wings shall vie, And tread the palace of the sky.

Anna Mowatt Ritchie earns \$4,000 a year in England, by her literary labors.

The suspicious mind will always find something on which to rest its doubts.

If there was any blame to be laid upon any unknown person it was put upon Jock Jones, as the boys called him, and as he had to bear all the blame, he got to thinking that he might as well be the just cause as-the unjust, and so he did not besitate to take a few apples, a shock of corn, or some of the ripest peaches for his own use. Whatever mischief of the kind was done in the village was all laid upon him, and I'm sorry to say the boys took great delight in covering up their own sins with Mr. Jones's, so that he got the blame, and they the greater pleasure.

I had always contended against this injustice, and said that every man had his good qualities; but no one would listen to me, and it was not easy for me to prove what I said, for I really could not noint out the good deeds of Jonathan Jones. But I had seen the lonely man out in the fields with his homely face always looking downward, as if he had not manhood enough to meet the gaze of another, and I said to myself. There is surely a spark of divine fire in that soiled, worn, defiled temple. If I was a little child I could find it, for he would not be afraid of me, but being a man, and owning some of the apple trees that he pillaged, and some of the grain he gathered, he would not let me approach him.

But I kept thinking of him, and what a pity it was that he should go to another world without finding any of the joy of this, And I just resolved within myself that I would break through those cold, hard, iron bonds that bound him just as if he was in a prison, if the Divine Love of the Universe would work in me and through me.

We were going to have a town picnic, a grand affair, to which every one was invited, and the Jackson Band was to be present, and we were to have speeches and toasts, and a great deal of fun was expected to come from the whole affair. I was determined that Mr. Jones should go, so I hired him to drive my team, for he was a good driver of a yoke of oxen; and we had the oxen triumed with wreaths of oak, and the cart filled with the baskets was shaded by pine boughs. It was a pretty affair, for my oxen were as white as the snow, and I bought a new palmleaf hat for Mr. Jones, and he tied a red bandanna handkerchief about his throat, so if it was a possible thing for him to look picturesqe he did then.

and of the little boy that found it? As I sat there and listened to the outcoming lové from that great coarse man's heart, I kept very still, but I said to myself, 'I was right. The divine love dwells there, and even he belongs to the kingdom of love.'

I left them, for it was better that they should be alone, but I visited the little brown house often. I always found Mr. Jones sitting by the bed, telling stories and reading, or else preparing something for the comfort of Jack. The neighbors carried them all that was necessary, and lent them books and pictures.

The long autumn wore away and the winter set in, and yet Jack had to keep his bed, and it was thought that he would be a cripple; but Mr. Jones watched and cared for him like a tender. father, and Jack never complained. They acted the part of hero and martyr "through the long days and nights, for poor Jack suffered terribly,

the part of hero and martyr through the long days and nights, for poor Jack suffered terribly, and Mr. Jones would let no one take care of him but himself. He taught him to read and to draw, and he sold every article that was not absolutely necessary in his house to buy some pleasure for his boy, as he called him. And through that long winter the little roots of kindness and love were gaining so much strength that no one wondered in the spring to see the heautiful blossoms come forth. As soon as Jack could get up on his feet, Mr. Jones supported him and led him to the door, and there, in the great arm chair, he brought to Jack all that he great the soft silken leaves upon them, and these Jack would initate with the great of the "to-water was hok", and extended a general in-the soft silken leaves upon them, and these Jack duy the the dilicate shades, the tiny veins and the little tendrils, and when Jack had inde his drawing, Mr. Jones was as greatly de-lighted as if they had really created the beauty. But Jack wanted to paint, and Mr. Jones wanted to get him a box of water colors, and so he came to work for me to get the money. How he would dig and delve, and then hurry home to heln jack to work for me to get the money. How he would dig and delve, and then hurry home to help Jack from his easy chair to the bed, and to prepare his supper. I sometimes followed him for the sake ot seeing their meeting.

'Well, my boy, have you wanted anything?' Mr. Jones would begin. 'I knew you would say no. But see this nice egg. Mrs. Silver sent it. and I just happened to think that once I saw some eggs painted so beautifully. I shall have the box of paints in ten days, and then won't we have nice times! Oh, Jack, it is such good fun to work for paint boxes and nice things for you. I am never tired now. How lonesome I used to be when I came home here! And are you happy, Jack?-just as happy as you used to be when you ran about in the fields?'

And in this way the old man would go on, his heart running over with love and kindness, and Jack was as patient and as merry as he could be. He used to whistle and work alone with his brushes day after day, till he really became quite | in the mountains."

Altogether the place and scenery possessed a beauty be-yond what the eye often meets with, and a charm beyond what the soul often feels. Joyful hearts and busy, willing hands had contributed to make all things pleasant, and ren-der the occasion one to be long remembered as a bright spot in the lowners of the

ther the occasion one to be long remembered is a bright spot in the journey of life. A stand for the speakers and music was crected, and, ex-tending from it in front, a floor of rough boards was laid of sufficient capacity to accommodate two sets of cotillons. A band of music was provided. The services of two inspira-tional members from Vormant unce wearing d. B film tional speakers, from Vermont, were procured-A. E. Sim-mons, of Woodstock, and Dr. E. B. Holden, of North Claren-

mons, of Woodstock, and Dr. E. B. Holden, of North Claren-don. A long table near the speakers' stand covered with the snowlest of linen, and tastefully decorated with the bright-est of evergreen, the most fragrant of flowers and most bean-tiful of bouquets, fairly grouned beneath a profusion of edi-bles, functiful and substantial, to satisfy the eravings of the hungry or tempt the appetite of the dainty epicare. The heavy rains of previous days and nights, and which were not suspended until late in the foremoon of Saturday, delayed the assembling of the people somewhat, and kept many away who had been looking forward to the occasion with bright anticipations of pleasure. A goodly number were present, however, in spite of the untoward clreum-stances; and with a smilling sky above them, and the con-scious presence of an, innumerable host of invisible friends around them, they testified in the most unnistakable lan-guage by their smilling, happy countennuces their full appreguage by their smilling, happy countenances their full appre-ciation of the feast, material and spiritual, prepared and

"Summer-Land." Next day, Sunday, 13th, the people assembled again at the same place, and listened to speaking from Dr. E. B. Holden, Mrs. Hodgeman, a newly developed trance speaker, of Mo-riah, and A. E. Simmons. The exercises were interspersed with singing; the audience were very attentive, and the whole affair passed off to the evident satisfaction of all con-carned. These were heavy ratio Saturday ulabit but Sunday whole affair passed off to the evident satisfaction of all con-cerned. There were heavy rains Saturday night, but Sunday brought with it a plensant mingling of sunshine and cloud, unaccompanied with rain, so that all hearts were glad. All seemed to feel that the plenic was a grand success; a good impression was evidently left on the hearts and minds of the people, an interest aroused to know more of this "now re-ligion," this "new philosophy"; and the language which came bubbling and gushing up from every soul and spoke in living light from every eye was, "It is good for us to be here."

This is believed to be the first picnic of any kind ever got up in Möriah, and those few faithful, carnest ones who pro-jected it and carried it triumphantily through all difficulties and discouragements, may well be excused for the pride they feel in its success.

A parson was picturing to an old sinner upon his death bed the glories that awaited him if he would repent. He promised him, among other things, that he would be an angel. "Don't talk that way, please, Parson," said the dying man; " if there is anything I have a horror of, 't is of being an angel, sitting on a damp cloud, picking a harp in the mountains."

town.

curnior of the Museum sent them to the Morning Chroni-cle.] Behold this ruin! 'Twas a skull

OF'LIGHT. BANNER

ILLINOIS.

Grimes and Jamleson's Discussion at Aurora.

EDITORS BANNER OF LIGHT-I sent you a brief account of the first evening's debate between Prof. Grimes and myself, Everything passed off well, and the Professor said it was one of the most pleasant discussions he ever held. The arrangement was to have three evenings' debate, but it was closed the second evening, although I was very anxious to demon strate on the following evening that the will of a mesmerizer is necessary in controlling subjects, and thus earn the fifty dollars which the Professor had offered! He said he would meet me some other time, as he would be obliged to leave the place the next day. Some of theseitizens told him they thought he had beaten a retreat; but in this supposition they were, probably mistaken, although if a Spiritualist had pursued the same course, it would have been considered a defeat. "Circumstances alter cases."

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In accepting his challenge to debate I claimed the right. as the challenged party, to propose questions, and submitted the following:

Resolved, That spirits of departed human beings have Ho said he would not debate that question, for he could reo the "catch" in it. He said Christians generally believed spirits had communicated. "Very well," I replied. "we will make it present tellse." Not accepted. I then, submitted a second proposition :

Resolved, That spiritual phenomena can be philosophically xplained without admitting the agency of departed human He declined to affirm that. I asked him if he had not de-

bated a question very much like it at one-time?. He answered by saying he would debate the proposition : Resolved, That Modern Spiritualism is not true.

This was finally agreed upon. Last evening closed the debate. As I denied the proposition, my business was to most objections, of which I made copious phonographic notes, replying as follows:

If meanerism will account for Spiritualism, it will likewise account for Christianity, for the systems are identical, If, as the Professor declares, mediums do not see spirits when they affirm emphatically that they do, and prove it by describing them accurately, then by what rule can the Chris tian's evidence be admitted? It is based upon the appearing of Jesus to his followers: By what rule can it be believed that Jesus Christ over appeared to his disciples? or that Moses and Ellas were over seen by Jesus himself?

You church people seem to be perfectly willing to have Spiritualism demolished, forgetting that the same means that would serve to annihilate it would utterly destroy the foundations of Christianity! You must confess that if no one after death has ever communicated to and never been seen by man, you are without any demonstrative proof of the soul's immortality. You profess to believe that Jesus walked this earth after his crucifixion. People, then living said they saw him. I want to ask you a candid question Was the eyesight of the disciples of Jesus any better than that of your own neighbors or relatives, who declare they see their spirit friends? The Professor says there are hones men and women who think they see spirits, and who believe they talk with them, but that it is all a mistake. His theory is that though many of them are honest they are deludedthey are self-mesmerized ! If this is an explanation of pres ent, it is also of past phenomena. Now what is mesmerism? Ah1 there is the question. The Professors disagree among themselves in answering it. One says, "The will of the operator has nothing to do with the experiments," Another declares as positively that mesmerism, or, more strictly, psychology, is the "power of mind over mind." Mr. Grimes says all genuine so-called spiritual phenomena are mesmer ism. What are some of the phenomena? Names of de parted spirits are written; fac similes of their chirography when they lived on earth are obtained; facts, dates and names are given, establishing the identity of spirits as clearly as any fact can be proved in a law court. The intelligence say, "We are spirits." "No." says Prof. Grimes. "It is mesmerism." Then mesmerism lies !. The witness is per jured.

The Professor says Spiritualists argue, "If it is not spirit, what is it ?" There may be some simple-minded peo plo who indulge in such phraseology, but I protest against the respectable and intelligent body of Spiritualists being held accountable for any such loose logic. Spiritualists reason in this way: "Here are phenomena through which is manifested intelligence. This intelligence affirms that it once inhabited an earthly tenement, but now is a denizen of the spirit-world. If it is not what it claims to be, what is it?"

Neither Mr. Grimes nor any other person has ever been able to explain Spiritualism upon any other hypothesis than that announced by the intelligences themselves : " We are spirits !" Prof. Hare tried it, so did Judge' Ediponds, Tallmadge, Dr. Dodds, an eminent psychologist, and a host of other minds equally profound. Their investigation of Spiritualism resulted in their conversion and consequent ac-knowledgment of the supra-mundane character of its phenomena, and the truth and grandeur of its philosophy. My brother says he desires to become convinced of the truth of Spiritualism, if it is true. He has acknowledged here to-night that if he could believe Spiritualism is true he would be one of the happiest men living. No doubt of it. That admission came from his heart. Spiritualists experience what my friend desires to know. They know that They have seen their friend s who have passed the portals of death. Their testimony is just as good as Paul's or Peter's, or that of any other mind of ancient times. The Professor wants to know if Spiritualism is true, is knowledge, why one of the "Fox girls" joined the Roman Catholic Church? Well, suppose she had united with that Church. My friend has already admitted that the Raman Catholics are believers, in Spiritualism. But it is a false report. She did not join the Church, and is still a good me-

rificed the lives of thousands of innocent men and women upou its bloody altars in the name of religion, and degraded man below the level of a beast. I am happy to say this is what Spiritualism is not. Oh! I long to see the day when the terrible monster, Sectarianism, will be swept from off the face of our lovely earth. Spiritualism is eclecticism-" proves all things, holds fast

that which is good," in the Methodist Church, in the Baptist, in the Roman Catholic, in the Pagan-anywhere and everywhere. It is the true, holy, catholic religion which is lestined to become universal. I come now to where the Professor reiterates the state

ment that his will has nothing to do with mesmeric, experiments. I would like to test that. I have studied Psycholo gy with Prof. Stearns, one of the best of living psychologists. For two years I gave lectures on Psychology, and practiced psychological experiments. While I know there is truth in the science of mesmorism, I am also aware that there is a great deal of humbug about it, on the part of subjects and some operators. I am prepared to demonstrate that the will

of the operator is necessary in mesmeric experiments. The will of the operator is necessary in the control of mediums. Let me select a half dozen of persons from this audience, and ve will see whether the Professor's will has nothing to do with the experiments ! You have noticed invariably, whether his will has anything to do with them or not, that the subjects do whatever he tells them to do. You have seen that when he told them they could not get down from off a table they could not : when he set their hands in motion, as in the act of writing, they continued to move until command ed to stop; and yet his will has nothing to do with the ex-

oriments I acknowledge that there is a percentage of alleged spirital phenomena that is of mundane, psychological cause, Psychology is a stepping-stone to Spiritualism, and the science has done much toward satisfying my mind of its "truth. I know of no philosophical Spiritualist who accepts the uttorances of mediums, under influence, as the exact words of spirits controlling. Spirit-communications partake more or less of the idlosyncrasics of the mediums through whom they are received. On the part of intelligent spirits there is no claim to infallibility. They teach people to accept nothing without adequate proof. In the light of this statement I inquire. What becomes of the Professor's charge that Spiritualists are, as a class, led by the ipse dixit of spirits. A few may be by high-sounding titles. There are some hombastic peo ple on the other side of death's valley as well as on this, Such minds will find followers.

My friend has tried to make capital out of some of my statements made in a lecture delivered in Chicago, but he has misquoted the paragraphs. He said that I declared in that lecture that "Seventy per cent, of the spiritual phenomena, so-called, are a cheat." Mr. Chairman, I did no such thing.

PROP. GRIMES .- An imposition, you said, MR. JAMIESON .- No, sir. I wish the gentleman had read ore carefully.

PROF. GRIMES .- Does the gentleman mean to deny his own vords in the printed lecture?

MR. JAMIESON .- I will stand by what is printed in that lecture. Here is what I did say : "Seventy per cent. of alleged spiritual phenomena are of mundane origin." Quite a difference between mundane origin and a "cheat," or "imposition." I believe that a very small proportion of spiritna] phenomena is an imposition. There is no system of religion or philosophy of which the world has ever known that is entirely free from imposition. I could not expect to meet my friend here in deliate, nor to meet any one else, and claim that Spiritualism is free from humbug. Perhaps this is what the Professor expected I would do; defend anything and everything that anybody sees proper to call Spiritualism, In that lecture, from which my friend has endeavored to quote, I claimed that we have 'indubitable proofs that if a man die, he shall live again. My friend says that I acknowledged, after speaking of the origin of seven-tenths of phe omenal Spiritualism, that the other three-tenths are " rather shaky." I said that "probably still further investigation would reduce, considerably, the remaining three-tenths of supposed genuine spiritual phenomena." One incontrovertible fact proves spirit-existence and communion as positively as a million facts can do. A million facts added to the one would make that one no more of a fact. This is the way I feel in regard to Spiritualism. Years since I witnessed phenomena under circumstances that precluded imposition or trick of any kind. There may be ten thousand counterfeits, but they do not shake my confidence in that which is genuine.

The Professor says the boy orator, Waller, discovered Henry Slade writing under a table with his toes & He tells us that Slade always takes his boots off and wears slippers in his circles, that he wears stockings without toes, that he performs, all his feats in this way, and further declares that Slade cannot have manifestations with his boots on | Unfortunately for the Professor's theory, I have seen Dr. Slade's manifestations when he had his boots on I I am well ac-quainted with Dr. Henry Slude, of Jackson, Mich. I believe him to be perfectly sincere and honest. There is not a better medium for physical manifestations in the world.

The question is, "Is Modern Spiritualism untrue?" The Professor says it is. We have shown that Spiritualism teaches the Existence of Delty; the Immortality of Man the Brotherhood of the Human Race; the Paternity of God; Endless Progress ; the Adaptation of Spiritualism to Man's Nature ; Happiness, as a result of acquaintance with and obedience to Natural Law. The Professor is placed, or placed himself, in the dilemma of affirming that these propositions are all untrue. A denial of Spiritualism is practical Atheism. Without the light of Spiritualism, all is dark, vague, uncertain, concerning the future. Death is no kind friend, but is everywhere feared as an enemy without the diine revelations of Spiritualism. By its revivifying power the soul is uplifted, and this earthly life has no sorrow great

subject of spirit-intercourse and a knowledge of the various phases of the phenomena, so as to know just where w stand, and how much is possessed, to absorb the minds and give's knowledge of a higher and a truer life. This movement is drawing in the people and reaching into all churches, all systems of philosophy, all the sympathies and needs of individuals, calling up their truer and better natures and demanding them to think and to act. And is such a movement to bolleft to chance to grow, or is it to be united with soul-life and cooperate with good spirits in the body and out of the body, 2

There is too much here to be lost, too much to be neglect ed, too much to be narrowed to a sect, too much to be dwarfed to an idea; and if old stanch advocates, those who helped it when it was not understood and unpopular-if such urge its claims with the same strong determination for the best interests of the great truth, then we may hope for success. I know-that some of our best minds and most carnest souls desire to sectarianize; but the law of eternal progrossion declares in thunder tones : " No! you may stop, but the movement of religious spontancity and growth never l"

. The field is broad and the cause generous enough, for the vast numbers of thinkers and united minds are needed to effect the greatest good. I need not name our workers here, but they are earnest and true. I am often met and taken by the hand by some of Dr. J. P. Bryant's old patients, and many are the inquiries after him and thanks for what he has done for them. Our fruit and grain crops are abundant. Prosperity and

progression are the rule here, not the exception, Yours respectfully. J. H. ATKINSON.

San Francieco, Cal., Sept. 17, 1868.

NEW JERSEY.

A Few Plain Words to Liberals.

EDITORS BANNER OF LIGHT-I have noticed with satisfic on that you occasionally draw the attention of your readers to the fact that there is an organized movement among the adherents, both "lay" and "clerical," of the "evangelical", churches, looking to the introduction of an amendment to the constitution of the United States, "acknowledging Almighty God the author and source of eivil government, the Lord Jesus Christ as the ruler among the nutions, and his law given in the Bible as of supreme authority," &c., &c.

I am glad that you keep this before the people, for liberals ire too apt to indulge in an apathy which is anything but creditable. It is high time this listlessness was thrown iside, and each and every one within our ranks was thorhighly aroused to the necessity of action. Was anything ever accomplished by sitting down and relying on some on else to attend to our affairs, thus shifting the responsibility from our own shoulders? I say it here, that, if the priests and their bigoted followers are allowed to succeed in their losigns, we deserve the yoke they will certainly place upon our necks. The liberal element of this country has it within its power to prevent this great wrong. Is it equal to the task?

What are we doing? Are we organized for persistent and determined work, as are our clerical opponents? Cannot some of our thinkers, produce a plan, whereby we can rally all liberals to an organized resistance to priestly oppression ? There is no use of merely thinking about this; there has been a great deal of that and very little work. All will agree with me, I think, that devotion to the cause of free thought should be paramount to allegiance to any political party. Now comes the question, How can we labor to accom plish the end in view? I will merely suggest one-way, leav ing it to others to make further efforts. Let liberals, without regard to party ties, resolve to give their support to no man for Congress, or even to a State Legislature, who shall refuse to pledge himself to discountenance by his vote any attempt upon our religious ilberty. If we are banded together with this end to be labored for, we need not fear. If we take no action, there is danger that, we may be deprived of our freedom and ourselves rendered ineligible to any office under the government. Such will be the result if we allow the Evangelicals to have their own way. Solritualists, freethinkers, Unitarians, liberals of all shades, Jews, what think you of the prospect? I have drawn no fancy sketch. If will all be reality unless you (not some one else) will put your shoulders to the wheel. Through the action of each liberal society in the country we can soon present a front that will dishearten the enemy. Friends, are you ready? Winslow, N. J., Sept. 20, 1868. 1. H. AUSTIN, M. D.

MISSOURI.

Note from Henry C. Wright.

EDITORS BANNER OF LIGHT-Please inform your readers that the post-office address of Henry C. Wright is no longer caro of Bela Marsh, Boston, but care of *Banner of Light*, Boston; that from Oct, 1st to Oct, 30th letters can be sent to mo care of Charles A. Fenn, St. Louls, Mo., as I am to speak in St. Louls during October. Shall be in the West till Janni-ary. If any Societies of Splritualists or friends of progress in the West wish my services as a *lecturer*, they can address mue to the above direction—care of Charles A. Fenn, &c. I have no engagements after Nov. 10th. Dear Banner, shine on. Let thy rays of light penetrate and scatter the gross darkness that covers the people in re-gard to their relations and datles to one another, to God, and to elernal life. The fletions of the theology of Christendom are looning up, and in thy light are being seen in all their care of Bela Marsh. Boston, but care of Banner of Light.

to *cornar cys.* The herions of the theology of Christendom are looming up, and in thy light are being seen in all their most ludicrous, most hideous and revolting deformities. Thinking men and women are standing aghast at them-selves that they could ever have been made to think that the blood of food could appearse the wrath of food, or cleanse the blood of God could appears the toral of God, or cleanse the souls of men and women from sin, or keep heaven in and hell out of them. I meet the Banner of Light wherever I go, and its fruits are the same in all wheread it. Bible authority, miraculous conception, blood of atomaent, an angry God and an elec-nal, arbitrary hell, go by the board, and the fact is substi-tuted for these puerile and monstrous rolles of Egyptian, Persian, Greelan, Roman and Jewish Paganism, that no mar Persian, Greekan, Roman and Jewish Paganism, that no man-can ever reap the rewards of righteousness without being righteous; that each soul must be saved from hell by its own merits, and not by the merits of Christ; and that as are our feelings and actions toward one another, so must be our heaven or our hell. Go on, friend *Banner*, and shed a still more brilliant light on the one great thought of the world, *i.e.*, man and his destiny in the body and out of it, and how to keep heaven in a grid bell out of us as huldvinnia emiliar stills and actions and his us and hell out of us, as individuals, families, states and na-tions. The Church, as a bulwark of a sectarian, stationary religion, is anti-God, anti-progress and anti-heaven, hell is in it by virtue of its existence as a sectorian body and in it in must remain this Receases to be fool and be wilder the man mind with its nonatural and pernicions theology. God bless thee, Henner of Light, in thy glorious mission. Cadiz, Ind., Sept. 28, 1863. HENNE C. WHIGHT.

Yearly Meeting of Friends of Progress at ... Richmond, Ind.

Bitebmond, 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. MAXWELL, Pret. Mgs. II. A. Evans, Sec y. ------

Convention in Kansas.

Convention in Kainsan, The Spitualists of Kansas will meet in Convention, at To-peka, on the 25th, 26th and 27th of Oct., 1868. Messra, J. M. Peelles 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. Fer order Executive Committee of State Association of Spiritualists. R. S. TENNY, Cor. Scc.

Meeting of Spiritualists.

A meeting of the Penpsyvania State Society of Spiritualists will be held at Washington Hall other and Spring Garden streets, Philadelphika, on Wednesslay, the 14th day of October, at 3 and 7 b. M., and on Thursday, the 15th at 10 a. M. By direction of the Executive Committee, HESRY T. CHILB, M. D., 634 Race street, See 9.

Obituaries.

Departed from the earthly form on the morning of Sept. 17th, 868, Mrs. Clara P. Dureant, wife of Edward J. Dureant, and daughter of Abraham and Clarissa Pushee, of Lebanon, N. H., aged H vears.

daughter of Abraham and Clarissa Pushee, of Lebanon, N. H., aged 44 years. The functual services were held at their residence, attended by a large audience; offerings of beautiful flowers and, sweet music were given, and worlds of consolation were spoken through the organism of the writer. Mrs. Durent was an es-timable lady, and beloved by a large circle of friends; she performed her earthly mission faithfully and cheerfully—was a devoted wife, and mother and genial friend. A husband, three daughters is son, an aged mother and four brothers feel sadily her departure. She was a true Spiritualist, she and her intakan have been interested in all true reforms for a number of years. Their house has been open to the workers in our cause, and mediums have ever found a cordial welcome there. I have spent many profitable and pleasant hours in their genial home circle long to the truembered. The evening before Mrs. D. a departure she recognized her fither (who passed to the bigher life last. March) and other friends atanding in a broad archivay leading into bright fields beyond, as they came to welcome her to her new home. How cheering to her family that she was enabled to leave this beau-tific vision with them? Dear friends at so will be missed in the circle switch she has ornamented so long, but the has band, children and mother will ever and anon hear the vibra tory noise of her sweet spirit coming from her home in the summer-Land to cheer them. Herert ones, let your smits arisel earth is not all the loving one awalts you in sweet expendancy of reinion beside the Morning Gate; and all your arises arth is not all the loving one awalts you in sweet expendancy of reinion barmony shall be realized in spiret show. Neather how the of well in the Summer-Land, Sept. 8th, from

Went house to dwell in the Summer-Land, Sent. 8th, from

South Boston, Mass., Mr. John Blackler, aged 97 years; Sept. 9th, his daughter, Rachel Blackler, aged 34 years; also on the evening of the same day, Lizzle Aborn, blant daughter of William and Catherine Aborn, aged 14 months.

evening of the same day, Lizzle Aborn, infant daughter of-William and Catherine Aborn, sged 14 months. Thus have passed away from earth the aged full of years, another in the prime of file, and the little one just becoming conscious of its existence on the shores of time. Father illack-ler was conduced from the last part of the Wilfler, and if was then thought that he must go, but still he lingered into the Spring. About this time bis daughter was taken 10, and those who watched over the hervalic ones during the Summer only can know how anxionaly it was passed. At last death came to relieve them from their frail forms, and bear them beyond the surging the to the pleasant land on the other shore. Miss blackler was a medium of rare gifts, and often have I seen her h circles give the most convincing tests of spirit power and presence. Thysical weakness seemed to har her progress here, but in the land wither site has gone; she will find no obstacle to firr soul's true development, but inspired with true zeal and courage she shall overome and she passe away at 3 o'clock in the morning; her last words wege: "I shall take the healy with me." Little Lizzle words wege: "I shall take the healy with me." Little Lizzle words wege: "I shall when the she was an debility of the mean and to part, with futter, sister and child, yet choered by the mediums in your household bands you can often hear from them, and when the spiemlors of cirrin are past, you shall meet them and the spiemlors of eternity. Passed to the shores of the Better Land, Sept. Ioin, from

Passed to the shores of the Better Land, Sept. 16th, from West Newbury, Mass., Miss Mirjam Niles, aged 84 years.

West Newbury, Mass., Miss Mirjam Niles, aged 84 years. She has gone from the earthly to the home of the angels. Genty the silver cord was loosed that bound her to the ma-terial, and the glad spirit was made free. Hers was a natural, simple life, passed in the seclusion of the country, far from the restraints of fashion, living in accordance with the laws of harmony and life; not bound by creeds, but heeding the affili, small volce in the lotty trees, the singing, dancing rill, or the tiny dowert that grew in her path, and gathering from each and all the lessons of that experience which is hetter than the wisdom of the world because it is the knowledge of that which is to come. With the belief that she still lives, we cannot mourn. To the dear friends in West Newbury we tender our sheere aymathy, and hope that she nay prove to them the truth of spirit communion. MARY L. FRENCH,

Passed on to the higher life, from Bucksport, Mc., Sent, 20th Mr. Ambrose W. Harriman, aged 43 years and 10 months.

Bro. II, was one of our most enterprising citizens, and has een one of the principal spokes in the wheel that has moved been one of the principal spokes in the which that his moved the spiritual car in this place, since it first started on its heaven-born mission; and the many mediums who have spoken here, and whose eyes may chance to fall upon this notice, will re-member that his house was one of their most gonial houses in the East. He passed away in the midst of earthly prosperity. Having been selzed with typhold fever he survived only one week, when the boatman called and, took him to the other shore. To the bereaved family whose defarest the has been broken, we tender our most, heartfelt_sympathles, and point ther has gone but a step in advance, and where chords of friendship can never more be severed. S. W. TUCKER,

LIST OF LECTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

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

[this column is devoted exclusively to LCULTCR',] J. MADISON ALLEN, East Bridgewater, Mass. C. FANNIE ALLIN will speak in New York (Everett Rooms) during October; in Cambridgeport, Mass., during November; in Vincland, N. J., Jan. 3 and 10; in Brocklyn, N. Y., Jan. Ji, 24 and 31; in Rochester, N. Y., during February. Address

Miss ELIZA Howe FULLER, Inspirational speaker, San Fran-Claco, Cal. Du. H. P. FAIRPIELD will speak in Rochester, N. Y., during October: in Chicago, III., during November. Will answer calls for week-ovenings. Address, Blue Anchor, N. J. Mus. FANNIE B. FRITON, South Malden, Mass. Bay, J. FUARCIS, Ocdensburg, N. Y.

З

calls for week-ovenings. Annexas, Maiden, Mass. MRN. FANNE B. FELTON, Routh Maiden, Mass. RW. J. FRANCH, Oldenburg, N. Y. J. G. FISH will sheak in Grand Rapids, Mich., during Octo ber, Address, Hammonton, N. J. MRN. M. L. FURNCH, Inspirational speaker. Address, Ellery atreet, Washington Village, South Boston, Mass. A. B. FURNCH, lecturer, Ciyde, O. MRN. CLARA A. FIRLD, Icclurer, Newport, Me. MISS ALMEDIA, B. FOWLER, Impressional and Inspirational sneaker, Omaha, Neb.

Mins ALMEDIA B. FOWLER, Inneressional and Inspirational speaker, Omnina, Neb. NRLDRN, J. FINNEY, Troy, N. Y. INAAO, P. GIRENSLEAP will pleak in Plyinouth, Mass., Nov. I and 6; in Leoninster, Nov. J. and Dec. 75; in Statherd, Conn., Nov. 22 and 29; in Somers, Dec. 6 and 13. Address, 1061 Wash-ington, atreet, Roston, Mass. N. GREEKLEAP, Lowell, Mass. Rev. Joseff, C. GILL, Belvidere, HI. Du. J. P. Unicos, inspirational speaker, will answer calls to lecture. Address, foox 409; Fort Wayne, Ind. Mins. LAURA DE FORCE, Gonbons, Address, Trearner City, New Co., Newada: Jonn Y. GULD, Lawrence, Mass., will Answer valls folkgure. Mins. C. L. GADE, Itance Speaker, Corner of Barrow, and Washington streets, New York. Santau Ohaves, inspirational speaker; Berlin, Mich.

Vashington streets, New York. SARAH CHAVES, Inspirational speaker, Berlin, Mich. Mit. J. G. GHES, Princeton, Mo. DR. GABBAGE, lecturer, 134 South 7th+t., Williamsburg, N.Y. DR. M. HENRY HOUGHTON will suswer calls to lecture. Ad-

NATAN GRAVES, INSPIRATIONAL Speaker, Berlin, Mich. Mu. J. G. GLES, Princeton, Mo.
 N. M. D. M. GRAVES, INSPIRATION WILLANSPECT, WILLIMMADARS, N.Y. DR. OLABAGE, JCCUTTER, JA Nouth Thett, WILLIMMADARS, N.Y. DR. OLABAGE, JCCUTTER, JANNOW CALLS, A. M. S. MORSE HILL, HOUGHTON WILLANSPIRATION, C. J. M. MENN, A. MORTON, 24 WARNEY, LANGEL, JANE, MARS, MINS, A. HORTON, 24 WARNEY LANGEL, JANE, MINS, A. HORTON, 24 WARNEY, LANGEL, MARS, MINS, A. HORTON, 24 WARNEY, LANGEL, MARS, MINS, C. C. HATEND, COOPERVILLE, N.Y. MINS, F. O. HYZER, 122 East Mailhein street, Baltimore, Md. J. D. HASCALL, M. D., WATCHON, WIS, MINS, F. O. HYZER, 122 East Mailhein street, Baltimore, Md. J. D. HASCALL, M. D., WATCHON, WIS, MINS, F. O. HYZER, 122 East Mailhein street, Baltimore, Md. J. D. HODES, TATHER Speaker, WIL BARWEY CALLS, 14 UTC. Address, PHENY STREET, East HOSSON, MASS. MURS, ENAL HARINSON, CALL BEAD, MORNEY, CLARK, WILLANS, MORNEY, MINN, MARS, MINN, MARS, MARS, MINN, MARS, MINN, MARS, MARS, MINN, MARS, MARS, MINN, MARS, M

CHARLES S. MARSH. semi-trance speaker. Address, Wone

CHARLES S. MARSH, semi-trance speaker. Address, wone-ree, Juneau Co., Wis. PROF. R. M. M CORD, Contralia, III. EMMA M. MARTIN, Inspirational speaker, Birmingham, Mich. JAMES B. MORINGOS, Inspirational speaker, will, lecture in Joneord, N. H., during October. Address, box 378, Haverbill, Lass. Mass. Mass. TANOZINE MOORE will answer calls to lecture. Ad

Mass, Tamozine, Mining October, will answer calls to lecture. Addireks, 58 Reveré street, Roston, Mass.
Miss, Mary A. Mircinett, clairoorant inspirational speak er, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in New York State, Address soon.
Apulia, Onondaga Co, N. Y.
Die, JAHES MORRISON, Iccturer, Mellenry, III.
Miss EMAA L. MORRI, trance speaker, Alstead, N. H.
Din, W. H. C. MARTIN, 173 Windsor street, Hartford, Conn.
O. W. MARY A. Mirashe, trance speaker, Oswego, III.
LEO MULLER purposes spending the fail and winter in the East, and will respond to herditons to speaker. Oswego, III.
LEO MULLER purposes spending the fail and winter in the East, and will respond to herditons to speaker. New England and New York State: Address, Mount Morris, N. Y.
Die, G. W. MORRIEL, JR., trance speaker, Jobiet, Will Co., III.
Miss, HANNAH MORE, trance speaker, Jobiet, Will Co., III.
Miss, NANA M. Morrie, Martines, Address, Boston, Mass.
Miss, NANA MI MORE, trance speaker, Johet, Will Co., III.
Miss, SANA M. MIDDERMOR will bechure in Washington, D. C., during October, Will make further engagements for the fail and winter. Informations will inake engagements for the fail and winter. Morris, N. Y.
Nones, Sheetner, Herpaynett, N. Y.
Nones, Netter, Reingeynet, Meleon Co., III.
A. THENS AM, MORE, Interess, Care D. F. Roundy, Quiley, Mass J., W. Matrier, Reithers, Care N. Y.
Nones, Nater, Monroe, Mich.
W. MARTINER, Science, H. C., Mass, J. W. Nater, Internet in the privational speaker.
W. MATTINEW, I. POTTS, M. D., lecturer, Arian, M

¹⁰, N. Y. Muet, ANNA M. L. POTTS, M. D., locturer, Adrian, Mich, J. H. FOWKLL, 115 Tyler street, Boston, Mass. Muss, Pike, locturer, St. Louis, Mo. Miss NETRIE M. Fixae, trance speaker, New Albany Ind. A. A. POND, Inspirational speaker, Rochester Depot, Loraine 'o Obio. . A. F . Ohio

o., Omo. Mrs. J. PUTFER, trance spéaker, South Hanover, Mass. J. L. POTTER, trance speaker, La Crossé, Wis., care of E. A. A. D. FOTER, trance speaker, La Crosse, Wis, Cure of E. A.
 Wilson.
 L. POTER, trance speaker, La Crosse, Wis, Cure of E. A.
 Wilson.
 LYDIA ANN PEAUSALL, inspirational speaker, Disco, Mich.
 GEORGE A. PEAUSE, inspirational trance speaker, P. O. box
 R7, Anburn, Me. In addition to his practice, healing sick and
 Infirm people in places he may visit, will be pleased to answer
 calie to lecture. His themes pertain exclusively to the genesist
 Mith. S. D. PACE, will enswer calls to lecture on Spiritualism.
 Address, Port Haron, Mich.
 Int. W. K. RIPLEY, Foxboro', Mass.
 A. C. ROMINSON, HI PHON Steet, Brooklyn, N. Y.
 DR. P. B. RANDALE, Appleton, Wis,
 J. RODER, M. D., 46 Randall street, Irovidence, R. I.
 RYY, A. B. RANDAL, Appleton, Wis.

I have known Protestants to join the Roman Catholic Church. Did/that prove Protestantism false? Hatch, my friend says, denounces Spiritualism, therefore (1) Spiritual ism is not true. Wonderful logic !

The Professor says he must have first-class evidence, and then defines what first-class evidence is: I must bring or the mediums, and produce the phenomena in presence o the audience. I have never claimed to be able to do this. We have met here to debate. For the production of spiritual phenomena, proper conditions are requisite. The works of Jesus Christ depended upon conditions. He could not per form any mighty work in a certain place because of the un belief of the people. Even my brother here, in his mesmeric experiments, must have conditions. He demands the condition of silence, and when one of the audience, the othe evening, laughed outright it interfered very much with his conditions, and the success of his experiments, and called from my amiable friend a pretty sharp rebuke. I claim to have given you first-class evidence-the best the case affords-the testimony of living witnesses. No good, reliable medium guarantees on his or her own responsibility a single manifestation from the spirit-world.

Here is something that I suppose my friend intended for an argument: "Spiritualism is pure Atheism." I reply to her the angel of the house, and I doubt not aids her still this by saying, Without Spiritualism you have no demon stration of the immortality of the soul. He says Spiritualists believe in a God that never alters his laws. For once he is right; he has stated our position correctly. Does he believe in a God that alters his laws? The God whom Spirit-

ualists believe in, is not one who makes mistakes, repents, gets angry and pleased again. The God whom we worship does not need to change his laws. Then, again, he says that we believe in "no God, no Saviour, no forgiveness for sin, no sin that can be repented of-and if people do repent of sin, it does no good, according to Spiritualism." Spiritualists believe in the God of Nature. Don't you? While we do believe in a Saviour, we do not believe that the shedding of the blood of Jesus Christ will save any man from the just consequence of his sin. Wo must work out our own salvation. Spiritualism teaches us that we must save ourselves We never expect to go to heaven on the merits of Jesus nor on the merits of any other good man. We expect to carn heaven. We believe that obedience to God's natural code;e

laws will ensure our happiness ; to disobey them is to suffer Thrust your hand into the fire until the flesh is burnt to a crisp, and then ask God to forgive you! Ask him to take away the pain! Will he do it? I think not.

Says my friend, "He omits no opportunity to attack Christianity; he does all he, can to lower Christianity in your estimation." Ladies and Gentlemen, I have never opposed Christianity. Protestants, do you wage war against Christianity when you oppose Roman Catholicism? I oppose the Sectarianism which exists in this world in the name of Christianity. Sectarianism has cursed the world. It has crected great partition walls between neighbor and neighbor; engendered hate where love only should have dwelt; trampled truth in the dust in the name of God; sac- and exhort them to become fully acquainted with the whole

enough to overwhelm it. My friend has undertaken to prove a negative. It is his wn question. It remains with you, our audience, to decide n your own minds how much progress he has made.

Yours for the "Agitation of Thought," W. F. JAMIESON.

MINNESOTA. Letter from Mrs. Logan.

EDITORS BANNER OF LIGHT-Please allow me to say, hrough your columns, to the many friends who have s kindly entertained and cheered me in my journeyings, that I find myself on the western side of the "Father. al. Waters." in the beautiful cottage home of Mrs. C. E. F. Bancroft, edliress of the Mantorville Express.

In referring to her as an instance of what woman can do, trust she will pardon the liberty I take in bringing her nancial matters before the public. Besides the cost of supporting a family of six—which of course is a great deal in these days when children must be educated not only in the English branches but in the languages and music-and the expense of running her printing office, amounting to fifteen hundred dollars yearly, she has built a neat, tasteful cot tage-house, costing two thousand dollars, all of which she has arned in her business in less than three years. Her good

husband formorly was editor of the paper, and considered from his star-lit home in spirit-life, for harmony, peace and love sit enthroned upon the brow of each member of the household. If woman, "weak woman," can do all this, why should our laws continue to class her with children and idiots, as far as the suffrage question is concerned? But the good time is coming by-and-by. The world moves!

When I lecture, in halls, court-houses or churches, on intemperance. Its cause, its consequences and its cure, giving as the only remedy the ballot, old gentlemen respond "Amen !" ministers at my right on the sofa whisper, "That is the only remedy, the only cure." Give the right of suf frage to woman, and she will place, by her vote, temperate men in office.

My present address, Mns. F. A. LOGAN, Care of Religio-Philosophical Journal, Chicago, Ill.

CALIFORNIA.

Spiritualism in San Francisco.

EDITORS BANNER OF LIGHT-On returning to the Pacific shores I have endeavored to scan the movement of the great tidal wave of Spiritualism and its influence : and, after mingling with the thinkers and progressive minds in the East, I can say California is not standing still. There is a broad liberality in this city, sufficient to sustain two large meetings Sunday evenings, and yet a centralization into organization is feeble. Two systems are moving hereliberal progression and sectarianism; and there is a desire by some to bring our great, free growth to the latter, which would shut out spontaneous growth. Others demand a broader movement, and ask the coöperation of all liberalists

Call for a National Convention of the

Friends of the Children's Progressive Lyceums. At the Fifth National Convention of Spiritualists, held at Rochester, N. Y., Aug. 25th to 28th, 1868, composed of dele-gates from fifteen States, the District of Columbia and Canada, the following resolution was unanimously adopted: *Resolved*, That we recommend to the Children's Progress-ive Lyceum to form State Associations, and from these a National Commission to held periodic contents and from ational Organization, to hold periodical sessions, and that committee committee of five be appointed to carry out this matter?) In pursuance of the objects of the above, the committee In pursuance of the onjects of the above, the committee have decided to call the First NATIONAL CONVENTION of the friends of the CHILDRIN'S PROGRESSIVE LNCRUMS, to be held at Hortichitural Hall, (Brond street, above Spruce,) in the eity of Philadelphia, to commence on Thursday, the 26th day of November, 1803, at 10 o'clock in the morning, and attime to conclust two days.

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 con-tinent to send two delegates, and an additional one for each fractional fifty over the first fifty members. And, in order organization of Spiritualists to send as many delegates as they may have representations, we invite each State there are no State Organizations, we invite each old organ-ization 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

isters in this, the most important and practical work upon chich we have entered-a work born of the Summer-Land. nd destined in its fruition to bless the fairest portion of Inca in its fruition to bless the initiest, portion o imily—out children, ns well as ourselves.
 M. B. DYOTT, 114 South 2d street, Philadelphia; MARY R. DAVIS, Orange, N. J.; WARREN CHASE, 544 Broadway, N. Y.; A. E. CARFENTER, Boston, Mass.; H. 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 Socia-ble, the proceeds of which are to be devoted toward defray-ing the expenses of the Convention. Free return tickets will be furnished to all delegates who

pay full fare in coming to this Convention on the Pennsyl-vania Central or the Philadelphia and Eric Railroads, good until the 5th of December.

Meeting of the Illinois State Association of Spiritualists.

Bpiritualists. To the Spiritualists of the State of Illinois: In pursuance of the action of the Third Annual Illinois State Association of Spiritualists, a State Convention will be held in Spiringfield, on Friday, Staurday and Sunday, Oct. 23d, 24th and 25th, 1868. The Association will convene in the Spiritualists' Hall on Friday at 10 o'clock A. H. Each local society is entitled to two delegates, and one addi-tional delegate for each fifty members, or fraction of fifty members over the first fifty. A cordial invitation is extended to the Spiritualists of the State to meet for the purpose of united action. Spiritualists, let us all come to this meeting baptized with noble resolves to Inhor for the benefit of humanity. W. F. JAMIESON, Sec 9. MILTON T. PITERS, Pres.

MARS, A. A. ADARDS, INSPIRATIONAL SPEAKET, P. O. DOX 277, Filehburg, Mass.
 JAMES H. ALLER, Springfield, Mass.
 MIS, N. K. ANDROSS, trance speaker, Delton, Wis.
 DR. M. T. AMOS WILL ANSWER Calls to lecture upon Physiology and Spiritualism? "Address, Log 2001, Rochester, N. Y.
 MARY A. AMPULETT WILL answer calls to lecture courter: Address, C. Address, Care J. Stolz, M. D., Dayton, O., Rev. J. O. BARRENT, Sycamore, III: Mars, SARAR A. BYRKES will lecture in Stafford, Conn. Oct. 18 and 25; un Rochester, N. Y., during Novembert in East-foston, Mass., during December and March; in New York (Experiet Hall) during January: in Salem, Mass., during Feb-rungs: Pernanent address, 85 Spring Street, East Cambridge, Mass.

Boston, Mass., during December and March; in New York Gyerett Hahl during Jannary: in Salem, Mass., during Feb-rugy: "Permanent address, 87 Spring street, East Cambridge, Mass.
 Mrs. A. P. BROWN, St. Johnsbury Centre, V1.
 Mus. H. F. M. BROWN, P. O. drawer Soli, Chicago, HI.
 Mus. A. P. BROWN, St. Johnsbury Centre, V1.
 Mus. A. P. BROWN, St. Johnsbury Centre, V1.
 Mus. A. P. BROWN, St. Johnsbury Centre, V1.
 Mus. Anny N. BURSHAM, Amspirational speaker, 27 Metro-politan place, Boston, Mers.
 Mus. FMHA F. A.S. Division, Mers.
 Mus. FMHA F. A.S. Division, Well speak in Milford, N. H., daring October; at the Excrett Rooms, New York, during November; in Philadelphia during December: In Washing-ton, D. C., during February and March. Address, Ilm Grove, Colerain, Mass.
 BENST BAIRTOW, INSPIRATIONAL Speaker, Duxbury, Mass.
 Mus. NELLE L. BRONSON, J5th street, Toledo, O.
 Mys. M.A. C., Brown, Myest Randolpi, V1.
 Jun. Jawns K. BAILEY, Palinyra, Mich.
 J. H. Brown, M. D., will answer calls to lecture on Sundays, and also attend funerals. Address, Cachevillo, Valo Co., Cal.
 Arone, L. BALLOY, Inspirational speaker, Richmond, Jowa.
 A. P. BROWN, Myest Randolpi, V1.
 Jun. J. BARNARD, Lansing, Mich.
 J. H. BICK on Juspirational speaker, Richmond, Jowa.
 A. P. BROWN, Myest Calls to lecture on Sundays, and also attend funerals. Address, Cachevillo, Valo Co., Cal.
 Arone, L. BALLOY, Inspirational speaker, Richmond, Jowa.
 M. B. BERNARD, Lansing, Mich.
 M. H. BRANARD, Lansing, Mich.
 M. B. BERNARD, Lansing, Mich.
 M. C. BEAN, Minder and Eastern States. Address, box 53, Camderff, O., Mich.
 M. C. BEAN (Mi

The H. CERTIS, Hartford, Conn. Du., Thomas C. CONSTANTER, lecturer, Thornton, N. H. Mus, ELIZA C. CRANE, inspirational speaker, Sturgis, Mich., are J. W. Elliott, drawer 36. Mus. HETTIE CLARE, trance speaker, East Harwich, Mass. Mus. M. J. COLDUEN, Champlin, Hennelin Co., Minni, Miss. Expl. Chabewick, inspirational speaker, Vineland,

MISS ERMA CHADWICK, Inspirational Speaker, Vineland, N.J., box 272. MIN, J. F. COLES, trance speaker, 747 Broadway, New York. MIR, J.J. CLANK, trance speaker, will answer calls to lec-ture and attend funerals in the vichity of Boston. Address, 4 Jefferson place, Boston, Mass. THOMAS COOK, Berlin Heights, O., lecturer on organization. MRS, D. CHADWICK, trancessenker, Vineland, N.J., box 272. DR, JARES COOFER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light. MRS, MARIETA F. CHOSS, trance apeaker, will answer calls to lecture. Address, Hampstend, N. H., cure of N. P. Cross. MRS, CARRIE CUSHKAN, trance speaker, Manchester, N. H., Carto O. (108).

MRN, CARRECUSIMAN, trance speaker, Manchester, N. 14, card O. Giles. MRN, ELIZA C. CLARX, Eagle Harbor, Orleans Co., N. Y. CHARLES P. CROCKER: Inspirational apeaker, Fredonia, N. Y. MRN, LADIA CUPPT, Nan Francisco, Cal. J. B. CAMPREL, M. D., Cinchmati, O. MRN, CORA L, V. DANIELS' address during October and No-vember, Philadelphia, Pa.; during December, Washington, D. C.; during January, Hoston, Mass. PROF, WM, DISTON, Wellesly, Mass. Miss Lazzie DOTEN, Pacillon, 57 Tremont street, Hoston. MENT J. DURGIN, Inspirational speaker, Cardington, O. GEORGE DUTTON, M. D., Kutland, VI. DR. E. C. DUNN, ROCKford, Jil. Miss, AONES M. DAVIS, 347 Jalan street, Cambridgeport, Ms. HUSNIN VAN DONA, trance speaker, 48 and 50 Wabash ave-nue, Chicago, Ill.

Chicago, III. s. E. DELAMAN, trance speaker, Quincy, Mass. s. CLARA R. DEEVERS, trance speaker. Address till 15th, Houlton, Me.; after that, Chicago, III., care J.

A.C. EDMUNDA, lecturer, Newton, Iowa. J. C. EDMUNDA, lecturer, Newton, Iowa. J.R. H. E. EMERI, lecturer, South Coventry, Conn. Abbrew T. Foss, Manchester, N. H.

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Dh. P. B. RASHOLER, cure hax 352, Boston, Mass.
 J. T. BOYES, normal speaker, Lox 468, Galesburg, III.
 Mus, JENNI, S. RUDD, 46 Randall, Street, Providence, R. I.
 REV. A. B. RANDALL, Appleton, Wis.
 Wu, ROSE, M. D., inspirational speaker, Springfield, O.
 Muss, E. B. ROSE, will answer calls to fecture and atten fanerals. Address, Providence, R. I. (Indian Bridge)
 C. H. RINES, Hupdrational speaker, Boston, Mass.
 AURES, E. SIMBONS, Woodstork, Yt.
 Bu, R. S. SIMBONS, Woodstork, Yt.
 Bu, R. B. Stonkin, will lecture in Leconinster, Mass. Of Net and State Philadelphila during January.
 Address, 56 Fleusant street-floston.
 E. R. SMARNE, 12885, 34 street, Brooklyn, N. Y. E. D.
 Du, E. SPRAGUE, Inspirational speaker, Brooklyn, N. Y. E. D.
 Du, E. SPRAGUE, Inspirational speaker, Schemetady, N. Y. Muss, FASNIE DAVIS SUITI, Millord, Mass.
 Miss, S. E. Shinour, 128 Social street, Brooklyn, N. Y. E. D.
 Du, E. SPRAGUE, Inspirational speaker, Schemetady, N. Y. Muss, FASNIE DAVIS SUITI, Millord, Mass.
 Miss, S. Straus, Barney Suiti, Millord, Mass.
 Miss, CARRE, A. SPOTT, Iance speaker, Elmira, N. Y., will answer calls to lecture.
 Miss, C. Mart, Sonty, Ianger speaker, Vinlon, Lakes, Riee Co, Minn.
 Miss, C. M. STOWE, Sandosé, Cal.
 Miss, Marth, B. Sturth, Jia Salema street, Portland, Me, Ansus Mirt, E. G., Inspirational speaker, Sturg, Mich.
 Miss, Marther Start, Beilan Heighand, Mess, Miss, Marth, B. Sturthy, Beilan Heighand, Sture, Mith, Mass, Mith, Mass, Marth, Jostanda, Kaneware and speaker, Sturg, Mich.
 Miss, C. M. STOWE, Sandosé, Cal.
 Miss, M. S. STURTAVANT, trance and Inspirational speaker, Mich.
 Miss, Marther Thing, Beilan Heighan, Nass, Mith, Mess, Marthere and speaker, Sturg, Mich.
 Miss, Marthere and M

Mussa, P. O. box 392.
N. FRAKK WHITE can be addressed for the present care Banner of Light, Boston, Mass.
E. V. WILSON WHI be in Nebraska during October. Permannen address, Lombard, HL.
R. M. WILSON WHI be in Nebraska during October. Permannen address, Lombard, HL.
R. M. MACOMBER WOOD WHIspeak in East Hoston, Mass.
Oct. Is and 25: also during February, 1863. Address, 11 Dewey Street, Worcester, Mass.
F. L. H. WILLER, M. D., 16 West 24th street, near Fifth avemue Hotel, New York.
MRS. N. & NARKER, 593 329, Davenport, Iowa
F. L. H. WILLER, M. D., 16 West 24th street, near Fifth avemue Hotel, New York.
MRS. F. WARKER, 593 329, Davenport, Iowa
F. L. WARKER, 593 329, Davenport, Iowa
F. M. WOLCOTT, Damby VL.
PROF. E. WHIGHT, cure Hanner of Light, Boston, Mass.
MBS. F. WHIELK, M. D., Inspirational speaker, can be addressed during October, Salem, Mass.; during December, box 5679. New York.
N.S. WURCHT, Impirational speaker, will answer calls to lecture on the philosophy and tellgion of Spiritualism. Address, care Banner of Light, Boston, Mass.
WILLERA, F. WICLY, WURCOYSON will lecture in Spinitedinal (Spiritualism. Address, care Banner of Light, Boston, Mass.

WILLAN F. WILCONSON WIL lecture in Springfield, III., Muss, MARY J. WILCONSON WIL lecture in Springfield, III., Inring November. Address, Care J. Spettigue, 192 South Unrk street, Chicago, III. Muss, MARV E. WITHER, 182 Elm street, Newark, N.J. DR. R. G. WELLS, tranco spenker. Address till Nov. 1, 14 Brown street, Prescott Corporation, Lowell, Mass, Muss, N.J. WILLS, F5 Windsor street, Cambridgeport, Mass-Lois WAISBROOKER. Permanent address, box 58; Hudson, Summit Co. 0.

LOIS WAISSNOOKEL Permanent address, box 38; Hudson. Summit Co , O. A. B. WHITING, Albiou, Mich. MISS ELVIRA WIRELOCK, normal speaker, Janesville, Wis. A. A. WHEELOCK, Toledo, O., box 643. MISS S. A. WILLIS, Lawrence, MASS, P. O. box 473. DR. J. C. WILSEY Will answer calls' to lecture on Spiritual-ism or Temperance, and organize Children's Progressive Ly-ceums. Address, Burlington, Iowa. HEV. Dh. WHERLOCK, Inspirational speaker, State Center, Ia. WARNEN WOOLNON, trancespeaker, Hastinus, N. Y. MIRS, HATTIE E. WILKON, West Garland, Me. S. H. WOITMAN, Conductor of the Duffalo Lyceum, will ac-cept calls to lecture in the france state, also to organize Chil-dren's Lyceums. Address, Buffalo, N. Y., box 1454. J. G. WHITSEY, Inspirational speaker, Ilcslie, Mich. GILMAN R. WASHBURN, Woodstock, Vt., Inspirational speaker, MIRS, JULIETTE YRAW Will speak, In Cambridgeport, Mass. during October: in East Boston during, November: in Mari during October: In Seatu during, November: in Mari during October: In Seatu Cui during, November: in Mari during October: An Cast Boston during, November: in Mari during October: In Seature, Dec. 13; in Nalem, Dec. 20 and 11 Lecominater, Jan. 10. Address, Northboro', Mass. MRS, FANIE T. YOUNG, trauce speaker, carl Banner of Light, Boston, Mass. MR. & MES, WH. J. YOUNG will, answer calls to lecture in

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

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BANNER OF LIGHT.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 17, 1868. OFFICE 158 WASHINGTON STREET,

ROOM NO. 3. UP STAIRS WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

"P" For Terms of Subscription see eighth page. All mail mailer must be sent to our Central Orkee, Boston, Mass.

ET All business connected with the *eithernal* department of this paper is underfille exclusive control of La HER COLDY. o whom letters and communications should be addressed.

Prescience and Invention. If men are not ready to be convinced through their spiritual faculties, than which there is no conviction so deep and thorough, they will perforce become convinced by appeals to their interest. Invention opens a very wide door in these times for spiritual truths to pass through. There are large numbers of inventors who are perfectly willing to confess to the power of external impressions; they received their valuable ideas and suggestions-how do they know from whence? None are more conversant with the secret than they. In the Pittsburg (Pa.) Post we find an article conspicuously setting forth the intimate connection between inventions and spiritual origination. Invention really has no end; it is, as the writer avers, "an attribute of the eternal divine mind." And he proceeds to say: "But all discoveries and inventions have been made in a perfeetly consecutive order, on a plan preconceived in the universal mind; so that however fortuitous they may appear to have been, they have been by no means the result of chance. The very fact that they have all been discovered and invented in the order of their necessity, and in no other order, in the conduct of human economy, is to our view conclusive proof of their divine origin, and of their coming precisely, as they were divinely, appointed to come.'

The inquiry has been raised, whether it is possible for invention to proceed for the next half century as it has progressed for the last. Conceding the great fact that invention is but creation, and that the source of its supply is infinite, because it is the limitless mind of the Creator, there is no reason whatever to doubt the fact that the work will go on without end. After commenting on the electric telegraph, stereotyping, steam presses, and other comparatively recent inventions, by which the material condition and destinies of the human race have been affected in a manner not now possible to measure or reckon, the article from which we have quoted concludes its very just and comprehensive reflections with the following passage: "But there is something more than this to be said, inasmuch as the world has for many ages believed that spiritual intercourse has, at various periods, existed on earth between human beings and spiritual existences. Hence, when very numerous claims are made by various persons in all parts of the country that they have been favored with spiritual communications, it would seem to be the part of wisdom to give the subject the most candid and careful investigation, and not hastily to conclude that, because we may never have experienced anything of the sort, therefore it has no existence in the world at the present day. We may, indeed, conclude a priori that, if we can imagine the world could over need such communications, they would certainly at some time come." Thus we find the truth is spreading. For one reason and another, by one instrumentality and another, it makes its way. The scientific mind is more than ever receptive to Spiritualism and its truths to-day. The day for the blind Harvard Professors never

Indian Massacres.

For the past two years, no matter for what particular reasons, whether political or not, there has undeniably been a concerted effort on the part of persons duly interested to set on foot a ceneral Indian war; and it looks just now as if the plan had been successfully worked up. Two of the leading Generals in the late Union armies -Sherman and Sheridan-are to-day on the frontier, and are swearing vengeance on all Indians who do not see fit to demonstrate their friendliness anew. There has recently been a fight between a party of fifty United States troops and a straggling body of Indians, in which some forty of the latter were killed, and eighteen whites origin of this latest trouble can be distinctly traced, it will prove nothing more than the desperation of a few yagabond Indians from different tribes, rendered desperate by hunger and want in consequence of not receiving the dues granted has not been allowed a fair opportunity to pernot carry out the plans originally laid down by

them. Gen. Sherman is at the head of the business, so far as waging war is concepted, and Gen. Sheri-dan is his first lieutenant. Sherman went out to the plains a professed Indian hater, intent on fied to merely wish for what I would have? making short work with them and thoroughly clearing the country. But the reasoning and persuasion of the more patient and just members of greatly, and for a time he consented to try the atter experiment of justice and kindness which they suggested. So far as an experiment thus e has; but as we said before, money has been withheld from the Commission, and the more restless Indians of certain tribes have been kept out of what was promised them, and in consequence broken loose from the restraints imposed or their pledges. But it is to be kept in mind fliat Government teaches them how to break their pledges. The faith of an Indian is not to be shaken, so long as we deal honestly and honor-

set him by ourselves? We trust that Government is not about to give the love if exhibited, and it proved the old adage war. Gen. Sherman's influence will no doubt go | favorite an unreasonable degree of sentiment. far to induce it to yield, and he has written a letter urging that the whole Indian business be taken 'supplies," as the politicians manage those at the head of the Indian bureau.

of his fathers and brethren. We must begin and do right in this matter now; not by-and-by, for it will then be too late; and it is as certain as that

be permitted to go on to the end of this bloody

The Death Penalty.

DWH.

We have read with much satisfaction the apneal of the Hon. M. H. Bovee, of Wisconsin, the had sought me in its last struggle. I took it up Vice President of the Universal Peace Union, to as one takes up a crushed flower, and as I looked Gov. Geary of Pennsylvania, in behalf of Alfred upon its glazed eye and its lifeless form, the Alexander, who was sentenced to be hanged in real sorrow that comes from losing what is dear Philadelphia for murder. The letter is strong in swept over my heart. Something bright had d sentiments, and exerted a visible inits lo fluence on the Governor in granting a respite to my way was missing-a little thing-but God was the condemned, criminal. Mr. Bovee dwells in little things. chiefly on the fact that the Government proposes to deter men from the commission of murder by little a thing; it had to die." As I thought, I heard murdering them in return; which he argues is close by me a voice like the voice of a young against every rule and instinct of justice and hu- girl. "Look here," it said. I looked, and there manity. He holds with truth that, instead of indeed was my bird; just as natural in its soft nunishing the criminal for the crime, the law brown dress and with its tender eyes as the mornonly repeats the crime. The spirit of murder is ing before, when it sang to me. Could it be? or kept alive in the community by such means. It iff of a certain county, whom the writer personally knew, resolved to resign his office rather than hang two young men who were condemned for murder. During their incarcoration they had become "converted," and had made a "profession of faith," joining the same church to which the sheriff himself belonged. He naturally felt that he could not execute two persons who were members of his own church. Yet there were eight clergymen who worked upon him to induce him to overlook his Christian sympathies, two of whom were present at the hanging. The sheriff gave in to their persuasions; but when the bodies of the victims hung in the air, he averted his head in tears, while they looked down through the trap without moving a muscle!

What Kind of Life is there in the Spirit-World? ARTICLE THIRD.

BY "THE UNKNOWN."

There has been a good deal of variance among mediums in their revelations concerning the external appearance of the spirit's home. Some of the ablest of the public speakers have in glowing words given us a philosophy more transcendental than ever an Emerson or an Alcott imagined,

They have borne our spirits on the rainbow wings of their <u>elog</u>mence into a region of intellectual bliss, and left us there to find our way back as best we could. But when we wanted wounded and two or three more killed. If the real practical facts concerning spiritual things, they have given us a loaf of this very same philosophy, which, however white and pure, did not satisfy a hungry soul asking for realities.

Cora Daniels, in her golden days of inspiration, used to tell us that our wants should be satisfied, them long since by the Government, . That is the and that our wishes should bring about us what almost invariable cause of complaint among was dearest. The man who loved pets should them. Even the new Indian Peace Commission summon them by his love; the man who desired flowers should see them blooming about him as form its work, by reason of the unaccountable readily as the breath flowed from his lungs. The withholding of the pay of its members. Their artist should cultivate his taste through beautiful hands have been cruelly tied, so that they might objects that came at his wish, and the whole realm of thought should be peopled with the thought creations.

There was no one but loved to hear her inspired words; but almost all asked, Shall I be content with these thought creations? Shall I be satis-

Others gave us similar descriptions of our future enjoyments, and yet others described a real country, with its seenes of beauty, its hills and the Commission operated to soften his views valleys its trees, and flowers, its homes and the sweet content that abode in them.

But there were contradictory statements concerning animal life there, that seemed very imperfectly managed could prove successful, this strange; for surely we ought to believe that it would be as easy for a spirit to testify of the inhabitants of its realm as for a man to testify of what he licheld here.

Being somewhat in the mist of uncertainty on the whole subject, I was hoping for something that should be a reasonable and satisfactory proof to myself. No doubt others were already satisfied for themselves, but controverted opinions only satisfy the controversialists. I had a pet ably by him; but when it comes to cheating him bird, a little loving creature that knew my voice out of what he has been fairly promised, how are and my hand-that would answer my call and we to find fault if he follows merely the examples greet me with cheerful song when I had been away. It was in no ways remarkable, except for

way to these rising clamots for another Indian true. "Love begets love," for I bestowed on the By an unfortunate accident the bird was wounded, and I found it lying almost helpless on out of the hands of civilians and lodged in those of the bottom of its cage, but with life enough to the military. This course we sanction, for it will know me. I took it in ny hand tenderly, and be the prime means of cutting off the speculators' | held it, up to my face and breathed upon it, and covered it with my warm hand. It sensibly revived, and looked up to my face seemingly with It is of secondary importance what another In- real gratitude. Its eyes spoke, and it said plaindian war is going to cost the nation, "even at the 1y," Oh how your hand soothes me!" I held it average expense of a million of dollars for the long, until it seeined much stronger, and I thought killing of every Indian. But we can ill afford- it would surely recover, and left it for the night, nay, we cannot at all afford to practice gross in- but not without a prayer." What it would have justice in the interest of any men or any parties. seemed irrevorent to ask the great Father of Love, The blood of these wars will hang to the national I could ask of his angels, who I was sure must skirts long after the last red man has gone the way know my sorrow, for it was grief I felt, if only of a mild form.

I asked sincerely if there was no power that could keep so helpless and tiny a thing as my God lives, who loves justice, that we shall never bird. For though I remembered that one of the most clear-sighted of spiritual reformers had business with impunity. The testimony of old said "Not a sparrow falls to the ground without Indian fighters is in our favor; they declare with the Father's knowledge," yet, also, I knew that all solemnity that the Indian will never break his the most devoted of his worshipers would never pledged word if we are as careful to be true to our dream of remembering a bird in their prayers to him.

In the morning my bird was dead. It had left the warm, soft bed I had propared for it, and lay with outstretched wings on the floor. Perhaps it out of my life: one of the lan lighter "And so," I thought, "spirits could not help so was this an imaginary thing, a fancy, a dream of is stated in the course of his letter that the sher- the waiting moments, the objective creation of a wish? , Do birds inherit immortality? I mentally asked, and I submitted myself to the usual process of arousing one's self, by rubbing the eyes, shaking the head, and endeavoring to find if there was reality in all things around. But still my bird did not depart. It was either a picture before my vision, or a real object. I heard again a voice, but not the same; it was more mature, and had a wiser tone: "That is your bird. All of its life is here in spiritual individuality. It has an existence in a spiritual form. All birds are not immortal, more than all animals. The greater portion of animal life goes out at death into the great ocean of electric and magnetic life that forms the force of the universe. It does not preserve its individuality, neverthelsss it lives as a force, a power. But there are animals and birds that are endowed with a great degree of intellectual life or of affection. When such die, the spirits have the power to con-Hall, at half-past two o'clock. The season will centrate and preserve in individual form and with the individual characteristics the vital force of the animal or of the insect, that, they may desire to possess. Your aspiration brought near to you those spirits that love you and desire to fulfill your pure wishes; and that nearness enabled them to watch with interest so little a thing as the going out of the life of a bird. And it was easy for us to attract the particles by the law of attraction, and to hold them until Nature here had done her work, and now you look upon the spirit form of your pet. Remember it shall be kept in spiritual bowers and its song shall greet spirit ears." This was no imagined theory, it was no gottenup fancy; it came as a new and surprising thought something not dreamed of before, and so singular that it must be laid by in the most secret places of the mind to be reasoned upon, and, if possible, 158 Washington street. Apply before the day of tested. Therefore it was not an experience to be told of for people to laugh at. Once afterward a clairvoyant gave a tolerable test concerning the bird, but not sufficiently definite to absolutely prove that she saw the identical bird. Two or three years after this, Dr. Child, of Philadelphia, published a paper giving the testimony of some spirit in regard to the existence of birds and animals in the spirit-world, which coincided perfectly with what had been told to me of vention of the councils, on the 1st inst. We con- the transformation of my pet. It was declared gratulate our friend and brother, and trust his that spirits had the power to preserve the identinew position will not so overtax his energies and | cal emanations from some animals, and to cause wear him out so rapidly as his former position them to form into spiritual bodies, but that the great portion of aura passing from the animal crea- is quite acceptable there.

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tion, by the death of the earthly body, went to swell the great ocean of electric and magnetic life which constitutes the spiritual realm. Mr. Davis says: "The spirit-world is made up of the aggregate emanations, in zonal form, of all the teeming planets of one great circle of suns, each one of which contributes its quota of spiritualized elements." Also: "The most gifted spirits have the power chemically to bring-together magnetically essential particles that are floating in the human atmosphere. Thus they construct and inspire with transient animation some of the most perfect forms of beauty." We can then readily believe that they could bring together particles already in perfect magnetic sympathy, as would be the casen the spiritual entities of an animal.

If this be found to be a true statement concerning the existence of animal life in more beautiful and etherealized form than we can yet well understand, does it not harmonize the seemingly contradictory statements concerning the existence of such life? It will be found true that animals do exist in forms bearing a semblance to those of and that the human race will yet prove it to be so to their earth, but also that the existence is not by the own satisfaction. To "love one another" is the Divino law; spontaneous production of progressive life there, it is the controlling principle of man's salvation; it secures but dependent upon higher laws, and the creative | man's highest perfection, his crowning glory. He regards power resident in spirits.

It must be allowed that this theory has many philosophical objections, but what we want are facts. I presume there is no one but would be glad to believe in the individual future existence of some favorite of the animal creation, and this is inferential proof that he will enjoy such delights. hereafter. But the method by, which he could gain his wishes has seemed doubtful, since it hardly seemed probable that the whole animal creation would inherit immortality.

Evidence Cropping Out.

Even in discussing other questions, the secular writers are compelled to call in the aid and services of Spiritualism. Only by relying on its principles can they flud a solution for their own problems of life and nature. The September number of Putnam's Magazine contained a final article on the Eleazer Williams story, going to demonstrate by the marks seen on his person that he was indeed the Dauphin of France, or Louis XVII. The writer is Dr. Francis Vinton, a distinguished Episcopal clergyman of New York. We extract the following significant passage from his account of the case, going to show the marvelous power of impressions, made on the mind of man by intelligences, and strengthened by a law of association, with which the subject individual can have nothing to do. Dr. Vinton first tells of a visit to Newport by Mr. Williams, in 1844, when both he and Mr. Williams were the guests of Mrs. Commodore Perry. On the table in the parlor were some illustrated volumes of French revolutionary history. Not a word had been said of these books, nor of the conjecture of the identity of Williams with the Dauphin. Mr. Williams, however, was turning over one of the volumes of French history, when the following incident occurred:

"All at once I was startled by a sudden move-ment, and on looking up I saw Williams sitting upright and stiff in his chair, his eyes fixed and wide open, his hands clenched on the table, his whole frame shaking and trembling as if a paral-ysis had seized him. I thought it had. I ex-claimed: 'What is the matter?' and I rose quick-by to rouse him for no answer came. It was a ly to rouse him, for no answer came. It was a minute or more before he could speak. But with great effort he raised his hand, and pointing to one of the wood-cut portraits, at the bottom of the page, said in a hollow voice and with great difficulty of utterance:

That image has haunted me day and night as long as I can remember. 'T is the horid vision of mydreams. What is it? Who is it?' I looked. There was no name on the page. On turning the leaf, I read that this was the por-

trait of Simon, to whose care the Dauphin of France, son of Louis XVI. and Marie Antoinette,

was committed in the prison of the temple. I shut the book, for while it was open Wil-liams gazed at the picture as if fascinated, while overwhelmed with unutterable horror."

Movements of Lecturers and Mediums.

Mrs. Emma F. J. Bullene requests us to state that she cannot make any engagements to lecture this winter. Friends who are writing to her for such engagements will bear this in mind.

OCTOBER 17, 1868.

New Publications.

J. J. J.

ing.

THE HARVESTER: For Gathering the Ripened Crops of Every Homestend, Leaving the Unripe to Mature. By a Mer-chaht. Boston: William White & Co,

This striking little monograph is appropriately dedicated to "Science, the Unwritten Law of God." The author simply professes to have made a "constant and laborious study into the history of the rise, progress, and introduction to the world of the various arts and sciences"; and likewise to have compared and contrasted the experiences of men who have been in advance of their age in developing literature or art, religion, polities or trade. Coming from a person who confesses that his own experience has extended no further than that of a mechanic and trader, it is a truly remarkable performance; and we are not surprised at his admission that his mind was alternately exercised with joy and anguish.

For spiritual wealth he conclusively shows, that all the labors of man are steadily put forth. If we think to get something different, and neglect the real boon which the universo has to give, disappointment tells the story of our being wofully cheated. Man may work for a selfish end, but all conduces at last to the development of the spiritual law. In human atlairs, our author demonstrates that it is the law of Lovr. He shows that charity abounds in solid riches, the perfection of all things as the spirit, or meaning for good, of the thing itself; and hence that the highest perfection and glory of the Christian law is "the spiritual power it unfolds. worked out into practical use for the good of the human oul."

The single aim of the writer, from the beginning to the end of his argument, is to demonstrate the fact that "law underlies the whole superstructure of existence. It is constantly holding its court, and forever giving its verdicts, which are absolute, unchanging and eternal. With this, no man, sect, or party, can triffe or tamper; for it is a stern reality, forever binding upon all mankind. And, sooner or later, it will produce-through its pains and penalties of sufferings, sorrow and distress-its legitimate fruits, which are integrity, charity, virtue, and lave."

We should like to quote from this little living book by the solid page ; but it contains so orderly and well-connected an argument, obediently to its line of investigation, that it vould be doing its author a certain kind of injustice to present his continued thought in fragmentary form. But no man can close these covers after an attentive perusal of the vork, without having become convinced in mind and heart that the law of Jesus is the true and abiding law of life, and that the individual and the nation must recognize and obey that law, in order to become powerful, wealthy, or happy.

MEDIUMSHIP : Its Laws and Conditions, with brief instruclons for the formation of spirit-circles, by J. H. Powell, has passed to another edition in consequence of its large sales. It is a thorough and timely exposition of a subject no longer locked in superstitious mystery, but exciting everywhere the inquiry and the thought of men and women. All whose natures tend to the silent reception of spiritual truth by the provided channels of mediumship, will be eager to avail hemselves of the best practical instructions for the successful formation of spirit-circles. For sale at this office. Price 25 cents.

THE RADICAL for October contains several striking articles, editorial and contributed. The one on Pythagoras is one of the most practically-that is, harmoniously -spirit ual that we have read in a long time.

MAKE OR BREAK; OF, The Rich Man's Daughter, is the afth serial story published by Oliver Optic in his magazine, Our Boys and Girls, and the fifth in his popular "Starry Flag Series." It is unsectarian, while its plan is to teach pure morals. Ills characters-Leo and Maggie-have already become favorites with thousands of the readers of his magazine. Published by Lee & Shepard.

FREAKS OF FORTUNE ; OR. Half Round-the World, was written by Oliver Optic as a sequel to "The Starry Flag," and has already had a fine chance for popularity in the Our Boys and Girls magazine. That popularity will be largely extended, now that this exciting story is presented to the juvenile world in the attractiveness of covers. Published by Lee & Shepard.

THE OCCUPATIONS OF A RETIRED LIFE, by Edward Garrett is the title of a reprinted tale from Littell's Living Age, than which no more striking, impressive, sympathetic and truly natural story has been told for many a day in the English magazines on which Littell habitually draws. For sale by A. Williams & Co.

Benjamin J. Butts, of Hopedale, publishes a neat pampi let, containing a practical dialogue on the eight hour plan of vork. It is entitled "EIGHT HOUR DISSIFATION," and is sold for eight cents.

Number Five of the "SPIRITUAL ROSTRUM" Is receivedthe issue for October. It is published at Chicago, and the present number contains a varied and valuable table of contents, bearing on the Harmonial Philosophy.

We have the REPORT OF THE HOUSE OF THE ANGEL GUARD IAN, Rev. George F. Haskins, Rector and Treasurer. It shows by facts and figures what is being done for the reclaation and safety of boys in the city : and th most satisfactory one for all sides to contemplate.

can come back again. The light that now shines can be hidden under none of their little bushels. Where's that Report?

It Still Lives.

Spiritualism has been "killed" so many times by the preachers and men of science, it is remarkable what tenaciousness it manifests for life still. Every week we read in our exchanges of sermons and lectures that are pronounced against it. We have just read the report of a sermon delivered by a Rev. Mr. Caffey, in the Congregational chapel in Williamsport, Penn., against the monstrous "evil" which he would be glad to overthrow. He warns his hearers not to think Spiritualism dead. But his professed knowledge of the subject is positively startling. Nine-tenths of all the manifestations, he says, are jugglery and deceit, which is certainly a convenient way of sllencing his doubts. Three-fourths of the other tenth, he avers, may be accounted for on scientific laws; and he believes that the remainder will be accounted for on "natural and mundane principles." Bless your pious heart. Brother Caffey! it is all to be accounted for on " natural " prnciples. The only mystery about it is that which goes with God's whole universe. Is n't it a mystery how your soul and body are joined, how they work together for and with each other, and how the intimate relation is finally severed without destroying or diminishing the soul? Is n't it an equal mystery, where thought comes from? how ideas are born? But Mr. Caffey must have his say, or he would cause no sensation. He calls Prof. Hare "insane," and A. J. Davis a man of "nonsense." He charges that Spiritualism brings nothing but evil to "morals": that it teaches "universal licentiousness"; that it tends to "infidelity"; and that it had never done a single good thing. Which simply shows that a person not a Spiritualist can know nothing at all about the matter.

Scaled Letters.

A correspondent writes: "Please inform me. through the Banner of Light, if the letters referred to as answered by the medium at your Free Circles are scaled letters."

Yes, the letters are sealed. Generally they are laid upon the table by the visitors, and the answer-necessarily brief-is given in their presence, the medium writing it upon the envelope. Such letters should contain but one, or perhaps two, questions of sufficient importance to draw the attention of the spirit friend, to whom it should always be directed on the inside.

Connecticut.

E. Annie Hinman, Agent for the State Missionary Association, will speak in Norwich City, Oct. 11th; Mystic Bridge, Oct. 13th, 15th, 16th; New London, Oct. 18th; Hamburg, Oct. 20th, 22d; Moodus, Oct. 25th. Address as above or Falls, Village, Conn.

Music Hall Meetings.

Next Sunday afternoon, Oct. 18th, the course of ectures on Spiritualism will commence in Music extend to the close of April. As we have before announced, engagements have been made with scientific, inspirational and trance speakers of such well known ability as to give the assurance that our heaven-born philosophy will not suffer in their hands. The public mind is all alive to the important truths developed by Spiritualism. and we doubt not these exponents will be able in a great measure to supply the demand for knowledge on questions of such vital interest to all. Mr. J. B. Ferguson, of Tennessee, a gentleman of reputation as a scholar and orator, will deliver

the first three lectures of the course. We will remind those who desire to secure seats

that they can procure season tickets for three dollars any day or evening at the Music Hall box office. or at the counter of the Banner of Light Bookstore. the meeting, and you will get better seats and save the annoyance of a crowd around the ticketoffice.

Personal.

A. E. Newton, who for many years past was superintendent of the colored schools of Washington and Georgetown, was unanimously elected Mayor's clerk of Washington, D. C., in joint conwas doing.

Dr. M. Henry Houghton has closed his engagement in Troy, N. Y., and is now ready to accent calls to lecture anywhere in the Union. Address him at Troy.

Mrs. F. A. Logan's address is care of the Relinio-Philosonhical Journal.

Mrs. Abby N. Burnham, trance-speaker, has taken up her residence in this city at number 27 Metropolitan Place. She spoke acceptably to a large audience in Dorchester, Sunday before last. Mrs. Laura Hastings Hatch is holding her musical scances at her residence, 8 Kittredge Place. She has changed days. See her card in another column.

Dr. Jas. K. Bailey, a good healing medium and lecturer, has changed his residence from Adrian to Palmyra, Mich. Keep him busy at work.

P. Brett Thomas will answer calls to lecture on Spiritualism throughout the States of Maine and New Hampshire during the months of October and November. Address North Attleboro', Mass. box 641.

Presentation.

Mr. John W. McGuire, recently Conductor o the First Children's Progressive Lyceum of Boston, was lately presented with a very beautiful picture and frame, the handiwork of Mr. Albert Morton, of Webster, the subject of which was an illustration of the Magic Staff. Mr. M., who is a most generous contributor to the spiritual cause, donated the picture, valued at fifty dollars, to the Lyceum, the proceeds thereof to replenish its treasury. It was disposed of among the members, each paying a certain amount which entitled them to a vote, the highest candidate receiving the coveted prize. Mr. McGuire was the successful competitor. But two or three weeks ago this gentleman connected himself with the South End Lyceum, where his experience and faithfulness as an earnest worker in the Lyceum movement are having their due effect. In this connection it is pleasant to mention that our city is blessed with two Progressive Lyceums, between which may mutual respect, unity of feeling and harmony of

effort ever prevail.

The Spanish Insurrection.

With but very little bloodshed the revolution in Spain is a triumph. The Queen fled to France. The successful party have formed a new cabinet as follows: Marshal Serrano, President; Castello, Minister-of Commerce; Topela, Minister of Marine; Aquierre, Minister of Justice; General Prim, Minister of War; Oloyaga, Minister of Foreign Affairs; Madiz, Minister of Finance.

Williamsburg, N. Y.

The First Society of Spiritualists of Williamsburg hold regular weekly meetings every Thurs day evening, in Masonic Building. Dr. Willis, of New York, lectured there Oct. 1st. He was followed by C. Fannie Allyn, for two weeks. She

New Music.

Oliver Ditson & Co. have just published another of Laura Hastings Hatch's inspirational gems of music, 'entitled, March D'Amour." It is as pretty and delicious as music itself. She is destined to be one of the most popular composers of the day, and, indeed, has already an enviable reputation.

C. M. Tremaine, 481 Broadway, N. Y. has just issued James G. Clark's splendid campaign song, entitled "Gen. Logan's Gathering." with a fine portrait ; "You have stolen my heart," a ballad, by C. F. Shattuck ; "The face that ars a spile," composed by H. P. Danks.

Particular Notice.

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

Velocity of Tidal Waves.

The speed of tidal movements so vast as those which recent earthquakes have caused, is almost incredible. The great earthquake wave of April 20th was transmitted from Hawaii to the shores of Mexico, California and Oregon, a distance varying from three thousand to five thousand miles, in five hours' time, as indicated by the government self-registering tide-guages at San Francisco and Astoria, which recorded its arrival on the evening of the same day in which it had desolated the coast of Puna and Kau.

Buffalo, N. Y.

Mr. J. G. Fish commenced a lecturing engagement at Buffalo Sept. 20th, and is still there. His able discourses are much liked, and good audiences gather to hear him. The Children's Lyceum is doing well. The energetic officers are striving hard to bring it up to a higher standard of perfection and usefulness.

Newburyport. Mass.

A. E. Carpenter spoke in the above place on Sunday, 4th inst., to a large audience. He reports the Lyceum in fine working order, and increasing in numbers.

Punshon, the English revival preacher styled by some of the papers "the Methodist Cicero," is to give a lecture in this city, at Tremont Temple, Wednesday evening, Oct. 14th, on "Daniel in Babylon."

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BANNER OF LIGHT.

The Spiritual Harp.

We are pleased to know that this new music book is so much admired and commended. The Christian Register, organ of the Unitarians,

published in this city, says:

"This is a handsome octavo, filled with poetry and music for general and religious use. It is pre-pared in the interests of the so-called Spiritual-ists. In the 'greeting' of the authors they inform us that the source was and and the source inform ists. In the 'greeting' of the authors they inform us that 'the songs. we produce, however humble, set all the universe ablaze with melodious light, and, ringing through the arches of heaven, bless all hearts with new joy.' Also that this work, aiming to be 'full of the live thought and song of the age,' has been prepared after consultation c' with friends both in spirit and in earth-life.' We notice among the music and poetry many familiar friends, but more that is strange."

The Lyceum Banner, published at Chicago, Ill. expresses itself thus:

"At last we have it—the beautiful and sunny "At last we have it—the beautiful and sunny "Spiritual Harp,' so long promised and antici-pated. It is really a gem. It is nearly gotten up, vital with the best thought, and full of sonl. It certainly supplies the demand, and is truly what all our Societics and Lyceums need. We are glad all our Societtes and Dictains need. We are giant to note that very many of its songs are adapted to the grade of children suitable for the Lyceum, and that its department of 'Spirit Echoes,' so carefully culled and orderly arranged, can be used as 'Silver Chain Recitations.' Its music is mostly original, and rich with inspirational mel-odies, variegated as a summer landscape, all redcolont with song and praise. Its poetry, too, is choice, largely original, purely eclectic and rhythmic.'

The Liberal Christian says:

"It is prepared with care and selected with taste." and with lively, inspiriting, cheerful music, Though some of the pleces are less, poetical and more spiritualistic than we quite fancy, most of them are unexceptionable."

The Chicago Tribune has a good word for it:

'The plan of the volume is unique, aiming to combine the devolume is infinite, aiming to combine the devolume is infinite, aiming to spiration of poetry, but free from the dogmatic phrases of traditional theology. In general, the selections indicate taste and feeling, and will prove attractive to many of the lovers of sacred poetry, even if they do not share the convictions which animate the volume."

J. R. B., Franklinville, N. Y., expresses his grateful thanks to the authors for furnishing so able a work, and one which truly meets the demand.

D. W. T., Savoy, Mass., writes: "The Harp came to hand all right. It is a beautiful work, both in typography and sentiment, and its enlivening songs will awaken and thrill to action many a sluggish soul, and lead it into communion with the dwellers in the spirit-world."

Mr. White's Missionary Work.

DEAR BANNER-Please allow me, through your columns to say to my friends in the east, that, having accepted the position as Agent of the "American Association of Spiritualists "for the Eastern and Middle States, I propose to go to work with the energy which I feel the cause deserves. Fooling that I shall not conflict in any way with the interests of State Associations or local societies ; feeling that the time has come for a concentrated action that shall give force to our blows, and feeling that in no way can such action be so well secured as through the harmonious and united labors of National, State and Local Organizations, I accept my position with much satisfaction, and desire, as far as possible, to do a thorough work. That this may be, I appeal to the friends of our glorious cause to open the way for me, by arranging for meetings in large places where they have or can secure halls for Sundays, and in smaller towns for week evenings. I am prepared for the work, friends, and am at your command.

I commonced my labors in this field at Chelsea the first Sunday of this month with success. Sunday, the 11th, I have arranged for Taunton; the 18th for Charlestown, and the 25th in Convention with the State Agents at Lawrence. Can do some work week evenings, if desired, in the vicinity of Boston through this months November I propose to spond in New York State, and will arrange for the Sundays and week evenings of that month, upon application from societies or individuals. December I propose to go into Pennsylvania, and January to fill a previous engagement at Washington, Will you meet me, friends, cordially in this great work ? If you will we cannot fall, and the result of our labors, I am confident, will soon, very soon be gloriously manifestod. While we, one and all, reject without hesita tion all attempts to hamper and fetter the soul with creeds the great body of the Spiritualists of this country, I am satisfied, recognize the necessity for a solid organization, and the fact that the time for such an organization has arrived. Such was the expression from the delegates to our last National Convention, the most harmonious and orderly Con vention, by the way, we have ever held. Let us respond now in a tangible, practical way to that expression. N. FRANK WHITE.

ALL SORTS OF PARAGRAPHS.

12 Rev. Henry Morgan delivered his popular lecture on "My Mission Life in Boston," Sunday evening, Oct. 4th, in Willard's Theatre, to a large audience. His recitations from "Ned Nevins," in connection with his lecture, elicited rapturous applause. He lectures in the same place next Sunday evening."

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MP Those who have been accustomed to visit, professionally, Mrs. C. M. Brown, will doubtless desire to learn that hereafter she is to be found at No.7 Sheafe street, Charlestown-but a couple of rods from the Bunker Hill horse-car station. We are hearing successful accounts of her clairvoyant and business powers. See her card in another column:

A Spanish real is requivalent-at its highest value-to twelve and a halfcents. Queen Isabella succeeded in getting out of Spain with twentythree millions of these reals in gold-about three million dollars.

A man in Reading, Pa., has invented a machine a combination of wheels, balls and leverswhich has been going some weeks, and which he claims to be the long sought for perpetual motion. It has been visited by many skilled mechanics, who are utterly unable to explain it or to detect any hidden force.

A POOR COOK-One who kneads bread and instruction at the same time.

William Lloyd Garrison is hard at work upon the "History of Slavery" in the United States.

Ralph Waldo Emerson always jots down any thought or fancy that comes to him at any time, even rising from his bed at night to do so. On one occasion he got up at two in the morning, when his wife asked, "Are you ill, husband?" 'No, my dear, only an idea."

Scene in a French hospital. The surgeon comes in, grave and disturbed. " How many dead thismorning?" he asks of the nurse, -"Nine." " Bother! I gave ten prescriptions last night, did n't "Yes, but one did n't wish to take his." 1?"

The New York Methodist throws cold water on the hopes of some Episcopalians that the two denominations can be reunited. Among other obstacles mentioned, it says: "The dogma of minsterial succession through hishops has always been, the chief obstacle to Protestant unity; that dogma Methodism will never make the slightest concession." But what does Episcopacy mount to without this?

BALBEC, IND.-Margaret Brown writes under date of Sept. 23:-" We have been having some glorious meetings here lately. Prof. E. Whipple has been here, and leatured in this vicinity a week or more. No speaker has made a better impression on the people than he. He organized a society while here of about fifty members."

The Prince Imperial of France is very fond of dancing. His religious training has not been neglected; as is evident from the following which is credited to him: "When I am Emperor I will have everybody perform his religious duties; I will not have persons without religion."

Submission is the footprint of faith in the pathway of sorrow.

Miss Kellogg will give some concerts in this city, at Music Hall, about the 1st of November, under the management of Mr. Max Strakosch. Miss Kellogg will remain in this country until spring, and then go again to Europe, where she is to sing for three years, beginning in April, under engagement to Maurice Strakosch.' The engagement was entered into only the day before Miss Kellogg left Liverpool, and the American tour was included in the arrangement.

The abandonment by Mapleson of his projected visit to America will, of course, prevent us from hearing Tietjens this year.

The Ritualists in England are indulging in strange eccentricities. At St. James in Haydock, among the offerings placed on the altar were eggs, pats of butter and, most astonishing of all, a nig's

In Paris it is said that bonnets seem to be disappearing altogether. Every woman who con-

Rew york Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARBEN 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-umes, nineteen cloth, three only paper: Nature's Divine Rev-callons, 20th edition, just out. 5 vols. Great Harmonia, each complete *Phylician, Teacher, Seer, Reformer* and *Thinker*. Magie Staff, an Autobiography of the author. Presentials, and most useful to the convict. Teach them to Morning Lectures (20 discourses, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spirelit unces, liarmonial Man, Free Thoughts Concerning Re-ligion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Ara-bula, or Divine Guest, and Btellar Key to the Summer-Land —last two just issued, and most lightly interesting and in-structive. Whole set (twenty-two volumes) 26(5, a most valuable present for a library, public or private. Four books by Warren Chass –Life Line: Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$200. Complete works of Thomas Paine, in three volumes, price Wheen Will the Wondfers Cen-Very Large Assortment of Spiritualist Books. omplete works of Thomas Paine, in three volumes, price

86: b: p-stago 90 cts. Persons sending us \$10 in one order can order the full mount, and wa will pay the postage where it does not ex-ceed book rates. Nend post-office orders when convenient, hey are always safe, as are registered letters under the new

law, We can now supply a few complete volumes of twelve num-bers of the new London monthly, Human Nature, edited hy J. Burns, London; price 35,00 postage 20 cents, "'deal At-tained " is being republished in this magazine as a story, but is not concluded yet. Human Nature is a rakeal and well conducted monthly, and devoted to zoistic and other sciences"

conducted monthly, and devoted to zolstic and other sciences' as well as Splittunitsm. Send us first dollars, and we will send by mail Arabula, Stellar Key, Memoranda, and the large and ciccant lithcorraph-liteness of the author. A. J. Davis, of which we have a few yet left. To avectore this liberal discount you must send soon. "Young England is solid, but we have another rate and remarkable English book, CALISTINEXIS, on Festalogizian principles, by HERRY OR LASPER, showing every position of the human body, in two thousand faures (only one cony-price 5/00). Tenchers of gymmatics, if not in possession of a copy of this book, would find it of great value, but as a library hook it is not valuable for rending, as its lés large pages are mostly taken up with the engravings.

The Boston Investigator and Religion.

It is not often that we have to differ with Bro. Seaver on the subject of religion, and especially on Christianity. We differ from him on the subject of spirit-life and spirit-messages, but we generally join him in double-shotting our guns for -both Catholic and Protestant sectarian superstition, and most heartily do we thank the editor. and publisher of the Investigator for the good work it has done, in which we, too, have, put forth our feeble effort for many years, to relieve the minds of its readers from the tyrannical and oppressive superstition of our churches.

In the Investigator of Sept. 23d and 30th is an article from the editor on "The Religious Element." in which we are obliged to join issue with Bro. S. on one point, while we join him heartily on others. Our issue is on the Naturalness of Religion. We believe it to be natural; he does not. We agree with him that religion is not morality. and that not even Christianity is moral; that there is not necessarily any relation between religion and morals, for both history and our own observations prove some of the most religious persons to have been among the most wicked and corrunt of ancient or modern times, and we have the best of evidence that both the religion and the crimes were often conscientiously performed. We also agree with him that the mode of religious expression or exercise is educational, and may be Quaker or Shaker, Mahometan or Christian, by training in schools or churches, and it seems to be this fact that misleads Bro. Seaver, who attributes all religion to this education, which being something that is taught, is altogether an artificial or acquired property." He also attributes it all to schools and churches. We fall back of all these and find more, even more, religions without school or church than with the most thorough education, at least so far as outward demonstration is concerned, because the uncultivated mind has less sources of enjoyment than the cultivated and runs more into extremes on the Indians and Africans without schools or churches were religious, and are evidence that it was not from these sources; so of all people we ever read of, as none are free from religion, however free from schools and churches.

or wooden image is not less a religion than that the "Vestiges of Creation" we have not seen as paid to Jesus or Jehovah, and not less or more natural, both being in germ natural to the human mind and trained in expression by education and interest.

to its parents or superiors, and, rising from that, -which no fabled God-written history can supgoes out to what it conceives to be sur erior to them or what it is taught is superior.

their early experience, like his, may furnish good material to begin on, and might, in many cases, be as good or better preparatory fitness for this profession as for law. If a change of heart could be effected and good promises obtained, we do not see why it would not be well to teach a large portion of those who are capable of preaching to labor in this department in competition with those who work in it, as well as to put them in other trades and professions. To us, it seems most fitting of either profession, and likely to be most useful to the convict. Teach them to preach and pray, a la John Allen, and send them out when discharged to try it, first in New Haven or Stamford, Conn. If they failein this, they can turn to politics, as John has; and itry a hand in that. 'Competition "IN the life of business." Let us have more of it in preaching and praying, as well as law and medicine, shoenlaking and wood-

When Will the Wouders Cease?

New manifestations of spirit power, presence and interest, are constantly being brought to light, often unconsciously by those who record them, as in the following, from a Virginia paper. which astonishes the editor, but to us is only one of many such blessed signs of the dawning of a new era for mortals:

"WILLIE COFFMAN,"—This interesting and re-markable, little blind boy—" The Child Planist." markable, little blind boy—"The Child, Flanst, —only two years and nine months old, has been on exhibition in this place for several days. This child is not exotic, but is a rare flower which sprung indigenously from the soil of Virginia, His father, Mr. Andrew Jackson Coffman, though Willia W His father, Mr. Andrew Jackson Cofinan, though now a resident of Norfolk, Va., where "Willie" was born, is a native of Page county, in the Val-ley of Virginia, and his mother, whose maiden name was Maria Daniel, is a native of Madison-county, Va. Both parents being Virginians, and the child being born also in Virginia, he is a Vir-ginian intus et in cute, and as such has special claims upon every Virginian. The remarkable performances of this little blind

The remarkable performances of this little blind child, yet on the confines of babyhood, have exclied the wonder, admiration and astonishment of all who have witnessed them, particularly of Professors and Teachers of music, who are better qualified to appreciate them. He plays accom-paniments to tunes which be nover heard before. As soon as a tune is played or sung to him he plays the accompaniment as if by intuition. He is not taught, of course, for a child of his age, and blind, too, could not be taught.

He is the most remarkable musical prodigy in the world. We suppose that there has not been an instance before in all the tide of time in which a child of his are was able to perform on he does an instance before in all the tide of time in which a child of his age was able to perform as he does. He plays with his fingers, wrists and elbows— holding his arms transversely across the keys. His manner of execution is as unique as it is remarkable and wonderful.-Staunton Spectator.

Dogs.

There are thousands of utterly worthless dogs in the city of New York feeding on the bread and meat for which hundreds of children suffer with hunger. There are breeders and retailers of these creatures in the city, who would be in more harmless business if breeding toads and mosquitoes. Recently six or seven deaths by hydrophobia have been reported as part of the result of the annual bite of the rabid part of these animals, and very few of which are killed every spring in biting time, but none ever until some human lives are sacrificed. A few days ago a man died a most horrible death who was bitten by one while he was fighting it off from a little-child, which he saved at the cost of his life; but as the horrible death does not occur. for several weeks after the bite, the excitement of cause and effect are separated, and only the rabid dog is removed, and all others left to take their turn in getting mad and biting others. There might be some excuse for dogs in the country, shepherd dogs, and where hogs are kept and cattle can be driven, &c., but natural sources of enjoyment or excitement. The in a city there is none, and they are only an intolerable and dangerous nuisance.

Science of Geology.

Those who are interested in this vast, rich field of literature will find a treat rarely met with in To us the devotion and homage paid to a snake the late work of William Denton. Since we read well, written, condensed and comprehensive a work on this most instructive and fascinating science/ All persons may not love geology as we do. but to us it is solid food for the mind, feeding it The first religions feeling of a child is naturally with the bread of history-the history of our world

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

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DR. L. K. COONLEY, heating medium. Will ex-amine by letter or lock of hair from persons at a distance: Address, Vineland, N. J.

Asswerts 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 DISING BOOMS for ladies and gentlemen, Nos. 10, 12 and 4 City Hall Avenue, Boston. Open Sundays. O35w C. D. & I. H. PRESHO, Proprietors.

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

JEANNIE WATERMAN DANFORTH, Clairvoy-ant and Maghetic Physician, gives correct diag-noses clairvoyantly, and heals diseases in traneo-state. Residence 313 East 334 street, New York. .017.

- ----Lat" A TRYING TIME.
 - We're living in a trying time,
- We reflying in a trying time, Of that there is no doubt; The land is full of sin and crime, That no one can "rul, out," Man oft to man doth break his word,
- In every way he can; And how his fellows to defraud
- He night and day will plan.
- But GEORGIE A. FENNO, in DECK SOUARE, As everybody knows, Will sell the BOYS, at procedur, A.⁴⁵ SUIT.⁴⁷ of good Fall "CLOTHES.⁴⁷

Special Notices.

In theory beautiful, in practice perfect ; NEG-ATIVES for CHILLS or AGUE, POSITIVES for FEVER thence Mrs. Spence's Positive and Negative, Powders know no such thing ay fail in OHILLS AND FEVER, DUMBAGUE, CONGESTIVE CHILLS, and FEVER AND AGUE.

MATHILDA A. MCCORD, 513 Cliestnut street, St. Louis, Mo., ceeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter. Aug. 1.

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 column

Spiritual and Reform Books.

MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.,

Keep constantly for sale all kinds of spiritualist and Reform Books, at Publishers' prices. July 18.

ADVERTIBEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and filteen cents per line for every subsequent insertion. Payment Invariably in advance.

CP" Advertisements to be Renewed at Continued Rates must be left at our Gales before 18 M. on Thursdays.

Letter Postage required on books sent by mail to the following Territories: Colorado, Islahe, Montana, Nevada, Utah.

CHERCH Coloredo, Fishe, Montana, Nerada, Clat. CORRECT: Coloredo, Fishe, Montana, Nerada, Clat. CHERCHARTED NATHERPATHIC PHYSICIAN FOR NATU-RAL TREATMENT OF DISEASE, without the use of Polsonous Drugs, has by request located at 44 ESSKN STIRET, HOSTON. Chronic Biseness: only **Treated.** He was born with National Curative Powers, and for years past has been prac-ticing the healing art with such success that be has astonished the Nation; and during which time has performed wonderful curse. Mucla excitement prevailed in the numerous cilles and from many honorable cillizens testifying to hissuperior meth-od and skill of treating disense. Dr. Gridley possesses a re-markable Gift of Discovering the Character and Location of Disense, also for preseribing a remedy. The Doctor's object is to oure the sick and heal the anticited, and Like our Savior, freely scatter the leaves of health from the tree of life for the heating of the inations. Dr. Gridley is endowed with wonder-ful power for treating disense successfully. How he has a quired such is unknown, but the fact he has established, and every new case adds laurels to his Yeputation. The Doctor feels confident in stating that he can render curse of all dis-cases feels by left to, if they are of a cambie nature. **TFT Terms for Treatment** –Persons pay in propor-tion is property or income. Consultation and Examination one dollar. Office hours from 10 a. M. to 5 r. M. Oct. 17.-4w

ADDRESSED TO INVALIDS.

S. B. BRITTAN, M. D., MEMBER OF THE

New York Eclectic Medical Society. WHO has made an almost life-long study of the Constitu-tion of Man; the Philosophy of the various forms of Dia-ease and Professional Treatment on Natural and Physiological principles, is now established at

No. 7 Bruen Place, Hill street, Newark, N. J., where the subtile agents known to Medical Reformers are scientifically applied. Special attention given to all phases of Organic Disease. Physical attention given to all phases of Organic Discase, Physical Weakness, Functional Inharmony, and Decay of the Vital Powers peculiar to the Fernale Constitution. Patients from abroad can be provided with board, at con-venient places, and it very reasonable pices, in Newark. EXP Send for, a Circular. Address as above. Oct. II.-bw

Washington, D. C.

EDITORS BANNER OF LIGHT-In your issue of Sept. 12th there appeared a letter over the signature of "A." In it there are exaggerations, which we regret to see. Plain, truthful statements, are all that are desirable, or should at any time be made; more than this is projudicial to our cause One statement therein especially we beg leave to correct It is this: "The great prop of Spiritualism in this section is Thomas Gales Forster. His lectures lift it up into respecta bility," &c.

We feel quite suro that our good Brother Forster did not authorize, nor would he sanction such a statement. He is a very excellent lecturer, nor would we detract one lota from his merits as an inspirational speaker.

But what shall we say of such a statement when for the past year a large society of Spiritualists in this city has been energetically and successfully disseminating the principles of our divine philosophy? Bro. Forster spoke one month for our society-the First Society of Progressive Spiritualistsone month of that year; but we had also Sisters Cora L. V. Daniels, Barah A. Horton, Nellie J. T. Brigham, Mary J. Wilcoxson, Alcinda Wilhelm, Miss Bennet, and Bro. J. M. Peebles. Are these, among whom are some of our best, most carnest elequent and successful sneakers, to be ignored? Has not their work been quite as important as that of Bro. Forster? These, one and all, are equally worthy of esteem with Bro. Forster, for their work's sake, but neither of them has been "the great prop of Spiritualism in this section. No one person can claim precedence in the great work which has been jointly accomplished.

Spiritualism does not need props to keep it from falling, in the city of Washington. It has been set upon its feet by the earnest cooperation of scores of earnest souls, and it now stands finnly on its own feet, and is steadily advancing in the appreciation and affections of an intelligent public. And being thus in itself highly respectable, while It may confer respectability on those who come under its refining and sanctifying influence, it can never be made otherwise, or more so, by the lectures of any individual.

We hope that no such statements, so unjust to other will be repeated by your correspondent.

JOHN MATHEW, President. GEORGE WHITE, Vice President. JULIUS H. MOTT. Secretary.

Washington, D. C., 1868.

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Illness of Mrs. Agnes M. Davis.

DEAR BANNER-As your flowing folds are given to the breezes of thought, please permit me to offer to the friends of the cause an excuse for my seeming dereliction in the line of duty. The hand of disease has been laid heavily upon me for the past two weeks, utterly incapacitating me for duty; but though my work among you has not been done, my heart has been with you, and now that by the ministrations of our angel friends my health is partially restored, I would gird me for the battle anew and stand firm and unflinching in the front. To those whose kindness and loving sympathy was like cool water to the fever-parched tongue, I would say I will prove the extent of my gratitude hy the zeal with which I hereafter work. Trusting you will receive my apology in the spirit which it is given, I remain. Very fraternally yours, AONES M. DAVIS.

siders herself young-and we know how large a proportion of the sex this includes-has taken to wearing a hat, not merely at the seaside and in the country, but in the Bois de Boulogne and on the Boulevards.

A MUSICAL SEANCE by Mrs. Laura Hastings Hatch, whose performances on the piano and singing have been so much admired, will be given at her residence, No. 8 Kittredge place, on Friday evening, Oct. 16th, for the benefit of Mr. and Mrs. Robert Hutchinson, the invalids. Those who attend on the above occasion will feel richly repaid. by the musical feast, besides doing a small deed of charity.

SPIRITUALISM IN OREGON AND WASHING-Ton TERRITORY.—A correspondent at Portland, having lately paid a visit to Olympia and ports on the Sound, writes that the people of that region are fast becoming Spiritualists.—Banner of Proaress.

The United States Government have under conideration the proposition to send telegraphic messages for the people. Postmaster Burt, of Boston, proposes that the Government shall contract for the delivery of messages with the telegraph companies, on the same basis that it contracts for the carrying of the mails.

Five cattle died out of a lot of seven which were purchased by a drover of Fall River, at Brighton, week before last. They were immediately sent to the soap boilers.

Among the wealthy foreign residents of Paris are fifty negro and mulatto families who hold intercourse with a great many aristocratic French families on terms of perfect equality. M. Pontchery, a wealthy negro from Port au Prince, lives with his family in one of the finest houses on the Chaussee d'Antin, keeps half a dozen white servants, and was invited last winter to all of M. Rouher's parties.

The deposed queen of Spain has invested most of her money in England, thus following the example of her mother, who left the throne of Spain with a mighty fortune, and of her cousin Francis II., of Naples, who placed millions enough in foreign countries to make him one of the rich men of Europe.

The death of William F. Ritchie, husband of Anna Cora Mowatt Bitchie, favorably known at one time as an actress and authoress of ability, is announced to have taken place at the residence of his brother-in-law, Dr. Stone, in Washington, on Friday, 2d inst. The cause of his death was disease of the heart.

What does the nightingale care if the toad despised her singing? She would still sing on and leave the cold toad to his dark shadows. What care the true and the good for the sneers of those who grovel in earth's pleasures alone?

To us all forms, creeds and doctrines of theology seem to be educational and may become consci entious; but religion, distinct from them all seems to be natural, and springs up spontaneously in every human mind or soul in some degree; of course in some weak and some strong in expression, as is evinced by the varied degrees of love to parents in children.

No nation or race is without it, if individuals seem to be exceptions on account of organic weakness of the organs which have no other action or function, and are only found in human brains.

Another error of Bro. Seaver is that "religion is a system of faith and worship, rites and coremonies which have reference to another life." The Jews were eminently a religious, bigoted, superstitious people long before they were taught another life, and when their cruel God promised his rewards and punishments in this life wholly, as no other was taught. Such is also true of many other religions, ancient if not modern. Religion does not necessarily teach another life, nor, without education and cultivation, does it point to it, as superior powers are found here sufficient to draw it out. We have long been satisfied that religion was simple and natural, belonging only to human beings, and became the lever in the hands of strong minds, by which nations were controlled and often ruined; an element of human character convertible into an almost demoniac or angelic demonstration by education, and hence the necessity of freeing our country and the race from the rule of selfish, bigoted, ignorant and superstitious teachers and leaders of the young, and our schools from all forms of sectarian education, and having for once a natural and enlightened religion and education together.

Treatment of Convicts.

The New York Sun thinks the convicts sent to State prisons who have no trades and are taught one so as to be useful and earn their support, ought to be taught law and medicine, as well as other branches of business, so that their competition should not fall entirely upon our mechanics. It thinks the experience of some who are sent there and have to learn trades, fits them better for law than for any other trade, &c. We entirely agree with the Sun in its effort to bring the professions on a level with stone cutting, brick laying and shoemaking, as far as respectability and competition are concerned, and do not object to having prisoners taught anything useful and respectable; but we noticed the Sun carefully avoided bringing in the other profession of preaching, evidently a little fearing to couple it, as it boldly did law and medicine, with convict labor. We add preaching, and suggest that a portion of them be taught to preach. They can no doubt sealed letters, at 102 West 15th street, New York. succeed as well as John Allen, and we think Terms, \$5 and four three; cent stamps.

ply; indeed, they are like husks, to come in comparison. If you can read and reason, do not fail to read this book. It will pay.

We have received a few copies of that sharp little work, on the Science of Ignorance, written by C. M. Sautelle, of Salem, Oregon, and before noticed by us, and those who wish can have a copy sent by mail on receipt of 50 cents. It cuts to the quick, like the writings of Thomas. Paine, and will not suit superstitious persons. None but clear headed reasoners can receive it.

We have a few copies of Ball's Pronouncing Lexicon, large and complete in words as Webster's, which we can sell for \$4,00 per copy-postage 60 cents.

Salem, Mass.

EDITORS BANNER OF LIGHT-At a meeting held by the officers and leaders of the Salem Children's Progressive Lyceum, the following preamble and resolutions were passed and ordered to be published:

Whereas. We the Children's Progressive Lyceum of Salem Wherear, We the Children's Progressive Lyceum of Salem, Mass., having been in want of a library, accepted the prof-fered services of C. Fannie Allyn to deliver a lecture free of expense as regards herself; therefore, *Resolved*, That we, the officers and leaders of the Chil-dren's Progressive Lyceum of Salem, Mass, tender our most sincere and heartfelt thanks to C. Fannie Allyn, for the do-nation of the surplus fund obtained from the lecture given by her in this city. Sont. 24, 1863.

by her in this city, Sept. 24, 1803. Recolved, That a copy of these resolutions be forwarded to the Banner of Light for publication, and a certified copy be tendered to C. Fannie Allyn.

By order of the Lycelim, W. Scott LAKE, Sec'y.

New England Lycenm 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. M.

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.

Business Matters.

MRS. E. D. MURFEY, 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 office. Price \$1,50.

MRS. PLUMB,

Perfectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden street, Charles-town, Mass.

MRS, PLUMB cures Cancers and Tumors, Fevers, Paraly-INL 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 DiskASEs, at A DISLASSE, for 81 and return stamp; Correspond on Business; answer Scaled Letters; look for Lost r Stolen Property for **\$1** and return stamp, each. Oct. 17 —1w*

LUTHER COLBY, ISAAC B. RICH.

Boston, Mass., Oct. 1, 1968.

PLANCHETTE OUTDONE!

Have you seen the Electro-Magnetic Disc? **DERSONS** may by the add of this valuable combination of metals ascertain who are mediumistic, and all the re-markable manifestations of Electro-Psychology may be in-duced. The Electro-Magnetic Bise in common use by professors throughout Europe. It can be obtained only by aidressing CHARLES VAUGHTS, by Bunker Hill street, Charlestown, Mass., P. O. Box 199, by enclosing 50 conts, and 3 red stamps. Wholesale price, \$5,60 per dozen. Oct. 1.-1w

MRS. E. S. SMITH,

ΜΑΠΟ• **L**: **D**• **ΟΙΜΙΙΙΠ**, **C L**AIRVOYANT PHYSICIAN, No.1 Groton street, Boston. Hours from 10 A. to 4 r. b. during which time she will examine, advise and heat the arhiteted of whatever disease can be cured. Females are particularly requested to test her powers. The splritual 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 spency, as well as prove the truth (did they need one) of their beautiful faith. Oct, 17.—1w

CLAIRVOYANT PHYSICIAN. M RS. M. E. CHICK may be consulted professionally at her rooms, 245 Westminater street, FROVIDENCR, R. 1., on diseases of all kinds. She will also look for absent friends. Office hours from 9 A. M. to 9 P. M. 2w-Oct. 17.

MISS M. E. COBB, Healing and Trance Me-L. dlum, roct. 17.—3w

M ping, Tipping and Speaking Medium, No. 1315 North Sixteenth street, Philadelphia, Fa.

MRS. C. M. BROWN, Business and Clairvoy-ant Medium, No. 7 Sheafe street, Charlestown-few rods from Bunker Hill Station. 2w-Oct. 17.

MRS. E. B. FISH, Clairvoyant Physician, 13 Oct. 17.-13w

MEDIUMSHIP:

ITS LAWS AND CONDITIONS;

WITH Brief Instructions for the Formation of Spirit-Cir-cies, By J. H. Powell, author of "Life Incidents and Poetic Pictures," etc. Price 25 cts.; postage 2 cis. For sale at the BANNER OF LIGHT HOOKSTORES, 138 Washington street; Boston, and 544 Broadway, New York.

THE WILDFIRE CLUB.

BY EMMA HARDINGE: Price 81.25: postage 20 cents. For sale at the BANNER OF LIGHT HOOKSTORES, 158 Washington street, Boston and 544 Brosdway, New York.

BANNER OF LIGHT.

OCTOBER 17, 1868.

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

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Mrs. J. H. Conant,

while in an atnormal condition called the trance. These Mes-sages indicate that spirits carry with them the characteristics of their carth-life to that heyond --whether for good or exit. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason All express as much of truth as they perceive---no more.

The Banner of Light Free Circles.

The Hanner of Light Free Circles, These (Ficles are held at No. 158 WANINGTON STREET, Room No 4, (up stairs) on MONDAY, TUENDAY and THURSDAY AFTERNONS. The circle noun will be open for visitors at two of lock : services commence at precisely three o'clock, after which time no one will be admitted. Scatars served, for strangers. Donations solicited. Miss, CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursday, until after six o'clock P. M. She gives no private sittings.

2. Second sec Invocation.

Our Father, thou holy, infinite Spirit, whose hand-writing is upon the walls of Nature, whose divine inspiration enters all forms of being, whose divine inspiration enters all forms of being, whose presence is everywhere, whose love ombraces alike the Jew and the Gentile, the saint and the sinner, whose everlasting arms fold in the great-heart of love and mercy and wisdom all created things, we would bew ourselves before thy great-ness, confessing our ignorance, remembering the many mistakes we have made in life, and asking thee with the full expectation that thou wilt hear us that then wilt answer us and will lead us out of the darkness of all past error into the glorious sunlight of present truth. Thou art speaking to our souls through every channel of being, and the music of thy voice we hear wherever we go. Thou dost speak to us through childhood, through mature age, and again when man stands totter-ing in the autumn of time. Thou dost speak to us through the green leaves of spring, through the gorgeous flowers of summer, through the rich fruits of autumn, through sunshine and shadow, through overy conceivable condition of life. Still we ask to know thee, to commune face to face with thee. If there are mounts of transfiguration we would stand thereon. If there are conditions of being where the soul can come into more inti-mate relations with thee, there we would come, and bathing ourselves in thy glory, in thy wis-dom, we would lose somewhat of our ignorance, somewhat of our own imperfectness.

We pray thee, oh infinite Jehovah, that we may ever remember that thou art our Father and we are all thy children; that thou art watching over us with the tenderness of a mother and the wis-dom of a futher; that thou art calling our souls, through all the various conditions of time and of eternity, onward, forever onward, nearer, forever nearer, unto thy great mighty self. We would not forget that we cannot wander from thee. We would not forget that the yresence can never de-part from us, nor can we ever go from thee, not even in thought—wherever thought is, there thou art. Thou fillest, too, all space; thou standest upon the shores of time, and thou standest, also, apon eternity's fairer shores. Oh grant that thy children of this age who have been the recipients of this new revelation to the soul, may appreciate the blessing and return thee more than morning and evening thanks therefor. Oh may every act and evening thanks therefor. Oh may every act of their lives, and every thought be a holy sacri-flee to thee, be an incense of thanksgiving for the blessings which thou hast conferred upon us. May they go forth among their less fortunate fel-lows, preaching thy gospel through holy deeds, lifting up the down-trodden, speaking words of cheer to the down-hearted, causing every sonl to feel the sunshine of their love, shedding a holy benediction wherever they go. Oh grant that all souls who have received this new light, may feel that it is a duty to praise thee through every deed that it is a duty to praise thee through every deed and every thought. Grant that they may live such lives of carnest piety here that they shall and themselves possessors of glorious mansions in that spirit-land whither they are going. May they commence their kingdom of heaven here, and find it only where they shall live in nearer communion with thy great mighty soul. Amen, Inno 4

Questions and Answers.

CONTROLLING SPIRIT. -If you have proposi-tions for our consideration, Mr. Chairman, we will attend to them.

will attend to them. QUES.—Will the controlling intelligence please inform us if there is any merit in "Planchette," which is a board, shaped like a heart, about eight inches long by seven wide, in its widest part. It is supported on two small wheels, or castors, (on which it moves about very freely when pushed,) , and one soft pencil, with which it is said to write its invite statements. The method is to place . "Planchette on a sheet of paper, and one or more persons lay their hatd, very linety on it, when, it persons lay their haud, very lighty on it, when, it is said, it will answer questions. Is it designed to promote the cause of Spiritualism? or are its movements caused by electricity, as many sup-1086? ASS.—This instrument, which you have called the Planchette, possesses certainly some merit. But whatever merit it does possess lies only in the fact that it may be used by departed spirits in communicating their thoughts to their friends who remain here. It is an agent, or medium, be-tween mind out of the body and mind in the body. I have no knowledge that electricity pos-sesses intelligence. I have yet to be made to understand that that subtle force which pervades all forms of existence, which fills all atmospheres and is found everywhere, is capable of originating one single thought, of forming one single sen-tence. Electricity cannot do this, but, like the Planchette, it is an agent in the hands or under the law of intelligence. That divino spark of being that finds expression here through human form, again finds expression through spirit form. Q.—Is it calculated to draw or to aid a spirit in ar i am in Boston now, aryway. I started for it, and I am there. [After a long time.] Yes, sir, had a long passage. Do n't care, as long as I got here. [How do you like Boston?] Do n't know; aint been round any; never was was here afore, controlling a medium for friends to be present in the circle room? -Under certain circumstances it is calculated A.—Onder certain circumstances it is calculated to aid them very essentially. It sometimes so happens that departed spirits are unable to ap-proach any particular medium that they may wish to approach, without receiving ald from some one with when they are in magnetic rap-port. If such a person be in the andience, it gen-erally assists them very much. June 4. aint been round any; never was was here alore, and do n't know anything about it. You print our letters, do you? [Yes.] And then we are to watch 'em, are we? [Yes.] Have n't anything to pay with. -[We don't ask anything.] Very much obliged to you. Try to do as much for you sometime. June 4.

there, and I died. And I found out I could come back, but I never did very well till I got good as-

June 4.

Samuel Augustus Scott.

I want my mother and my grandmother to for-give me for running away. [When did that take place?] It will be four years in July, You see, I was running after the soldiers, and I meant to come to Boston to see 'em off, and I thought if I could get a chance to go as captain's boy, I should. I wanted to go to war. I wanted to be a soldier. My mother said I was n't old enough, and grand-mother said she should think that mother was erazy that she did n't put a stop to it right away. But I was most ton years old, and I thought I was big enough. But you see I got drowned. [Where?] In Kennebec.

My name, sir, is Samuel Augustus Scott. I don't know how it was, but we got upset, and I sunk. I don't know what it was. I could swim. know how it was, but the water just sucked me laws bind you together here upon the earth. right down, and I had such a horrid pain in my head that I could n't think. [When the boat up- Banner of Light, and represented as coming from up, and then 1 sunk right down. I could n't swin at all. The boys did n't try hard, because they knew I could swim well. I was a good swimmer, but I do n't know—I know I could n't then. [Who were the other hoys?] Johnny Pago, and a little Chase boy that was visiting down there. Come Chase boy that was visiting down there. Come coming to Boston, somehow. I am sorry I ran away. I should n't do it now if I was here. I am sorry my mother and grandmother were made away. I should n't do it now if I was here. I am sorry my mother and grandmother were made them very much. [Where is your mother?] She is in Saco. [Was she then?] Yes, we lived there. Do you think that I was drowned because

Daniel Johnson.

Spiritualism is proved. That's better than all the rest. I know I was onthusiastic here; I know I sometimes talked very straugely, but I had truth to stand upon, and that's what they did n't. Tell them I am all right, and they will hear good cheer from me very soon nearer house.

Scance conducted by Joshua Beri, a Rabbi of he Jewish faith; letters answered by H. Marion

At the close of the scance a lady in the audi-

ence received the following communication in

writing. She attests its truth, and requests its

DEAR, VALUED EARTHLY FRIEND-I had in-tended to speak with you, and through you to my

dear ones at home, but friend Johnson has upset me, so far as speaking is concerned, but I am all

ight at writing. I am most happy to be able to add my poor testimony to the many thousand al-

ready given in favor of the certainty of Spiritual ism. You will remember I told you I would come if I could, but did not know how it would be

Well, I have tried many times, but was not suc-cessful till to day. Thanks to you for coming to help me. Tell my dear ones at home that I am

there every day, and shall ever do all in my power to aid them. I wish them to hold circles again this fall aud winter, and I will be there in spirit. GEORGE AUSTEN CLARK.

Invocation.

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

June 4.

June 4.

rom me very soon nearer home?

Stephens.

nublication:

son of Admiral Smith, commanding the "Con-June 4.
margaret Maloon.
It is so strange to have been away so long when I come back. I am pretty much as I was when I left here. It is thirteen years since I went away of the reen years, and a little better—thirteen years. Thad n't a very pleasant life here in this world, so I would n't come back here only that I have two children here and I want to communicate with them. My sister has the care of them. I want to say something to her, too, because I know she always feels bad because I died the way I did. I was—oh dear! I had many faults when I was here. Then I was taken sick, and was taken sick, but I never did very well till I got rood saw. of time and rejoiceth in the wisdom of eternity. We thank thee that benevelence finds a place on the earth, that charity, with her fair robes, sitteth in many hearts, that purity of purpose and di-vine love are not absent from thy mortal children. back, but I never did very well till I got good as-sistance to come here to day. And now, you see, I want to communicate to those children, want them to know that I can come, and want—oh dear me! I want my sister to know that I am out of purgatory, and that I am—well, that I am to bankhed to any bad place at all, that I am getting along in this beautiful world, where there is no temptation to drag a body down. I am getting along well. is no temptation to drag a body down. A sum getting along well. You see, I made a sort of a communication to the priest a little time ago-and-oh dear! I don't like to say anything about it, but I go to him, and I shppose-well, I suppose he not think much about it, and because it not come direct from me. You see, I sent a word through another one that the view for the winter with its night of change. We And the spiritual; for all thing and the spiritual; for all things and all thoughts, that, you see.
My name, sir, was Margaret Maloon. Thirteen I come back here I feel so said. I not feel happy, at all. [Do you remember your age?] Oh yes, I
I do n't like that word at all. [It's not a more for the light. We word at all. [It's not a more for the light. We word with the soure of the light. We praise the soure the lower steps on the spiritual; for all the shadow of sorrow, for this early word. [Give wow of at all.] It's not a more source of the lower the soure the lower steps on the spiritual; for all the shadow of sorrow, for this early word. [Give wow of at all.] It's not a more source of the light. We have and light. We word at all. [It's not a more source of the light. We word at all. [It's not a more source of the light.] years ago L died at Deer Island. Oh dear! when I come back here I feel so sad, I not feel happy, at all. [Do you remember your age?] Oh yes, I do. I was twenty-nine, most thirty, when I died. Oh, I do n't like that word at all. It's not a very good word. [Give your children's names?] Oh, yes, Margaret and James. I want them to know t come back, and I do n't want 'en- brought up thinking their mother died in g bad place, and she bas gone to hell. [Are you with them much?] Oh yes, I am, a great deal, I am. Good-day, sir. June 4. surrounded by ignorance or crowned with glory and wisdom, we thank thee, now and forever-

more. Amen. June 8.

Questions and Answers.

QUES.—If my husband and I should be in dif-ferent spheres, and each want our children, which would have them?

would have them? ANS.—There is a law of gravitation which binds congenial souls together, and it is always active, nover at rest; and this law will decide in all such cases. If the children are naturally more strong-ly attracted to the father, they will gravitate to his sphere of existence; if to the mother, they will gravitate to her. There is no such thing as hind. gravitate to her. There is no such thing as bind-ing uncongenial souls together in the spirit-world. The law of repulsion is also 'exceedingly active. It acts upon all souls; none are exempt from it. You may expect in the spirit-world to be sepa-I knew how to swim as well as any boy, but I atted from those you are not attracted to, and sunk, somehow I could n't swim then. I do n't who are not attracted to you-it matters not what

set?] Yes, after I went down once, then I come the unseen intelligences through the organization up, and then I sunk right down. I could n't swim of Mrs. Conant, an assertion in regard to the im-

am sorry my mother and grandmother were made hut it is always best to let events come nigh unto so unhappy, and I should like to come back to their material focus before giving a public opinion, narticularly in this way. Suppose I were to an-swer the question in this wise, saying that Gen. Grant would be elected. The consequence would remained silent upon the subject till the child, the political idea, were sufficiently well-formed to pro-

The set him. I've seen great people here. I see one political idea, were sufficiently well-formed to pro-man that had lived here, oh, a great many years ago, and he knew a great deal. And I asked him where God was, and if I had eyer seen him, and in the communication of a little child, that when he says, "You may feel him. He is right here in she was ready to leave she was afraid to go. your own heart." And I said, "Well, I want to know where he lives." And he said, "He lives there." And then he told me afterward not to trouble myself about finding God, that he would be sure not to lose me, and that was all that was wanted. So that's all I got. So then after that I began to think I did n't belleve that God was any wanted on if he was he was more that he what was the meaning of that fear / is there they painful sensation experienced in passing from this state into the spiritual state again? A.—There is a sensation of faintness somewhat akin to death, to the passing spirit, and those children who return through media, hearing the statements of others concerning it, very naturally have some fear with regard to leaving. anywhere, or if he was, he was everywhere, he was everything, and I did n't know which it was. [That is t.] My mother thinks, you see, that he is in heaven, and all good children go to him through Jesus Christ, and I know she thinks

thousand individuals. All those persons who practice trickery under the name of Spiritualism do but excite the populace to investigate, to know what is true and what is false. That which

they would use against Spiritualism the great God throws into the scale and uses for it, Ω .—Are spirits in the other world subject to impressions of the elements as we are? Do they experience night and day, the benefits of the sun,

A.-They do; not in the same sense that you do, but in a similar sense. They have their sea-sons of rest and of intense activity. Q.-More so than in this world?

A.—No; perhaps not. Q.—Do they read time as we do? A.—On no. There is no time in the spirit-world, not such as is recognized by you. Q.—Do they not reckon by minutes and hours as we do?

as we do? A.—Nothing of the kind. Time, if it is meas

ured at all, is measured by events. Q.-How do they regulate their hours of rest? A.-By their needs. The spirit rests when it

has need of rest. Q.—Then there must be a limit to their power? Q.-Thon more June 8.

James Eagan.

You see as how I got permission to come here, because I want to go back to my fither and mother. I was eleven years old when I was here, and I've been dead since last winter. I was a and I've been dead since last winter. I was a newsboy, sir. And ever since I've known about these things being put in the paper, I wanted to come, and I come round here ever so many times, but could n't got in because I was n't ready, some-how, I do n't know how. My name, sir, is James Eagan, and I lived in Jackson's court, when I was here. [In Boston?] Yes, sir. Do you know how I knew about this place? [No, I do not.] Well, sir, I got one of the papers that had letters in it from dead people, and I carried it home and father read it, and we talked a good deal about it, and then my mother asked the price, and then my father told me not to have anything more to do about it, but would n't say it was n't true, at all-would n't say it was n't true, and I remember would n't say it was n't true, and I remember

about it, but would n't say it was n't true, at all-would n't say it was n't true, and I remember very well hearing my father say-or I know just as well as if he told me, it was true, and it was, you see. I don't know-I took sick with some kind of fever, I do n't know what it was, at all-was sick a little better than two weeks, and when I died I did n't know I was going at all. [Could you read?] Yes, sir, I could read. There's plenty of Irish people that come back, and they say that I can go to my mother and father, and let them know I can come, and to let them know that my Uncle Jerry is dead. He was coming over to this country, and he is dead, and my father does n't know anything about it, at all. You see, my father was writing him all the time, and sending him money. Sent him two pounds, and was going to send more, because he wated him to come over here, yoù know, and the letter that was to come to my father has gone somewhere, I do n't know where, and my Uncle Jerry is dead, sir. [Do you know when he died?] Yes, sir, I do know when he died. It was in the beginning of February. He was alivo on the first, and was dead before the first week had gone. And my father's cousin, he has wrote bim about it and now the letter here has not on the first, and was dead before the first week had gone. And my father's cousin, he has wrote him about it, and now the letter has not got here. I do n't know—it is lost somewhere. [Is this uncle your father's brother?] Yes, sir, he is then. (The spirit struck out suddenly with the left arm, and the Chairman asked what was the trouble?] I do n't know, sir; it's a soldier. He comes too near, that's all. It's the hardest place to get in here that ever I see. I do n't know how it's, but it is pretty hard to get in with the crowd. It is worse than any kind of a circus, and no way you can crawl under the canvas at all. No, sir, and can crawl under the canvas at all. No, sir, and can't everybody get tickets, at all, eitlier. [Money doesn't buy them.] No, sir, and the tickets that's given out are only just what's born of your-self, and if you do n't get one that way, you do n't get it at all. I'd like to know how soon this will be printed? [Three months, probably.] Three months is it? That's a long time to wait, any-way. [Yes, but you will have to take your turn, unless the controlling spirit gives you liberty.] To jump it? [Yes.] I don't know, sir. I can ask him.

My father's name, sir, is James Eagan, too, and you will say that I am back here all alive, and it's very nice where I live in the dead world. [It's a live world, is n't it?] I do n't know, sir. Dead folks live there. I do n't know what to say. I thought it was a dead world, because the dead I thought it was a dead world, because the dead folks live there. I don't know. Good-day, sir. [Do you sell papers now?] No, sir; if I was here, I suppose I would—suppose I'd have to. [What do you do now?] Oh, sir, I'm going round, learn-ing everything I can; do n't have to sell papers to buy my supper, nor nothing like it here. June 5.

James M. Carter.

that all the manifestations that occur in life are the result of infinite wisdom, and that if there is a return passage for the departed spirit, it is wise for the spirit to take advantage of it—and not only wise on the part of the spirit, but it is obey-ing the will of him, who hath ordered all things ing the will of him who hath ordered all things excellently well. I was fortunate in finding a speedy exit from this world of matter to the world of mind. I was shot upon the battle-field, and I suppose died very quickly, for I do not re-member of suffering. To me, death had no ter-rors, and there was no agony to pass through. The shadow was so momentary that I had not time to take any thought before it was over and The shadow was so momentary that 1 had not time to take any thought bofore it was over, and my spirit was unclothed and a resident of the spirit-world. I was piously inclined when here, and I ignored all things which seemed to clash with the received religious theories by which souls in the present age worship God. I was honest in denouncing Spiritualism. I believed it to be a great froud as monstrous a deliver a to be a great fraud, as monstrous a delusion as the world had ever known. But the truth is, it is as monstrous a fact, as large a truth as the world has ever known, or ever will know. To my friends who are still on the earth, I have only to have said concerning Spiritualism, it is now my wish to lead you right," and to my mother, whos wish to lead you right, and to my mother, whose tears over my death have been many, I can only say, "The Father's goodness is boundless, and inasmuch as he hath in wisdom and in love per-mitted the spirit to return after death, I implore inited the spirit to return after death, I implore mitted the spirit to return after death, I implore you to embrace the great privilege to commune with those who have departed from your mortal sight, feeling satisfied it is the will of the Father." When the news of my death was received by my mother, I heard her words, and they were these: "If it is the will of God—and I suppose it is—I will try to be reconciled." I would have her know that the same power which took me from her mortal sight allows me to return, and cheers me along the way of return, telling me to preach the gospel of this great truth as best I can, un-folding the leaves of life's great book as best I may to those who would read. It was said that a young sister of mine, who departed this life some years since, returned through some medium near our home. But I denounced the fact as being a fact. I now am able to declare concerning its truth, and also to able to declare concerning its truth, and also to ask pardon of those whom I unintentionally wronged.

(To the Chairman.)—If I was less afflicted in the way of coughing and distress to breathe, I should do better. My name, Catherine Stevens. I was always called Kitty. My age, twenty-two. My father's name, Jeseph Stevens. Home, New Orleans. When next I come, I shall doubtless do better do better. June 8.

Scance conducted by T. Starr King; letters

Invocation.

Oh thou whose watchful care becomes our present help in every time of need, whose father-ly wisdom and motherly love leadeth us through the dim, mysterious avenues of life, we would flee for a moment from the cares and disturbances of the attorned would enter the attorney that the dim, mysterious avenues of life, we would flee for a moment from the cares and disturbances of the external world, and eutering thy most holy temple, thy sacred inner shrine, would there commune with thee, that we may gather new strength for new crosses, that we may gather more wisdom for other duties which are before us, and going out from thence, we would enter upon the path of duty with our faces toward thee, never fearing, never doubting, not for one moment, that thy protection will be sufficient for us. We behold the grander spheres of its presence. We behold the grander spheres of spirit-life, and our song of praise dies upon our lips, because inadequate to express what we feel. In harmony with Nature's grand rhythm of praise, we would chant our song of thanksgiving in t simple, humble terms, for thy goodness, for thy olove, for thy power, for thy wisdom, which everywhere seems to say unto us. "My child, I am here, I am here." We sthank thes that the desolate of earth can turn their faces ever and anon to the beautful future the their faces ever and anon to the beautful future. thank these that the desolate of earth can turn their faces ever and anon to the heautiful future that lies beyond the Shores of Time, to the grand fields of eternity, to the hills of beauty, where the soul shall enjoy thee without the fear of op-pression. We prise thee that through all kinds of darkness somewhat of thy light is shown, through all kinds of error somewhat of thy truth is mixed, and heard by all darkness will heare

through all kinds of error somewhat of thry truth is mixed, and by-and-by all darkness will have passed away, all errors concerning thee will inally yield to these grains of truth, and thy kingdom shall come, and thy will be done by thy children everywhere. Oh grant that thine angel whom we have named Charity may be nigh unto every soul, talking in kind, loving words to every heart, and writing upon the scroll of every being words that shall lead to paths of peace and vir-tue. Oh grant that the down-trodden may ever find some kindly hand outstretched to save, to aid, to uplift. Grant that those who have failen in the way of being may speedly find strength within themselves with which to rise, with which to overcome the weakness of their external being. Oh may thine angels who visit the earth unseen by mortals find access to every being. Oh may thine angels who visit the earth unseen by mortals find access to every heart; may their whispers of love be heard by every soul, and their deep song of praise find on appear with all the children and who daskan answer with all the children; and when dark-ness falls around us may we behold thy light through faith, and may that faith take form, so clearly defined, that we shall know that thou art with us in the darkness, and that thy presence will lead us out into light. Our Father, and our Mother too grout that the bing of second Mother too, grant that thy kingdom of peace and love and wisdom may come in unto these waiting souls, and may the darkness that clusters around their minds take swift flight before the light of their minds take switt hight before the light of truth. So shall peace and love come to every heart that calls to know of thee. So shall the dawn of a hrighter day come to thy childron on earth, and when all darkness has passed, and the soul revels in the light of eternity, oh then we may sing thy praises more perfectly, and re-joice in thy wisdom more understandingly, for the kingdom shall have come pearser unto our thy kingdom shall have come nearer unto our souls, and thy will therefore will be done more perfectly by us. Amen. June 9.

Questions and Answers.

QUES.—In the Banner of Light of June 6th, in the answer to the question, "Are the acts of Mr. Johnson constitutional or unconstitutional?" the controlling spirit says: "The bone of contention here a back and particular and the Conbetween the two political parties now-the Con-stitution-will be destroyed, and the people must be without a Constitution, or there must be a new and larger one made." Will not the result of this be war? Can a reconstruction so radical as this take place without that result? Will there be a new platform made and a party organized on the basis of a new Constitution during this

Presidential contest? Axs.-A political war is being waged at the present time, to all intents and purposes. This difference of opinion that exists among the rulers cannot exist without bringing forth certain wellcannot exist without bringing forth certain well-formed results. These results can alone come through change, change of basis, change of sur-roundings, and a change in that which has held the structure together. In glancing through the political area of mind, we find that there are no Having faith in the infinite goodness and wis-dom of the Great Spirit. I trust myself upon this ladder, which I once believed was the greatest of all delusions. But since death, I have learned that all the watch word, and it is, or should he, apparent to every reasoning mind that absolute change must be the result. But this change does not presuppose a war such as you have passed through, but one which will be deeper and of more wital consequence than that—a war of thought a deep agitation of the waters of mind. thought, a deep agitation of the waters of mind. The waves will run very high at times, the break-ers will dash upon the shore, and many an un-lucky craft will be swamped. The Constitution, we told you fifteen years—eighteen years ago— you were told not by your speaker but by others —was altogether too small for this nation. It was but the have clothes of the colonies and you but the baby clothes of the colonies, and you have crowded idea after idea into it, till it is rent in all its parts, and it calls loudly to be reconstructed, made over, remodeled, to suit the needs of the people. Do not put your political war far off, for it is right here with you. It exists with you to day just as much as the war of arms was with you a few months ago. The cannon's mouth is silent, but there are other mouths not silenced. Look you to that body composing your Congress. Analyze it, and then tell me, if you can, what the result is. Bring it within the sphere of your reasoning powers, and see if it does not forecast a change, if it does not plainly say the Constitution as it was can no longer serve this people. June 9.

Joseph E. Smith.

I have only one simple request to make here, and that is that you will assist me in reaching the friends I have left. I am not at all acquaiment with these things. The only information I ever obtained upon the subject I obtained from an offi-cer on board the "Ohio," who was somewhat posted in these things. But for myself I knew nothing. I near withread new myself I knew posted in these things. But for myself I knew nothing. I never witnessed any manifestations, and had no belief in the return of the spirit after death—in this way, at all events. I am aware that many obstacles lie between my wish and my friends. I am aware, also, that the greatest of all is their want of faith and want of intelli-gence concerning these things. I have recently visited a Mr. Foster, in New York city, and so far as I was able to judge I could do finely with him. But whatever I do, of

course at first must be purely experimental, be-cause my movements will be based not upon knowledge but upon a desire to obtain it. I had a strange presentiment with regard to the

manner of my death. It was that I should be mortally wounded at the time I really was. I mortally wounded at the time 1 really was. 1 cannot tell from whence came the presentiment. "Coming events cast their shadows before them." Perhaps in this way I received the foreshadowing of my death. But I really think that I received it from those who knew what my fate would be, and by being able to come near to me impressed and by being able to come near to me impressed and by being hole to come near to me impressed that upon my brain; but of course I, at the time, knew nothing about it. I only knew I folt that such would be the case. I think my last words were, "Never mind me, boys; attend to your duty," and when I came to consciousness on the other side of life, I felt the same desire to still exercise my duty as an officer. I had no knowl-edge that I was dead: that never occurred to edge that I was dead; that never occurred to me. I felt that some strange change had passed over me, but I did not think that I was dead. And when the news was first broken to me, I received it with great want of faith. Now I wish my friends, if they can, to meet me at this Mr. Foster's. I do n't know him,

only that he is one of those persons to whom we can come. I shall be very glad to communicate my thoughts to them, and to satisfy them, so far as I am able, with regard to the truth of this mod-ern Spiritualism, or new religion, for such it seems to me to be. My name, sir, is Joseph E. Smith, Q.-Have spirits power to foresee events, and if so, whence do they gain that power?

A.—That they have the power? A.—That they have the power to foresee events has been perfectly demonstrated many, many times. The old adage that "coming events cast their shadows before them," is very true. It is these shadows that the disembodied spirit perperhaps I have n't gone there, because I was diso-bedient, and died because I was disobedient. But I ve got a good heaven—got a good home, and am very happy, but have been sorry all the while beceives, and judges concerning the objective form which will take place in the earth-life. Every cause I wanted to come back to her and tell her. Well, I do n't know; if I ever do see God I shall ask him about it. I know I shall. Tell my mothidea that is outwrought fully in the earth-life which are unseen to you, but not so to disembodied intelligences, and whose is able to add together all these unseen circumstances, is able to give you a correct answer concerning the issue upon all points, from the smallest to the very largest

Q.-Do not many attempt to prophesy who are

not competent? A.—Certainly. Many persons suppose they have solved a problem correctly, but it is one thing to suppose you have done a thing just right, and quite another thing to do it just right. But the failure of one individual does not detract from Q.—Whence comes the material that forms the

I want you to tell my friends that Daniel Johnspirit hands so frequently seen in the presence of son is alive, and they will hear from him very soon in an unmistakable manner. And what is mediums? more, I am sanc. My faculties are clear, and my

A .- From the atmosphere, or from what is con-

A.—If four the atmosphere, for from what is con-tained in the atmosphere, focalized and condensed through mediumistic life. • Q.—Is it made from elementary compounds? A.—It is. You are well aware, or you should be, that the atmosphere contains the elements of which all forms are made. Every conceivable form that finds expression on the earth may be found in the elements of the atmosphere peculiar to the earth.

Q.-I have seen H. Melville Fay perform quite a number of tricks, if we may so term them, with the Davenport Brothers. He says he is exposing

them. Do you think he is a medium? A.--I certainly do. Nay, more than that, I know that he is. I know also that he is given to trickery, and will bear a very large amount of criticism.

Q.—Then you think that spirits would assist him in his trickery?

A.—I certainly do. Q.—Then spirits do, at times, assist in decep tion?

A.-Why should they not? There are spirits disembodied who are upon the same plane with himself, and from them you should expect similar montal conditions. They would do what he would himself, and from them you should expect similar. mental conditions. They would do what he would do. They stand no higher, no lower. They are ready to assist him in all that is possible. Me-diumship, or spirit manifestations, are by no means dependent upon any high moral law. They belong to Nature; and Nature sometimes-gives very crude manifestations, while again she Q.—Were not the Davenport Brothers good me-

diums at first?

A.—And so they are now. Q.—Do you think it is a benefit to Spiritualism to allow Fay to go on? A.—It certainly does not harm Spiritualism. It

Chycation. Oh thou whose infinite goodness we may never reach, we worship thee because of thy loveliness, we adore thee because of the glory of thy power and thy wisdom. Thou dost descend to the small-est of thy creations, and with thy power, with thy wisdom, thou dost write with the finger of love upon all forms of being, and thou art writing per-petually upon the tablet of our souls. And for all

Q.-Does it not in the estimation of the peo-ple?

A.-No; not even in the estimation of its op-ponents. Spiritualism; as a natural science, can-not be harmed by the trickery of one, two or a

I was a private, sir, in the Third Ohio Infantry. James M. Carter. Age twenty-seven. [Your residence?] Zanesville. June 8.

Catherine Stevens,

I would reach my father in Washington. I am from Louisiana. Last September I went with my autit to travel on the continent, hoping that I might be restored to health. It is two days ago since I joined my mother in the soul-world. I knew nothing of any consequence con-cerning this return, but I had heard of it, and I once said, "I am sure if it is true it is beautiful, aunt to travel on the continent, hoping I might be restored to health. It is two and if I was in the spirit-world, I should be fast to avail myself of it if it was a reality." And my father used to say, "Yes, Kitty, no doubt your energy would bring you back, if there was any wurdthing no combine beat often doubt, but we such thing as coming back after death; but we won't speculate about that, we will only think of living here." I was sometimes better and some-times worse, for the last three months. The last news my father had of me, was that I was comfortable, and no fears were entertained but what I should at least remain here many months, per-haps years. But in a violent fit of coughing, I suppose I ruptured a blood-vessel, and the hem-orrhage could not be stopped, so I passed away. I was in Naples at the time of my death.

Edward Haynes, Jr.

I am here to assure my friends whose earthly I am here to assure my friends whose earthly presence I have so recently left, that the beautiful philosophy which cheered me through my sick-ness and change, I was not mistaken in. All I expected to realize, and much more, I have real-ized. I found no difficulty in recognizing the friends who had goae before me. I was quite as much at home in the spirit-home as I ever had been in the old one on earth. I felt that it was not new to me, that I had been there before; and it seemed as natural for me to claim it, and enjoy it seemed as natural for me to claim it, and enjoy it seemed as natural for me to claim it, and enjoy it, as if it had been born of my life, as, in fact, it really was. All that I told my brother and friends that I expected when I entered the spirit-land, I have most fully realized; and there is nothing that earth contains that would induce me to return to occupy a place permanently on the earth again. I am satisfied with my new con-dition of being, and I shall return very, very often, doing all I can to unfold them in this new philos-onby, to cheer them through their lives, and will ophy, to cheer them through their lives, and will meet them when the change comes, and pray that it may be as pleasant to them as it was to

me. Edward Haynes, of Dorchester. [Ah! how do you do?] I am well, thank God. [I am glad to meet you. I know your brother well.] George? [Yes.] I was present at my funeral ceremonies, and was satisfied. [I saw your brother George here this afternoon.] Ah, yes, I know-else I could not come. I am a little weak, but shan't be so next time.

Richard Bailey.

I have no right to claim this privilege of return I have no right to claim this privilege of return, still, like all others who find the attracting power very strong toward earth, I seek to embrace the opportunity here, unworthy as I am. When here I was not disposed to stay. I saw many of the clouds incident to earth, got dissatisfied, and con-cluded I would remain here no longer. I thought that Mother Nature had dealt very unjustly and unwisely with me, and I was going to take the matter into my own hands. I did so, but found, after all, I had not broken any of her laws—that the protect and only taken a very difficult way they were unbreakable. No law of Nature can be broken. I had only taken a very difficult way of getting out of the trouble I was in; and in con-sequence of taking that way, I only made my clouds more dense, my difficulties more severe.

BANNER OF LIGHT.

And now if I had the power, I would return to earth and stay just as long as it was possible for me to, however much I might suffer. I have friends who suppose that the gates of heaven are shut on me because I was a suicide. So they are for the time, but not forever. I am dissatisfied with myself. I am in a state of unrest, therefore I am not in heaven. But I am just as sure that I shall by-and-by pass out of this condition as I am sure that I am here talking—Richard Bailey. I know that my hell is not eternal, however fierce the flames of remorse may be for the time. They cannot always last, and when I have paid the last farthing I shall go free, and there is no power that will seek to dotain me. I am here to tell my friends this. I am here to ask that they suspend their judgment, and let God take care of it. He is capable of it. The great power that sustains the world will take care of me, suicide though I am. And if I do go down to hell, it is right. I will enter its flames and be satisfied. I do not mean that literal hell of fire such as I was told of in my boyhood; not that hell, but a hell far worse—remorse—the feel-ing that, you have taken the very worst course

of fire such as I was told of it in by howd, not that hell, but a hell far worse—remorse—the feel-ing that you have taken the very worst course that you could; the deep, dark despair that seems to settle over you because you have done it. This is hell enough. And then we are each our own ig here should be the first of not?" "My hell there would be worse than the hell have here. No; let me stay here till I have changed, and till I am fit to enjoy their society." But I wish my friends to understand that my hell is not eternal, and that it is not that hell such as they sometimes dream of after having read some old theological fable, but an outright, sensible hell of mind.

hell of mind. Old Boston is familiar, and I would perhaps, if it were well, linger longer lore, but it is well that I go. Fare you well, sir. Let me advise you, in return for your kindness, never enter the spirit-land with the robes of a suicide on, for I assure you they are uncomfortable and uncomely. [Will you give your age?] Nearly half a century-old enough to have known better. Good-day. June 9.

Nellie Waters.

I am Nellie Waters, and my mother_thinks I am asleep in the ground. I think she does, be-cause she has had written on my tombstone,

"Hush, my dear, lie still and shumber. Holy angels guard thy bed," "And I have n't been there at all. [Have n't you?] No, not. in the ground. That is, at Greenwood. [In Brooklyn?] I don't know. I lived in New York. I've tried this long time to come. [How long is it since they put your body away?] Why, it is four years. I bad—I don't know what I had, sore throat and fever. I was six years old—then I was—I must be ten now. My father was in the army. He was captain, but he was n't killed. He is alive: and do you know what I come for? [No, I do not.] Well, I come to ask him to adopt that little beggar girl—he knows who—and if she has n't got a pretty name, why, name her Nellie. You see, she is six years old, just what I was 't when I died, and she has—well, she has got a mother, hut her mother has left her—her mother left her and went away, and left her with another woman, and the other woman sends her out to sell things. And my father saw her, and so did I, and he followed her to where she went, because he thought she looked like me, and he found where-she lived, and then he did n't go after her at all. Now I want him to adopt her and give her all my clothes, and to take good care of her. Don't you see? [Yes, I understand.] I do n't know that dead folks have any right to come back and ask people to do things for them, but I know a great many do, and why should n't 1? [You should.] I know my mother will, if she knows I want her to. You see, I was with my father, and I saw her, and then I wondered what I could do to make him know I wanted him to take her, and then I saw somebody that told me to come here, and then I saw somebody that told me to come here, and then I saw somebody that told me to come here, and then I saw somebody that told me to come here, and then I saw "Hush, my dear, lie still and slumber, Holy angels guard thy bed," and I waited, and I waited so long I lost all my patience, and then just as I lost all my patience, then I got a chance to come. Now, do you know what I am going to do when I go away from here? [No.] I will tell you. I am going to find my father, and I shall be better able then to come close to him soul I am going to the him if I come close to him, and I am going to take him, if I can, to a medium, so I can come; and then, you see, if I can tell him just what I want, and then he knows I come here—that will be two things I 've told him, won't it? and so he will know I am in earnhim, won't it? and so he will know I am in earn-est. You know he used to say when I asked him for anything twice, he was sure I was in earnest, and then I always got it; but when I asked only once, and did n't again, he did n't tbink I was in earnest and did n't care much about it, so I did n't get it. My father's name is William. My mo-ther's name is Ellen Maria. Now I am going to die again. I do n't like to. I like to come, but I do n't like to die. [It won't be very hard. Do n't be afraid.]

Amos Colman.

Well, Major-General, what you going to do for

MESSAGES TO BE PUBLISHED. Monday, June 15.-Invocation; Questions and Answers izzle S. Harmon, of New York, to her father; Adam Hedg aco, of Missouri, to his mother; Franklin White Emerson, of owark, N.J.

man, of Missouri, to his mother; Franklin White Emerson, of Newark, N.J. Tuesday, Jane 16,—invocation: Questions and Anawers; Dr. Abraham A. Watson, of Boston, to his friends; Margaret Murray, to her mother, in South Boston; Hiram Harris, 2d Conn, to his wife; Lizzle Tewksburr, of Noston, to her friends. Tactday, Sept. 29,—invocation; Questions and Answers; Ebal C. Kimbali; Stein Davis, of Richmond, Va., to her par-rents; Dr. John C. Hill, Assistant Surgeon of the 19th Mass; Thomas Hent, of Kansas, to Col. Chivington. Thursday, Oct. 1.-Invocation; Questions and Answers; Timothy More, died'in California, Sept. 30th, 1869, to his aunt, in Schuyklil, N.Y.; Lizzle Gariand Starcy, of Harlem, N.Y., to her sister; James Durgan, of New York, to his wife. Monday, Uct. 5. – Invocation; Questions and Answers; John Wills, of Dorsetshire, England; Henry Gustave Schreises, of Yew York etty; Maj-tion, Benjamit Lincoln, of Hingham, Mass, an other in the Continental war; Mary Jane Adams;

Verification.

Verification. DEAR BANNER-Among the "messages" in your issue of the 25th inst., I notice a communica-tion from Gen. George B. Boomer, of the 25th Missouri. I am happy to inform you that Gen. Boomer commanded the Brigade in which I served in the Vicksburg campaign, and though not per-sonally acquainted with him, I have every reason to believe that the communication is from "the rery" Gen. Boomer, and I rejoice that he has manifested and represented the 26th Missouri, in the nanner aforesaid. Gen. Boomer was beloved by every man in the Brigade, and terrible was the loss when he fell at Vicksburg. I would call on Gen. Boomer, and request him to speak again "to his friends, through the Banner of Light. I am sure he will receive a glorious welcome from

Bure he will receive a glorious welcome from those who survive him. The Colonel of the 63d Illinois Volunteers is with Gen. Boomer, and many there are who would like to hear from him. Col. Patnam will be recognized by many friends in Princeton, Ill. Gan Boomer, was always, strongly otherabled to Gen. Roomer was always strongly attached to its friends, and a braver man never commanded a Brigade, and I am sure the communication is from him. Yours in truth, HENRY STRONG. Maysville, Mo., Sept. 30, 1868.



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tion of the power of spirits and their mission of merey ito ha nanity.

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Oct. 3.

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DIVORCES legally obtained, desertion, drunk-until enness, we., sufficient cause. No publicity, no charge until divorce obtained. Advice toce, M. HOWES, Attorney and Connection at Law, 78 Nassau street, New York, Aug. 22. 13w

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10 9.

Well, Major-General, what you going to do for me? [The best wo can. What do you wish done?] Most anything that will answer my purpose. [Just make your wants known.] Yes, sir, I will do it. Now you see, sir, you are a stranger to me. I do n't know how far I may go without trespass-ing; like to look at you a little-sound you. I am Amos Colman, of the First Michigan Cav-alry. That's so much, to begin with. I've got a wife and one child. Sho don't believe in these things at all. I've a brother who is an itinerant preacher, and of course he is glitte down on all things that do n't correspond to his ideas of re-ligious right. I was always on the wrong side, so far as he was concerned. Preaching never done me no good. I was always inclined to disbelieve, and to do just the very things that religious people did n't want me to do. If I had 'a horse to sell, stranger, I'd sell it Sunday sooner than any other day-always made a better bargain. And all such things, you see. I tomehow had a sort of a liking to go crossways to them on re-ligious matters, not because I disliked religion anyway, but I did n't want much to do with it; but then they was always jabbing me, you know, and I always felt like doing something to jab them back again, though I never said much about it. Well, Joshua says, "Amos has gone to the

them back again, though I never said much about it. Well, Joshua says, "Amos has gone to the devil." All right! So much for that. I don't know where he is. I used to look in the glass for him bere. I don't know where to find him. I do n't think he lives on our side at all. I think that the time God and he had a battle he got kicked out of our side, and he is down on the earth; so look out for him. And I think he is pretty busy with the clergy: he is raking them over in fine style. I don't know—I don't know—I don't want to deal with them; clothes are too dirty; that is to say, they are always dealing in total de-pravity, and that's a kind of mean article, poor truck anyway, and I don't want to have much to do with it. Just thought I' d come round here and say to the folks that I am well off, and as for the devil, I don't know where he lives; if I did, I'd make him a call. I'd like to have my brother hunt up some one of these folks, out our way, that I can come through, and I 'll do what I can toward helping him out of his uncomfortable religious po-sition. I did n't want to wait no thousand years or two for Gabriel's trumpet to sound and the dead to rise, and all that sort of nonsense. No, I was always in too much of a hurry for that-could n't think of waiting so long. Won't they be surprised to hear from me? Thought I was dead. So I was, but I've turned up alive, and who knows but it's the resurrection? Strange things happen in these days.

so I was, but I ve turned up anve, and who knows but it's the resurrection? Strange things happen in these days. Well now to my wife—Hannah is her name— not the Hannah of the Bible, but my Hannah— used to be—I want her to know that I am in con-dition to come to earth, and that I am satisfied with my life, and that I shall do just the very best I can for her and the children. I am able to do something—I can't say how much, but shall do all I can. And with regard to the question that was asked me in one of the last letters I received, I will answer it here. It was," Do n't you feel sorry that you enlisted in the army?" No, not a bit— glad of if. Could n't answer it here—did n't have time; got promoted before I got a chance to an-swer. No, Iam not sorry; I am glad of it, sir. Good-by; Major-General. [Good-by; come again.] I shall do that if I can and have need to. June 9.

Séance conducted by Theodore Parker; letters answered by George A. Redman.

. . . .



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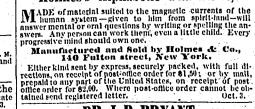
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8

Move in thine own Sphere.

Every organ of every thing is a function, re-ceiving and giving what is needed for mutual profit. While a root is a base of support to a tree, it is a function of nutrition. The leaf is not only for shade and ornament, but is an inspirational function. A lung in blessing itself with vital air, blesses all the rest. The heart in refreshing itself with nutritive blood, refreshes all the system. There is a perfect unity in diversity; hence a concord.

If anything oreign, not adapted to incorporation; is introduced, all the organs aid in its expulsion. A stone is poor food for the human stomach; but certain monsters of the sea need it, as do fowls, for digestion. Parties and sects progress out of their policies and creeds; but their works are left; others more conservative then, arrived on the plane where the radicals were emancipated, accept the old as new to them. The doctrines of reformers, repudiated by them now, are quoted as good authority by the rear guards. What is radical to-day is conservative to-morrow. The "old fogies," clogging the wheels of improvement on their works, were once persecuted as " seducers " and "infidels." So all get their deserts, and all have their mates and their group-life. People fail in their undertakings because they are out of place, and hence out of use. What can a Feejee Islander do in civilized society? But in his own' tribe, in the far South Sea, he is a respectable cannibal, successful in killing missionaries and roasting them for a pentecostal supper. A wild Indian would make poor headway mahaging a steam engine; but put him in a canoe of birch bark, and then see him seud. What can a sailor do at farming? At sea he is a professor. The first qualification in practical life is to know your sphere, and knowing, to fill it-some for this-some for that. A man's greatness, which is his usefulness, is not dependent upon his pursuit so much as upon his functional relation to society.

Nor is it wise to be incongruous in religion. Putting new wine into old bottles destroys them both. When a house gets leaky in the roof, patchwork makes it worse. An old coffin whose body is but dust will remain whole in the ground, when very rotten, but dig it up and expose it to the air - how quick it crumbles! Let the dead be dead. When you build build out of sound timber, and then be sure to preserve the order of functional life. Many, feeling the need of Spiritualism, have espoused the new truth too soon to endure. They are not able to brave persecution, and so fall back. Things to use are things in function. Religious splicing is the business of ministers generally. Splice, Patch and Compromise are their Trinity. They make their theological garments out of old rags-"fifthy rags" at that. Better that they, with their rags, be ground over in the Radical Mills.

There are thousands out of the church who ought to be in it, and thousands in it who ought to be out of it. Why be an Orthodox if you do not believe in endless damnation? Why eat from the flesh-pots of Egypt when you can have manna fresh from heaven? Why be a Universalist if you damn the Spiritualists? Why be a Spiritualist when you cannot say, " No," to Widow Grundy when she asked you to marry her? Assume your proper names and take your proper stations. Put all things in order-" brimstone" with reprobation, devil with hell, cowards with creeds, theological lick-spittles with ritualism, partialist Universalists with such Orthodox as live on hell-fire and buttered thunder, and such Spiritualists as scoff all the past and " thank God they are not as other men are," because they talk with spirits, with the popular church till obsessed with it, if need be, to learn common sense as Peter did at his vision of " unclean beasts and creeping things." After such religious hybrids have served an apprenticeship in their true spheres they are qualified for the " perfect law of liberty " that knows no reliction.

last Sunday says, if you would see the great, living, throbbing, moving American world, "you

great continental wheel at Chicago." OUR MEETINGS.

faithfully.

The audiences in Library Hall increased to the last. Never have we addressed a more intelligent ; de., of a separate Convention." Spiritualists of Chicago.

FLOWERS ON DESKS.

sweetly do they inspire speakers with loffier thought, uttered with deeper fervency of soul. famous for refined taste, conscious of our needs, the committee, yet it had my hearly approval. The circumand baskets of flowers for the speaker's stand in the change in my views, and the position I occupied one these impromptu lines;

"May these bright and fragrant flowers Cheer and soothe thy lonely hours, When thy mind is over-wrought With the weight of burdening thought. And thy spirit drooping, weary Of the teachings dull and dreary, That have held mankind beclouded, In the darkness closely shrouded ; Half despairing, thou canst gain All the 'light' thou wouldst attain. Turn thee to these glorious 'preachers,' Of God's love the sweetest teachers, Showing grace and beauty springeth From the darkest earth, and bringeth These fair, lovely, beauteous flowers, Whispering hope in life's dark hours. May their beauty weave a spell Round thee, in which naught can dwell But the purest, holiest feelings, Wrought from truth's divine revealings."

Just before our departure from the city, Sept. Bith, we were summoned to a nuptial banquet to clation of Spiritualists can organize Lecture Associations. tie the "Gordian knot." It was at the residence of Mr. Keese, formerly a Quaker family, but now rejoicing in the blessed light and life of Spiritualism. May the married relations of Wm. B. Keese and Clara M. Boardman flow as musical as the "Minnehaha Waters."

Cleveland Matters.

The Spiritualist of Oct. 3d says: " Mrs. Bronson gave her closing lecture to a more than crowded house. Quite an audience went away from Temperance Hall unable to gain admission, every stand up in the dignity of its manhood, and go to work? standing-place being occupied. Miss Johnson speaks here during this month. At the business meeting, a proposition was made to rent the new hall, 46x80 feet, in Halle's block, opposite Case Hall; About six hundred dollars were subscribed toward seating it, and the next day a lease was taken by the Society, for five years, at a rental of \$1500 per annum. The dedicatory services will be held Sunday, Oct. 11th, at 10 A. M. Speakers from abroad are invited, and while they furnish a spiritual repast, their temporal wants will be remembered."

frontiers of this country." A Chicago daily of The Children's Progressive Lyceum Convention.

"Astonished, surprised, but not confounded! Amid a press must go from the circumference to the centre; of business requiring every moment of my time from early from the periphery at New York to the hub of the dawn to the wee small hours of the morning, circumstances seem to demand this explanation ; hurriedly, therefore, I comply with the necessities of the hour.

One year ago our Brother A. E. Carpenter and other noble Music Hall and Library Hall congregations are workers in the Lyceum cause proposed calling a Convenhoth enjoying a commendable degree, of prosper- tion, or Conventions, especially in the interest of the Lyity. During last month, Mrs. S. A. Horton and coun movement. I opposed that course of procedure at E. V. Wilson ministered in Crosby Hall. Though that time, and gave my reasons for so doing in an article puboccupying different planes, each fills some 'niche lished in the Banner of Light. 1 then deemed it premature in the temple of the spiritual philosophy. They and unnecessary. I said, "When the National Convention are both earnest laborers, and doing their work of spiritualists refuses to accord to us a sufficient opportunity to transact the business of the Lyceum, or to render it all the assistance its interests demand, then, and not until then. will it be either politic or justifiable to incur the expenses,

and appreciative people. During the month's The lack of efficient effort during the past years-the ablecturing, Rev. O. Abbot, Rev. Mr. Ashton, F. L. sence and the demand for some organized, systematic plan, Wadsworth, E. V. Wilson, Susie M. Johnson, H. or basis of action-to which has been added the action taken F. M. Brown, S. A. Horton, honored us with their by the American Association of Spiritualists assembled in presence, and most of them addressed either the Rochester in August last-all plainly and unmistakably audience or the Children's Progressive Lyceum, demonstrate the fact that the time has arrived when that The singing by the Williams Family, partly se- necessity exists. The necessity for organization, system lected from the Spiritual Harp, was received with and action is Belf-evident. At the last National Convention of Spiritualists, delegates from the Children's Progressive the future permanence and harmony of the Lyceum interest, and the second hour was granted with considerable reluctance. A resolution was presented proposing Blessings upon the fingers that pluck, weave, the appropriation of the small sum of one hundred and and decorate the home, the school-house and the twenty-five dollars for books and matters pertaining to the church. Flowers are God's divine bibles, and interests and necessities of the Lyceum. The resolution amount was raised by voluntary individual contributions. Immediately succeeding this, a motion was made (by whom Jeremiah Brown, a prominent Spiritualist of I do not know) that a committee of five be appointed to or-Battle Creek, his home embowered with shrubbery and roses, appreciates the beautiful as well mous vote. Although I took no part, was not instrumental as the utilitarian. His good lady-companion, in its proposition, and did not vote for the appointment of forwarded by express each Saturday bouquets stances not only justified, but demanded the action ; hence Library Hall. Accompanying one of them were vearage. I did then and do now believe that the Lyceum should have exclusive control of its financial and execu-

tive arrangements, but that in purpose, aim and object the Lycenin and Lecture Association should be one and inseparable.

I have not one word of fault to find with the action of the American Association of Spiritualists. I believe they have done all with the best of motives, and that it will ultimate in the best results. The American Association of Spiritualists have organized a system by which they will put missionaries into the field, and will establish hundreds of socleties, who will have their lectures in every State. The State of Michigan, under the efficient and able management o that indefatigable worker, Col. D. M. Fox, organized one hundred and twenty societies last year; and as it is under his plan that the American Association of Spiritualists propose to work. I have no doubt they will organize thousands of Lecture Associations in the United States. But what has been done for the extension, introduction and building up o the Children's Progressive Lyceums? Nothing whatever, except it be to say to the workers in the Lyceum cause, Go and do likewise : to which I say, with all my heart, Amen And if those interested in the Lyceum movement will work together, will meet and adopt the means within their power they can establish as many Lyceums as the American Asso-

Bro. Tuttle says, in the Ohio Spiritualist, that he would have opposed the appointment of the committee if he could have obtained the floor. If the brother was in the room, I do not see why he did not obtain the floor. I believe the question was not objected to by a single individual. I have received a letter from one of the most prominent workers in the Lyceum movement, saying that the American Associa tion of Spiritualists should have been "rebuked" for throwing the only practical movement of the age, the educational movement of the children. "out in the cold." Suppose they had been rebuked? Would that have changed the result? And if not, what is thesnext best thing for "Young America" to do? Sit still, "out in the cold," and freeze to death, or

"God never made an idle man To cull alone the flowers of life; It controverts his glorious plan. And turns perfection into strife.

- I see it in the heavens above
- I read it in the earth beneath, Man's is a glorfous destiny, But he must not as well as speak."

After the appointment of the committee, Mrs. H. F. M Brown, A. E. Carpenter, Warren Chase and myself consulted together, and agreed that the best thing to be done was to call a National Lyceum Convention in Philadelphia, as near the latter end of November as a suitable hall could be obtained for that purpose. Three of the committee would be

SPIRITUALIST MEETINGS.

 BOSTON.-MUSIC HALL.-The next course of lectares on Spiritualism in the holve elegant hall, will commence Sun-day atternoon, Oct. 18th, at 2% o'clock, and continue until May. J. B. Ferguson, A. M. L. L. J., of Tennessee, will be the first speaker. Engagements have also been made will other talented normal and inspirational speakers. A quartette choir is also engaged. Meason tickets, (securing a reserved seat for the tweativ-eight lectures, 8 3(0), are ready for delivery at the counter of the Banner of Light Bookstore, 158 Washington street, or at the Music Hall text office any day or evening. L. H. Wilson, Chairman.
 THE FUET SVIRITY ALIST ASSOCIATION hold regular meet-ings at Mercantile Hall, 22 Summer street, every Sunday atternoon and evening at 2j o'clock. M. T. Dolc, President; Samuel N. Jones, Vice President; Wm. A. Duncklee, Treas-urer. The Children's Progressive Lyccum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Saaborn, fuardian, All letters should be addressed for the present to Charles W. Hunt, Assitant Scentary, 51 Plensant Street. The NorTh END LYCEUM meets very Sunday at 10j A. M. at Springheid Hall, 60 Springtheid street. A. J. Chase, Con-ductor; Mrs. M. J. Rtewart, Guardian. Address all commu-inclations to A. J. Chase, 1671 Washington street.
 EAB BOSTON.-Temperance Hall.-The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Muverlek square, every Sunday, at 3 and 1j e. M. Benjamin Odlorne, Sl exchangen street, Cor. Sec. Speakers engaged:--Mrs. M. Macomber Wood, Oct. 18 and 25 and during February Mrs. M. Macomber Wood, Oct. 18 and 32 and during February Mrs. Mallett Fault-The First Progressive Lyceum Society hold BOSTON.-MUBIC HALL.-The next course of lectures or piritualism in the above elegant hall, will commence Sun

Byrnes during becember and March; J. M. Peebles during Byrnes during December and March; J. M. Peebles during May.
Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, cor-ner Orlenas, at 3 and 3 r. M. President, S. Gleison; Vice President, N. A. Simmonds; Treasurer, O. C. Rilley; Corro-sponding Secretary, L. F. Freeman; Recording Secretary, M. H. Wiley. Lyceum meets at 103 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.
Criatestrown.—The Children's Lyceum of the First Spirit-ualist Association hold regular sessions at Central Hall, No. 25 Elm street, every Sunday, at 103 A. M. A. II. Richardson, Conductor; Mrs. Mary Murry, Quardian.
CIRLSEA.—The Children's Progressive Lyceum racets every Sunday at Fremont Hall, at 164 A. M. Conductor, Leander Dustin; Asst. Conductor, John H. Crandon; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salls-bury; Corresponding and Recording Secretary, J. Edwin Hunt, to whom all communications should be addressed—P. O. Box 244, Chelsea; Mass. The Biblo Christian Spiritualists hold meetings every Sun-day in Winnishmet Division Hall, at 3 and 7 F. M. Mrs. M. A. Alleker, regular speaker. The public aro invited. Seats free. D. J. Ricker; Supt.
CAMBRID DEPORT, MASS.—The Spiritualist Association hold meeting every Sunday in Williams Hall at 3 and 7 F. M. Mrs. M.

CAMBRIDOFFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 73 P. M. J. Close, President, Children's Lyccum meets at 102 A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. DORCHESTER, MASS.-Free meetings in Union Hall, Hancock street, every Bunday evening at 72 o'clock. Good speakers

ngaged

HINGHAN, MASS.—Children's Lyceum meets every Sunday formoon at 24 o'clock, at Temperance Hall, Lincoin's Build-ig. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian, QUINCY, MASS.—Meetings at 234 and 7 o'clock r. M. Pro-gressive Lyccum meets at 136 P. N.

BISSIVE LYCCUM meets at 1% P. M. LOWELL, MASS.—The First Spiritualist Society hold a ger-eral conference every Sunday at 24 r. M. In Lyceum Hall, cor-ner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 16% A. M. Join Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

Cor. Sec. SALEM, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall, Church street, every Sunday, at 1 p. yr. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secretary, Meetings are also held in Lyceum Itall. Speaker engaged:—Mrs. A. Wilhelm during October. 11all. Speaker engaged :-- Mrs. A. Wilhelm during October. PLYMOUTH, MASS. -- Lyceum Association of Spiritualiste hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:-- 1. P. Greenenf, Nov. 1 and 8; Mrs. Fan-nle B. Felton, Dec. 6 and 13; Dr. J. 11. Currier, Jan. 5 and 10. Fircineura, Mass.—The Spiritualists hold meetings very Sunday afternoon and evening in Reiding & Dickinson's Hall The Children's Progressive Lyceum meets at same place at 10 A. M. Dr. H. II. Brijdam, Conductor; Mrs. Wm. H. Simonds Guardian; N. A. Abbott, Secretary.

Guardiani, N. A. ADDOLI, Socretary. LEOMINSTER. MASS.—The Spiritualist Association hold meet-ings every alternate Bunday at Brittan Hall. Speakers en-gaged:—H. B. Storer, Oct. B; Mrs. N. J. Wills, Nov. I; J. P. Greenleaf, Nov. 15 and Dec. 27; Mrs. M. Macomber Wood, Nov. 29 and Dec. 13; Mrs. Julietto Yeaw, Jan. 10. W. H. Yeaw, Sec.

Yeaw, Scc. WORCESTER, MASS.-Meetings are held in Horticultural Inall, every Sunday, at 2M and 7 p. M. E. D. Weatherbec, President; Mrs. E. P. Spring, Corresponding Secretary, SPRINGFIELD, MASS.-The Fraternal Society of Spiritual ists hold meetings every Sunday at Fallon's Hall. Progress ive Lyceum meets at 2 p. M. Conductor, James G. Allbe; Guardian, Mrs. F. O. Coburn. Lectures at 7 p. M. STONEHAM, MASS.-The Spiritualist Association hold meet ings at Harmony Hall two Sundays in cach month, at 22 and 7 p. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every, Sunday at 103 A. M. E. T. Whittler, Conduc-or; Mrs. A. M. Kempton, Guardian. FoxDoro.' MASS.-Meetings are held every Subhath in

1. stas. A. at. Reuniton, Guardian. Foxnoro, Mass.— Meetings are held every Sabbath in rown Hall, at 13 P. M. Progressive Lyceum meets at 10 A. M. (a), C. F. Howard, Conductor: Miss Adda Summer, Guard-an. Lyceum paper published and read on the first Sabbath of each month. Lecture at 13 P. M. Speaker engaged.—Dr. V. K. Nipley until further notice.

N. R. Hopey and further Bolice. NewBURTFORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hail every Sunday at 2 r. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-sal Director J. T. Loring, Secretary, Conference or lecture n same hall at 74 o'clock.

In same nan at 72 o'clock. New HAVEN, CONN. — The First Spiritualist Association hold meetings overy Sunday at Todd's lind, on Stato street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Con-ductor.

HARTFORD CONN.-Spiritual meetings every Sunday even ing for conference or lecture at 75 o'clock. Children's Pro gressive Lycoum meets at 3 P. M. J. S. Dow, Conductor.

BIT DEFORMANCE ALL ST. M. J. S. Dow, Conductor. PUTNAN, CONN.-Meetings are held at Contral Hall every Sunday at 13 P. M. Progressive Lyceum at 103 A. M. BIT DEFORT, CONN.-Children's Progressive Lyceum meets every Sunday at 10 A. M., at Lafnyette Hall. James Wilson. Conductor: Mrs. J. Wilson, Guardian; Mr. Glines, Musicai Conductor.

Conductor. PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hell, at J and 7% o'clock r. M. James Furbish, President; R. J. Hull, Corresponding Secre-tary. Children's Jyccum meets at 109 A. M. Wm. E. Smith, Conductor. Mrs. Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. Devers Sun Korgentry Me.—The Children's Precessing by the Spiritualist Society Sunday afternoons and evenings. Devers Sun Korgentry Me.—The Children's Precessing to the Spiritualist Society Sunday afternoons and evenings. Devers Sun Korgentry Me.—The Children's Precessing Devers Sunday Afternoons and evenings. Superstanting Superstant Superstanting Super

OCTOBER 17, 1868

MILAN, O.-Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 107 A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

Hudson Tuttle Conductor; Emma Tuttle, Guardian. CHICAGO, ILL.—The First Society of Spiritualists hold mees-ings every Sunday in Library Hall, at 106 A. M. and 78 p. M. Speakers engaged :—Birs. Nettio Coburn Maynard during Oc-gressive Lyceum meets immediately after the morning service. BELVIDERS, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, at 104 and 74 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamicson, Conductor; B. C. Hay-wood, Assistant Conductor; M.S. Iliram Bidwell, Guardian, Speaker engaged :-W. F. Jamicson until Nov. 22. Statwork I.

wood, Assistant Conductor; Mrs. Iliram Bidwell, Guardian, Speaker engaged: --W. F. Jamieson until Nov. 22.
STGAMOHE, JLL. --The Children's Progressive Lyceum meets every Sunday atternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatlo James, Guardian. The free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and specehes limited to ten misutes each. Chauncey Ellwood, Esc., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. Sr. Louis, Mo. --The 'Society of Spiritualists and Pro-gressive Lyceum' of St. Louis hold three sessions each. Sun-fuy, in Fillbarmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and 8 P. M.; Lyceum 24 P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Becretary; Thomas Allen, Scerteary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Muscal Director. CARTHAGE, Mo.--The fitends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. M. Pickering, Secretary.
ApBIAN, Mion,--Regular Sunday meetings at 10% A. M. and 14 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mark Martha Hunt President; Ezra T. Sherwin, Secretary.
BartLe CHEREK, Mich.--Meetings are hold in Wakeles's Hall every Sunday morning series in the unit pressive Lyceum meets at same place at 12 M. Mark Martha Hunt

BATLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Suuday morning and evening. Lyceum between services. Jeremiali Brown, Secretary. LANSING, MICH.—The First Society of Spiritualisis 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 Sunda at 11 A. M. and 15 ... in Temperance Hall, Market street between 4th and 5th.

BACRAMENTO, CAL. - Mcetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 F. M. Mis. Laura Cuppy, regular speaker. E. F. Woodward; Cor. Sec. Chil dren's L Progressive Lyceum meets at 2 F. M. J. H. Lewis, Conductor: Miss G. A. Brewster, Guardian.

JUST PUBLISHED,

WILLIAM WHITE & CO.,

158 Washington street, Boston, THE SPIRITUAL HARP

> The new Music Book for the Choir, Congregation and

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

THIS work has been prepared for the press at great expense A and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the peautiful gift of the SPIRITUAL HARP,

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himity of noeral thought, irrespective of religious association, as a choice compliation of original and celecite songs for tho social circle. Although not specially prepared for the Lycoum, yet its musical claims have been heartily supplied with a rich variety of music appropriate for children. Let its heavenly harmo nies be sung in all our Lyceums throughout the country. The authors have also arranged an ALL-SINGING STATEM for the congregation. Hence, very spiritual family every speaker, medium and friend of Spiritualism, should have the Harp, not only for the home circle, but for public meetings, that all may partake together of the feast of soil. It becomes 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 wise and good of different ages, arranged in classified order, with choruses and clients' interspersed, thus blending music with choruses and clients' interspersed, thus blending are original. Some of America's most gifted and popular mu-sicians have written expressly for it.

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WEDDING.

The West.-Chicago.-Flowers.

Never did a full appreciation of the magnitude and magnificence of this country flash upon our mind in meridian splendor till standing last spring upon the summit of the Rocky Mountains, the highest railroad eminence between the Atlantic and Pacific Coasts. The grandest scenery in the world! we have the pines and firs of the North, the rice and cotton of the South, the culture and manufactures of the East, with the grains of the prairies and California gold mines of the. great West.

It is some twenty years since the distinguished Col. Themas H.² Benton, from Missouri, introduced a will into the United States Senate, relating to the practicability of constructing a railroad from the Mississippi River to the Pacific Ocean. The announcement of the thought was considered not only premature but visionary. Today it is approaching consummation.'s One may now seat himself in the cars at New York; and ride over two thousand four hundred miles with but three changes of coaches. It is estimated that by the 10th of October inst. it will have reached to within a hundred and fifty miles of Salt Lake. By the close of the present year the gap between Chicago and San Francisco will have been reduced to less than three hundred miles. It is now considered certain that by the last of July next the great thoroughfare will be completed. "No enterprise of ancient or modern times was ever prosecuted with such energy, and the results upon the traffic of the world will be as astonishing as the wonderful rapidity with which the road has been built. The leading London papers admit that it will be likely to revolutionize the commerce between Asia, Europe and the United States. The benefits of the road are already beginning to be felt by the government as well as the people. Already the passenger traffic is very great. Not'only the passengers and freight for Denver, Montana and Salt Lake are conveyed over the road, but a large part of the travel between California and the Atlantic States comes that way."

CHICAGO.

The unprecedented growth of this Western city astonishes the people of the East. It claims today over three hundred thousand inhabitants. Ten thousand buildings are now in process of erection. At the rate of present increase, in 1880 it will number over one million of inhabitants. Walking one of the principal streets the other day, a gentleman, pointing to a wholesale drygoods establishment, said, "That building rents" for fifty-two thousand dollars per year. Their sales last year exceeded eleven millions." It is amusing to hear Chicagoans speak of Boston and Eastern cities as " rural settlements dotting the Eastern

The Rostrum, of Chicago.

This excellent monthly, edited and published by Bros. Hull and Jamieson, is meeting with good success. They evince great energy and perseverance in its conductorship and diffusion. It is such workers that win. Owing to continuous absence from the city during our engagement in Chicago. we were unable to call at the office.

The Chicagoan.

This handsomely printed weekly, literary in taste and liberal in tone, is published under the auspices of H. F. N. Lewis, editor of the Western Rural, of Chicago. It has a choice corps of contributors, and is thoroughly up with the genius of the age, and outspoken in its sympathies for the Spiritual Philosophy.

Fever and Ague in the West.

EDITORS BANNER OF LIGHT-To those settling our Western prairies I would, with your permission, say a few words. The miasmas arising from newly broken lands are very productive of fevers and fever and ague. Western people have long felt the want of a remedy that will effectually prevent as well as cure these troublesome diseases. Through the agency of our spirit-friends, science has produced a remedy equal to the task in the form of Mrs. Spence's Positive and Negative Powders, which have, upon trial, proven successful agents in regulating and binging in action the vital forces. I take pleasure in recommending them to the public. Respectfully,

J. A. AVERILL, M. D.

Sunday Meeting at Library Hall.

The Rev. J. M. Peebles addressed the First So-ciety of Spiritualists at Library Hall, corner of LaSalle and Randolph streets, morning and even-ing, on last Sabbath. Services were delayed a few minutes to give the Lyceum an opportunity to close its exercises, which on this occasion held its session quite early. Bro. Peebles chose for his subject, "Policy Spir-

itualists vs. Spiritualists of Principles." It is need-less to add that it was ably discussed by this exless to add that it was ably discussed by this ex-perienced orator and able expounder of spiritual-istic truth. He most truly said in the opening remarks that in all ages of the world men devoted to principle had bathed their paths in tears, which a rule we find no exception to to day. Bro. E. V. Wilson, being present, addressed the

large and attentive congregation in a short, pun-gent speech on thought, "What is thought-do you over think?" which had the effect to set most.

of them thinking. In the evening a large and brilliant audience greeted Mr. Peebles, who spoke from the text, "Progress and the Signs of the Times," delivering an able and argumentative discourse, which was listened to with the profoundest attention through-

During both the morning and evening lectures During both the morning and evening lectures there were many strangers present, and numerous investigators, who are seemingly becoming much interested in the doctrines of Spiritualism, and we congratulate ourselves that they had Bro. Peebles to expound it, to them.—*Religio-Philo*sophical Journal

A good life is the best philosophy; a clear con-science the best law; honesty the best policy; and temperance the best physic.

obliged to be in Philadelphia to meet the Board of Director of the American Association of Spiritualists at that time, and it would be but a short distance for the other members to come. Four out of the five having agreed to the propo ition, I engaged the best hall in our city for the 20th and 27th of November, sent the call to the fifth member of the committee, and she signed it, whereupon I sent it to the other member and published it.

Now, friends of the children, who have soon to stand in the front ranks of the battle for human freedom, do not let these differences of opinion or any personal considerations deter you from leading a helping haud in this glorious work. Come, let us reason and work together, and success is as sure as that effect follows cause. The Convention is the Come let us reason and work together, and success is as sure as that effect follows cause. The Convention is the proper place to discuss and arrange preliminary matters. If we want State Organizations, we must organize the means in a National Convention to create them. If we have but one or perhaps no Lyceum, in a State, how shall we organize a State Convention? We can reach it only by meeting together in a National Convention, Yours, &c., M. B. Dyorr, Yours, &c. M. B. DYOTT.

Philadelnhia, Oct. 2d, 1868.

HARMONIAL HALL .- We are informed that the regular lecturing season of the First Society of Progressive Spiritualists, John Mayhew, President, for the winter of 1868 and 1869, will com-mence on Sunday next, October 4. There will be two lectures each Sunday throughout the season. The morning lectures will commence at 11 o'clock, the evening at 7.30. These lectures will be sus-tained by subscription and collections at the close of each lecture to which the admission will be

Arrangements have been made with seven of their choicest speakers to occupy their desk, as

October, Anna M. Middlebrook, trance: No-October, Anna M. Middlebrook, trance; No-vember, Nettle M. Pease, trance; December, Cora L. V. Daniols, trance; January, N. Frank White, inspirational; February and March, Nellie J. T. Brigham, trance; April, James M. Peebles, inspi-rational; May, Alcinda Wilhelm, inspirational. The Children's Progressive Lyceum, connected with this Society, will hold its meetings every Sunday at 12.30 Lyceum and the more

Sunday at 12:30 p. yr., immediately after the morn-ing lecture. It contemplates and aims at the de-velopment of the entire man-physically, morally and spiritually. It is very unique and very at-tractive to both young and old, and all are invited

to visit the Lyceum and to bring their children, A library of progressive literature has been formed in connection with the Lyceum, which is free to all the members of the Lyceum, and is open to the public under certain terms and conlitions.

Public conference meetings will be held every Tuesday evening at 7.30. The platform is en-tirely free. All may speak forth their thoughts without fear of offence, provided that a respectful demeanor is observed. Some of the finest speak-ers, resident and transient, are generally present

to take part in the discussions. Sociables, for the promotion of barmony and mion, and for the cultivation of love and charity to all, in the enjoyment of social intercourse, in-terspersed with recitations, songs, music, charades, dramatic realings, dancing, Sc., will be held every other Thursday evening throughout the season, commencing on the last Thursday in Oc-tober.— Washington Chronicle.

Convention of Mediums and Speakers.

Arrangements have been made to hold a Convention of Mo-lums and Speakers at Lyceum Hall, corner Court and Pearl irects. Bufaló. N. Y., on Wednesday and Thursday, Nov. 11th a 12th, commencing at 10 of clock.

atrects. Buffald. N. Y., on Wednesday and Anutation, and and the commencing st 10 of Clock. A cordial and fraternal invitation is extended to all embraced within this calt to assemble in harmonious counsel, to discuss the important interests pertaining to our heaven-born philoso-phy and religion, and to receive the peatecostal bapham awalt-ing us from the angel world. The well known hospitality of our Buffalo friends will doubtless, as heretofore on similar occasions, be extended to those in streadance. doubtless, as neretorore on those in sticadance. Byros, J. J., Oct. 1, 1868.

DOVER AND FOXCROFT, ME .- The Children's Progressiv Lyceum holds its Sunday session in Merick Hall, in Dover Lyceum holds its Sunday session in Merick Hall, in Dover tu log A. M. E. B. Averlil, Conductor; Mis. A. K. P. Gray Guardian. A conference is held at la P. M

Guardann, A conference is field at 12 p. M CONCORD, N. II.—The Children's Progressive Lyceum meet in Liberty Hall, Statesman Building, every Sunday, at 94 A. M. Conductor, Dr. French Wobster; Guardian, Mrs. Robinson Hatch; Asst. Conductor, J. T. Kendali; Secre-tary, C. II. Robinson. The Concord Association of Spirituni-ists holds meetings at the same place every Sunday, at 6 p. M. Lecturers wishing to make engagements will address Dr. French Webster.

MANGURGETER, N. II.—The Splritualist Association hold meetings every Sunday at 2 and 64 p. M., at Museum Hail, corner of Elm and Picasant streets. Daniel George, Presi-dent; R. A. Seaver, Secretary. Progressivo Lycoum meets every Sunday at 109 at the same hail. R.A. Seaver, Con-ductor; Mrs. Fannie C. Sheapard, Guardian.

at 3 and 74 F. M. Monnisania, N. Y.— First Society of Progressive Spiritual isis—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% F. M. RufFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 7% F. M. Jumes Lewis, President E. C. Cooper, Vice President; J. Lane, Treasurer; E. Woodthorne, Secretary, Children's Lyceum meets at 23 F. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardan.

Lyceum meet at 27 P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.
 KOCHESTER, N. Y.-Religious Society of Progressive Spirit-ualists meet in Selitzer's Hall Sunday and Thursday ovenings.
 W. W. Parsells, President. Speakers engaged.-H. P. Fair-field during October; Mrs. Barah A. Byrnes during Novem-ber; C. Famile Allyn during February. Children's Progress ive Lyceum meets every Sunday, at 22 P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.
 YINSLAND, N.J.-Friends of Progress meetingsare heldin Plum-street Hall every Sunday at 103 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 123 P. M. Hosea Allen, Conductor; Mrs. Portin Gage, Guardian; Mirs. Julia Brigham and Mrs. Tanner, Assistant Guardians.
 HAMMONTON, N. J.-Meetings held every Sunday at 104

HAMMONTON, N. J.-Meetings held every Sunday at 10 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore. Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzio Randall, Guardian of Groups.

of Groups. PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 03 A. M., on Bundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street clurch, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists ins its lectures at Connert Hall, at 11 A. M. and 72 r. 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.

BALTINGRE, 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., Hyzerspeaks till fürfher notice. hours of worship. Mrs.F.O., Hyzorspeaks till fürfiher notice. WASHINGTON, D. C.-The First & Society of Progressive Spiritualists meets every Sunday, in Harmonial Hail, Penn-svivania Avenue, between löth and lith streets. Lectures at 11 A. M. and 73 F. M. Lecturers engaged:-October, Mrs. Middlehrook; November, Nettle Pease: December, Cora L. V. Daniels; January, N. Frank White; February and March, Neille J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm. Cluidten's Progressive Lyceum every Sunday, at 124 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President. CLEVELAND, O.-The First Societ rand Propressive Lyceum

Güardian of Groups. John Mayhew, President. CLEVELAND, O.-The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall ev-ery Sunday. Conference in the morning, after Lyceum ses-sion. Lecture at 17 P. M., by E. S. Wheeler, regular speaker. Lyceum at 94 A. M. George Rose, Conductor; Clara L. Cur-tis, Guardian; T. Lees, Socretary. PAIRMSVILLE, O.-Progressive Lyceum meels Randays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. TOLEDO, O.-Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 74 F.M. All are, invited free. Children's Progressive Lyceum in same place every Senday at 10 A.M. A. A. Wheeleer, Conductor; Ms. A. A., Wheeleock, Guardias.

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NEW YORK CITY.-The Society of Progressive Spiritualistic will hold meetings every Sunday in the large hall of the Ey-rett Rooms, corner of Broadway and Thity-Fourth street Lectures at 102 A. M. and 74 P. M. Children's Progressive Ly courn at 24 P. M. P. E. Farnsworth, Secretary, P. O. box 5679 Speaker engaged :- C. Fannie Allyn during October.