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NO.

Written for the Banner of Light. AUTUMN TIME.

DY M. E. B. SAWYER.

The vellow leaves are falling-Falling, everywhere; The Autumn winds are sighing-The hills grow brown and bare. The birds are all departing, For a more genial sky, The squirrels in the forests Rich stores are laying by.

The vines drop down like sapphire, Above the purling stream, Like gold the chestnut branches Blend with the crimson gleam Of oak, and stately maple, Yhlle fresh beneath our feet The evergreens are turning-An emerald wreath complete.

The skies are soft and hazv-Their sunsets' gorgeous line Is never traced more levely Than in the Autumn time. The happy-hearted reapers Their garnering work have done. And shout with jovial voices,

Why call the Autumn dreary? Charms rest on all I see, From valley to the mountain-All 's beautiful to me. The groves, the farthest hill-tops, Bach rock and tiny stream, Conspire to make the very earth Bright as a poet's dream.
Fitchburg, Mass., 1808.

SQUANDERED LIVES.

BY BAYARD TAYLOR.

The fisherman wades in the surges;
The sailer sails over the seas;
The soldier steps bravely to battle;
The woodman lays axe to the trees. They are each of the breed of the heroes.
The manhood attempted in strife;
Strong hands that go lightly to labor,
True hearts that take comfort in strife In each is the seed to replenish;
The sailor is dropped in the sea;
The soldier lies cold by the cannon;
The woodman is crushed by his tree. Each prodigal life is wasted In many achievements unseen, But lengthens the days of the coward, And strengthens the crafty and mean The blood of the noble is lavished That the selfish a profit may find; God sees the lives that are squander And we to his wisdom are blind.

Original Essays.

SOME REMARKS ON FARADAY'S "ED-UCATION OF THE JUDGMENT."

BY ISAAC REHN.

This discourse, the "Education of the Judgment," was delivered by Sir Michael Faraday before the Royal Institution of Great Britain, with Prince Albert in the chair, and serves to show what and how many foolish things a great man may say when treating a subject upon which he is poorly informed, against which he is strongly prejudiced, or which through personal pride, or the pride of learning, he deems beneath his no-

He opens the address by stating the importance of adhering to the "rigid test of fact and experiment" as the means of arriving at truthful conclusions; all of which is excellent, and we shall see how he has set the example in this particular before we get through the subject before us. He proceeds to say: "I believe that the truth of a future life cannot be brought to his (man's) knowledge by any exertion of his mental powers, however exalted they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self-education I am about to commend in respect to the things of this life, extends to any considerations of the hope set before us, as if man by reasoning could find out God."

Here then, of course, the "rigid test of fact and experiment" is of no sort of use. All that relates to the future of man is to be received by faith, or "received through simple belief of the testimony given," and this can have no other reference than to the Bible as the "testimony given." Now, we have the way so paved that all tests of "fact and experiment" are to be and must be ruled out, being of no avail, for the reason assigned that "the self-education I (Faraday) am about to commence" extends to no things but those of the present life. And this is the way we are to begin to educate the judgment. (?) We shall not fail to see that no education could be possible of any state of existence, either present or future, if such a method was adopted to begin with. It is simply saying. I can't know and I won't know, and so far as Mr. Faraday was concerned, in regard to the future life, he did not know,

But the learned Professor was not content to stop here, for he not only denied any knowledge of his own touching the future of man, but he stoutly denied it to all others. Nor would he allow them any "rigid test of fact and experiment" proving this state; nor that any judgment should be had upon matters of a spiritual nature, except to judge them all out of the pale of judgment. With his mind thus entombed with theological materialism, the Professor is ready for an assault upon the outworks of the spiritual camp.

We are then enlightened by a profound dissertation on the method of education of the senses by playing with our fingers, which must have been very amusing to the children, if any were present; and how, also, he was deceived at a certain time at which he thought the moon was green, when the green was all in his eyes. And so," says the Professor, "error results occasionally from believing our senses," hut which " ought

ment," and attributed to too much haste in many cases; in which opinion there are many who entirely agree with him.

The following rule, laid down by Mr. Faraday, is a very good one, and one by which we propose to try the value of much he has said. In speaking of the "haste" above referred to, he says, "I look back upon the error as one of *presumptuous judgment'; * * * I do not think the expression too strong, for if we are led, either by simplicity or vanity, to give an opinion upon matters upon which we are not instructed, either by the knowledge of others, or of our own intimate observation, * * * our judgment must be qualified as 'presumptuous judgment.'" It is very desirable that these quotations should be rememhered, as many of the Professor's arguments and statements assume a very interesting appearance in the light of them. He says, for instance, at a point of attack, in which he essays a flank movement, that "You hear at the present day that some persons can place their fingers on a table, and then, elevating their hands, the table will rise up and follow them"; * * * "and the assertion finds acceptance in every rank of society, and amongst classes which are esteemed to be educated. Now what can this imply, but that society is not only ignorant as respects the education of the judgment, but is also ignorant of its ignorance." "And," says he, "those who are inclined to think and to hope they are right, throw up Newton's law at once." Now the Spiritualist but says that in such a case the table is lifted by an intelligent agent, and that the law of gravitation is no more "thrown up" in this instance, than is it when Prof. Faraday lifts a pinch of snuff from his box to his august nose.

But the Professor grows quite utilitarian a little further on; for hear him: "Such a man, furnished with a nicely constructed carriage on a railway, ought to travel by the mere draught of his fingers." This profound argument must, of course, silence all opponents, and convince the groundlings how wish a man must be whose 'judgment is educated."

Again, hear him! "Perhaps it may be said the delusion of table moving is past, and need not be recalled before an audience like the present. Even granting this, let us endeavor to make the subject leave one useful result; let it serve for an example not to pass into forgetfulness." It might be here suggested to such as talk thus, that one of the best modes of arriving at "useful results" in such cases would be to submit the occurrences, that is, if they are not quite all gone, "to the rigid test of fact and experiment." Some we know have done so, and the results have been very useful " indeed.

But, some may ask, "did not the Professor exper iment to learn the truth of this matter?" According to his own statement he did; and in order to show the kind of experiments he employed, and the point he tested, the reader shall have this Professor's own words, and we are justified in the supposition that he thought, at least, he was making a strong case, and testing the stronghold of the Spiritualist. He says:

when I was engaged in the investigation of table-turning, I constructed a very simple aparatus, serving as an index, to show the unconscious motion of the hands upon the table. The results were, either that the index moved before the table, or that neither index nor table moved."

In regard to this point, it is but necessary to say that any child knows that persons may move a table or other light body unconsciously; and further, that no intelligent Spiritualist relies upon such movements as tests of spirit power, but that if such means of communication are used, it is the intelligence and not the movements that he regards as the proof; and again, there are many cases in which heavy hodies, such as pianos of hundreds of pounds weight, rise up upon the contact of the tips of the fingers of delicate children-tables with four, five and six heavy men on them, also rise up in like manner. And still further-cases in which bodies, such as tables, rise up with no human contact whatever, (as the writer has seen.)

For a man to test the truth of an opponent's theory by selecting the very weakest of his facts, and then such as he does not rely upon himself as test facts, while there are hosts of those upon which he does rely, and which the man pays no attention to, is, to say the least of it, a very poor evidence of cultivated honesty, and no better evidence of a "cultivated judg-

Then we are attacked again on the other flank, by Mr. Faraday, on the basis of the correlated forces. We are told that "It is impossible to create force." And upon this dogma asks, "What are we to think of table-lifting?" To this question it might be replied with equal force, What do you think of your snuff-box?

But the presumed force of the argument implied in the above, is from the supposed incompatibility of the doctrine of the correlation of the forces, now the accepted and beautiful truth of modern science, with the facts of Spiritualism. As that argument is maintained by many other minds than that of Prof. Faraday, some attention will be given it further on. It is worthy of respect, though it does not claim any attention from any importance derived for the use of it by the Professor in the present case.

He then proceeds to a dissertation on the reservation of the judgment, and to tell us that, "This education has for its first and last step. humility." Now, one of two things is without doubt true: either humility is not the characteristic of this education, or if it is, Mr. Faraday has missed getting it; for if any one in his senses can discover the least humility in the presumptuous statements made by the Professor in his treatment of the spiritual question, he will have more than ordinary sagacity.

As an illustration of this, see what he says in the following, after speaking of electricity, photography, &c.: "What has clairvoyance or mesmerto be considered rather as an error of the judy ism, or table-rapping, done in comparison with re-

sults like these?" Of course he presumes all those to be false, but then this very presumption is the | ual theory is, that under the doctrine of the corredemonstration of his ignorance on these questions; lation of the forces, vitality or vital force, is the for had he made the proper efforts to learn of their reippearance of some other form of force. Actruth he would not have made these stupid questions a sort of triumphal argument on his side, as the initial force or forces engaged in its probut have learned that clairvoyance, mesmerism. and table-rapping, as he terms it, are genuine facts. "Neither," says hat "lies the asserter of any new thing a right to claim an answer in the tion of this, that, in the retrograde decompositions form of yes or no " to his theory. That may be true, and it is equally true that, if any one volunteers an answer, he should do so out of his knowledge, and not from the absence of it; and even with more propriety still should we look for this from those whose judgments are educated. To hear a man deny the fact of mesmerism, even if he denies clairvoyance and table-rapping, is to create the suspicion that he must have spent most of his latter years in Timbuctoo, or else to have greatly neglected his opportunities. Many de know of the truth of all three classes of phenomena above alluded to-the writer of this included-and that from direct experiment and experience, thus showing the value of the method of "rigid test of fact and experiment." There is, therefore, no reason why Prof. Faraday might not have known sol too, except that he mistook an absurd prejudice for a conclusive argument, and decided a priori, and to have added the other folly, that of supposing people foolish enough to take his word as a decision of the whole matter.

This is not the place, even did the length of the article permit it, to enter into a discussion and narration of the many facts upon which the Spiritualist bases his knowledge; and it is necessary only to say, in this connection, that the facts of positive knowledge are not to be offset by those who have not taken the needed steps to inform themselves upon the matter. If there are to be found those who are disposed to other than spiritual interpretations, but few, whose opinions are of any importance, are to be met who deny the facts.

The Scientists, as a class, have done much to aid the progress of the world, more, to times combined; but in regard to the facts of Spiritualsm they, with a few exceptions, have acted more like theological bigots than men of progress, since it was their duty no less to investigate the phenomena thoroughly and report their truth or falseopportunities of proof.

ince hands were on the table, he concludes that the "table was pushed by the hands resting upon it." The same want of candor is here manifested as in the case of Faraday above complained of. And we have only to ask both: "How do silence, or else "Hallucination!" "Insanity!" Frand!" &c. But how do the sagacious men know that we are liallucinated, or insane, or cheats? Have they taken any steps to verify those statements?. What "scientific" methods have they resorted to in the latter case, more than in the first? Or are these some more of the evidences of cdupleasure, and I glory in all her many triumphs, spiritual phenomena impossible in view of them. wrought out by patient industry and the most indefatigable zeal. Alas that some of her devotees lent, and not only so, but to shamefully trample on the very methods that have won her victories and built her fame!

Let us now turn to the consideration of the doctrine of the "Correlation and Conservation of the Forces," as this is by some supposed to apply to the spiritual question.

This doctrine is based on the indestructibility of matter and force, or, as by some stated, on the said upon this point is, that where vital force exindestructibility of matter and the persistence of force. From this it is argued that all forms, how- and that nobody pretends to deny. We may also ever diversified, are but the reappearance of the primitive atoms of elementary matter in new shapes; and, analagous to this, the powers of matter are but the reappearance of the stored forces of this admission. of the universe, as they are translated into heat electricity, chemical affinity, gravity, light, vitality, mechanical force, &c. According to this theogiven amount of this force must quantitatively apit may appear, it must be quantitatively the total qualitatively from that, and can be no more and

It is still further urged that the varied forms of matter and force, as they effect the transforma- form is susceptible of translation, forward and backtions in the world, are also the efficient and only powers through and by which all vital phenomena electricity, chemical affinity, mechanical power are produced, these vital phenomena being interpreted in that large sense which includes all intellectual or other power, by whatever names called. Now it is another postulate of the doctrine of the bility, never will be done. Until this latter has correlation of the forces that, every form of force been accomplished demonstratively, our Spiritmade to appear, may also be made to appear in unlism is in no danger of annihilation from arguany other given form of force. Thus, if heat is ments founded on the correlation-of the forces, made to appear as electricity, electricity may, in any more than from damage by the other futile turn, be made to appear again as heat; and so arguments of the learned Prof. Faraday. on through the chapter.

The point sought to be made against the spiritcording to the law, it may also be made to appear duction, and so can have no continuity of existence beyond the physical duration of the present life; and we are referred to the fact, as a confirmaof the organic compounds of high chemical formula back to the binary states of matter, all the forces appear in the putrefactive chemical changes of decomposition. And if spirit, therefore, exists n man, it, too, must be but a form of force; a translation of some other force, which, in its turn, shall also be translated and, therefore, cease to be, as

This looks very well on paper, and all will acknowledge that the above, though necessarily a brief statement, is a fair one of the doctrine under consideration. But if we would have our judgments educated we must look at all sides of the question and at all of the facts touching the matter, and not, as Prof. Faraday has done, take a small part of one side, and the weakest at that and one that nobody relies on as evidence. The enlightened portion of the Spiritualists at least are not troubled by the correlation of the forces; that is a grand and beautiful truth, and, fairly interpreted, is no enemy, but a friend to the Spiritualist. At all events, it is our duty to examine our ground in view of it, and see how we stand in regard thereto. If others choose to say stupid and foolish things concerning that which appears in the way of their notions, why, let them. Let our duty, as well as our_endeavor be, to meet every fact and look it straight in the face; we shall be right in the end.

This doctrine, the correlation of the forces, interpreted in the most strict and literal way, results in the baldest Atheism, inasmuch as God and all spirituality are at once voted out of the universe. It presumes all forces physical, and in no state can they ever appear in which they may not reissume over, in all probability, than all the theologians the initial form, that is to say, that if all the world, its furniture and people, were and are the evolutions of transformed nebulae, and the forces thereof, then they may, by the law, be negular

The Professor says in the early part of his bood, as they might turn out, to mankind, with essay, "I believe that the invisible things of him the methods employed and the results obtained, as from the creation of the world are clearly seen, they would be expected to do in all matters of being understood by the things that are made, physics. It may look very wise and profound, to even his Eternal Power and Godhead." If this is simple minds, for great men to turn up their his belief, it cannot be that he means this Atheistic learned noses and talk scientific nonsense to justify interpretation to be placed upon the correlation of their prejudices, while, metaphysician-like, they the forces; and, if he does not so interpret it, the sit in easy clairs at respectable distances from the most marvelous acutoness will be required to perceive why any other interpretation should As an instance of this kind of twaddle, we have bear against the Spiritualist and not against his only to turn to Lewes's Biographical History of lown views, unless the educated indyment be the Philosophy, page 18, Introduction, and read. After means of it. He has not taken the trouble to tell building a man of straw and showing his prowess | us in what way he holds on to his faith in view of " reservation of the judgment" he co on which it happened just at the time to be con-

venient to practice. But to the point! If it be maintained as by some, that "the forces are indestructible, convertitables move when there are no hands on them, and ble, imponderable objects," (Mayer, p. 252, Youno human contrivances connected with them?" mans's Comp. Correl. Forces,) it is not yet settled. And what answers have we heard? A dignified how many such forces there are. Or if it be assumed that all forms of force are but the translation of one primal force, it is no better settled whether there are not permanent residuary forms, not convertible by any knowledge we possess, or that all force is, per se, physical, and that there can be no force but such as appears in transformations of matter, or in the phenomena of heat. cated judgments? Alas that science should be electricity, gravity, &c. These points, I say, are thus insulted in the house of its friends! For not by any means settled, and until they are, it is thirty years it has been to me a field of boundless but begging the whole argument to declare all:

The whole argument might, therefore, be rested here, since it is the business of those who urge should have become proud, dogmatic and inso- the argument, founded on the forces, against us, to show in what way they can demonstrate by the 'rigid test of fact and experiment" that all plienomena are resultant experimentally and logically from the physical forces.

We simply deny that such demonstration has ever been made, or that even the vital force has by any such means been made to appear as a translation of the other forces. The most that can be ists, there the other forces are brought into play. admit that vital force nowhere appears in the absence of the others, and Mr. Faraday, or anybody else, is welcome to all the use that can be made

But who in his senses ever heard of the consciousness being translated into heat, gravity, mechanical force, &cg Where are the demonstrary, wherever mechanical force is expended, the tions, nay, even the probability, that the treasury of the memory, with the thousand incidents which pear as some other form of force; it may be heat make up the record of our experience and give us or light, or both, or in some other form of force the incontestible proof of personal, individual existthan either; but yet, in whatever form or forms ence, that this is convertible into electricity or chemical affinity? For if the doctrine of the corof the initial force, however much it may differ relation of the forces is to be brought against us, we have a right to insist upon the terms upon which its demonstrations are had, which are, in brief, that any form of force correlated to another ward, at the will of the demonstrator. With heat, and magnetism, this may be done. With the affections, memory, consciousness, intelligence and vitality, it has not been done, and, in all proba-

Philadelphia, August, 1868.

ANGELS.

BY JOHN WETHERBEE.

"Angels must be other than human or mundane in their origin," for, said the speaker, "do we not read of them in Genesis, before ever a man had died?" And there was triumph in the speaker's eye. Who could go back of that? No one disputed the fact that "it was so writ in the bond"; but a man said, "Your authority is no proof." I would not detract from the merits of the Bible, or dispute the fact, as some do, that the Bible has been of no service in the progress or civilization of mankind; but while so large a number are anchored to it, not only as solid ground but as its bed rock, God himself, and the remark that leads off in this article being a mutual track or connection with such people of great faith, and the Spiritualists, who, though inclined to receive the Bible for all it is worth, and are tender to it from associations, yet reject the bed-rock authority or foundation claimed for it, and who are literal believers in the angelic fact, it may be worth while to carry out the idea suggested by the remark referred to, taking the ground that the authority is no proof. This subject was discussed at a meeting for mutual improvement lately, and what follows may be looked upon as an argument on the negative side of the question, the writer believing that the angels referred to in the Bible are identical with the "spirits" which constitute the principal feature in modern Spiritualism, hence are of human or mundane origin.

I am a believer in the fact of spirit messengers or angels, spoken of in the Scriptures; that is, that such as are said to have appeared to Hagar, Abraham, Manoah, Jesus, Peter and others, may liave been and probably were actual objective realities. I believe so wholly on the fact that the identical class of messengers are manifesting today. Were those of ancient record miraculous manifestations, or of super-mundane origin, I should reject the reports or traditions as fables, the imaginings of people in an ignorant age, which this age, from logic born of culture, ignores entirely, excepting those which are protected by the sanctity of Scripture; without the revelations of to-day, I would reject all, sacred and profane, seeing no authority or foundation for a fact stated in the Bible, when the same fact outside of the Bible, suppose in Greece instead of Judea, is reiected.

One reason, and a good one, is, where are they now; or where have they gone? The man who believes in a super-human or distinct creation for Bible angels, has no right or authority for denying them now. It is notorious that the apparitions associated with modern Spiritualism are the only intelligences that have a foundation in fact-if such be a fact-or that appear now. If the old apparitions were fundamentally different, where are they now? why don't they appear, wings and all? If not to the rabble, why not to the saints or the prophets? What change has the by beating it to pieces, he goes on to say, now, the correlation of the forces, while he evokes the world undergone, or the messengers themselves world undergone? Has there been a "drift period" in sought is the unknown cause of the table's movement." facts. We can only refer this to that judicious spiritual geology, as well as terrestrial, and we can see the boulder scratches of a past-age, but no such period since? that now, when the heart of man calls, "they answer not again"? There is no Bible authority for their exit, closing the door after them, and togic suggests none.

As I have said, I accept the ancient as verities, which I should not do on the evidence given, were it not for this modern corroboration; and seeing by historic record that every age and every nation have had, with more or less distinctnesss, these mysterious phenomena, I draw from it the basic fact that it is the principle of individualized ife existing after the decease of the body, claimng to be of human origin in the modern manifestations every time; claiming also to be so by implication and statement, whenever they do identify themselves in the Bible manifestations.

This principle of individualized life or intelligence, disembodied, as far as the mundancis concerned, is a fact in the universe-yesterday, today and forever; at least that is my conviction; and one of the great errors of mankind has been in its awe, or reverence, or fear, or Ignorance, to have looked upon it or them as gods, something super-human, when their super-humanity is only a different sphere of life, and that a wider sphere, not at all supernatural except by its or our erroeous construction.

I maintain that the Bible, without corroboration. cannot be proof of its own facts or statements; that is, Adam said to be the first man, and Abel's death the first death; therefore angels appearing before a death had occurred in the human family settles this matter affirmatively. I maintain THAT to be no proof. The intellect of to-day has proved by an unimpeachable word of God that the whole story of Adam is a fable, for the origin of man runneth further back than any written or traditional record, and that population was large long before the age that the poet tells of, or places the story of man's creation and the garden of Eden. The question must come right down to what history teaches, and that is, that there has ever been a belief in super-mundane intelligences, and in every case, sacred or profane, where such had any foundation in fact, it is suggestive of humanity for its origin. That fact alone is remarkable, considering the ocean of ignorance that all these records have floated through in reaching

Again, what proof the Bible gives is in harmony with history, and also with modern Spiritualism. In every case where the identity is manifest, it is human. Wherever one defines himself in the Bible, it is ever "once an inhabitant of this earth"; and whenever any of these angelic messengers appeared, they were in the form of men, and were called men, and all the evidence favors their being the spirits of men. So clear and distinct is this point, the imaginary cases of Jesus, as well as the real ones, fit such a conclusion. Take the instance where the Sadducees asked him, Whose wife shall she be, for the seven had her?"

If they had a mundane origin and the angels, or like them. It is a great strain for theologians to insist that they are distinct in origin, yot the same in fact. That lock will not stand. are equal to the same thing are equal to each only proves this point by his conception of angelia life, but gives mathematical proof.

Again, "Then said the rich man, lifting up his eyes, being in forments, 'I pray thee, father Abraham, the did not call upon the special creation, but a departed spirit that was once a man,) that thou wouldst send Lazarus to my father's house. (See Luke xvi.) 'Nay,' says the inhabitant of hell, but If one went from the dead, they will repent," &c. Why not have said, "Send an angel," if there was not a conception that the dead could come back in the form of angels? This is only a parable, true; but it must have been based on the ideas of his age-the age of angels, socalled. Also call to mind the miraculous release of Peter from prison. "Then said they, it is his angel;" that is, Peter slain in prison, and appearing to his friends-"it is his angel," or he is now an angel. The fair inferences of such teachings as these, in connection with the transfiguration story, where Moses and Ellas appeared on the Mount, one of them having been dead fifteen hundred years and the other about six hundred years, would seem to establish the fact of continued eristence, of spirit communication, of identity with angels, as far as Bible is admitted as evidence.

One thing may be mentioned here: Scholars say the Jews knew nothing of a life beyond the grave, till about the sixth century before A. D. That doctrine was learned of the Pagans while in captivity. Therefore they might have supposed angels to be a superior creation, and still it would prove nothing. But such is even not the fact, The whole Bible evidence, whether we take the illustrations and draw reasonable inferences from them, whether we take the few positive statements of identity on record, or whether we take the apparitions, always in the form of men, establishes its testimony that the fact that the angel world is represented by the souls of the departed, and the evidence, in the Bible and outside of it, is not only that angels are human spirits, but that Bible Spiritualism and modern Spiritualism are one and the same thing, have a common base, and by virtue of the facts presented by the latter, I find good sense in the Bible, where the Materialist logically finds nonsense. I intend no reflection on the Bible. Modern Spiritualism, shining through it, explaining it, has increased its value. To me it is no fetish; its statements, like the statements from the spirit-world, I filter through my reason, recognizing no authority but truth, fully admitting that my truth to-day may have to be reconsidered to-morrow. I take the responsibility. It has led me to a belift in the Bible; not that there is a discreet difference between it and all other books, but that it contains many beautiful thoughts from inspired and intuitive men, many things that the same people would not repeat to-day, and yet by the light of the modern manifestations were truths. and I am happy to lift some Biblical statements from fables to facts, which I do for reasons already mentioned, viz.: the ministry of angels is a fact to-day, as well as to those who lived when the world was younger.

NATIONAL ORGANIZATION.

BY GEORGE A. BACON.

DEAR BANNER-Presuming you will publish another and different expression of opinion than the one which has lately appeared in your columns, editorially, relative to the one great subject of National Organization by and among the Spiritualists of America, we venture to offer a few remarks which seem to us to be necessary at this time.

It is patent to the world, at least to that portion who are inclined to open their eyes and see, that the Spiritualists of the United States have been and are in a divided and disorganized state, and that the main thing lacking among them is this very cement which organization inevitably furnishes. The cause of this condition of things is said to be the natural rebound from the bonds and creeds of the Church-the swinging of the pendulum to the other extreme.

For upwards of twenty years have the Spiritualists maintained an unequal contest with the superstitions and errors of the past and present; yet notwithstanding the prejudices and powers of both Church and State, they have made a succession of solid victories, through and over these combined forces, which all ecclesiastical history cannot duplicate. This unparalleled result is of course due to the inherent truth underlying and permeating their facts, philosophy and religion. But if such a result has been brought about when as a class they have been principally employed as skirmishers in the great battle for religious liberty and truth, what might they not have accomplished had they moved forward with united front and organized power?

While acknowledging the element of time, which necessarily enters into every great question, let it also be remembered that to mentally perceive and appreciate a truth of this character, does not necessarily require a series of years; though even if it did, it has enjoyed this favor, for Spiritualism is to-day a full grown youth, manly, vigorous and powerful. By reason of its conflicts it has been duly disciplined. By virtue of this disciplinary, educational process, it is sturdy, strong and experienced. For five years have Spiritualists, in annual mass Conventions, tried to fuse their forces, but without success. The time had not come. This year, however, at the annual gathering, in a Convention universally acknowledged to be unsurpassed if equaled in sound working material, in faithfulness to its duties, in devotion to its grand purposes and principles, in earnest, straightforward, practical work, by any similar Convention ever held in this country-in such a Convention, representing the Spiritualists of the United States, holding a diversity of views upon every other question, after a careful and critical examination of this whole subject, it was resolved, without dissension, unanimously, to organize upon a National basis. In the published report of this Convention, it is there recorded that this act of adoption was one of most impressive interest and solemnity. As a witness and participant in that Convention, we must bear testimony to the spirit of concord and good will which characterized the discussions of that body, and particularly with reference to the question of or-

Here was a large and intelligent class of representatives from all the States and Territories, who felt that the time had come for a grand and united effort on the part of the spiritualistic fraternity to organize.

OBJECTIONS CONSIDERED.

The Declaration of Principles, the Plan of Organization, the basis of representation, etc., etc.,

بنيافها فالحالم

given in marriage, but are as the angels in heavelse, but as yet we liave to see what we consider aggressive and progressive, did the late National the first remark by way of any real or well angels a super-mundane, they could not be as the grounded objection. The only thing that has yet appeared, adversely to the result of this National written, we cannot do better than to quote from Convention, is the individual opinion that this the able Address put forth by the Trustees of the organic movement is premature. One thing is American Association of Spiritualists: It is an axiom in mathematics that things which | certain: the subject of organization lias been pretty thoroughly discussed for years past, until other; and thus Jesus, in that illustration, not | Spiritualists have naturally expected it would and must very soon take this national shape.

Possibly it is premature, but nothing has been shown in proof of it, while all the inferences and what facts have transpired since, manifest to the

contrary. Let us mention one instance: In a place that has maintained a firful existence for a considerable time, where the Lyceum had become almost defunct, and where the State Association has never had but two or three members-this place was visited by the Agent of the National Association, and after lecturing before them most acceptably, received nearly fifty dollars in aid of this organic movement. Nor was this all. Such was the interest he awakened that a decided local impetus was given to the cause in that place. And such will it be else-

If organization on a national basis is premafure, it will demonstrate it after a proper trial. Please, friends, give it a chance and fair play. Let it have foothold and privilege to work. Don't raise a false alarm. If, under the circumstances, one cannot encourage this national movement, they can abstain for the present from discouraging it.

Nay, in point of time we absolutely need to day to have this national machinery in perfect running order. And one reason why we have it not, is because of an unwholesome fear in various quarters that certain ones might possibly occupy official positions. Such a fear, such an objection is unworthy any intelligent Spiritualist. We have an abundance of the most reliable and capable material from which to select, and is it to be expected that the poorest and meanest will be chosen? The thought is too trivial to be seriously entertained.

Great stress is thoughtlessly sought to be laid on the opinion that the National Association will conflict with State organizations-which is a superficial and serroneous view of the case. It was originally broached and freely used by each local. isolated society, against the formation of State Associations, it being supposed the interests of the two would antagonize one with the otherand with far greater show of reason than it is now adduced as a valid objection to the National movement clashing or interfering with a State Association. The Banner truly says: "State organizations have been formed, and for a purpose and with a result, that does not interfere with local organizations already in existence." Thus what was once considered a formidable objection against State organizations proved to be a help instead of a hindrance. And such will prove to be the effect of the American Association upon State organizations. The old doctrine of States Rights must not be revived in this connection. All now acknowledge the necessity of State organizations, despite the petty fears, prejudices and jealousies of a few who are chronically troubled with mental and moral chills and fevers If the State Association is good for the State, the American Association is good for the nation at large. The reasons that apply to one equally support the other. Instead of their interests conflicting, they are reciprocal-are mutually beneficial. They interlock and interblend. What interests and concerns the one does the same to the other. What else does "cooperation" signify? As illustrating this non-interference or clashing

of interests, in a case parallel to the one under consideration, look at the establishment and publication of various spiritual papers, additional to the Banner, in different sections of the country The result has been to increase, instead of sub tracting from the subscription list of the latter though never supported half so well as it ought to be. Friends of the cause everywhere found they could not and would not do without the Light of the Banner; yet the other papers, as well as the Banner, we are glad to say, are daily growing in public favor. Again. If this supposed antagonistic relation exists between the National and State Organizations, State Missionaries would be likely to sense it sooner than most others. But how stands it? Why, it is a matter of just congratulation that the worthy State Missionaries of Massachusetts—no need of naming them—have followed the noble example of Ohio, and cordially invited the National Agent to attend in person the first Convention held in the interests of the State organization within the borders of the old Commonwealth, and present to the friends there assembled the claims of the American Association of Spiritualists. All honor to these worthy brothers for this public recognition of our national movement. In view of these facts, let us put far away all selfish considerations of there being a diversity of interest existing between these different bodies, laboring meanwhile and always, with might and main, for the good of each and all.

The objection of the Banner to what it calls a Central Bureau for publishing books, revising manuscripts, etc., might somewhat be expected. as indirectly if not directly effecting its pecuniary interest. But the Constitution of the National Organization does not allude to any such institution, though, as the Banner remarks, we shall probably grow to it.

The Constitution of the American Association does, however, prospectively consider the establishment, all in good time, of a National College, that shall furnish such a system of education as the progressive spirit of the age demands. But this relates more to the future (let us hope at no distant future) than to the immediate present. And do not Spiritualists recognize the necessity, as soon as practicable, of such an Institution? as soon as practicable, of such an Institution? grammatical science in a concentrated and sim-We thought it had long been regarded as one of plifted manner. How beautifully all the demands

the great wants of the age. The subject of organization has been for years steadily forcing itself upon the attention of the and with such effect that the feeling is now ripe that the time has come for an attempt to be made. to crystallize this aentiment into definite form. every day. It underlies and overtops all other subjects. Our power heretofore has been scattered, and therefore comparatively ineffectual. There exists a necessity for concerted and concentrated action. The law of centrality cannot be ignored. We have got to work from the centre outwardly, as well as from the outer to the inner. Centrifugal and centripetal forces must balance. Both the inductive and deductive methods must be employed. There is, it seems to us, sufficient unity of spirit and definiteness of purpose; it only lacks the opportunity to practically pose; it only lacks the opportunity to practically shape itself; only lacks the appropriate channels shape itself; only lacks the appropriate channels with newly discovered truths, and our present of expression. Let each one do all he can—not educational deficiencies will have entirely passed to block but to clear the way; to deepen and

broaden in every direction that leads to the ocean of Universal Truth. In obedience to the necessities of the hour, to

His answer being, "They neither marry nor are are of course open to criticism, as in everything the demands of the times, to the spirit of the age, Convention seek to fulfill its mission. And in concluding this article, lengthily though hurrledly

American Association of Spiritualists:

"The Fifth National Convention of Spiritualists, which met in the city of Rochester, N. Y., on the 25th of August last, closed its labors by resolving itself into an Organization under the title of, 'The American Association of Spiritualists'; the plan and objects of which are herewith submitted: We commend this plan of organization to your approval, not on the ground of its perfection, but as the best and most practical which the united wisdom and experience of the Convention could suggest. Its objects are clearly stated. They reach beyond all that has been aimed at by any other which receives the popular favor. As the Association, which originated the plan, assumes, by its title, the Continent as the field of its labor, so do its objects embrace every known interest belonging to man, either for time or for eternity.

O The organization which we commend is simply the machinery by which it is hoped to facilitate the work. The plan which we lay before you is the product of the natural growth of spiritual ideas. The Convention which framed it, felt the pressure of the sentiment running throughout its constituence that an effort at least to this discontinuation. ural growth of spiritual ideas. The Convention which framed it, felt the pressure of the sentlment running throughout its constituency, that an effort, at least, in this direction must be made. Many had said, and more had thought, that the time was come for it to act, as well as talk. In obedience to your inspiration it has acted—acted unanimously. The result is before you in detail. In the sacred name of humanity, and in view of its needs, you have virtually demanded of that Convention that it should work more and talk less. It has obeyed you. More earnest, thoughtful labor, was nover performed by any Convention, for any purpose, in the same time. See to it, then, we implore you, in behalf of the same needs to which you cited the Convention as a stimulus to industry, that you also do something as well as say it. It is easy to employ words in adverse criticism upon what it has done; it may not be all, or exactly cism upon what it has done; it may not be all, or exactly what you desire as a plan; but this is certain—talk may kil it, while cash is essential to make it move. As a Conven it, white cash is essential to make it move. As a Convention its labor necessarily pauses at a point analogous to that of the mechanic when he has completed a locomotive. There it stands, perfect in all its parts, as his skill can make it, and ready for useful work; but unless somepody will furnish the necessary outlay for fuel, there it will stand until the elements resolve it back into themselves again; and unless the requisite means, in its kind, are supplied, so, also, will this.

The sums named in the section relation to the content of the content of

also, will this.

The soms named in the section relating to membership—
that is to say, allusion to money at all, in that connection—
are for the single purpose of putting this organic form in mention upon the line of its duty. It is not a Juggernaut, it will
crush nobody, that it need be feared. Though it should go crush nobody, that it need be leared. Though it should go upon its appointed pathway, freighted with truths, it can confer them only upon the willing. It can force them nowhere. It can trouble no man who desires to be rid of it. It has no secrets. The Trustees, by virtue of its provisions, will faithfully apply all the funds-with which they are furnished, to the objects named or purposes indicated; and to the Convention which is to succeed the one that created the trust, will render a true account thereof."

The above indicates somewhat how we individually feel and what we think, at this time. upon the subject of National Organization. We respectfully submit it in all candor. If the points and positions taken are true, they will remain; otherwise, not.

Written for the Banner of Light.

TO LITTLE MARY FULLER. DY MRS. HARVEY A. JONES.

> You 'ro two years old to-day, Our little baby girl! The cloud-flecked skies, with purest ray, Blend azure tint with pearl, And flowery fields, in bright array, Their pennons gay unfurl: Just as they welcomed you, our pet, To life and love that guards you yet

Thy footsteps falter now Upon a threshold new; Upon thy fair white baby brow, Misstops have left no ruo; Back I from the tide of restless woe And fruits that drink its dew, The bitterness from care and tears, That blights the joy of coming year-

Within thy tiny veins The life-blood mingled flows From Georgia's bright sayanna plains And bleak New England's snows; Should beauty's spell around thee reign May life some aim disclose: And the wild South fire, may it be Calm from its own intensity.

Sweet birdling of the May, That fills our own home nest With gladsome music, like the lay That trills the wood-bird's breast. Ever may flowers be round thy way, Nor thorns to bring unrest, Till flowers immortal bloom for thes With brighter hues o'er death's dark sea, Sycamore, Ill.

Educational Reformation.

To the Editors of the Banner of Light: The history or experience of nations, like human

action, has a tendency to repeat itself. God grant that but few more centuries may repeat themselves in America's history of human progress ere the masses of her people develop themselves from their present unsystematized method of expressing " thought and feeling."

Historians have recorded this lamentable fact of us "Americans," that "There is no enlightened or civilized people on the face of the globe who express their thoughts in such an infinite variety of style, or in such a heterogeneous, unmethodical manner. With this truthful record of our nation al peculiarity before our eyes, we should unhesitatingly endeavor to secure and advance most promptly a much needed reformation, _Wo must form the habit of thinking correctly; for as we think so will we speak, though generally not so well. Humanity feels more deeply than it comprehends, and comprehends more than it can possibly express in either written or spoken language. But the more advanced and perfected is our expression, so will be our ability to take a higher, broader, and more comprehensive flight in the realms of thought. Consequently the necessity, if we would more rapidly advance the wheel of civilization, of cultivating and improving the language of the masses, that they may the better express their thoughts, as well as comprehend the principles of a true human existence.

All the writers of the "American Grammar have ignored the important fact that nine-tenths of those who need instruction in the "science of language," can speak and write the English tongue in a practical, "passable" manner. The great demand of the present age is for a thorough, practical presentation of the fundamental principles of in Nature are met, sooner or later, by that divine law of equity and justice, "compensation." Prof. Howe, of Boston, seems to be the first and only man who has yet discovered a panacea for the ne-Spiritualists of America, and to such an extent cessities and demands of the people in their present stage of unfoldment in the knowledge of gram-mar. He has so completely divested it of all philosophical subtleties and bewildering profuseness that it can be practically and successfully taught in Its pressing needs are being felt more and more seven hours. Having had the pleasure and benefit f attending Prof. Howe's "seven hour" course of astruction, I cheerfully acknowledge the fact that learned more of the true principles of the Eng-ish language, and comprehended them better, after having been under his instructions for seven hours nan in four years spent at the University.

Thus the grand old wheel of Progress

"Down the ringing grooves of change! Thus the old bell of regeneration, with its tones of eternal verity, has once more pealed forth, and its musical chimes will soon reverberate to the our creed-bound system of education, freighted away! At the same time new methods or sys-tems will naturally and gradually rise into use corresponding to the existing demands and necessities of humanity.

T. CUMMINGS, sities of humanity.

Physiognomist.

Children's Department.

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

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

UNCLE SILVER'S SUMMER.

"Did you ever think," said Mr. Silver, " of how much consequence little things often are? Little things in my life have sometimes become the power that changed everything about me. Even a word will sometimes make a man a coward or a hero. Just look up to the trunk of this tree above us; do you see that place that looks like a knot?"

"I see," said Esther; "it is about as large as au English walnut. What is it?"

"It is a humming-bird's nest. I have always greatly admired the little creatures that come to gather the sweets from my Bee Larkspurs, but I could never find their homes, until this year, so cunningly do they build and conceal them. This year, I spent some of the best hours of a week in searching for the pretty little nest that my fairy

I planted those Bee Larkspurs by my eastern window, several years ago, and when I had become accustomed to their beauty, so that I was quite familiar with it, one June day, as I sat dreaming on' the door step, the wonderful little creature, that seems like a moving, dancing flower, came to take his forenoon's lunch from the sweet cells of the flower cups.

The Trochilus Colubris is the scientific name of this little winged blossom. He arrives about the first of May, and builds his dainty nest on a twig, or on the side of a trunk to a tree. Sometimes, it is said, he will even fasten it to the rank stalk of a weed. The nest is only an inch in diameter. The outside is composed of a kind of lichen that regetates on old trees, glued on with the saliva of the bird. Just think of the cunning of the little creature in selecting something so exactly like the bark of the tree, that when the nest is finished it cannot be detected, but appears like a knot on the tree or twig. Within is a soft lining, made of the downy wing of some kind of seeds, and lastly, it is finished up with the soft, silken substance from the mullein.

The little creature lays only two eggs, but these she nurtures with the greatest of care. The birds are very fond of the honey from tubular flowers, the same that the humble bee feeds on, and I have often watched great contests between the bee and bird, as to the right to the sweets that lie within the deep chambers of the flower.

The humming-bird, though he looks like a gentle fairy, shows a great deal of temper, if he cannot have his own way. At such times he makes a little chirping noise, and attacks the bees with great spirit. When he alights, it is almost always on the dried twig of some tree, and poised here, Ife looks like a leaf gleaming in the sun, for his plumage is a golden green. The male bird has a bright scarlet breast.

There is only one species of the humming-bird that visits our northern country, but in Brazil there are a great many, and of plumage so brilliant that they can only be compared to gems, But the Trochilus Colubris comes to us, as one of those things of beauty that are a joy foreverlittle things, but great in the gladness they give to us.

Everybody knows that Mrs. Silver and I do not think exactly alike. If I like a thing, she is pretty sure not to like it. If I want a thing, she is pretty sure not to want it. When we were voung it used to make us a deal of trouble, and I thought I was not nearly as happy as I quelit to be, and so I fretted a good deal within myself. and thought life was a great failure. I am ashamed to say that I sometimes thought that there was no good Father that took care of my life's pleasures and joys.

One day there came into my back yard a little forlorn-looking boy, ragged, but not dirty. I noticed in a moment that his hands and face were clean, as if he wished to present a decent appearance, and there was a smile on his face, as if he was cheerful in the midst of whatever troubles he might have.

He wanted work, that was all, but Mrs. Silver could not endure boys about the house, and so I said I could not take him. I told him I had no work for a boy that spring. His eyes fell for a moment, then he raised them up, even to the sky,

'He knows,' and the smile was on his face

again, and he turned to go away. 'Come,' said I, 'I will walk over to Mr. Towers's with you; he wants a boy, perhaps you will just suit him.'

It was a mild, lovely day, and the very air seemed full of the beauty of the spring-time-There was something in the boy's manner that interested me, for he walked along as if he had no anxieties or fears, and was perfectly content in his torn jacket and dilanidated can. 'Would n't you like to have some shoes and a

new coat?' said I. 'There's a robin over there that has on his pretty suit of brown and grey He seems to have somebody to care for him.

The boy looked up into my face and then down to his poor clothes. He stooped and brushed off a little mash of mud. 'I suppose he knows,' said he.

I began to think the boy was crazed, and imagined he might have escaped from some asylum or poor-house, but I determined to talk with him a little more.

'I ought to have given you some breakfast said I; 'what a mistake. There is another robin having a fine feast in that plowed field. He finds his breakfast all cooked. Don't you wish you

He rubbed his mouth, as if being reminded of omething to eat had made him expect it. But he looked up again and said:

I suppose he knows.

'What do you keep saying that for?' said I. Nobody knows whether you have had a breakfast or not. I do n't.' The boy walked on without saying a word, and

found I was not likely to be the wiser as to his history unless I approached him differently. 'Tell me,' said I, 'who is it that knows so

much, and where you came from?" 'I lived in a nice place with my mother, and she made me such pretty clothes, and combed my hair in curls, and called me her only darling. But she laid down one day, and called made her and said she must go away, and she should never speak to me again so that I could hear. "There's a dear Father up there," she said. "He knows just what you need always. If you have any trouble he knows you need it, and if you have any good luck he knows you can bear it. Perhaps you'll be poor and have no good clothes, but he knows all about it; and if anybody gives you new ones, he knows it is best for you to have them. If you are ever hungry he knows just is bride to find the smiles of children."

ing a little ant at work than I could from one of Parson Griff's long sermons that it took him half a week to write? Has not a little bird or flower inspired me with greater hope than a volume of hymns sung by the Presbyterian choir? God puts his power into little things, and so he sends us delicate sunbeams, tiny flowers, little humming-birds and the smiles of children."

how much you can bear, and if you are well cared for he knows that it is best for you. If peo-ple treat you ill he knows it all, and it is all best up there where he lives." My mother never told me anything that was n't true, and she knew al-

most everything, and I've always believed her.' What did you do after your mother died? said I, for I was already greatly interested in the story that was coming to me that sweet spring

'I went to live with a man who told me I stole

his pears, and whipped me and sent me away. I emembered what my mother said, and I heard afterwards that he abused every boy that lived there. So you see he knew, and got me sent away. Then I went to live with a woman who was just as kind as she could be, but her nephew came to live with her and she could not have us both. I cried hard about it, but you see he knew, for some one told me she spoiled every boy that lived with her. Then I got the nicest sort of a place, but I tumbled down and hurt me so that I could not work, and I had to go away. I thought that was dreadful, but he knew, for soon after the barn the

wondered if I should get some breakfast and find some work, but I did n't, and he knows.' 'So he does,' said I-we were passing through the village. 'Come into the tavern here and we will have a good meal, and then I'll find you as

man was building blew down and killed the boy

that took my place. When I got to your house I

good a home as there is in the town.' And so I did. I told Mr. Towers the whole history as given to me.

The boy is either an idiot or a saint,' said he; I will find out which.'

And he did. He proved to he a saint in his simple piety, but a hard working, faithful boy, in his daily life; and his reward may be seen any day, for he owns one of the best farms in town and is the father of two of the best children]

ever knew, and everybody respects him. I came home that day and Mrs. Silver was highly indignant that I had walked off with a ragged boy when I ought to have been plowing, so she did not hesitate to tell me just what she thought. At first I grew angry, but I remembered the boy's words, and I said, No trouble can come to me that is not best for me, so I'll take this one up and bear ic. I walked out of the house and did the best day's work I had done that spring, and had, for a reward, one of the best suppers any woman ever cooked.

I began from that time to practice on the faith the little homeless boy had taught me. When I looked at my troubles I said, he knows if I can bear them and if they are best for me. And of my pleasures and joys I said the same. I cannot tell you how easy everything was to bear after that, and how much more I enjoyed all my pleasures. What do I care for all mishaps if I know that they are best for me?

Perhans you think I have gone a great ways

Perhaps you think I have gone a great ways from my little bird, the Trochilus Colubris, but that morning's lesson was a little gleam of brightness that brought me a great good, just as the little humming-bird, a tiny form of beauty, yet brings a great gladness to my heart. It always seems certain to me, if God provides for all the necessities of such a tiny creature, that we never need fear for ourselves. Humming birds always make me think of fairies, so here is a little bit of

There was once a small company of little folks that dwelt in a clump of daisies. They and their ancestors had lived there for many years, and very happy lives they led. But there was born among them a little creature who disdained the small things of the colony. Why should she waste her time in such trifles as giving bloom to the strawberries and lustre to the leaves, or a the strawberries and lustre to the leaves, or a brighter tint to the pollen of the daisies? So she raised discontent in the hitherto happy kingdom. 'Let us not 'do such little things,' said they all. 'The queen will come to visit us on midsummer's eve; we will prepare something worthy of her coming.' So they wandered here and there, trying to find some great work.

'Let us bring hither a great illy and paint upon its netals the hirghtest bues of the morning's sky.

its petals the brightest hues of the morning's sky. Let us get a golden ball made of the shining yellow pollen of the garden lily and suspend it from a stem of the willow-grass, said another. 'Let us build an arch as high as the tops of the daisies, and let us weave a motto worthy of the occasion,

said another.

It was hard for them to agree, but finally they decided on the triumphal arch, which was to be made of two stems of June grass, bound togethe with the threads of the spiders' web, and then covered all over with golden pollen and hung with festoons formed of woven threads of the dandellon-down, and dyed in the juice of the purple leaves of the violet.

was a great labor to collect the pollen and the feathery wings of the dandelion seed, but they were all bent on doing a great work, and so labored early and late. In truth they did noth-ing else. They neglected all the little duties that made their home beautiful. No fresh red tint came on the strawberries; the daisles bloomed with a sickly hue; the grass looked sere, and the whole little realm seemed to be a scene of desolation. But the triumphal arch grew day by day, and no one seemed to heed the loss of the beauti-

ful in all its little forms.

But fairy-queens are wonderfully far-seeing little bodies. They look right into things and know the hidden causes of beauty and deformity. When midsummer's night came, and she paid her visit to her subjects that she might reward them with a look of praise or a word of engouragement, she seemed to be everywhere present and to throw into her eyes the far-seeing power of a divinity. Great was the excitement of Daisy Cor-ner as her heralds approached. A hundred busy fingers had given the last touch to the arch and its festoons, and hearts beat in expectation of the looks of delight that her majesty would throw

upon the long and laborious work.

The queen approached and cast her eyes about her; but, to the mortification of her subjects in Daisy Corner, she did not look at the arch, but at the poor, pale, sickly flowers, the colorless berries and the withered leaves.
'What worthless subjects have I here,' she said,

that I must be insulted by such sights? Let them be banished; they are forever disgraced.'
'But see,' said one, 'what we have done for you all for you. Look at our days of labor; see it stand a testimonial of our love.

'Ah,' said the queen, 'the foolish must some-times be forgiven! But learn nothing is pleasing to me that shows the neglect of little duties. I would rather see the daisies blooming in freshuesa than all the purple and gold you could twine for me. See this desolate kingdom! all its beauty has departed; it is little better than a desert; and all because you neglected the little works of each day. If all had done as you have done, there would be no fairy realm. Learn this: that nothing is good that serves not some use, and that beauty always comes from doing all the little would redeem yourselves, seek to bring blushes to the berries and gold to the flowers, but let me not see the waste of time on some fancied great thing when the whole world of beauty wants all

the little things that you can bring for its perfec-Uncle Silver paused, but Linnie was not quite

Did the queen order the arch to be torn down? "Let me see," said Uncle Silver; "I let old Brindle into the pasture that morning, and she

no doubt brushed it all away with her great, clum What a funny man you are," said Esther, "to

"What a tenny man you are," said Esther, to make up such a story!"
"Is n't it every word true? Do n't girls and boys and men and women think little things are of less consequence than some great affair, when it is the little ones that give us our greatest pleasures? Have not I learned more patience from seeing a little ant at work than I could from one of Parson Girls' along correspondent it took him half

For the Banner of Light. CHRISTMAS.

BY WINIFBED A. JOHNSON, MEDIUM.

The Christ is coming! Sinking hearts, rejoice! Sweetly, afar, the clarion sound is heard; From each high tower comes down the watchman's voice; All Nature, in her inmost heart, is stirred. The Christ is coming ! Clear the brow of care ! Cast off the sackcloth, and the garlands wear, Meet for the crowning of our hope deferred! The Christ is coming! Oh, through blood and tears, How rolled that promise down through time's uncoun

Nor was the promise vain, for, year by year, That spirit tone was heard, more sweet and high, And "Christ," and "love," were mingling, silv'ry clear, With all the din of strife, resounding by. From poor men's homes arose a fragrance sweet Of silent, Christ-like deeds—an offering meet To God's angelic host, still laboring nigh; And, like great stars of glory, frequent stood Truth's marty-rpioneors, and wrote it with their blood.

He came-with Spring's sweet hymning, Summer's gold With Autumn's spirit glory, Winter's shout : When love in judgment o'er the nations rolled-When love in pity o'er the wreck shone out., The flowers, the wond'rous alphabet of God, Gave loving worship from the dewy sod; The stars, His rev'rent train, swept on, devout The forest's anthem, and the wave's deep tone Still showed them on their knees, before the great white

He comes-the Christ-and still is crucifled, And still he triumphs !-in each humblest deed Of loving sacrifice, that cannot hide Its fragrance, spreading far its ripened seed; In each great martyr-soul, whose opened car_ The chanting of the spirit-realm can hear; Whose opened eye the Father's words can read. Men know Him not; yet not one heart shall prove Too cold to worship low before His serrowing love

Now comes the Christ! Oh, who hath eyes to see? Born, as of old, amid life's humble ways, A half-crazed wanderer, as in Galilee, A stumbling-block, as in the olden days; But, to the opened spirit-eye, behold! The drooping brow is starred with wealth untold, And Heaven's attending squadrons round Him blaze! Now comes the Christ! and, lo! His bitterest "curse Shall be forgiveness." Hear, oh trembling universe!

The Christ is here! Oh who? The level of vore The face you coffined with abounding tears, The brow with loving labors furrowed o'er, The beautiful who died in early years, The hand that grasped your own but yesterday. And, e'er its sunset hour, perchance was clay. Familiar voices come to hush your fears, And teach you love by teaching you to know Christ's was the mother's breast that nursed you long ago.

The Christ is coming ! Spread the tidings far! What day of God is dawning, who may tell? Or o'er what manger lingers Bethlehem's star? But watch! He comes who doeth all things well! City of God! Thy gleaming towers I see O'er all the dwellings of humanity; O'er all earth's sounds I hear thy voices swell! Oh, crowned Christ! still crowned with love and woe. How must thy heart exult to see that morning glow!

* Human reason. IOWA.

State Spiritual Association.

Reported for the Banner of Light.

Agreeably to a call of the Secretary of a temporary or ganization of Spiritualists, delegates met in Turner's Hall, in Des Moines, Iowa, on Thursday morning, Oct. 1st, 1868, and were called to order by B. N. Kinyon, Esq. Norman Rundles, of Bremer County, was appointed President, B. N. Kinyon and H. C. O'Bleness, of Des Moines, Secretaries. A Business Committee was chosen, consisting of A. C. Edmunds, of Newton, Harrison Angir, of Fayette, and Edwin Cate, of Exira.

Afternoon Session .- Opened by an invocation by Harrison

By mutual consent, the subject of organization came up. The unanimous favor in which it was met led to the appointment of a committee to draft and present a Constitution, said committee to trait and present a constitu-tion, said committee to report the following morning. It was composed of the following persons: Edwin Cate, of Exira; A. C. Edmunds, of Newton; Peter Hammon, of Warren County; Mrs. Mary Aylesworth, of Newton; and Mrs. Mirgly of Des Moinos. Mrs. Mirely, of Des Moines

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Evening Session.—Opened by Edwin Cate reading a poem, afterward song and music by the chor. Invocation by A. C.

Edmunds.

O. H. Godfrey, of Council Bluffs, took the speakers' stand, and addressed the Convention upon the subject of Spiritualism for a full half hour, occasionally burning with the eloquence of a modern Cicero.

At his close, Edwin Cox, of Wisconsin, spoke for an hour, kindling in the hearts of his audience a warm gratitude and love for humanity—a speech which will live in the minds of his listeners through life.

Friday Morning Session.—Convention called to order by President Rundles. Invocation by Harrison Angir. Committee called to report on the Constitution—deferred until

internoon session.

A committee was then chosen on resolutions: B. N. Kinyon, A. C. Edmunds and Mrs. A. Comstock, of Oskaloosa.

A general conference was now had, speakers limited to
twenty minutes time.

A little confusion here arose by Rev. W. W. King, Universalist minister, charging them (the Spiritualists) with bigotry, that they were arrogant, and claimed—as a body—that
they were the founders of the ideas of progression, which
they had no lawful right to do, and that they were common
with his church for past ages. with his church for past ages.

Harmony was again restored, and the Convention adjourned.

Journed.

Afternoon Session.—Convention opened by B. N. Kinyon reading a communication from Aliamakee County, which communication was moved to be recorded in the minutes of the Convention. Adopted.

J. P. Davis, of Des Moines, then addressed the Convention on Spiritualism and Organization. His remarks were very interesting, and found an attentive listener in overy person in the house.

in the house.

The Committe on Constitution was called upon, and the

report was submitted to the Convention. After much discussion the following was adopted by a majority of xotes: We, the undersigned, feeling the necessity of a united effort for the more efficient diffusion of truth and the elevation of humanity, do hereby agree to the following rules of or-

ganization:

1. This Association shall be known as the Iowa State
Spiritual Association, and shall hold annual meetings at
such times and places as the Executive Committee shall de-2. The officers shall consist of a President, two Vice Presi-

dents, a Corresponding and a Recording Secretary, Treasur-er, and an Executive Committee, which shall be composed

er, and an Executive Committee, which shall be composed of the above-named officers.

3. There shall be a Board of Trustees, consisting of five members, which shall control all moneys, funds of property of any kind which may come into possession of the Association, and shall be empowered to make such rules or by-laws for their own actions as they may deem best, provided they are in accordance with the will of the Association.

4. It shall be the duty of the President of the Association to preside at its public meetings, and also at the meetings of the Executive Committee, to exercise a general oversight of the interests of the Association, and see that its will is executed.

executed.
5. It shall be the duty of the Vice Presidents to act as assistants or proxies of the President, in case of his disability to assume and discharge his duties; and in the absence of the Vice Presidents the meeting shall appoint a President

the Vice Presidents the meeting shall appoint a President pro tem.

6. It shall be the duty of the Corresponding Secretary to conduct the correspondence with all similar organizations, to issue all calls for meetings at the order of the President, and to be present at all such meetings. The Recording Secretary shall make and keep a permanent record of all the doings of the Association and its agents.

7. It shall be the duty of the Treasurer to receive and pay out all moneys according to the directions of the Executive Committee, but he shall pay out no fands without a written order from the President, countersigned by the Corresponding Secretary; he shall also keep a true and just account of all moneys received or paid out, and make an annual report of the same to the Association.

8. It shall be the duty of the Executive Committee to carry out the purposes of the Association to the best of their ability.

9. Any person may become a member of this Association.

9. Any person may become a member of this Association by signing these articles and contributing to its support.

10. This Constitution may be altered or amended at any annual meeting of the Association, by a majority of votes. Evening Session .- Convention opened by music from the

Choir.

Invocation by Harrison Angir.

The Convention was then addressed by A. C. Edmunds, upon "The Duties of the Hour." He thought it was the duty of every soff to come out of the darkness into the We continued our meetings three days, of

broad light of truth, as it was revealed in the Harmonial or

oroan ignt of truth, as it was revealed in the Harmonial or Spiritual Philosophy.

Mrs. Patterson, of Des Moines, then took the stand and spoke upon the same subject, giving an exhortation which will live in the minds of the audience for years. She said the "dutios of the hour" were to love one another, to lift up fallen humanity and minister to the needs of those in

Saturday Morning Session.—Convention called to order.
A Finance Committee was chosen, composed of the following persons: Edwin Cate, S. A. Kelsey, of the Meines, and Mrs. Mary Aylesworth.
Committee on Resolutions called upon to report.
The following was submitted to the Convention and adopted:

Holding that the individual happiness of mankind, of all races, colors and conditions, is the ultimate of all the principles and forces of God and Nature; that to this end all principles and forces are subordinated, and conspire through materials and conspire through materials and unconstant and processing the principles and forces are subordinated, and conspire through materials and unconstant are unconstant. all principles and forces are subordinated, and conspire through universal and unchangable laws; that manifestation in the body, or this life (so-called), is the rudimental individualized sphere or condition of mankind; that man individually takes on or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently is not blamable therewith nor meritorious therefor; that the wisdom of God and Nature forbids the implanting in the constitution of man needs not susceptible of heing profitably supplied; that the earth and its resources, the elements and the unfolding universe, are the supply in common of such needs, and equal thereto; that reason and intelligence manifested in the constitution of man are coördinate with other principles for his happiness; that ignorance and misdirection in the use of reason and intelligence, substitution of incompatible laws, forces and principles, universale or univer of unhappiness and inharmony, to be outgrown in progres ion and unfoldment under the guidance of wisdom and ex sion and unfoldment under the guidance of wisdom and exercise of impartial and distributive justice; that we can in
this rudimental sphere assist and facilitate this outgrowth
by conforming to the laws of physical health, cultivating
purity of mind, avoiding and removing, so far as we can, individually and collectively, all frictions, collisions, contacts,
absorptions and obstructions in society, engendering unhappiness, harmonizing duty and interest—that is, subordinating interest to duty, recognizing the whole human race as
our brotherhood, and the whole habitable globe as our
country: that each bas an equal right, to take up and supour brotherhood, and the whole habitable globe as our country; that each has an equal right to take up and supply his or her needs from the common stock furnished by God and Nature for all; that to render ourselves and our fellows happy, is the most honerable, acceptable and God-like office we can perform, and the highest worship, as well as duty, we can consummate; that we must lift up suffering humanity, supply their needs, and lead them into harmony with the divine principles in their constitutions and surroundings; that within each individual of humanity is the divine essence or principle of goodness or God, and that its manifestation outward can be better obtained by love and kindness than by persecution and punishment; hence we divine essence or principle of goodness or God, and that its manifestation outward can be better obtained by love and kindness than by persecution and punishment; hence we must labor, through love and kindness, to draw out this goodness or God, and by no means repel or obstruct its outgrowth; that so-called death is but the unfoldment or outgrowth; that so-called death is but the unfoldment or outgrowth; the importance or principle of goodness or God in man—the immortal soul—into a higher and better sphere, and, when not unnaturally sought, to be welcomed with gratitude as the crowning event of this rudimental sphere; that the use of the sexes is reproduction of their kind, and affinitization and union as each and equal counterparts of each other, that each one of the male sex will find an each and equal counterpart in the female sex, and vice vera; that when the each and equal counterparts affinitize and blend, the marriage is eternal, and such marriage will occur in this or the succeeding spheres; hence, we believe that monogamy, or only one true marriage of the sexes, is settled by the divine laws of God and Nature, and essential to the fullest happiness of the individuals of the different sexes, and so-called "free love," "polygamy," and indiscriminate sexual indulgence, improper and hurtful substitutions for true marriage; that spirits of the so-called dead on ow, as in past ages, communicate with the living in this rudimental subject intelliferably and substitutions for true marriage; that spirits of the so-called dead on ow, as in past ages, communicate with the living in this

tutions for true marriage; that spirits of the so-called dead do now, as in past ages, communicate with the living in this rudimental sphere, intelligently and understandingly, manifesting tender sympathy and undying love, as well as proving the immortality of the human soul.

Individually thus holding until the good or God within us shall manifest better and higher formularies thereof, for progression, unfoldment, affirming the funnte right of each individual for himself or herself to think, speak and publish his or her own views upon any and all subjects, and to govern his or her own conduct in all cases whatsoever, we associate ourselves together under the skyle of the "lowa State Spiritual Association."

State Spiritual Association."

Resolved, That we use our best endeavors to raise woman to her true position, to urge her to throw off the restraint of fashion, and pay more attention to the improvement of mind, to prove to her that she is equal to man in spiritual strength, and that she should endeavor to qualify herself to take her station by man's side as his equal in every respect.

and the needs of all mankind; give them cooling waters of spiritual truth, and lead them gently over the rough ways of spiritual truth, and lead them gently over the rough ways of spiritual truth, and lead them gently over the rough ways of spiritual truth, and lead them gently over the rough ways of life.

Resolved. That a committee be appointed whose duty it

Resolved, That a committee be appointed whose duty it shall be to devise and put in practical operation ways and means of erecting a hall, in the city of Des Moines, dedicated to the use and benefit of the Spiritual Philosophy.

Resolved, That we highly recommend the Banner of Light and Religio-Philosophical Journal, (and other spiritual and progressive publications) to the patronage of the Spiritualists of Iowa, and that they should not only subscribe for one, or all, if in their power to do so, but should encourage their neighbors to do likewise.

Resolved, That, Hro. R. W. Kinvon, he appointed to pre-

their neighbors to do likewise.

Resolved, That Bro. B. N. Kinyon be appointed to prepare an Article of Incorporation for this Association, and to flio the same as the laws designate, that we may thereby be constituted a legal organization under the corporate laws of the State.

Afternoon Session.—Convention called to order by President Rundles.

B. A. Kelsey, of Des Moines, was called to the Stand. Mr. Kelsey is an inspirational speaker, and it was really wonderful to our "Gentile" friends how such a flow of language could emanate from mortal lips, clear, distinct and accurate.

accurate. A general "love feast" was now had; after which the election of officers for the coming year was called for, and resulted as follows:

President—Joel P. Davis, of Des Moines.

Vice Presidents—Mrs. A. Comstock, of Oskalousa, and J. Stanley of Durancet.

3. Stanley, of Davenport. Corresponding Secretary .- Mrs. Mary E. Getchell, of De-

Moines.

Recording Secretary—II. C. O'Dieness, of Des Moines.

Treasurer—W. W. Skinner, of Dos Moines.

Trustees—O. H. Godfrey, of Council Blufis; Peter Hammon, of Indianola; Harrison Angir, of Fayette; Mrs. Mary Aylesworth, of Newton; and Mrs. Sarah L. Meeracken, of Des Moines.

Evening Session .- Opened by soul-stirring music from the

choir.

Poom read by Mrs. A. Comsteck—original.

Lectures by Harrison Angir and Edwin Cox. of Wisconsin.

Mr. Cox is a plain speaker, talks to the point in a few words, blended with the humorous, and creates such a general good feeling that he is styled "the harmonizer."

Sunday Moraing, Session.—Executive Committee instructed to form some plan for Missionary support, and report to the Convention.

Lectures by Harrison Angir and O. H. Godfrey; both brothers are highly mediumistic.

Afternoon Session.—A general gathering, a social chat, and music. Adjourned. Evening Session .- Convention called to order by President

Davis.

The report of the committee called. The plan being satisfactory, was adopted.

Music.

Poem rend by Richard Whitsitt, of De Soto, also by Mrs.

Poem read by Michard Whitsitt, of De Soto, also by Mrs. Patterson, of Des Moines.

Lecture by President Davis, upon "Man and his Capacities," proving that man was a germ of the infinite, and capable of choosing that which was right.

Mr. Cox took the stand, and spoke for more than an hour in his peculiar way, which set the house in a roar of laughter. Much credit is due him for excellent services and harmonizing influence.

ter. Much credit is due him for excellent services and harmonizing influence.

The following resolutions were adopted:

Resolved, That the Executive Committee of the "Iowa State Spiritual Association" will establish a Missionary system of labor, on the plan of dividing it into districts and organizing the whole therein; and that the President, Joel P. Davis, is requested to prepare and submit the same to the other members of the Board, at the earliest date, and when agreed upon, to put the same in practical operation. Resolved, That this Association tender to our friend and brother, B, N. Kinyon, an unanimous vote of thanks for the spirit manifested in conducting the proceedings of this Convention.

Resolved. That this Association tender a vote of thanks to Resolved, That this Association tender a vote of thanks to our brother, H. C. O'Bleness, for his excellent services as Secretary during this Convention.

Resolved, That this Association tender a vote of thanks to the choir for their excellent music.

Resolved, That we, the delegates to this Convention, accord our immost thanks to the citizens and friends of Des

Moines who have entertained us, free.

Resolved, That the editors of the Religio-Philosophical Journal and the Hanner of Light be invited to publish the-proceedings of this Convention. Adjourned.

Thus, for the first time, have the Spiritualists of Iowa met together for the advancement of truth and the "new religion." May they be proud of our noble State, and may she be second to none in the Union.

It is in practical working order, agents being commissioned every day to canvass their districts, and build up JOEL P. DAVIS, President. local organizations. H. C. O'BLENESS, Sec'y.

MINNESOTA.

The State Convention. DEAR BANNER-The Mass Convention of Spiritualists, re-

ently held at Faribault, was a complete success. Fifteen counties were represented by nearly two hundred delegates -all active, working Spiritualists. We met as strangers, but we parted as friends; ay, more, as brothers and sisters of one family, bound together by a common faith, and look-

We continued our meetings three days, effected a State

Organization, and raised over three hundred dollars with which to commence missionary work. This interview gave us the opportunity of learning our numbers and our strength. We find that we have among us in these frontier settlements the various appstolic gifts, such as "healing, working of miracles, discerning of spirits, and speaking in divers kinds of tongues." Some of our mediums saw spirit forms in the crowded hall, and described them so accurately that they were recognized by those who had known them in earth-life. The citizens of the place and the inhabitants of the adjacent towns caime in multitudes to learn something of this new gospel. A lady who there heard Spiritualism presched-for the first time writes me: "I feel a new spirit within me—a spirit of love and charity toward every one."

I verily believe a large portion of the thinking men and women are anxious to give up that grim old idel—the angry field of Orthodoxy—and accept the new religion, but they know not, how to break the fetters that bind them to secta-

know not, how to break the fetters that bind them to secta rianism. May the pitying angels help them out of this Fraternally yours, MARY J. COLBURN. Champlin, Minn.

PENNSYLVANIA.

Meeting of State Society of Spiritualists.

Reported for the Banner of Light.

A meeting of the Pennsylvania State Society of Spiritnalists was held at Washington Hall, Philadelphia, Oct. 14th. 1868. Isaac Rehn, President, in the chair. The report of the Executive Committee was read and

adopted. Mr. Rehn suggested that it was important to take some neasures to make our Society more efficient. It would be much better to make the Society a representative body, to be constituted of delegates from the various local societies in different parts of the State. We need all the contributive members to raise funds, but the business of a State Convention can be better done by delegates. He hoped measures would be taken to provide for this.

would be taken to provide for this.

Dr. Child remarked that it was very evident that something must be done. In this great state of Pennsylvania we have thousands of Spiritualists who are suffering for want of a knowledge of each other, which can alone come from some kind of association. Some years since I, went to Germantown to see a family of Spiritualists, and they were complaining of being alone in the place. I told them that there was two other families living within a short distance; and tiey were soon acquainted with each other. There are hundreds of such cases all over our State, and we must, if we do our duty, send out our missionaries and have lectures in all those places where any arrangement can be made for them. The, only thing that is needed is for a few earnest and true men and women to take hold of this work. The missionaries only need our encouragement and endorsement, and we, can do as they are doing in New England, New York and the West. In Michigan they are alive, and doing more work than in any other State. Ohe, Indiana and II-linois have their missionaries in the field. We will have ours there. We owe it to ourselves, we ove it to humanity and to the angel world. We must resolve to work. Spiritualism pays better than anything clse in the world; it pays every day. I heard a person remark to a mother that her baby must be a great deal of trouble. "Oh no, "Mic sald, "it pays every day and every hour." So does Spiritualism. I have ever done. There are missionaries ready to go, and we will have then. Dr. Child remarked that it was very evident that something

lone. There are missionaries ready to go, and we will have

done. There are missionaries ready to go, and we will have them.

On motion of Mr. Rhodes, a committee of five were appointed to nominate officers and present resolutions. The committee were, Joel H. Rhodes, Mary A. Stretch, Dr. Fetheroff, Caroline A. Grimes and Ebenezer Hance.

E. Hance, of Bucks County, said: In our neighborhood there are but two families, besides my own, who avow themselves as Spiritualists; but there are more than fifty persons there who are ready to attend meetings, if we could have a speaker, and most of these would soon join us in a Society. I hope the plan suggessted by Dr. Child will be carried out.

carried out.

Mrs. Stretch said—she, wanted to speak about home missionary work. We need lecturers in our city as well as in

sionary work. We need lecturers in our city as well as in the country.

Mrs. Trego said she was glad to hear these remarks, and she thought if the Society could send out test mediums, as well as lecturers, the good work would be promoted.

Jacob Paxson, of Norristown, said: There are few questions of so great importance as that of spirit intercourse. While I differ from many of you about organization, I am in favor of combination. Spiritualism is the only philosophical illustration of the highest type of religious devotion that has ever been presented to mankind; it is adapted to every form and condition of society. It comes freighted with an inspiration that will minister to every condition of human existence. It can go down to the very lowest condition of ence. It can go down to the very lowest condition of hu-man existence, and adapt itself to the elevation of that con-dition. Belleving that that condition has its importance in man existence, and masperison to the covariou of that con-dition. Bolleving that that condition has its importance in the great chain of human existence, we will labor for its

office. Believing that that condition has its importance in the great chain of human existence, we will labor for its elevation and expansion.

The Committee on Nominations reported the following officers for the ensuing year:

President—Henry T. Child, M. D.
Vice Presidents—Dr. Fetheroff, of Tamaqua, and Wm. H.
Johnston, of Corry.

Neretary—Dr. Wm. White, of Philadelphia,

Treastrer—Clayton B, Rogers, of Philadelphia,

Board of Directors—Henry Fettinger, Altoona; Elecaezer

Hance, Bucks Co.; James Freeman, Philadelphia; Mary A.

Freeman, Philadelphia; Isaac Rhen, Philadelphia; John Ely,

Reading; John S, Isett, Spruce Creek; A. Mary Wise, Philadelphia; Joel H, Rhodes, Philadelphia; Deborab, Pemock,

Chester Co.; Isaac P, Walton, Tyrone; Isabella Hooper,

Philadelphia; Ama Campbell, Philadelphia; Myry A, Stretch,

Philadelphia; Ama Campbell, Philadelphia; Myr A, Stretch,

Philadelphia; Mr. and Mrs. Sheldon Bedwell, Whetherly,

Carbon Co.; John S, Adams, Harford, Susquelanna Co.; E.

L. Ashburner, Philadelphia.

The Committee on Resolutions presented the following,

which were adopted:

1. Resolved, That each local organization throughout the

which were adopted:

1. Resolved, That each local organization throughout the State be recommended to appoint one delegate, suctions additional one for every fractional fifty over the first fifty members, to represent said Societies in the State Conventions, and where there are no Societies of Spiritualists they be requested to send one or more delegates.

2. Resolved, That the Annual Meetings of the Society be held, commencing on the third Tuesday in June in each

r.
Resolved, That we rejoice in the evidence of the spread

3. Resolved, That we rejoice in the evidence of the spread of Spiritualism in all parts of the workl.

4. Resolved, That as a system of religion and philosophy, which means physical development, intellectual culture and spiritual unfoldment, it is worthy of the careful investigation and acceptance of all classes.

5. Resolved, That it is the duty of Spiritualists, in view of the momentous responsibilities that rest upon them, to unite with each other in Societies—Local, State and National—and to give to each and all of these such support as they may be able. may be able.

6. Resolved, That this Society will use its utmost efforts to

6. Resolved, That this Society will use its utmost efforts to organize Local Societies in all parts of our State, 7. Resolved, That we heartily approve of the action of the Fifth National Convention in establishing the American Association of Spiritualists, and that we not only cordially welcome that Society in our State, but carnosity desire that they will send their missionaries through our State, as the harvest is pleuteous but the laborers are few, and all who labor in this great and good cause are our friends.

8. Resolved, That we recognize in the Children's Progressive Lycoum a truly practical work, and one which commends itself to all lovers of the race, as a means of saving our children from incalculable misery, which must ever result to the sensitive mind from the inculcation of the doctrines of the churches of to-day.

ive Lyceum a truly practical work, and one which commends itself to all lovers of the race, as a means of saving our children from incalculable misery, which must ever result to the sensitive mind from the inculcation of the doctrines of the churches of to-day.

Frenieg Session.—Ir. H. T. Child in the chair.**

Involition by Mrs. Stearns: Infinite Spirit, power that speaketh all tongues, and reacheth all hearts, thy presence is felt by every soul, moving each and every one to ask thy best gifts. These, thy children, sock them this hour, in spirit and in truth, waiting for the powers of inspiration as they never before waited, though with hoping, trusting faith that they shall be given all, and more than all, that may be uceded. And in the spirit of this faith and trust we come thear human hearts in their necessity, and as ministers of the power of God we draw near in the spirit of peace, trusting that our mantle may fall around and about, and our hope may be given to trembling souls, and they may be made strong and earnest spirits, more hopeful to act, and that each and every one may feel that they have tasted of the waters of life, and have eaten the bread which giveth increase of life, and maketh the faithful to know that the Yather hath good gifts for his children. When you ask of the Infinite Presence to give you good gifts, we ask you, in return, to give of the power of your hearts and brains, that it may be unto each and every one of you as a manifestation that cometh as from God, telling that he answereth prayer when ye come near unto him. When yo demand good gifts, see to lithat ye give in return your own best gifts; that you be more carnest, more faithful; then shall ye receive the power, then shall life be blessed, and then shall ye see the Infinite Spirit in his manifestation through humanity, and ye wilt know it in the demonstration of the power of inspiration. Thus though few in numbers, we feel that strength is in carnest souls, tolling brains, and the real power of the infinite preceive the p

lons than in lectures. They want to see and hear some-thing of this kind, and then they will want the lectures.— Mrs. Stearns gave a brief account of her labors in the

rate.
Dr. Child said that the time had come for closing our Con-

State.

Dr. Child said that the time had come for closing our Convention. We have had a good and harmonious time. We are in carnest, and we mean to be.

Mrs. Stearns gave the benediction, as follows: Beloveds, ye who have tasted of these living waters; ye who are old and have felt that before the grave shall hold your forms the spirit has come to knew of its immertality; ye who are flushing in the full pride of manheod and womanhood, realizing that the present is not the only life, that the kingdom of heaven may come on earth; ye who desire to know what ye may do, how ye may live, that there may be given unto you tho thanks from the higher powers—we would say: "Go out and work, not alone for your own souls, but for all souls and all times. Yo who believe in angel ministry, believe that this life is to open to a brighter, and more glorious one, and that much of that more glorious one may be made known on earth, we would say, "Well done! ye have given of your might; ye have expressed your hope; ye, have taken hold of the work that ye find to do, and ye feel to go forward, turning not lock, knowing that there are treasures of mind of the work that ye find to do, and ye feel to go forward, turning not back, knowing that there are treasures of mind and soul for you. Faint not, then, by the way, for we shall go with you, and such as we have we shall give unto you. "Seek, and ye shall find; knock, and it shall be opened unto you," comes to-day with thunder tones to the soul, and we rejoice that ye have harkened and are ready to go forward in the work.

Spiritualism in Pittsburg.

EDITORS BANNER OF LIGHT-Appearances indicate a strong under-current in favor of the belief of the beautiful spirit religion, even here in this stronghold of old Orthodox

Scotch Presbyterianism. Many of these people, whose spiritual vision has heretofore been totally obscured, have at length been brought to see "A great light, and to those who sat in darkness, light has sprung up." We have conversed with a prominent member of the old Scotch church, whose mediumistic powers have been so fully developed that he sees and describes spirits and spirit scenes most accurately. For the encouragement of our friends, we give his story, as nearly as possi-

ble in his own words.
"I have," says he, "always been a firm believer in the doctrines of the Bible, as understood by the Presbyterian Church, and have felt to some extent, I trust, the force of the religion of the Bible. Within the last twelve months, I the religion of the Bible. Within the last twelve months, I have passed through what seems to me a series of most extraordinary experiences. I have seen and conversed with a great number of spirits, many that I had known in earthlife, and many others. I am in, daily communication with them. For a year past, this, has been the case to a great extent, yet so extraordinary did it seem, that I dared not speak of it to many. The first person to whom I stated these facts was an elderly lady of good sense and high standing. I was prevailed upon to speak to her on the subject by the carnest and repeated request of her son, who left the earth sphere at the age of eighteen years.

This lady I knew had the utmost confidence in me, and I felt I might speak of the facts without having my sanity

This lady I knew had the utmost confidence in me, and I felt I might speak of the facts without having my saulty called in question. The result of the statement, made in as clear, calm, quiet and carnest a manner as I was capable of, was that she exhibited the greatest alarm, and even terror. In value did I try to reassure and calm her, by every argument in my power, telling her that her son, whom she knew to be my decreet and most trusted friend, desired me, and a trust of the theory at the experiment. to make known to her that he was happy, and was often with her. She "did not think it right to disturb the dead!"

with her. She add not solk it right to disturb the dead? Since that time, she dares scarcely venture near me—evidently under the apprehension that some horrible fate awaits me.

Such success, or rather want of success, naturally did not have a very encouraging effect in inducing further disclosures. I have since, therefore, kept this great discovery to myself. I may remark that the apprehension of evil Jefalling me has somewhat subsided from her mind, seeing, I suppose, that I am not carried off bodily by the 'Imp of Darkness.'

Me solicitud vision has undergone a rapid development.

Darkness."

My spiritual vision has undergone a rapid development during the just few weeks, and I have been urged by my attendant spirits to speak for the came. This advice I have followed to some extent in a private way, and have found those whom I feared would be most bigoted, fully willing and ready to receive the beautiful truths of sparit communion." In no city of the Union have we so small a proportion

the community acquainted with any of the facts of spirit-life. We have now, however, a medium, equaled by few, in her phases of seeing, healing, and giving tests, and doubt-less much good will come of her efforts. Her present location is at 57 Decator street.

LIST OF LECTURERS.

PUBLISHED GRATUITOUSLY EVERY WEEK.

ITo be useful, this list should be reliable. It therefore To be useful, this list should be related. 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 known not to be a becturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.]

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J. Madison Allen, East Bridgewater, Mass.

C. Fannie Allen, East Bridgewater, Mass.

G. Fannie Allen, Will speak in Cambridgeport, Mass., during November; in Vincland, N. J., Jan, 3 and 10; in Brooklyn, N. Y., Jan, 17, 24 and 31; in Rochester, N. Y., during February; in Syracuse during March. Address as above, or stonetham, Mass.

Mass. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, III.

J. Madison Alexander, inspirational and trance speaker, Chicago, III, will answerealls East or West,
Miss. N. A. Addalls, inspirational speaker, P. O. box 277, Fitchburg, Mass.

James G. Allen, Springfield, Mass.

James G. Allen, Springfield, Mass.

J. MAIDON ALEXANDER, impirational and trance speaker, Chicago, Ill., will abswer'exils East or West, Miss. N. A. ADAIN, inspirational speaker, P. O. box 277, Fitchburg, Mass.

Miss. N. A. ADAIN, inspirational speaker, P. O. box 277, Fitchburg, Mass.

Miss. N. K. Andross, irrance speaker, Deiton, Wis.

Dit. J. T. Avos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

Many A. Ampillett will answer calls to lecture, attend timerals, &c. Address, care J. Stolz, M. D., Dayton, O.

Rev. J. O. Harnertt. Sycamore, Ill.

Miss. Saratt (A. Byrings wilk lecture in Rochester, N. Y., during November; in East Botton, Mass., during December and March; in New York (Everett Hall) during January; in Salem, Mass, Auring February. Permanent address, 57 Spring street, East Cambridge, Mass.

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

Miss. H. F. M. Brown, P. O. drawer 5856, Chicago, Ill.

Miss. Ann. Hernman, inspirational speaker, 27 Metro
yolitan place, Boston, Mass.

Miss. East J. A. Hittlen, Ill West 12th st., New York, Ams. Nelley, J. Ruton, M. Will speak in New York (Everett Rooms) during November; in Philadelphia during December; in Washington, D. C., during February and March.

Address, Elm Grove, Colerain, Mass.

Miss. Nelle J. T. Britonam, Mass.

Miss. Nelle L. Bronson, 15th street, Toledo, O.

Mrs. M. A. C. Brown, West Randolph, Vt.

Dr. JAMES K. BALLEY, Palmyra, Mich.

Z. J. Brown, M. D. will answer calls to lecture on Sundays, and also attend funcrals. Address, Cacheville, Xolo Co., Cal.

Address, Eng. Inspirational speaker, Charlestown, Mass.

A. P. Howan, impirational speaker, Michmond, Iowa, Rev. Dr. Bannard, Lansing, Mich.

Z. J. Brown, M. D., will answer calls to lecture in Michigan and Northwestern Oldo until further notice. Address, box, 53, Camden P. O., Mich.

M. C. Bern, inspirational speaker, Hohmond, Iowa, Rev. Dr. Bern, Inspirational speaker, Michmond, Iowa, Rev. Dr. Bern, Inspirational speaker, Michmond, Iowa, Rev. Dr. Mich.

M. C. Bern, Inspirational sp

Mirs, M.J. Coldurn, Champlin, Hennepin Co., Minn.
Mirss Emma Chadwick, inspirational speaker, Vincland,
N. J., box 272.
Mirs. J. F. Coles, trance speaker, 373 Broadway, New York.
Mirs. J. J. Claur, trance speaker, will answer calls to lecture and attend funcrais in the vicinity of Boston. Address,
J. Jefferson place, Boston, Mars.
Thomas Cook, Berlin Heights, O., lecturer on organization.
Mirs. D. Chadwick, trance speaker, Vincland, N. J., box 272.
Dr. James Cooper, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
Mrs. Marietta F. Cross, trance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P. Cross.
Mrs. Carrier, S. Chark, Eagle Harbor, Orleans Co., N. Y.
Care O Giles.
Mrs. Eliza C. Clark, Eagle Harbor, Orleans Co., N. Y.
Mirs. Eliza C. Clark, Eagle Harbor, Orleans Co., N. Y.
Mirs. Laura Cuppt, San Francisco, Cal.
J. B. Campbell, M. D., Cincinnati, O.
Mirs. Cora L. V. Daniels's address during November, Philadelphia, Pa.; during December, Washington, D. C.; during
January, Boston, Mass.
PROF, WM. Denton, Wellesly, Mass.
Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.
Henry J. Duroin, Inspirational speaker, Caxilington, O.
George Dutton, M. D., Rutland, Vt.
Dr. C. Unn, Rockford, Ill.
Mirs. Aores M. Davis, 347 Main street, Cambridgeport, Ms.
Henry Van Dorn, trance speaker, 48 and 50 Wabash avenue, Chicago, Ill.
Mirs. Clair R. DžEvrre, inspirational speaker. Address
till Nov. 10th, Newport, Me.; after that, Chicago, Ill., care
J. Spettigué.

MIS. F. DELAMAR, trance speaker, Quincy, Mass. A. C. Edmends, lecturer, Newton, Iowa.
DR. H. E. EMERT, lecturer, South Coventry, Conn.
ARDREW T Foss, Manchester, N. H.
MISS ELIZA HOWE FULLER, Inspirational speaker, San Fran-

seo, Cal. Du. H. P. PAIRFIELD will speak in Chicago, Ill., during No-

r; in Battle Creek, Mich., during December; in Paines, J., during January. Will answer calls for week even-Address as above.

vemoer; in Rattle Creek, Mich., during December; in rantes-ville, O., during January. Will answer calls for week evenings. Address as above.

MRS. FARNIE B. FERTON, South Malden, Mass.

REV. J. FRANCIS, Ogdensburg, N. Y.

J. G. Fish, Hammonton, N. J.

MRS. M. L. FERNCH, Inspirational speaker. Address, Ellery street, Washington Village, South Boston, Mass.

A. B. FERNCH, lecturer, Clyde, O.

MRS. CLAMA A. FIELD, lecturer, Newport, Me.

MISS ALDED, L. FOWLER, Impressional and Inspirational speaker, Omitha, Neb.

SELDEN, FINNEY, Troy. N. Y.

FAAO P. GREENEAP will speak in Plymouth, Mass., Nov. I and 8; in Leominster, Nov. 15 and Dec. 27; in Stafford, Conn., Nov. 22 and 29; in Somers, Dec. 6 and 13. Address, 1061 Washington street, Boston, Mass.

N. S. GREENEAP, Lowell, Mass.

N. S. GREENEAP, Lowell, Mass.

N. S. GREENEAP, Lowell, Mass.

REV. JORETIC GULL, Relvidere, Ill.

DR. L. P. GRIGOS, Inspirational speaker, will answer calls to lecture. Address, Nox 469, Fort Wayne, Ind.

MRS. LAURA DE FOICE GURDON. Address, Treasure City, Nye Co., Nevada.

JOHN P. GELLD, Lawrence, Mass., will answer of Barrow and Washington streets, New York.

SALVII GRAVES, Inspirational speaker, Corner of Barrow and Washington streets, New York.

SALVII GRAVES, Inspirational speaker, Berlin, Mich.

MR. J. G. GHES, Princeton, Mo.

DR. GAMBARGE, lecturer, 134 SOURTTENST, Williamsburg, N. Y.

DR. M. HENNY HOLOGHOON, D. Chelsen, Mass.

DR. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N. Y. DR. M. HENRY HOUGHTON WIll amswer calls to lecture. Address, Troy, N. Y.

Miss Julia J. Hubbard, box 293, Chelsea, Mass.

Mosse Hull, Hohart, Lake Co., Ind.

DANIEL W. Hull, Fairfield, Iowa.

Mass. S. A. Horron, 24 Winnesh street, Lowell, Mass.

Miss Nellie Handen, 20 Wilmot street, Worceater Mass.

Miss. N., Hartono, Coopersville, N. Y.

Miss. F. O., Hyler, 122 East Madison street, Baltimore, Md.

J. D. Hascall, M. D., Waterloo, Wis.

DR. E. B. Holder, Inspirational speaker, No. Clarendon, Vt. Clantes Hott, Corry, Erie Co., Pa., Hox 247.

DR. J. N. Hoddes, Inspirational speaker, Mostpaid, Jeare of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

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

Miss. Emma Hardinge can be addressed, (postpaid, Jeare of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

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

James H. Harnis will answer calls to lecture and attend fancrals. Address, box 99, Abington, Mass.

WM. A. D. Hume will answer calls to lecture during the winter on all selentific and reformatory subjects, including a course of six lectures on evils. Address, West Side P. O.,

Lyman C. Howe, Inspirational speaker, Laona, N. Y.

Neveland, O.

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

AMOS HUNT, trance speaker, New Britain, Conn.

MISS SUSIE M. JOHNSON will lecture in Oswego, N. Y., during November. Address accordingly; permanent address, Mil-

Miss Susie M. Johnson will lecture in Oswego, N. Y., during November. Address accordingly; permanent address, Milford, Mass.

WM. H. Johnson, Corry, Pa.

Dh. P. T. Johnson, Corry, Pa.

Dh. P. T. Johnson, Inspirational speaker, Helvidere, Ill.

Amalian Jankson, inspirational speaker, Helvidere, Ill.

Amalian Janks, Pleasantville, Venange Co., Pa., box 34.

S. B. Johns, Esq., Chicago, Ill.

Harvey A. Johns, Esq., can occasionally speak on Sundays for the friends in the vicility of Sycamore, Ill., on the Spirit uni Philosophy and reform movements of the day.

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

George Kates, Dayton, O.

O. P. Kellogo, lecturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Chardon the third Sanday of every month.

George F. Kittender, Buffalo, N. Y.

Mes. M. J. Kutz, Bostwick Lake, Mich.

Cephas B. Lynn, semi-conscious trance speaker, will lecture for the Ohio State Spiritual Association during November. Address, Palnesville, O.

J. S. Lovelland, Monmouth, Ill.

Mark E. Losgions, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mss. L. W. Litch, S. Townsend Place, Boston, Mass.

John A. Lowe, lecturer, box 17, Satton, Mass.

John A. Lowe, lecturer, box 17, Satton, Mass.

Miss Mark M. Lyons, inspirational speaker, 98 East Jeffer son street, Syracuso, N. Y.

Il. T. Leosand, trance speaker, New Ipswich, N. H.

Will, A. Lovelland, S. Shromiteld street, Boston, will answer calls to beture. Subject: Integral Education, or the Era of our New Relations to Science.

Mus. A. L. Lambert, trance and inspirational speaker, Will receive calls to beture.

our New Relations to Science and inspirational speaker, will Mas. A. L. Lamusar, transce and inspirational speaker, will seceive calls to lecture. Address, 959 Washington at., Boston, receive cans to recture. Address, 979 Washington at., Boston, entrance I Gorham place.
B. M. LAWIRKOR, M. D., and wife, independent mission-aries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Spiritualism, ancient and modern. Address, Burdlek House, Bunato, S. V.
MES, F. A. LOGAN, Chicago, III, care Religio-Philotophic241 hourant.

dick flouse, Builalo, N. Y.

Mis, F. A. Louas, Chicago, III., care Religio-Phalotophicat
Journal.

Charles S. Marsu, semi-trance speaker. Address, Wonewor, Juneau Co., Wis.
Phor. R. M. M'Cour, Centralia, III.
Fisha M. Martis, inspirational speaker, Will leafure in
Ashland, S. B. Nourison, inspirational speaker, will leafure in
Ashland, S. B., Nov. I and S. Aldress, box 378, Haverhill, Ms.
Mus. Tabolytis, Moone, will answer calls toblecure. Address, 38 Revere street, Roston, Mass.
Miss. Tabolytis, Moone, will answer calls toblecure. Address, 38 Revere street, Roston, Mass.
Miss. Mary A. Mittender, clairvoyant inspirational speak
er, will answer calls to lecture upon Spiritualism, Sundays
and week-day evenings, in New York State. Address soon.
Apatin, Onondaga Co. S. Y.
Dit. Japes Monaryon, lecturer, McHenry, III.
Miss Emma I., Morris, 173 Windsor street, Hartford, Conn.
O. W. May E. L. trance speaker, 38 Rathmel Square, Boston,
Miss. H. M. W. Missand, trance speaker, Oswego, III.
Leo Millers purposes spending the fail and whiter in the
East, and will respond to institutions to speak in New England
and New York State. Address, Mount Morris, S. Y.
Die, John Maynew, Washington, D. C., P. O. box 607.
Die, G. W. Mounde, Jr., trance in pspirational speaker,
will becture and attend timerals. A biress, Boston, Mass.
Mrs. Dansa Moster, trance quaker, Joniet, Will Co., III.
Mrs Arba a. Middle Enfoork, box 778, Bribgeport, Conn.
Mrs. Sarau Helan Martinaw with make engagements for
the tall and winter. Address Care for Roundy, Quincy, Mass.
J. W. May Helan Martinaw with make engagements for
the tall and winter. Address Care for Roundy, Quincy, Mass.
J. W. A. Sarue, Holling Stein, H.
George A. Peince, hoperational trance speaker, P. O. box
87, Auburn, Me. In addition to his practice, healing sleck and
infirm people in places be may visit, will be pleased to answer
calls to lecture. His themes pertain exclusively to the gospel
and psides of the proper streets of the proper of the proper of the proper of the proper of the

A. A. POND, insidirational speaker, Rochester Deput, Loraine Co., Ohlo, —

Mrs. J. PUPFER, trance speaker, South Hanover, Mass.
Dr. W. K. RIPLEY, FOXDOTO, Mass.
A. C. ROBINSON, HI Fulton street, Brooklyn, N. Y.
DR. P. B. RUNDOLER, care box 3322, Boston, Mass.
Mrs. JENNIS, R. Dr., 46 Randall street, Providence, R. J.
REV. A. B. RANDALL, Appleton, W.
W.R. ROSE, M. L., inspirational speaker, Springfield, O.
Mrs. E. B. Rose will answer calls to lecture and attend
funerals. Address, Providence, R. I. (Indian Bridge,)
C. H. RINES, Inspirational speaker, Boston, Mass.
Mrs. SALOME RICLLY, inspirational speaker, North Lev
crett, Mass.
AUSTER, SIMMONS, Woodstock, VI.
Dr. H. B. STORER WILL lecture in Salem, Mass., Nov. 1 and
87, in Philadelphia during January. Address, 56 Pleasant
Street, Hoston.

8; in Philadelphia during January. Address, 56 Pleasant Mircel, Boston.
E. R. Swackhamer, 128 So. 5d street, Brooklyn, N. Y., E. D. Dr. E. Sprague, inspirational speaker, Schenectady, N. Y. Mas, Fannie Davis Smith, Millord, Mass. Mass, E. Shight, 13 Emerald street, Boston, Mass., will answer calls to lecture.
Miss, Carrier A, Scott, trance speaker, Elmira, N. Y., will canware ralls to before.

Die, E. Spuager, inspirational speaker, Scheigerlady, N. Y.
Miss, F. Shairt, IS Emerald street, Boston, Mass., will
answer calls to lecture.

Miss, Camir, A. Scott, trance speaker, Ethnita, N. Y., will
answer calls to lecture.

Miss, Camir, A. Scott, inspirational speaker, Union Lakes,
Rich Co. Al. Strow, Sun José, Cal.
Miss, A. A. F. Swairs, inspirational speaker, Union Lakes,
Rich Co. Al. Strow, Sun José, Cal.
Miss, A. J. Swasey, normal speaker, Norak, Come.
Miss, A. J. Swasey, normal speaker, Norak, Come.
Miss, A. J. Swasey, normal speaker, Sturgis, Mich.
Miss, Man May Lotisa Surfit, trance speaker, Totelo, O.
Miss M. S. Sturgevan, Inspirational speaker, Byron, N. Y., will an
swer calls to lecture or attend function at accessible places.
Miss, C. A. Strawyn, Townsoud Center, Mass.
Miss, C. A. Strawyn, Miss,
Miss, Strieg, Miss,
Miss, Strieg, Miss,
Miss, Strieg, Miss,
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ARS. FARMER AND J. YOUNG WIll answer calls to lecture in the vicinity of the ir honge, Boise City, Idaho Territory.

The Old Musters in Philosophy and the Fine Arts-J. V. Mansfield.

For some years, past it has been my privilege to receive communications from those once dwellers in the flesh, but for long time denizens of the Invisible Sphere-the Inner World. Beside the loving and affectionate words of relatives and friends who once were allied in this life, quite often recelved from them through the seers and prophets of to-day -better known in common pariance as mediums-many ancient worthles, distinguished in their earth-lives as Masters in Philosophy and the Fine Arts, and men of olden and modern times, noted for their achievements in Science and in the affairs of State, have favored me with their conversations and written communications. These in detail would fill a volume. Some of the latest of these have been given through that world-renowned test writing medium whose name is at the head of these remarks, and whose reception parlors, neat and elegant, adorned with pictures of those in spirit-life as well as of those in this; with collections of curiosities gathered in his travels, or presented by his numerous visitors and friends, all indicating virtu and evincing his culture and taste for the rare and the beautiful, may be found at No. 102 West 15th street, in the city of New York.

In illustration of the remarkable testimony afforded by spirits of their post-mundane existence, memories, etc., through the instrumentality of Mr. M., I will cite a few instances of what I deem to be spirit declarations or doings, recently occurring within my own inquiries.

On one occasion, being destrous to learn something in respect to certain of the old Masters whose spaintings adorn the galleries of the Vatican and other Italian repositories of. the works of High Art, I wrote, and concealed from the view of the medium the following, remaining present while the answer was given:

"Anthôny Van Dyck, Peter Paul Rubens, Henry Van Balen, Benjamin West, Alex, Cooper, Paul Cagliari, Sig. Raphael, Johna Reynolds; It any of the aforesaid Band of Masters are present, will they please state when they de-parted this life, and where?"

To the foregoing I received the following, through Mr. M., from Benjamin West, against which I have placed, collaterally, extracts taken from biographical history;

Anthony Van Dyck, born 1528, "Vandyke, or Van Dyck, Sir died 1641.

Anthony I an Dyck, born 1528, "Vandyke, or Van Dyck, Sir Anthony, a Flemish painter, born in Antwerp, March 22, 1599, died in London, Dec. 9, Rubens, Peter Paul, a Flom-

Peter Paul Rubens, born at Antwerp, 1577, died 1643.

ish painter, born in Siegen, Westphalia, June 29, 1577, died in Antwerp, May 30, 1640. Balen, Hendrik Van, a Flem-Henry Van Balen, born 1551,1 ish historical painter, and the first instructor of Van-dyck and Snyders, born at Autwerp in 1560, died there

Raphael, or Sanzio, both at Urbino 1484, died 1520.

Raphael, Raffaello Sanzio or Santi D'Urbino, an Ital-ian painter, born in Urbino, March 28 (Good Friday), 1483, died in Rome, April 6 (Good Friday), 1520.

Paul Caglian, tenn at Verona, 1542, died between 1580 and, 4592.

Giool Friday, 1520," "Cagliari, or Callari, Paolo, commonly Known as Paul Vetonese, a distinguished painter for the Venetian School, Jorn in Verona about 1528, or according to some authorities, in 1530, died in 1588," "Reynolds, Sir Joshua, an English painter, born in Plymouth, Devonshire, July 16, 1723, died in London. Joshua Reynolds, norn at Plymouth, Theband, 1723.

died 1792

16, 1723, di d in Londou, Feb. 23, 1792." West, Benjamin, an Anglo-Benjamin West, born at Springfield, Pa. U.S.A., 1745, died in England 1820.

American painter, born in Springfield, Pa., Oct. 10, 17-8, died in London, March 11. 15.00 We think Cooper died about 776. Bast. Wast. For the Band.

Subsequently my sister said, or rather wrote, in correction, "The old master, Henry Van Balen, died in 1632, and was SI years old-so says Vandyck." With the exception of this correction, it will be seen on a comparison that there is scarcely a discrepancy between the historical and spiritual statements. Where there is any, may it not be chargeable to error in the biographer, and not to error of the spirits? Is it not more likely that any difference in dates

may come of error in the historic record? On another occasion I asked my sister whether I could, probably, get a communication from Plato, or Jesus, the son of Mary. She replied:

Well, as to Plato, I see no reason why he may not be led; he communicates frequently. But the last-named, called; he communicates frequently. But the last-named, the Christ, so-called, I do not know that he ever has communicated. I never have seen any one that ever saw him; and yet I believe he existed and was all that was representand yet I believe he existed and was all that was represented of him, save that he was born in the way they claim. Now, brother, let me assure you if such an one as the so-called Nazarene lived, he must have beba created as you and I and every other mortal was. To claim anything more for him is abound, and makes your Heavenly Father a story-tiller. Now God works by natural laws, and other than so he works not. This believe lesus of Nazareth lived as purposed and was the highest type of meahood that works. ported, and was the highest type of manhood that ever ex-isted—in fact, he was, no doubt, created to be a pattern for all ages." Again, calling on Mr. M. on another day, and without

thinking of Plato, his hand was moved to write the following:

Πολυς έδοι κλυτος, ολιγός δε Ικλικτός. Mr. M. informed me that he did not know the language, and asked what it was. I need not say it is Greek, the vernacular tongue of the Athenian philosopher, and means in

English, " Many are called, but few hre chosen." Mr. M. has furnished me, with what passed, some years ago, between the renowned skeptic of Harvard University. the late Dr. Felton, Professor of Greek and President of that institution, and the old Greeian comic poet, Menander. It

will bear repetition in this connection. It seems that Prof. Felton, wishing to test the medium powers of Mr. Mansfield, carefully scaled, and caused to be deposited in Mr. M.'s office, then in Boston, three letters, e of which was superscribed in Greek, and addressed to the poet, Menander, of which the following is a convi-

"CAMBRIDGE, May 22, 1857.
My Dear Meyander-I wish to know in which of your works occur the lines that have been lately found in New York. By giving me the information which I have been un-able to obtgin fully from other sources, you will confer a great favor upon one who has long admired your genius. I am, my dear Menander, faithfully yours,

C. C. Felton."

MENANDER'S ANSWER.

"Cornelius C. Felton, Professor of Greek, How long have ye dwelt on Tempting me to speak?

Why invoke my spirit down Is it mine to trample down Theories of sages?

Am I to proclaim the truth. hat spirits walk the earth? 'T was so in my days of youth. And ages ere my birth.

Then cast off thy book-worm pride; Search ye with candor; Allow not tongue to deride— Remember Menander."

Thus it is seen that the Oracles are not dumb, nor Sibyl lipe leaves fall to make revelation of the future and to teach their benign purpose, at non confundar. Here in our midst are received responses from the land of souls. The altarfires of a sublimer faith than that of the blindfolded, groping devotees of the Church, illume our pathway, and our hearts and our homes are made joyous with the glad voices which fill the sanctuary of the soul. For this blessed communion of saints we have no need to cross oceans, traverse Beas, nor to wander far away-

"On the Delphian cliff-Or in Dodona and thro Of Dorie land."

Coming to Boston.

Dean Bannun-It is with feelings of sincere regret that we are called upon to part with our much respected friend and sister, Mrs. Julia Ellen Kenyon, who has left Woodstock with a view of making your goodly city of Boston her future home. Mrs. Kenyon has lived in our town all her life, and by her kind and gentle manners, as well as by a consis tent course of conduct, has won for herself the highest love and esteem of all who have had the pleasure of forming an acquaintance with her. She is a lady of fine social qualities and superior medium powers, and has ever given the utmost satisfaction to those who have sought tests through her. Having known her for many years as a most reliable lady, I can with the utmost confidence recommend her to the Spiritualists and citizens of Boston generally, and should they honor her by their patronage, I feel assured they will not find their confidence misplaced. Yours very truly,
Woodstock, Vt., Oct. 17, 1868. Thos. Middle. Too.

Holland is again urged to abolish capital punishment.

marks, as follows:

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD,

every Monday Morning preceding date.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued and on sale

Banner of Light.

BOSTON, SATURDAY, OCTOBER 31, 1868.

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

WILLIAM WHITE & CO. PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. TO For Terms of Subscription see eighth page. All mal matter must be sent to our Central Office, Boston, Mass.

LETHER COLAY.....EDITOR.
LEWIS B. WILSON......ASSISTANT EDITOR.

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

The Indian Peace Commission. The Indian Peace Commission, created by act of Congres approved July 20th, 1867-" to make peace with certain hostile tribes, &c.," has recently had a session at Chleago, Illinois, and closed after the adoption of the following rese lutions:

nations:

"Resolved, That this Commission recommend to the President of the United States and Congress that full provisions be at once made to feed, clothe and protect the Indians of the Crow, Blackfeet, Pegan, Grosventres, Sloux, Poncas, Cheyenne, Arapahoe, Apachee, Klowa, and Comanche nations of Indians, who now have located, or may hereafter locate permanently on their respective agricultural reservations.

Resolved. That the trentles of said tribes with the United Account, I had the tracker of such tribes with the considered to be and remain in full force as to all Indians of such tribes as now have or may hereafter have their homes upon agricultural reservations described in their respective treaties, but

Resolved, That, in the opinion of this Commission, the Resolved. That, in the opinion of this Commission, the time has come when the Government should cease to recognize the Indian tribes as domestic dependent nations, except so far as it may be required to recognize them as such by existing treaties, and by treaties made but not yet ratified; that, hereafter, all Indians should be considered and held to be individually subject to the laws of the United States, except where and while it is otherlyise provided in such treaties; and that they should be entitled to the same protection from said laws as other persons owing allegiance to the Government enjoy.

Resolved, That the recent outrages and depredations committed by the Indians of the plains, Justify the Government in abrogating those clauses of the treaties made in Octoler, 1867, at Medicine Lodge Creek, which secure to them the

1867, at Medicine Lodge Creek, which secure to them the 1867, at Medicine Lodge Creek, which secure to them the right of roaming and hunting outside their reservations; that all said Indians be required to remove at once to said reservations and remain within them, except that after peace shall have been restored, hunting partles may be permitted to cross their boundaries, with written authority from their agent or superintendent; and Resolved, further. That military force should be used to compel the removal into said reservations of all such Indians as may refuse to go after due notice has been given them, and provision has been made to level and protect them within the same.

Resolved. That, in the ominion of this Commission, the

and provision has been made to feed and protect them with in the same.

Resolved. That, in the opinion of this Commission, the Bureau of Indian Alfairs should be transferred from the Interior Department to the War Department.

Resolved. That the following described territory, to withounded east by the 107th degree of longitude west from Greenwich, south by the 36th degree of latitude, west by the 111th degree of longitude west from Greenwich, and, north by the 46th degree and 20 minutes latitude, be set apart and dedicated to the exclusive use, occupation and benefit of the Navajoes, Utahs, and such other Indians as may from time to time locate therein—to be known as the Territory of Navajoe, and placed under an organization the same as that now established over the Indian Territory of Cheyenne.

Resolved That the Commission adjourn sine die."

From the Chicago papers we learn that these resolutions were adopted after considerable discussion, and the rejection of counter propositions, a majority of the Commission being of opinion that the present conflict was the fault of the Indians, and therefore perfectly justifiable on our part, a position opposed by Colonel Tappan, who made the following statement, as reported in the Tribune:

statement, as reported in the Tribune:

"I wish to call the attention of the Commission to the necessity of memorializing Congress to legislate in such a manner as to confer upon our army officers additional power to guarantee protection, subsistence and safety to Indians disposed to remain at peace. Under the present policy the army is crippled and compromised. Gen. Sheridan, in his recent conference with the Klowas, Comanches and Apaches, told them that they could only remain at peace upon one condition, which was, to remove to Fort Cobb; that he could not protect them anywhere else; and it does not seem, from reading the records of that council, that Gen. Sheridan considered himself authorized to guarantee to these Indians sufficient subsistence while they should remain at Cobb—leaving the Klowa, Commanche and Apache main at Cobb-leaving the Kiowa, Comanche and Apache Indians no alternative save that of joining the Cheyennes in mains no alternative save that of joining the Chyennes in war, or taking the chances of starvation and massacre at Fort Cobb. The General informed them that he could not control the volunteers from Kansas. The Indians have reason to apprehend the possibility of these volunteers attacking them, even at Cobb, if they should go there. So they dethem, even at Cobb, if they should go there. So they determined to join the Cheyennes and go upon the war path. It seems to me that they did the best they could, under the circumstances, for themselves. I don't know who is to blame; perhaps we deserve censure as much as anybody for not calling the attention of Congress to this subject last year. I think Gen. Sheridan should have taken the responsibility of guaranteeing protection, subsistence and safety to those Indians, even to the extent of removing them to, and of providing for them in the city of New York. I think, also, that Gens. Sherman and Sheridan ought to assume complete and absolute control of all volunteers, with assume complete and absolute control of all volunteers, within their respective commands; and if they will not do so for want of fauthority, that authority should be given them. They ought, also, to have power to punish all persons in the Indian country who are guilty of crimes that lead to war, white men or Indians; and if they have not that authority, Congress should be called upon to give it to them. The exigencies of the public service and the bence and safety of the border demand, in my opinion, that this should be done. A war with the Klowas, Comanches and Apaches must, of necessity, be attended with immense loss of life of our own people and millions of treasure, which could have been prevented had sufficient power reposed in Gen. Sheridan to remove these Indians from the Indian country and provide for them in localities where they would have been contented. The Government, during the late war, protected and provided for prisoners at Fort Warren. Johnson Island, Chicago, and other places, and I see no reason for not doing the same for ie complete and absolute control of all volunteers, with other places, and I see no reason for not doing the same for other places, and I see no reason for not doing the same for Indian prisoners. I have just received a communication from Col. Wynkoop, Agent of the Cheyennes and Arapahoes, in reference to the origin of the present trouble. I know this officer well; I was associated with him for five years in the same regiment, in the military service of the United States. I know him as a man of unquestioned integrity, courage and faithfulness in the discharge of his official duties." Col. Tappan then read the following letter:

COL. WYNKOOP'S LETTER

"Washington, D. C., Oct. 5, 1868.

Col. S. F. Tappan—Dear Sir: I am in receipt of your communication of Sunday, and regret that it is impossible for me to furnish you with the details you require, for the reason that I have not my letter-book with me. My opinion is, in regard to the present Indian war, that the same could have been provented that the Government continued the same have been prevented had the Government continued to keep up the supply of subsistence that had been furnished to them during the spring and early summer. They had grad-ually got weaned from their old habits to that extent that ually got weaned from their old habits to that extent that they depended upon the provisions which I issued to them, and consequently it was not necessary for them to scatter out in little bands all over the country for the purpose of finding game; thereby running risks of coming in contact with white men, and also being subjected to temptations when hungry; but soon after the supplies were stopped. Had I been allowed to issue the arms and annumition to thom at the time transfer they still would have been con-Had I been allowed to issue the arms and annualization at the time promised, they still would have been contented, from the fact of their having the means to procure game. But the failure of the Government to fulfill its promises. In the latter respect naturally incensed some of the game. But the failure of the Government to fulfill its promises in the latter respect naturally incensed some of the wilder spirits among-them-and consequently the outrages committed upon the Saline. Immediately upon hearing of the said outrages, I, anxious to have the guilty punished, and by that means save those of the different tribes who did not deserve punishment, saw two of the chiefs of the Cheyennes, viz., "Medicine Arrows" and "Little Rock," and demanded that they deliver up the perpetrators of the aforementioned outrages, which they promised positively should be done; but before sufficient time had elapsed for them to fulfill their promises, the troops were in the field and the Indians in flight. The Klowa and Comanche Indians, up to the present, have been at peace, but I have no doubt they will soon join the Cheyennes and thus create a general Indian war. My reasons for belleving that the Klowas and Comanches will, this late in the season, engage in this struggle, are, that I do not see how they can possibly do otherwise, in consequence of their having been instructed some months since to assemble on the Arkansas for the purpose of waiting to see their agent and receive their annuities. They have been waiting for months in a state of destitution, and no agent or goods had made their appearance up to the latter part of last month; they are then told, without seeing their agent or receiving their goods, to leave and go south immediately; to travel right through the country where there are troops in pursuit of hostile Indians, and with whom it would be impossible to tell a Klowa from a Cheyenne. The consequence will be that all the tribes of the Upper Arkansas will before long be engaged in hostilities. I have the honor to be with much respect, your obedient servant.

R. W. Wyrkoop.

Critical States Indian Agent.

**After reading the letter, Col. Tappan continued his retot deserve punishment, saw two of the chiefs of the Che rennes, viz., "Medicine Arrows" and "Little Rock," and do

After reading the letter, Col. Tappan continued his re-

hoes, Comanches, Kiowas and Apaches can justly be charged with the first violation of their treaty. I submit if it is not for the interest of those Indians, under existing circumstances, to go to war. I ask if it is not absolutely necessary for them, in self-preservation, to wage war against us. I ask if our own Government and people are not responsible parties to the present outbreak. From the best information I can obtain, the Kiowas, Comanches and Apaches went upon their reservations in accordance with the treaty made at Medicine Lodge Creek, and remained there as long as our Government compiled with the terms of the said treaty. Some of them are there now, and seem determined to remain, even at the risk of starvation, still depending upon the Government to furnish them with supplies as promised.

Perhaps it will be well to refer briefly to the various reports that the Commission have supplied the Indians with Henry and other breech-loading ribes and revolvers. We have supplied them with a small quantity of hunting or Lancaster rifles, muzzle-loading, just what they want on the hunt, but rarely, if ever, used by them in war. In times of peace Indians never have any trouble to obtain, in exchange for ponies, robes, etc., from settlers and travelers, arms and ammunition of the best quality."

Col. Tappan afterwards offered the following resolution,

Col. Tappan afterwards offered the following resolution, which gave rise to much discussion for and against, and was

rejected, himself only voting in favor of its adoption: **Resolved, That individual members of the Cheyenne and Arapahoe tribes of Indians, having committed depredations upon the whites, deserve punishment, but it does not justify the dockaration of war against all the Cheyennes, Arapahoes, Apaches, Klowas and Comanches, who seem to be in flight, having no other alternative than that of acting or mgm, having no other alternative than that of acting on the defence; and that nothing that has been done by the Indians justifies any recommendation on our part to Con-gress to declare any of their treaties abrogated; and that everything that is possible should be done to guarantee pro-tection, subsistence and safety to all who are disposed to re-main at peace; and that such Indians shall be protected at all hazards."

The rejection of this resolution surprises us beyond ex ression, especially after the success of this same Commisdon last year in inducing these Indians to stop a war a por tion of them were then justly waging against us, and keep the peace for nearly a year, patiently waiting for the Government to fulfill its part of the contract—as stated by Cols. Tappan and Wynkoop-the success of Gen. Harney with the Sloux nation, now gathering by thousands upon the territodal reservation set apart for them, and keeping the peace simply because the Government had faithfully carried out its treaty agreements with them. That the Commission should at once conclude the Indians entirely at fault, and tacitly-if not expressly justify the war now waged against the Cheyennes, Arapahoes, Apaches, Klowas and Comanches, gives additional force to the conclusions of Mrs. Cora L. V. Daniels, the writer of an earnest and eloquent letter to the Anti-Slavery Standard, dated Philadelphia, Oct. 5th,

from which we make the following extract: "Thanks, in the name of all justice and humanity, to Mr. Phillips for his brave words in the Standard of the 19th inst.

"Thanks, in the name of all justice and humanity, to Mr. Phillips for his brave words in the Standard of the 19th inst. Truth is always fearless, always inspirative, and we never look for aught else from him; but just at this time a defence of the Indians and a revelation of the treble conspiracy in which the military, rebel and political interests are united, prove how transparent to a clear vision are all their fine veils of sophistry.

Thave a few more items upon this subject of the Indian war and the régime in the South. It would seem disgrace enough to have a war, the result of our own Government's broken promises, nay, pledges, in which one lieutenant-general, and at least a half dozen major-generals, and fifteen thousand troops are fighting unsuccessfully three or four hundred Indians if disgrace enough that this war must cost hundreds of millions of dollars and many precious lives, when the mere keeping of a promise would have prevented it. But, if this were not sufficient, the political situation, would make it apparent even to the most unblushing demagague. There are three reasons why this cruel and needless war will be persevered in for a time (albeit the Peace Commission meets next week in Chicago, but many of the members are deceived, some, I fear, interested)."

First, To prevent the threatened reduction of the army. Second To fare Courses to dismiss the Peace Commission.

First, To prevent the threatened reduction of the army, Second, To force Congress to dismiss the Peace Commis-tion and return to the old "Indian Ring," which heaven for-

Third, To justify the absence of troops from the South in this their most perilous crisis."

Col. Tappan also opposed an adjournment of the Commission sine die, claiming that it was the imperative duty of the Commission to adjourn at once to the Indian country, to again meet the Cheyennes, Arapahoes, Apaches, Klowas and Comanches in council, to ascertain the cause of the present difficulty and remove it, and thereby avoid a needless loss of life and treasure; that the country wanted peace, and if the present war against the Indians was persisted in, it would involve a loss to our own people of hundreds if not thousands of lives, and tens if not hundreds of millions of dollars; he also claimed that the present con flict was wholly unjustifiable on our part and dishonorable to all connected with it, yet notwithstanding the Commission adjourned sine die.

In this connection, it may be well to briefly refer to a few

of our late Indian wars, and the causes that led to them. In 1854, a Mormon, and a white man, falsely reported to a military commander of one of our distant posts, that the Sloux had stolen and eaten a "lame cow" of his; this lic culminated in a protracted and expensive war, which insted until Gen. Harney, now a member of the Indian Peace Commission, and commanding the district, including the proposed Indian Territory of Cheyenne, accepted battle with the Sioux, at Ash Hollow-an engagement often re ferred to by many who favor the extermination of all In dlans, as one in which the General made war upon women and children. An unjust charge. On the contrary, while this officer was fighting, and had the Indians completely surrounded-securely locked up in a deep ravine, from which they could not escape, and where he could destroy them all he received word that one of his subordinate officer was killing women and children. He was terribly enraged, and immediately ordered the officer to be arrested, and the removal of his troops from the mouth of the ravine, and the surviving Indians were permitted to reach a place of safety. where he afterwards made a treaty with them. Many of these same Indians are now living, considering Gen. Harney the best friend they ever had, often thanking him for allowing them to escape impending destruction at Ash Hol-

In 1864, a white man named Ripley lied about some stock. accusing the Chevennes of stealing it. This resulted in the nassacre of some Indians at Sand Creek, and a war costing us nearly a thousand lives, and about sixty million of dol

In 1867, a white man named Jones lied to an officer com nanding Fort Dodge, which originated the Hancock campaign against the Cheyennes, costing millions of dollars and undreds of lives.

Early this last spring a teamster lied about the Kiowas Comanches and Apaches, which came near involving us in war with these Indians at that time. Our officers are too apt to take everything said against the Indians as truth, and are disposed to proceed at once to extreme measure against all the Indians of the plains, not discriminating—all must suffer for the alleged criminal acts of a few.

The present conflict, as appears from the letter of Colonel Wynkoop, resulted from a failure on our part to make good a promise to comply with terms of a treaty, and a refusal to give the Indians an opportunity to arrest two of their num ber for offences against the whites. This has already cost the lives of nearly a hundred white persons. It was con fined to the Chevennes and Arapahoes, until Gen. Sheridan and Gen. Hazen had a conference with the Apaches, Kiowas and Comanches, and insisted upon their going to Fort Cobb as a condition of their remaining at peace. These Indians have been at peace with us for years. No accusations are made against them. They complied with the terms of their treaty. Their goods were withheld until they are reduced to destitution. Their agent was absent, and when they appeared before Gen. Sheridan, and with all the eloquence and pathos of men reduced to almost the last extremity of destitution, desperation and despair, stated that their children and women were crying day and night for meat, and they wanted the arms and ammunition promised them to hun game and supply their wants, Gen. Sheridan told them "ho had no arms and ammunition to give them"; and as if that was not enough, added, "If I had arms and ammunition I would not give you any," thus informing the Indians that the Government did not intend to fulfill its promises, its treaty stipulations, but was determined, without good cause, to repudiate its most sacred obligations.

They then appealed to Gen. Hazen for arms and ammunition to enable them to procure game for their starving women and children. He replied "that he had none to give them," and adding insult to injury said, "I will give you tobacco." And yet there are many persons who are surprised that these Indians should join the Cheyennes on the ar path!

The arms and ammunition promised the Indians, their annuities, &c., are generally considered by the whites as resents from the Government to its wards. The Indians more justly consider them as payment for the surrender, on their part, of all right and title to wast tracts of land and hunting privileges. And upon what theory any officer can, without alleging any fault on the part of the Indians, assume the responsibility of refusing them what they are justly entitled to, and the honor of the Government is pledged they shall have, we are wholly unable to even surmise.

It is certainly extremely gratiflying to every American I submit to the Commission if the Cheyennes, Arapa. citizen to find, upon a careful examination of the record, that the close of these seances.

the evils resulting from a bad management of our Indian affairs are not from design on the part of the Government to wrong the Indians, but through ignorance, the fault being with officers and citizens on the border, who rarely if over hesitate to assume the responsibility of preventing the fulfilment of treaty stipulations, and who generally refuse to assume any responsibility to carry them out. The legislation of our Government on this subject has generally been characterized by a spirit of generosity and a sentiment of national honor, doing all required in the appropriation of money, every cent of which is drawn from the national treasury, but unfortunately it is not permitted to reach the parties for whom it was intended, and no one is ever punhed for stealing it.

Opening of the Lecture Season at Music Hall.

On Sunday afternoon, October 18th, the course of Spiritualist lectures was commenced at Music Hall, Boston. The weather was magnificent, and no traces-save now and then a little dampness in the city, or, in the country, a few scattered heaps of snow-remained of the flerce, driving storm of the previous day. May we not accept this as a favorable omen, and see, with prophetic eye, the golden time when the driving, whirling hosts of error and bigotry will melt beneath the warm rays of our heaven-born philosophy, leaving only a few tears from the priests bereft of their occupation, or here and there, in secluded nooks, a scattered society or two, and relies of a class who would if

"Shut the gates of merey on mankind"? The house was well filled by an earnest, thinking audience, who showed by smiles of recognition, and in most cases by the occupancy of their usual seats, that the pleasures of last Winter's successful course were not forgotten, and that they were expecting a renewal of them during the present season. In this they were not disappoint-

ed. The lecturer, J. B. Ferguson, A. M., LL. D. of Tennessee, fully sustained the reputation which preceded him, and has reaped new laurels in this leld of labor. He may rest assured that his able and eloquent remarks sank deep into appreciative souls, and will, in good time, bring forth "some thirty, some sixty, and some an hundred fold." The speaker, in a broad and argumentative discourse, (a synoptical report of which we shall give in our next issue.) free from the subtleties of language, and fitted for the comprehension of the and the proper title of the picture is, "Who is it?" The child as well as the edification of those of maturer years, demonstrated the impossibility of there being such a thing as a lost son or a neglected daughter of God, for He was the universal in freshness and variety. It is an attractive number. Spirit, unlimited, unconfined, ruling supreme in every heart.

Embracing all, supporting, fuling o'er-Being whom we call God, and know no more!"

The music by the quartette club-composed of Miss Julia Bennett, soprano, Miss Emma Stearns, alto, Mr. J. C. Turner, bass, and Mr. Charles Win- and Life in the Argentine Republic. There is certainly va ter. Jr., tenor-was excellent; the instrument riety enough in the long list of papers presented in this used (one of Mason & Hamlin's) was sweet in number. For sale by A. Williams & Co. tone, and blended in harmony with the singing, under the skillful execution of Dr. J. P. Ordway, who has kindly volunteered his services as organist during the course.

The exercises commenced with a chant from the choir, followed by a beautiful invocation by Mr. Ferguson: after which the choir gave a fine rendering of "Dreaming of Home and Mother," by Dr. J. P. Ordway. At the close of the address the choir sang "Beautiful Life." from the new hymnbook. "The Spiritual Harp," and the services concluded with a benediction by the lecturer. The man. It deserves to be very widely read. The Reviews and audience then dispersed, feeling a universal sense of satisfaction.

Thus another course of spiritual lectures has been successfully launched on its mission of good to humanity. Much credit is due Mr. Lewis B. Wilson, the Chairman of the meetings, for the excellent arrangements he has perfected for this second course; may the highest prosperity attend Ross Browne's second paper on Explorations in Lower Callit to its close. Mr. Ferguson closes his engagement here next Sunday.

All There.

A whole family in heaven! Who can picture or describe the everlasting day? No one absent; nor father, nor mother, nor son, nor daughter, are away. In the world below they were united in faith, and love, and peace, and joy. In the were united in faith, and love, and peace, and Joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the River of Life they walk hand in hand, and as a family have commenced a career of glory which shall be everlasting. There is to be hereafter no separation in that family. No one is to lie down upon a bed of pain; no one to wander in the arms of death. Never, in heaven, is that family to move along in the slow procession, clad in the habiliments of wee, to consign one of its members to the tomb. God grant that, in his infinite mercy, every family may be thus united.—Pittiburg Chronicle, Blarch 31, 1808.

But one thing interferes and propents, this de-

But one thing interferes and prevents this delightful consummation. God, whose mercy and beneficence are infinite, may and probably does intend that there shall be no such thing as family separation and family dissensions in the future life. But men of the present day, and for ages past, have been prevented from entertaining even the hope of such general happiness at any future period; and they are now as heretofore taught every day, and in thousands of churches, that such a thing is absolutely impossible. They will not allow to our Divine Father even the possible exercise of universal goodness and benevolence but insist upon consigning a large portion of the race not merely to separation from their families but to endless and horrible punishment. It is very strange.

Movements of Lecturers and Mediums Selden J. Finney has arrived safely at San Francisco, Cal. After a term of rest, if his health permits, he will give our friends on the Pacific coast a chance to listen to his inspired eloquence. Dr. H. P. Fairfield lectures in Chicago during

Mrs. Lois Waisbrooker, we regret to learn, is

very sick, at Carthage, Mo. Mrs. Alcinda Wilhelm has accepted an engage ment to lecture in Houlton, Me., during November. She is speaking in Salem, Mass., this month.

November.

Mrs. Carrie M. Cushman, a trance medium, is Tilton, Jas. E. Murdoch, and P. B. Du Chailiu. lecturing before the First Society of Spiritualists in Brooklyn, N. Y. Her engagement extends through November and December. 'She will lecture week evenings in the vicinity, if applied to. and is now ready to make engagements for any time after December.

Warren Chase will lecture in Charlestown, November 1st.

J. M. Peebles is engaged to lecture in St. Louis Mo, during November and December. Moses Hull speaks in Music Hall, Chicago,

during November. Mrs. Mary M. Wood is to give a course of lec tures in Ashland, Mass., commencing Wednesday evening, Oct. 28th.

The Male Soprano.

It will be seen by his card in another column that Mr. Jesse Shepard, the greatest male soprano living, is to give a series of entertainments at his residence, 14 Hayward Place. Those who desire to hear this remarkable singer should not fail to embrace the present opportunity of listening to him, otherwise they will miss a great treat. as he leaves for Washington immediately after

New Publications.

The third edition of " LITTLE HARRY'S WISH; OR PLAYING SOLDIER," is just issued by S. S. Jones, of Chicago, at the office of the R. P. Journal. It deserves its rapidly growing popularity among the instructed juveniles.

Wm. White & Co. publish a little pamphlet under the title of "THE SPIRITUELLE; OR, DIRECTIONS IN DEVELOPMENT. By Abby M. M. Laffin Ferree." It contains many pure and elevated thoughts, while its counsels for those who would develop as mediums will be found of much value.

"THE LITTLE FLOWER GIRL," is another of the Vine Cottage Stories, by Mrs. H. N. Greene, from the publication office of B. S. Jones, Chicago. It is a sweet little story, and happily illustrated for the children.

THE NURSERY for November really outdoes itself. The full page frontispiece of "The Horse and the Lamb" will open all the little ones' eyes with wonder and delight. The contents are as fresh as children themselves. As for the pictures, they are, the their way, perfect gems. We cannot admire or commend this beautiful little magazine for very young children too cordially. "Max and his Kid," illustrated on every page, is one of the most taking things in the present number.

Lee & Shepard have from the Petersons Gustave Aimard's 'WHITE SCALPER," in paper covers, an exciting tale by a hand that is skilled in offering such products of the imagination. It is a story of the Texan War, and therefore abounds in thrilling incidents and stirring scenes. Tho author knows the savages, and writes of them with a master's nower:

HUMAN NATURE—the monthly educational and family journal published by J. Burns, London-comes to us with its October contents, and provokes commendation by its variety and value. There are articles on Light, on the Science of Man, on the Myths of Antiquity, sacred and profane, on Psychological Inquiries, and other like topics; while the spiritual miscellany is of a high order and of permanent value. The reports from Lyceums in England are of genuine Inter-

THE UNIVERSAL PEACE SOCIETY of Philadelphia send us the Proceedings of their Second Anniversary, recording the doings of their meeting in New York in May last.

PETERSON'S LADIES' NATIONAL MAGAZINE for November has a steel engraving for a frontispiece, entitled "The Pet Bird," and proceeds with a brilliant exhibition of fashion plates. The ladies will want to see them, of course. The patterns are fresh and some of them exquisite; at any rate, they are in profuse abundance. The reading matter is, as usual, good light productions from favorite pens.

THE LADY'S FRIEND for November is for sale by Williams & Co., the steel engraving being a very happy thing. It is a young mother holding her child up behind the father's head, which clasps it so as to lay its little hand over each eye; latest Paris modes come next, with a second engraving, and afterwards the pages of now patterns. A lady will find here all she craves in that line. The letter-press is pleasing and

PUTNAM'S MONTHLY for November opens with an article entitled "Who of us are Insane?"-an inquiry not out of place in these times of clapping innocent persons into private asylums. Of the other articles we mention a pleasant sketch of Lorenzo Daponte; Unexplored Regions of Central America: With the Nuns: A Day with the Babies: Commercial Progress in China; Two Letters on Woman Suffrage, I.;

The contents of the ATLANTIC MONTHLY for November rend thus: Cooperative Housekeeping, I.; What Five Years will do; My Darlings; Foreign Faces; My Visit to the Gorilla; Sculpture in the United States; The Face in the Glass, III.; Bacon, II.; Sea-Gulls; The Traditional Policy of Russia; Calico-Printing in France; Maydenvalley, Spinsterland; The Land of Paoli; The Harvester; Kentucky's Ghost; and Reviews and Literary Notices. Mr. Whipple discourses with great point and fertility of illustration on Bacon, bringing out his characteristics in a fresh light to the general reader and hurried student. The first paper, on Cooperative Housekeeping, is worth much to the family man and wo-Literary Notices keep one well posted, in a nutshell, on current publications.

HARPER for November opens with a complete sketch of the modes of breeding trout artificially, as derived from the French culturists. The article is profusely illustrated, and will be eagerly laid hold on by all who are interested in what is yet to become an important branch of national industry. It is hardly of less interest to the general reader. fornia is amusing for its matter and its strikingly original, or faithful illustrations. The third illustrated article is on the Handel Festival at Crystal Palace, in 1808. It presents portraits of the most noted singers in Europe. The article on "Rural Life" is finely put, and has the flavor of true country love. "The Woman's Kingdom" is continued. There is an article on Egypt, another on China, and tales nd verses to relieve those who might tire with som less pleasant than fiction. It is as a whole a success—this number is. The editor's several departments are stuffed out with good and timely things. For sale by Williams.

MACKENZIE'S TEN THOUSAND RECEIPTS in all the useful and domestic arts, is a portly volume, and ought to be what it purports, a complete and practical library in matters relating to the arts alluded to. This is an entirely new edition, having been carefully revised and re-written. With such a work on the family shelf, the demostic establishment enn get on successfully. Published by T. Ellwood Zell, Philadelphia. For sale by A. Williams & Co., Boston.

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.

Parker Fraternity Lectures.

The eleventh annual series of Fraternity lectures commenced last Tuesday evening, when J. Lothrop Motley, late Minister to Austria, addressed a brilliant audience of over two thousand persons. An auspicious opening. The next lecture will be given by Wendell Phillips, Oct. 27th. We notice among those engaged for the course, the names of D. R. Locke, ("Petroleum V. Nasby,") Anna E. Dickinson, Gen. J. L. Chamberlain, Rev. O. B. Frothingham, G. W. Curtis, Theo.

Missionary Work.

A. E. Carpenter, State Agent, proposes to speak in the following places: Tyngsboro', October 26th; Chelmsford, 27th; 28th and 29th at the New England Lyceum Convention, Boston; Carver, 30th; Fall River, Sunday, November 1st; Swansea, 2d; Somerset, 3d; Dighton, 4th; Assonet, 5th; Fairhaven, 6th; New Bedford, Sunday, 8th; Norton, 9th; Attleboro, 10th; Milbury, 11th; 12th and 13th at the Convention of the Massachusetts Spiritualist Association, in Worcester.

The Post, speaking of the commencement of ou meetings in this city, on Sunday, Oct. 18th, says: "The first of a series of lectures on Spiritual Philosophy was given yesterday afternoon in Music Hall, before a large and intelligent audience. The services were introduced with singing by a quartette, and a devotional exercise, after which J. B. Ferguson, LL. D., of Tennessee, delivered an eloquent and instructive lecture upon the subject, 'What is Spirit?'"

A spirit, giving the name of James Gardner, manifested at our Free Circle, Thursday afternoon, Oct. 22, and stated that the Sch. Emily, from Picton to New York, was capsized the previous Saturday, and all on board were drowned, he being one of the number. As no such fact is

known on land, this may prove another good test of spirit-

ALL SORTS OF PARAGRAPHS.

Remember to attend the Children's Lyceum Convention, which takes place at the Melonaon in this city on the 28th and 29th; and also the children's exhibition in the

The concert given by Jesse B. H. Shepard, the male soprano, at Mercantile Hall, Sunday evening, Oct. 18th, for the benefit of the Children's Lycoum, was a perfect success The hall was so crowded that many who came could not oh tain admission. By general request he is to give another concert at the same place, Sunday evening, Nov. 8th.

THE RELIGIO-PHILOSOPHICAL JOURNAL has donned : new suit, and looks as handsome as a pink, and talks as brilliantly as it looks.

A cheerful paper to read, must be the World's Crisis, pullished by our good Advent brother, Elder Miles Grant! What with the rapid spread of "diabolism" which it faithfully chronicles-the fearfully increasing wickedness of the racethe great, boiling, undammed streams of lust and greed and pillage and murder, flowing on continually, and in every portion of society"-and "the recent carthquake, proving that the earth is in the last threes of dissolution"-together with the anticipated bursting up of things generally at any mcmont-the credulous readers of that sheet must be in a delightful frame of mind. What excellent digestion and sweet slumber such contemplation must promote. But then it is only "somebody else" that is to suffer-the saints will be all right; which perhaps reconciles the "carnal heart" to what is revealed in the Word,

A stranger-friend residing in Tennessee, Mrs. J. B. Ferguson, sends us a specimen of the sweet potatoe which grows in abundance in that genial soil. It weighs three pounds and thirteen ounces! No danger of starvation, we opine, on soil so prolific. We cordially thank the fair donor for so substantial a present. It is more valuable than golden

SLAVES IN STAIN .- The Central Junta of Spain have de clared all slaves born in the colonies from this day, the 18th, of Oct., free. The slaves in Cuba are not to be allowed to vote for Colonial Representatives, but the deputies are to be permitted to bring forward a plan abolishing slavery.

George W. Childs, the Philadelphia publisher, has added another to his many good deeds, by presenting to the Philadelphia Typographical Society a large and beautifully one closed lot in Woodland Cemetery, for the interment of deceased printers, and it was dedicated with appropriate cere monies on Saturday.

Ritchie's painting of the "Death of President Lincoln' will remain in Boston but a short time longer. It is pleasant to observe the high appreciation of this truly great work by the crowds who visit it at Howorth, Pierce & Co.'s, No. 256 Washington street, where it is exhibited day and even-

According to the New York Mail, the expenses of a modern fushionable wedding average from one to five thousand dollars, and the groom pays all the expenses of the church, the marriage fee, organist, sexton, gas and cards.

There are some who write, talk and think so much about vice and virtue that they have no time to practice either the one or the other.

Fifteen hundred persons a day, two thirds of them foreigners, and a majority of the foreigners. English, visit the

church of Notre Dame in Paris every day. The rumor-spreading gossip is requested not to read the

following: Says Gossip One to Gossip Two:
"While shopping in the town.
Old Mrs. Pry to me remarked—
Smith bought his goods of Brown."

Says Gossip Two to Gossip Three, Who cast her cyclids down: "I've heard it said, to-day, my friend, Smith got his goods of Brown."

Says Gossip Three to Gossip Four, With something of a frown: "I've heard strange news—what do you think: Smith took his goods from Brown!

Says Gossip Four to Gossip Five,
Who blazed it round the town;
"I've heard to-day such shocking news—
Smith stole his goods from Brown!"

Fashionable ladies are like aristocratic houses—they both have high stoops.—N. P. Leader.

The King of Greece proposes to call his son the Duke of Sparta, and that will be the hereditary title of the future heirs apparent of the Grecian throne. George Francis Train has been nominated for Congress in

opposition to John Morrissey, in New York. The Russian Princess Galitzin was one of the boldes

swimmers at Biarritz last summer. She would strike out attended only by a big dog, and swim form mile or two.

AUTUMN'S TINTED LEAVES. Oh. Autumn! why so soon
Depart the hues that make thy forest glad?
The gentle wind and thy fair, sunny neon,
And leave them wild and sad?
Ah! 'twere a lot too blest,
Forever in thy colored shades to stray,
Amid the kisses of the soft southwest.

To warm and dream for ave .- Bryant.

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A RACE ANTERIOR TO OUR OWN .- The late Sir David Browster, in his very interesting work entitled "More Worlds than One," in discussing the geological condition of the earth, inquires, "But who can tell what sleeps beyond? It, we have followed the omnipotent arm into the infinity of space, may we not trace it under our feet in remoter times and in deeper cometerles? Another creation may lie beneath earth's granite pavements, more glorious creatures may be entombed there. The mortal colls of beings more lovely, more pure, more divine than man, may yet read to us - the humbling lesson that we have not been the first and may "not be the last of an intellectual race."

Mexico has had an archbishop and five new bishops just appointed by the Pope.

Render, do you suffer from disease? Do not fail to call on Drs. Willis and Scofield, at their office, No. 16 West Twenty-Fourth street, New York. They are treating with wonder ful success all forms of chronic disease and nervous debility They unite the practice of medicine with magnetic treat ment, and seldom fall to effect a cure. They also make clairvoyant examinations and give prescriptions by mail.

The Rutland, Vt., Independent devotes nearly five columns of its issue of Oct. 10th to discussion of correspondents upon the subject of Spiritualism. Live questions will get Into free-spirited papers.

Mrs. Mary L. Hutchinson, the mother of the Hutchinson family of singers, died of paralysis, at Milford, N. H., Sept. 20, aged 83. She was the mother of sixteen children, to whom the musical powers with which she was naturally gifted were generously transmitted.

Over a million of the marriageable ladies of England are living to-day in a state of enforced celibacy.

Let Spiritualists in their own individual lives be true to the teachings and precepts of their sublime, neasonable philosophy; and they will soon live down the edium that still lingers round the name, and its most bitter enemies will be compelled to acknowledge that, of all forms of religion ever offered to man, Spiritualism is the purest and the best, and that it is fully adapted to all the wants of suffering humanity.—Convention-Day Journal.

L. Judd Pardee reported himself at our circle recently. Put two persons in the same bedroom, one of whom has

the toothache and the other is in love, and it will be found that the person having the toothache will go to sleep first.

In seeking to do good we get good; in seeking to make others happy, somehow or other, we are almost sure to be come happy ourselves.

There were heavy earthquakes at San Francisco, San Jose and several other places in California recently, causing the loss of several lives and about \$1,000,000 worth of property. An imaginative young man, laboring over the gradual en-

croachments of womankind on masculine territory in the matter of dress, breaks into song as follows: "They took our coats—at first we hardly missed 'em; And then they aped our dickeys and crayats;

They stole our sacks—we only laughed and kissed 'em; Emboldened, then they stole our very hats; Until, by slow and sure degrees, the witches Have taken all—our coats, hats, boots and breeches!"

THE BANNER OF LIGHT .- A correspondent writes: "Al low me to express my admiration of this truly valuable sheet. I watch its coming, and when received, its perusal is so fresh and gratifying-unlike all other papers-that I earnestly hope all may yet appreciate its spiritual teach- served seats. "Come one, come all." ings. I feel truly your journal is indeed a Banner of Light."

Note from Mrs. Wilhelm.

DEAR BANNER-Our cause is progressing in this vicinity. through the carnest efforts of the fearless and true who can not remain inactive to the wants of a progressive age, or indifferent to the soul-inspiring lessons of the world's grandest gospel. Such are sanguine and persevering, notwithstanding there are obstructions coming from the weak and compromising, or would-be popular, who can talk Spiritualism in private circles, but cringe at the thought of giving any practical aid or carnest cooperation. .

The "Children's Progressive Lyceum," of Salem, inaugurated last May, constitutes a feature of growing interest, and, from its present prosperous condition, would indicate a successful future. As Spiritualists, we cannot too fully estimate and encourage these Lyceums as the hope and prothecy of Spiritualism in coming time, through the freedom, in mental and spiritual growth, developed from our children, who will constitute the representatives of a truly progressive

MUSICAL BEANCE.

Prior to leaving Portland I was favored, with others, in attending a musical scance of the Lord Sisters. Annie and Jennie, at their father's house, which was a powerful domontration of spirit-presence and manifestation, not only convincing but highly gratifying to all present. The spiritpainting of Jennie Lord Webb, with one of her musical guides, Madam Sontag, executed through N. B. Starr, spiritartist, is a masterly production of artistic skill, design and beauty, and can now be seen at the residence of Mr. Daniels, No. 1 Mechanic street, Portland, until the new hall is completed, when it will decorate its walls for a season,

bungton rock. We formed a party and visited Mr. H. Marble, near Lynn. he owner and exeavator of "Dungeon Rock," whose history s familiar to many. Our visit was pleasant and instructive with Mr. M., who, although aged and in delicate health, is still sanguine in regard to the object of his labor-that hidden treasures will be discovered concealed within a cave within the rock. The future alone can answer the question or prove the truthfulness or otherwise of spirit-communications, if fully complied with; and, whether our calm, trusting, carnest brother realizes the object of years of patient labor or not, "Dungeon Rock" will remain a living monument of his unfaltering fidelity to the cause of Spiritualism his living, joyous confidence in communion from the distant shore, to which he will ere long enter and aid in the further

Matters in Providence.

ance of a gospel which is based upon the foundation of truth

as firm and enduring as the grantte. ALCINDA WILHELM.

. Salem. Mass., Oct., 1808.

We have been in the "doldrums" for some little time, but we have drifted along till we feel the gathering wind, and our bark is again under way, ere long, I trust, to sail on under a spanking breeze with all sails set. Why we fell into a dead calm, I can well see, but as it concerns only ourelves, I do not propose to speak of it. We already have held two meetings, and next Sunday shall assemble the Lyceum, and resuscitate that also, at least make the attempt. know no reason why we shall not succeed.

Our weakness has not been for want of strength, for at no time have there been more Spiritualists in Providence than there are now. Without any positive inharmony, we had become partially disintegrated, mainly through the fact that the members of the congregation have not been theroughly acquainted. With the lapse of time, old faces have disappeared and new ones have come to fill their places. We have seen one another, without making each other's acquaintance, hence have not thoroughly blended in action and purpose. Standing thus at arms' length from each other, we have not concentrated and focalized our minds. much to our detriment, owing to the loss of power always attending such a condition. I allude to this, because it is not local, but a state of things which may happen any where, through inadvertence or thoughtlessness,

As our name had been withdrawn from the column of meetings. I thought it proper to note the fact that we were alive and warming into activity. And may our activity so enliven us that we may become, in unison with the activities of the spirit-world, co-workers with the angel bands hovering around, to aid in bringing the tenants of the earth sphere up the plane of wisdom, harmony and spirituality.

Fraternally, W. FOSTER, JR. Providence, Oct. 21, 1868.

Chicago Matters.

DEAR BANNER-We are having glorious times here in Chiengo. We have had our good Bro. Peebles with us in September, and now have Sister Nettle Coburn Maynard. Our audiences are large and intelligent; our society is united and harmonious-not a ripple of discord to mar our pleasure. Last evening a company of over forty met at our house, and pleasanter party one need never wish to see. It was on the occasion of a benefit to our sweet singers, "The Williams Family." We made for them a nice little purse-wish it had been larger, though. We netted more for them than we have done at any of our previous sociables. This month we commence paying them a salary.

Next week our dancing parties commence in one of the finest halls in the city. They are to be inaugurated under the name of "The Progressive Club." We hope they will prove a success

We have Dr. H. P. Fairfield for speaker in November, Sister Susie Johnson in December, and will report, as soon as we know, further in regard to speakers. "The Liberal Spiritual Society" also hold meetings, and as far as I know they, too, are well attended. Why not? Surely there is ample room for two spiritual societies, in this large and growing city of the West. We have your excellent paper weekly-could n't do without it, any more than we could do without temporal food.

We miss Bro. Peebles very much. His kind, genial ways, endeared him, while here, to us all; and I think it would be splendid if we could only keep him with us a year. I don't a bit like this changing speakers. When we get good ones (and we have not had a poor one yet) I feel as though I could not have them leave. Don't you think sometime that good time will come when we can engage our speakers at least for one year? I hope so. Remember us kindly, dear Banner, and rejoice with us in

our prosperity. Fraternally thine. CLARA A. ROBINSON. Chicago, Oct. 16, 1808.

"The Spiritualist."

I am now ready to issue the Spiritualist at JANESYILLE, Wisconsin, weekly, and I request that all my exchanges, viz., The Banner of Light, Banner of Progress, Religio-Phi losophical Journal, Ohio Spiritualist, The Present Age, The Rostrum. Le Salut. Lyceum Banner, &c., &c., come to the Spiritualist as above, and oblige, JOSEPH BAKER. Editor and Publisher

New England Lyceum 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.

Grand Lyceum Entertainment.

The children and members of the First Children's Progressive Lyceum of Boston will give an entertainment in Tremont Temple, on the evening of the 29th inst. It will consist of the Lyceum exercises, recitations, and instrumental and vocal music. J. H. Wilcox, organist, has been engaged; also Wm. H. Lee, ballad singer, and Jesse B. H. Shepard, male soprano. It being on the evening of the second day of the Convention, it is hoped that all attending the latter will avail themselves of the opportunity to witness the work of the institution. It will be the first exhibition given in public, outside of our own hall, and it is at the earnest request of Dr. Richardson and others having the Convention matters in charge, that we give it. The tickets will be twenty-five cents to all parts of the hall. No re-

D. N. FORD, Conductor.

Rew Pork Department.

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

Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three only paper: Nature's blvine Revelations, 30th edition, just out. 5 vols.. Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff. an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Spirit Intercourse, Philosophy of Spirit Intercourse, Philosophy of Spirit Intercourse, Philosophy of Spirit Intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Religion, Present Age and Inner Life, Approaching Crisis, Beath and After Life, Children's Progressive Leceum Manual, Arabula, or Divine Guest, and Stellar Key to the Summer-Land—last two just Issued, and most lighty interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

Four books by Warren Chane—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

Complete works of Thomas Paine, in three volumes, price Very Large Assortment of Spiritualist Books

Complete works of Thomas Paine, in three volumes, price 86: p-stage 90 cts.
Persons sending us \$10 in one order can order the ful
amount, and we will pay the nostage where it does not exceed book rates. Send post-office orders when convenient.
They are always safe, as are registered letters under the new

We can now supply a few complete volumes of twelve num We can now supply a few compacts standard to see the bers of the new Loudon monthly, Human Nature, callted h. Burns, Loudon; price \$3,90, postage 20 cents. "Ideal At tained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and wel conducted monthly, and devoted to zoistic and other science.

conducted monthly, and devoted to zoistic and other sciences as well as Spiritualism.

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

"Young England" is sold, but we have another rare and remarkable English book, CALISTIENCE, on Pestalozzian principles, by HERRY DE LASPER, showing every position of the human body, in two thousand flueres (only one copy price \$5,00). Teachers of gymnastics, if not in possession of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its lot large pages are mostly taken up with the engravings.

The Old and New Church.

The Liberal Christian, in its comments on the Unitarian Conference recently held in New York says: "They will lay no other foundation than that which is laid, Jesus Christ being the chief corner-stone; but they will leave it with each man's conscience to determine whether he stands on that foundation or not." If we have read history aright, this is the Roman Catholic Church, and they laid with appropriate ceremonies this chief corner-stone," and the whole foundation, and reared the platform or "foundation." and we supposed the Unitarians had not stood on it since the decision of the Council of Nice. We very much doubt their over getting on it while the Old Church has the control of the whole foundation and chief corner-stone. They have too long been branded as heretics and "baptized infidels," or as having a religion-if religion it is-too thin for Christian eyes to discover. It would be indeed a novelty to see our liberal Unitarian brethren creeping on to a Catholic platform, with a Christ for its God, and the Holy Mother of God recognized in the immaculate conception of this God, and adding to it the name of the pure and simpleminded, natural and rational teacher, Jesus, make of it a platform, for all the Christian Churches. But while the Unitarians stand on it as a Church, we are glad to see by the above sentence that each man's conscience is left free to be his own and only tribunal to decide whether he is on it or not. We rather think the Old Church will not accept them with this appendage to the recognition of her Christ. To us the signs of sifting among the churches are constant and increasing. The individual will soon be uppermost and have the right of religion for himself alone, and no business with the religion of another, and the churches may then as well all go back to the Old Mother Church, and form a "foundation" of the sediment from which all the spirit has departed in the boiling convulsions of the Protestant reformation and Unitarian heresics.

One point is certain, viz: every year the living and progressive Christian assemblies of men and women approach nearer and nearer to rational ism, and consequently to Spiritualism, and the signs are that few will much longer find it in their consciences to stand on that old foundation, with its chief corner-stone laid in Roman Catholic cement, in the third century, with Unitarians left entirely out in the cold.

Margaretta Fox Kane.

This excellent medium and distinguished individual one of the Fox girls, with whom the "Rochester knockings" commenced at Hydesville. N. Y., over twenty years ago, and who has been giving very satisfactory circle sittings and public communications from the other world, has, we understand, again been induced-probably by poverty and want of competent support-to return to the Catholic church which educated her, from which she is to have a home and the comforts of life, on condition that she will not allow any more messages to come through her instrumentality from the spirits to their living friends, probably reserving the right of communion for the holy spirits to the holy church. For ourself, we cannot see how any "mess of pottage" can buy up a human soul who has felt the spirit influence of our time, or had one message from the other world; how a child can go back to the garments of its great grandmother, and accept the condemnation of the old church placed on the angelic messages of the present day, given to the world at large, repudiating entirely the precept and practice of its Jesus who ate with and gave messages to publicans and sinners, as he no doubt would now if he should come again. Poor old holy church! let her die; but it is a

pity to have her drag down the young and useful mediums of this age, who are just opening to our world the gates of paradise and showing us the faces of our loved ones, and bearing to us the blessed signs of recognition and affectional greeting. We are too neglectful of our mediums, and too many are compelled by poverty to sell themselves into church or matrimonial bondage, where they either repudiate or confine their mediumship to a few friends in private. Not all marriages of mediums are of this class, but many are. and public losses.

The Other Life. The departure of Mrs. E. J. Durant to the home

of the angels was another of those surprising events which have of late come to us so often. In the prime of life and vigor of womanhood, at least in soul, suddenly the news breaks upon us that she has gone to join that beloved group on the other shore where so many dear ones have preceded her. Many times have we rested our weary body and soul in the lovely home of Brother and Sister Durant, of Lebanov, N. H., and join our testimony with many others to the most excellent home comforts and most genial society of the household. For a few months we shall miss her among the visible faces, and then we, too, shall drop the body, already growing cold with age, and meet again that and many other happy faces in the land of perpetual sunshine and flowers, a land of life and love, where so many dear friends, known and beloved by us here, are now enjoying a better life than we can possibly find in this cold and conflicting world of competition and strife.

Very few have done their work here better, or better filled their mission and prepared for the next, ter filled their mission and prepared for the next,

than this beloved sister. One outstretched hand and smiling face we feel sure has met her, in the person of our beloved Sister Susan K. Tuttle, and, 'live or die," we shall soon be there.

Meetings.

The meetings at the Everett Rooms are well attended and kept up with much interest, under the management principally of Mr. P. E. Farnsworth and Mr. D. Doubleday. Dr. F. L. H. Willis gave some of the best lectures there during September ever delivered in the city on the subject of Spiritualism. They were highly appreciated by those who heard them, and should have been heard by such audiences as listen to Beecher and Chapin, and might were it not for the religious prejudice against the subject. C. Fannie Allyn is speaking there during October, and drawing the largest audiences the Society have ever had in that hall. Her discourses are clear, pointed, animated, and full of sound logic and radical ideas, fitted for and acceptable to the Spiritualists generally. They have a natural spontanelty and truthful earnestness that render them highly interesting. She does not let her audience sleep during her discourses, but keeps close attention, even in those who usually sleep in meetings. Mrs. Allyn is one of our best speakers, and constantly improving. The Dodworth Society have not commenced meetings yet for the fall and winter.

We hope none of our old friends will envy us for the glorious privilege of voting this fall in the Fifth Congressional District of New York, where we can cast a vote for either of the notorious and highly distinguished candidates, Horace Greeley, John Morrissey, or George Francis Train. Such privilege rarely occurs more than once in a person's lifetime, and we highly appreciate it. Indeed, to be allowed to vote at all in the 14th Ward of New York is a great privilege for one who cannot swear on and kiss the Jewish Bible.

Business Matters.

Mus. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 5w.O3.

THE RADICAL for October is for sale at this

COUSIN BENJA'S POEMS are for sale at this ofico. Price \$1,50.

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

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office. ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th

ivenue-New York. Inclose \$2 and 3 stamps. THE BEST PLACE-The CITY HALL DINING

ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays, O35w C. D. & I. H. PRESHO, Proprietors. THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy, Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy. October

JEANNIE WATERMAN DANFORTH, Clairvoyant and Magnetic Physician, gives correct diag-noses clairvoyantly, and heals diseases in tranco state. Residence 313 East 33d street, New York.

DR. J. CHEEVER, 41 Hanover st., Boston, success-Displayers and Physical Diseases and Physical Derangoments, Trusses, Supporters, Shoulder-Braces, &c., carefully applied. Valuable medical compounds adapted to the use of practicing mediums are furnished at reasonable prices. - O24,2w*,

TFALL.

number now ready.

Fall doth most valued lessons teach, To which let all attend;
It says to all and says to each,
I'm everybody's friend.
To furnish food for man and beast,
The body to recognize the control of th

Their bodies to sustain,
In North and South, and West and East,
I ripen off the grain,
And I do not forget the Boys,
But make them, too, my care—
Directing them, for "Clothing" choice, To FENNO's-in Dock Square.

Special Notices.

In theory beautiful, in practice perfect: NEG-ATIVES for CHILL or AGUE, POSITIVES for FEVER; hence Mrs. Spence's Positive and Negative Powders know no such thing as full in OHILLE AND FEVER, DUMB AGUE, CONGESTIVE CHILLS, and FEVER AND AGUE.

MATHILDA A. McCord, 513 Chestnut street, St. Louis, Mo., keeps on hand a full assortment of Spiritual and Libernl Books, Pamphlets and Periodicals. Banner of Light alvays to be found upon the counter.

Agents wanted for MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another

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Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Thursdays.

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

SPECIAL NOTICE!

SEANCES EXTRAORDINARY!

MR. JESSE SHEPARD takes plansure in announcing to the his friends and the public that the celebrated Prana Donna, Madame Mallinana. (who was the first great singer that came to America, in 1825.) will control his organism to give a series of Farewell Secances, at his residence, No. 14 Hayward Place, Boston, about the middle of November. The full programme will be given hereafter.

Single Admission \$1,00; Tickets admitting Lady and Gentioman, \$1.50. For sale at the Banner of Light Oppice. A limited number of Tickets will be sold for each Séance. Parties desiring further information can address Mr. Shepard, No. 14 Hayward Place, Boston.

MRS. E. S. SMITH,

CLAIRYOYANT PHYSICIAN. No. 1 Groton street, Boston.

CLAIRYOYANT PHYSICIAN, No.1 Groton street, Boston.
CHOURS from 10 A. M. to 4 P. M., during which time she will
examine, advise and heal the afflicted of whatever disease can
be cured. Fémales are particularly requested to test her
powers. The spiritual community will be pleased to know
that there is a now medium through whom such works are
performed as to prove they are beyond human agency, as well
as prove the truth (did they need one) of their beautiful faith.
Oct. 31.—1w²

DR. J. R. NEWTON WILL HEAL THE SICK AT BALTIMORE, MD.,

For a few weeks, beginning Oct. 25th

NOTICE TO THE SICK AND AFFLICTED.

MRS. PLUMB,

Perfectly Unconscious Physician.
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Oct. 3] —1w*

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MUSICAL, SEANCES:

JESSE B. H. SHEPARD, the remarkable Soprano Singer, will answer calls, for the next two weeks, to visit towns in the vicinity of Boston for the purpose of holding musical seances. He will also hold private seances in the city, if applied to in season. Address, No. 6 Gloucester Place, Boston, Oct. 31.—Jw*

RIGHARD CULVER, of Philadelphia, a gentleman of long experience in the art of Elocution, will give a Reading in Mercantile Hall, on Wednesday evening, the 28th inst. Intoning bis selections according to the boantiful system of Walker, the exteographer, as exemplified in Mr. C.'s Questional Reader. Oct. 31.—18*

MAGNETIC AND BOTANIC PHYSICIAN, No. 16 Bench street, Boston.
CONSULTATION FREE. WILL VISIT PATIENTS AT THEIR HOMES. Oct. 31.—W*

MRS. S. GREEN THRANCE and Healing Medium, has taken rooms at No. 124 Harrison Avenile, where she will be pleased to receive, after from those who wish to consult her. Terms moderate. Oct. 31.–44*

MIRS. S. D. MIPTCALE,
MEDICAL Clairvoyant. Examinations and prescriptions
promptly attended to by letter Remarkable success in
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81, Winchester, N. H. —Oct. 31.

MRS. H. A. EMERSON, (Late Mrs. Caswell,)
has returned from the country, and will give Chairvoyant Examinations of disease at the residence of G. H.
Davies, 42 Spring street, East Cambridge, where she will remain until suitable rooms can be procured in floston.
Oct 311-208.

MRS. J. E. KENYON, Clairvoyant and Test Medium, delineates character by photograph; sees drits and describes absent triends, and also prescribes for the ck; absent or present. No. 52. West Cedar street, Boston, lours from 9 to 12 M., 2 to 5 P. M. 4w*—Oct. 31.

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and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation. The growing interests of Spiritualism demanded an original

singing book. Everywhere the call was loud and carnest. The authors have endeavored to meet this demand in the seautiful girt of the SPIRITUAL HARP. Culled from a wide field of literature with the most critical earc, free from all theological taint, throbbing with the soul f inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular

nusic, it is doubtless the most attractive work of the kind

ever published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its heautiful songs, due to and quartets, with plano, organ or me-lodeon accompaniment, it burchased in sheet form, would cost many times the price of the book. These are very choice, sweet and inspiring. Among them may be mentioned "Sparking Waters," "Dreaming To-night," Nothing but Water to Drink, "Heart Song, "The Heart and the Hearth, "Make Home Pleasant," "Said On," "Angel Watcher's Secrende," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Micro-thig/Roses.ne'er shall Wither," "Gentle Spirits," "I Stand on Memory's Golden Shore, "&c. The Harp, therefore, will be sought by every family of liberal thought, frespective of religious association, as a choice compilation of original and eclectic songs for the social circle.

social circle.

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The true spiritual idea is embodied in the work, as the following extract will show:

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

Lies all about us, and its avenues
Are open to the unreen feet of phantoms
That come and go, and we perceive them not Save by their influence, or when at times
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EACH Message in this Department of the BANNER or LIOHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or cyll. But those who leave the earth-sphere in an undeveloped state; eventually progress into a higher condition. We ask the reader to receive no dectrine 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.

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These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on Monday, Tuesday and Thurs DAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Invocation.

Oh God, thou spirit whose changeless love abideth with us forever; thou whose voice we hear sounding over the turbulent waves of the ocean of the soul's experience; thou who art ever nigh unto us, we come to thee with our prayers, with our praises. We come in our weakness asking for strength, in our ignorance asking for wisdom, in our imperfectness asking to know of thy perfect life. Oh God, we praise thee for being, with all its shadows, with its dark, rude experiences and with its glowing sunbeams. Grant, oh Holy Spirit, that the souls of thy children may come into such near communion with their own inner lives that they shall rest secure in thee, feeling safe in thy presence, nover fearing that thou wilt forsake them. We praise thee, oh Great Spirit of Time, that it is our privilege to return to earth ministering unto the needs of those who are weak, and also unto those who are strong. And oh grant that we may so impress every heart with which we come in contact with their nearness unto thee and the great spirit-world that they shall feel no longer absent from thee, no longer separate from that world of mind that makes the world of matter all that it is. We know that thy life is as near unto every heart, as the perfume of these blossoms is to the blossoms, (alluding to flowers on the table). Though we pray, there may be no need that we pray; though we praise thee, we be no need that we pray; though we praise thee, we cannot add to thy greatness; though we murnur we cannot change our fate, for we know that our destiny resteth with thee and thou witt fashion all wisely and well. And whether it be our lot to pass through shadows, or whether daylight is always given unto us, still thou wilt be with us and thine infinite presence will santain us. Oh grant that the ministering angle, who are strong in all that thy ministering angels, who are strong in all that makes up godliness, grant that they may be nigh unto the weak ones of earth, ministering unto their needs, strengthening their weakness, and when their feet stand upon slippery places may they guide them to more pleasant paths. Our Father, baptize us this hour with the consciousness of thy holy spirit. Let thy love which passeth htman understanding come into our inner lives and that sweet peace that all souls continually pray for come so near unto each soul that they shall view it as the promised land. Father, re-ceive our prayers and our praises, for thine is the kingdom, and the power, and the glory, forever. Amen. June 22.

Questions and Answers.

CONTROLLING SPIRIT.—Your propositions, Mr. Chairman, we are now ready to attend to.

QUES.—If a letter-writer from Lima, Peru, is to be believed, there is a region forty leagues from that city called the valley of Juaca, where the climate "restores consumptive persons to health as certainly as night follows day." No other medicing is resulted execut the purposity of the resilient. cine is required except the pure air of the valley. Hundreds of persons are said to go from all parts of Peru, yearly, to be cured of this terrible disof Peru, yearly, to be cured of this terrible dis-ease; and although the writer anticipates that medical men "will smile at the idea of consump-tion being curable," be still avers that every in-valid—excepting only those in the last stage of the malady—returns physically sound after a resi-dence in Juaca of from one to two years. Will the spirits tell us something about this "valley of Juaca" in Page, and inform use if the character.

Juaca," in Peru, and inform us if the above statement is true? Would they advise consumptive peple to go there, and what is the philosophy of Ans.—Certain minds who were in the medical

line when on the earth, have long been acquainted with the existence of such a locality. And if my memory serves me right, I am quite sure the statement you have received from your correspondent is correct—quite so. In all probability the condition of atmosphere will arrest the decay of the parts will perform the cure. It is of itself all the remedial agent that is necessary. Pulmonary consumption, we are informed, can only be cured by atmospheric means. No amount of drugs can by any possibility effect a cure. They may palliate for a time, but they cannot cure. Diseased lungs can only be restored to a state of health by atmospheric remedies. If Nature furnishes them in any locality, why Nature then stands there as a precuminent physician. The time is coming. I believe, but it is far distant from the present, when diseases of every kind will have departed from the earth, because the inhabitants will have learnthe earth, because the inhabitants will have learned how to prevent disease. Now they dwell in the midst of it, and court it, because they are ignorant concerning the laws of life; but as mind progresses it will pass out of this unhappy condition. There will come a time for the inhabitants tion. There will come a time for the inhabitants of this earth, I do most firmly believe, when there will be no more disease, not of any class; when bodies will come into the world healthy and go out naturally. But, as I before remarked, that time is far distant from the present. But Nature is marching on to it perpetually. The earth does not make a single revolution upon its axis but it brings you pearer to that millennium.

brings you nearer to that millennium.

Q.—As all things are governed by natural laws, can there be any real free-agency? And if natural laws were fully understood and obeyed, would there exist a necessity for the civil law of govern-

menta? A .- All civil rule is the result of ignorance and barbarism. When Nature's laws are fully understood they will be obeyed. Then there will be no need of these extraneous rules, these rude lines that certain minds have cast for all the world to

go by.

Q.—How do you reconcile the justice of God with the miseries and tortures that are inflicted by man upon his fellow man?

A.—It is perfectly in harmony with the ignorance which exists among humans; perfectly in harmony with the present undeveloped state of harmony with the present undeveloped state of human life. When the soul in its external being is fully unfolded and has come into perfect rapport with the laws by which it is surrounded, then as a soul it will fully understand that it can by no a soul it will fully understand that it can by no possibility in flict suffering without suffering more or less itself. Our curses that are sent out to rest upon other heads, always return with terrible vengeance upon ourselves. And when we fully understand this we shall cease to curse, we shall coase to paraguite we shall cease to curse, we shall understand this we shall cease to curse, we shall cease to persecute, we shall cease to exercise aught save love and charity, and all the higher attributes that belong to the soul. The lower ones will die and the higher have come into action. By-and-by all ravenous beasts, all poisonous plants, all that is inimical to life, health or happiness will have passed away from the earth; but at present they are but natural children, the legitimate results of the earth. She can give forth no higher expressions, no grander exhibitions. By-and-by, when the earth has grown older, purer, these when the earth has grown older, purer, these manifestations will cease. The rude, uncultivated manifestations of mind which meet us at almost every turn are in perfect harmony with these rude exhibitions of Nature—with the tornado, with all the tempests that sweep over the face of the earth. Everything that does not tend to the highest hap-piness that the soul dreams of will by-and-by pass

Q.—From whom did the race of giants spring which is spoken of in the Old Testament? Did they spring from Adam and Eve?

A.—I know no Adam and Eve—not such as fig-From whom did the race of giants spring

ure in Biblical history. Every race and tribe that existed on the earth in ancient times had doubtless its Adam and its Eve, but I do not recognize

Q.—The Bible speaks of them.

Q.—The Bible speaks of them.

A.—So far as the existence of male and female little girl?] Thirteen—no, not thirteen, not twelve is concerned, I believe that from the incipient stage of this planet male and female life has always existed in every kind of form; not alone in the human.

Q.—Are we to derive all our spiritual truth, or any great degree of it, from the Bible?

for the food which is proper for the spirit every-where. The starry heavens will furnish it; the earth will furnish it; the lisping child will give it to you; these fair blossoms (referring to a bouquet on the table) will impart spiritual food. It is not well to imagine that God, or the food which he provides for all souls, can, by any possibility, be shut up within the lids of the Bible. June 22.

Capt. Thomas Vinal.

I feel strange after an absence of eighteen years. Capt Thomas Vinal, of New Bedford. I have so long been unused to hearing that name I had well-nigh forgotten it, but I straightway re-membered it was the only one by which I would be recognized. I sickened in a foreign port and died; but, strange to say, I found myself alive after death. And I have been seeking to learn this particular theory of spiritual navigation for the last fifteen years. This is the first time I have been able to sail into port. To me the situation is so extremely novel that I can hardly realize its reality. I have dreamed of dying and coming to life again on the earth, but I never realized it be-fore. I am here just as much in mind as I ever fore. I am here just as much in mind as I ever was anywhere, but my body rests in the island of St. Domingo—all there is of it, probably not much of it now. I left a wife and one son and daughter. I had also a brother and two sisters, and now, after my long voyage, I would like to hunt them up. That is my business in port to-day. They have mourned me as dead, and their tears have long been dry and your I endeaths sail into your lang been dry, and now I suddenly sail into portivities of the with colors flying. But I am invisible; that is the unfortunate part. I once remember distinctly, during a voyage to Kussia—I think we were within a few days' sail of Cronstadt, when my second mate had got into some trouble with some of the hands; some order was disregarded. I had been selve confined below for several days and my first hands; some order was disregarded. I had been sick, confined below for several days, and my first officer was also sick. My second mate was acting at the time, and, as I before said, he got into trouble with one of the hands. His orders were not obeyed, and we were experiencing rather rough weather, when in a fit of passion he went aloft. I could not tell how the accident happened, but it seemed to me he fell from the yard-arm some way; I can't tell how. Well, after waiting a long time for him to come on deek—by the way. I had come on deek myself to see what was the had come on deck myself to see what was the matter-I thought something was wrong, and sung out to him through my trumpet, and I resung out to him through my framper, and I re-ceived an answer clear and distinct, but I could not see him. I waited full an hour. I sent a hand aloft. He was not there. The rigging was searched, but he was nowhere to be found. An other hour after he called to me, I am sure it was from aloft, telling me what course to take with regard to avoiding a certain danger. I again sent

met on this side, that it was his spirit speaking to met on this side, that it was his spirit speaking to me through that class of atmosphere that was most favorable to such a manifestation. But I could not see him. Of course after the vessel had been searched and we had arrived in port I knew he was dead. His body never was found. But when I became a spirit myself, the same voice greeted me, and at first I could not see him then. But by-and-by, as the atmosphere cleared away, and I began to see where I was and how I was, I and I began to see where I was and how I was, I could see my mate Harris—Nelson Harris.

And now I stand in pretty much the same posi-tion in regard to coming to my friends. I am calling to them, but they cannot see me. I am just as near them as ever I was in the body, but I am invisible. Now what I want to get at is, what shall I do to render myself spiritually visible at least? [You must call on them to furnish you a medium through whom you can speak to them as you do here.] I understand. Lam, from this place, to ask them to meet me in nearer comthis place, to ask them to meet me in nearer communion. [Yes.] Well, now, good friend, if I am successful I will come and inform you. [Thank you. I hope you will.] And if I am not successful, I shall beg the privilege of coming again. I have a great many things I would like to say with regard to family and home and old associations and my avaprience in the enist regard. tions and my experience in the spirit-world-a great many things to say, but this is no place and no time. [In regard to this voice you heard, did it give you the right directions?] Ob, yes. [And you followed them?] Yes. I had, as you understand, been sick, and had trusted the care of my vessel, as I was obliged to, to under hands, and I was a little bewildered. I was laboring under what almost amounted to brain fever, but that voice made such a clear impression upon my mind that it seemed not only to give me new physical strength, but it gave me spiritual strength. It affected me strangely. I repeated the circumstance to many of my sea-faring friends and to my family. They are all familiar with it, and I thought it might not be amiss to bring it up here as one of the things by which I might be identified. [Have you learned how the accident happened?] Yes; he says he simply lost his hold; he went up in a fit of passion. He was violently passionate; would at times lose all control of himself and become very weak. His anger would take away all his strength, and he had not been in the habit of going aloft. So the accident hap-peued. "I went down," he says, "and went up very quick." [Will you give me your age?] Forty-seven when here; am quite an old man now, you see, if you add on the other eighteen years, which shan't do; leave you to do that.
Oh! my ship! the Mary Elizabeth! I had for-

On: my ship! the Mary Elizabeth! I had forgotten that. [When you were sailing to St. Domingo, or this time of which you speak?] Both times. Good-day, sir. Pleasant passage to you when you come across. If you need a pilot I shall be most happy to act in that capacity. I served in it for a time in my youth, and perhaps by the time you get ready to come across I shall be pretty well acquainted with this spiritual river and can do pretty well for you. [If I can't steer and can do pretty well for you. [If I can't steer my bark myself—] Call on me. I'll do what I can to help you.

Matthew Cassidy.

I am from the 16th Massachusetts. I was a

Q.—You speak of the disappearance of evil, even of poisonous plants. This would involve a great change, and would it not necessarily follow that there should be a great change in the material that composes this planet? What would be this change? that composes this planet? What would be this change?

A.—An infinite number of changes. The material composing this planet is perpetually changing by its own inherent law. It is growing more pure, more perfect, better adapted to give forth higher expressions upon its surface. The change is gradual. There will be no marked change, but a gradual passing out of the lower and entering the higher. In looking back over a series of years—say fifty—you will perceive changes all along the way, in society, in politics, in religion, a change in human feature, a change in medical science, a -say fifty—you will perceive changes all along the way, in society, in politics, in religion, a change in human feature, a change in medical science, a change in the entire chemistry of life. Nothing stands precisely where it did even one hour ago.

Q.—Speaking of the race of giants alluded to in the Old Testament, do you believe such a race ever existed?

A.—In contradistinction to a race of pigmies, yes, certainly. But I do not believe it in the sense in which it is generally believed, according to Biblical history.

Q.—What reason have we to doubt it?

A.—It would be impossible to enumerate all the reasons why; but if you will read the chapter following, and the one that precedes it, I think you will understand why. You certainly will, if your mind is unprejudiced by old religious theories.

O.—What hecame of the real and former Cert.

I would be impossible to enumerate all the reasons why; but if you will read the chapter following, and the one that precedes it, I think you will understand why. You certainly will, if your mind is unprejudiced by old religious theories.

O.—What hecame of the real and former Cert.

I we nothing to Say about the Catholic faith—I don't care a straw about it, anyway. But I don't care a brought up in the Catholic faith—I don't care a straw about it, anyway. But I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in the Catholic faith—I don't care a brought up in this world, knowing alt that it's possible for you know. It's world had cathol es.

and, you see, that's what brings me back here.

Q.—What became of the male and female God' Talk about resting in the contentment of the A.—I have no knowledge of the existence of any such persons, nor do I know of any one who ever had.

Q.—The Bible speaks of them.

on the human.

Q.—Are we to derive all our spiritual truth, or any great degree of it, from the Bible?

A.—By no means. You should seek for spiritual food everywhere, not contining your search to any one place. Seek for God everywhere, and the food which is proper for the spirit every.

The food which is proper for the spirit every.

I have n't any particular course to mark out for

the children at all. I can be doing just as well for them here as I could do if I was with them. I am not particular about the Catholic Church at all, but it's the learning I want her to have. Maybe she will have to stay here three-score years or more, just plodding along with hardly enough knowledge to write her name. I'd not like that, you see. It's all very well to talk about being just as happy if you don't know anything. I know very well I was n't as happy myself when I was here as I should have been had I known more. Many is the time I could just as soon have

more. Many is the time I could just as soon have blown my own brains out, because I had n't the education I see those around me have. And I feel just the same now, you see. If I do n't come back and defend the girl, who should?

(To the Chairman.)—Thank you, sir, for the way you have opened for us to come back. May you long live in it, and be prospered in every possible way. possible way; and when you die may you have a full band of augels to sing you to sleep and to wake you in the resurrection of the new world. Thank you. Will you give your age? Thirty-three when here. Age of the body, you mean? [Yes.] If I was to give the age of the spirit, according to the sermons I ve heard about it, I 'd have to go back altogether too far. June 22.

Mary Jones.

I wish to find my son William and my daughter Mary. I died in East Cambridge, where I lived for over twenty years. I had no knowledge of this way of coming back. I was sick a good or this way or coming back. I was sick a good many months, and finally died of consumption nine years ago. Mary Jones, my name. My son is a cabinet-maker by trade. I was sixty-one years old, and I've come back to preach the blessed gospel of the resurrection of the soul, and not of the body. At my funeral the minister said to my children something like this: that I should rise again at the resurrection the last day blockrise again at the resurrection, the last day, blorified in form and spirit. But I want to tell my children that I was resurrected at death; that there is no more resurrection for the body than it has already passed through. I promised to meet them in heaven. I prefer now to meet them on earth. Tell them so. God bless you. Good-day. June 22.

Freddie Bartlett.

I am Freddie Bartlett, mister, and I want von I am Freddie Bartlett, mister, and I want you to tell my mother I want to go home. I lived in Cambridge street. I want you to tell my moffier I want to go home and see her. Will you? [Yes.] I was sick with the fever, and I don't know but I died; I suppose I did. But I 've been living with my aunt and grandmother; have got a beautiful home but I want to see my mother. Do you with my aunt and grandmother; nave got a beauname aloft. He was nowhere to be found. I
searched the vessel, and he was gone.

Well, occasionally from that time till we arrived in port I heard him speak to me from aloft,
and he would always answer me, but I could
never see him. Now he tells me, since we have

The see him. Now he tells me, since we have

The see him that that it was his subtit analysing to you must try again. But to day I got a chance. [How old were you?] Nine years, sir. [How long have you lived with your grandmother?] A

long have you lived with your grandmother?] A little more than a year; a year last February, my aunt says. [Is she with you?] Yes.

I want my mother to know I can come, so I can come home to her. Do you print it in the Herald? [No, we print it in the Banner of Light. Do you remember hearing of that paper?] Did the boys cry it? [I think not.] I don't know it, then. [Do you want to send word to any one else?] No, only to my mother. She has cried so much! I have tried to come very hard. Can I come I have tried to come very hard. Can I come again if I want to? [Yes, if it is necessary.] Don't forget my name, will you? [No. Had you a middle name?] No. sir. My mother didn't like middle names. [Do you remember in what down to the jail. Was you ever in the jail? [No.] I've been in there. I never done any-[No.] I've been in there, I never the thing, though; went in with some boys; got a June 22. chance to go in.

Brad. Williams.

I told Luther I'd come. Tell him Brad is all right. Tell him if eyer a man enjoyed his freedom, I enjoy mine. I am weak in coming back here, but I am strong on the other side, tell him. Tell him I am coming to him, as soon as I can, for a good old-fashioned chat. June 22.

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

Invocation.

Thou Infinite Spirit of all past, present and future, we would pause in our seeming waywardness, and bowing our faces before thy glory, would worship thee for thy worthiness and adore thee for thy loveliness. Thou hast opened the book of Nature that we may read and become wise and strong. Thou hast called us into conscious life, that we may come into communion with thy great self. Thou hast led us through past darkness into present light, and thou art to day fore-shadowing the glory of the future of our souls. Great indeed is the destiny which thou hast marked out for us. Thou who in thy wisdom doth mark the course of the falling sparrow, dost dott mark the course of the failing sparrow, dost tinge the flowers and give glory unto the heav-ens, thou spirit of love, we know thou wilt care for us; whether we seem to wander far from thee, or whether we dwell continually in thy presence, thou wilt be the same unto us; thou wilt ever lead us by ways which we cannot understand, nearer and still nearer to thee. Oh we praise thee for the gift of being; for life with its glory for death with its shadows; for out of the dark ness of death thou dost send forth radiant sun-beams, that the soul may understand that thou dwellest in death as in life—for, indeed, death is but another name for life, and the grave is but the resting-place of the cast-off body. When the soul no longer needs the outside garment, it throws it off and enters clearer light and communes more clearly with thee. We praise thee for the various religions that have from time to time blessed the soul. Though many of them have been clothed with darkness, still they have all contained the germ of light, of wisdom, of truth. And we praise thee, oh Lord, for every one of them—for all the different religious phases that have had an expression on the earth, for every sail-maker by trade, an Irishman by birth. I them—for all the different religious phases that have never been satisfied with the way I went out. I thought if I was to be killed in the war at all. I wanted to go on the battle-field; but I was the shrines that thy children have been permitted taken sixty and contact the shrines that the children have been permitted. taken sick and ordered to the hospital, and after to erect in thy name; and, oh Lord, for the last—about nine or ten days I died. Cassidy is my name, sir—Matthew Cassidy. I suppose you have no knowledge about the Columbian Artil-fervently thank thee.

We praise thee to-day that the soul knows that We praise thee to-day that the soul knows that it lives, and forevery that death can have no power over it, and that all the changes through which it passes are but changes of life. We praise thee, oh Lord, that we are permitted to walk through the valley and shadow of earthly life, after we have cast off the mortal, after we have laid it aside as no longer of use. We praise thee that we can use for the noment. We thank the that we can use for the moment. We thank thee that we still find cause to bless thee because we can return. We pray thee that we may longer be thus blessed. We pray thee that the doors of human hearts that have been opened to admit the angels may never be closed; that the chambers of the inner life may ever be opened, and Our Father who art in heaver find a welcome.
Our Father who art in heaven and in earth, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Leave us not in temptation, but deliver us from all evil. For thine is the kingdom, and the power, and the glory, forever. Amen. June 23.

Questions and Answers.

QUES.—Is there any property system in the spirit-world analogous to the one we have on earth, as respects landed, personal or monetary

property?

Ans.—The law of mine and thine, so far as universal nature is concerned, has an existence only on the earth, and I, for one, thank God for it. Whatever the soul has absolute need of, in the spirit land, that, it has, and no more. It cannot hoard up treasures in that kingdom of the hereafter. It cannot gather to itself any more than it can make use of; but all that it can make use of. for its own good and the good of its fellows, that it always will find. Land-holders, such as we find on earth, will lose their occupation in the spirit-land. Those who find their heaven in the sphere of real-estate will step out of heaven when death visits them. And I would advise all such to change their sphere while here, for so sure as they do not, terrible remorse and dissatisfaction

they do not, terrible remorse and dissatisfaction of spirit will be sure to overtake them.

Q.—Do not the laws of Nature, justice and harmony guarantee to every one a free use of all the natural elements, such as sunlight, atmosphere, water and earth, in such quantities only as are needed for actual use? And do they not forbid all monopoly of the same?

A.—Why, certainly. The gifts of God are free to all. The sun shines upon the criminal and the plous man alike. There is no difference. The

plous man alike. There is no difference. The water is just as pure to the sinner as to the saint. Flowers bloom in the bad man's garden as in the good man's.

Q.—Why should the earth be monopolized by a few, at the expense of the many, when the water, air and sunshine are free to all?

A.—According to higher wisdom there should be no monopoly, and when the soul has entered the sphere of the higher wisdom there will be none. It is only because you dwell in darkness. You are ignorant of the better way, that you should be the total of the sphere. choose that one.

Q.—Cannot mankind be taught a better system for the distribution of the soil, in equitable shares to all, so that each and all may have home and plenty, instead of as now, the two vicious ex-

tremes of excessive wealth and extreme poverty?

A.—Yes, they can be taught in this direction, but it will be by slow degrees. They have been a long time learning to accumulate. The spirit of greed has been too long a household guest. It is one of the idols, and when it is demolished there will come weeping and walling because of its death. But by slow degrees the soul will be taught to understand that all that it gathers to itself that it cannot use, will be a drug in heaven's market. Now, remember that, every one of you. If you have a dollar more than you know what to do with, get rid of it just as quick as you

Q.—Could not human laws be brought up to harmonize with the natural or divine, in guaran-teeing this equitable distribution of land, in shares proportioned to population, and would not this do more than any other thing to abolish pov-erty, degradation and crime from society, and to establish justice, plenty, harmony and happiness

among men?
A.—Yes, but as I before said, it can only be done by slow degrees. There can be no sudden overturn in this direction. It must be brought about by a slow, even process of development. It cannot by any possibility he brought about, to stand upon a firm basis, in any other way.

Q—It is supposed by some at the present time,

that this earth was inhabited by human beings many thousands of years before the account given in the Scriptures. If there is any evidence to show this to be a fact, I should like to know what

are the best proofs.

A.—Geology furnishes about as good evidence trary, I believe it to have existed for an infinite number of ages. It would be absurd to believe that this earth had been in existence so long and that this earth had been in existence so long and had been unpeopled. I believe that it has been constantly passing through a series of changes, natural revolutions, throughout all its different departments, that races have come into existence and gone out, a countless number of them. I he lieve that the race that now exists on the earth will, by-and-by, be no more, and a superior one will take its place. I believe that this conti-nent will by-and-by be submerged, and will again be resurrected from the waters. I believe that Nature is constantly at work, never idle, and be-

nature is constantly at work, never inte, and because she is constantly at work, she is perpetually bringing out new revealments, and taking away the old, clearing away the rubbish, and bringing forth a higher type of existence.

Q.—Who wrote the five books of Moses?

A.—Not Moses, by any means. It is impossible to tell; but we have no evidence that Moses wrote them. In fact, we have every evidence that he them. In fact, we have every evidence that he did not. I believe them to have been ideas gathered from various minds, compiled by various processes. I do not believe they have simply one

Q.—Would it not be possible to obtain Moses's testimony on that subject? Is he not accessi

-Certainly. Just as accessible as myself.

-To persons now on the earth? A.—Certainly. But suppose he were to come in proper person, as a spirit, what more evidence could he give than any other spirit? He could de-clare that he was not the author of the books referred to. Which he has to many thousands in the ferred to, which he has to many thousands in the spirit-world, but the evidence to earthly minds would be no more conclusive. If you could see him face to face, and could know that it was the veritable Moses, the law-giver of the Egyptians, that would change the thing entirely; but as you cannot, the evidence would remain rather imper-

-Was the writer of those books inspired? A.—All writers are more or less inspired. not by other minds, they are inspired by the ideas they are endeavoring to develop. The world moves by inspiration. Mind is unfolded by inspiration. There never was a thought recorded that was not blessed by inspiration. Robert B. Thomas was quite as much inspiration. Robert B. Thomas was quite as much inspired when he wrote his almanac as was anybody else. The man who makes the primer for the little child is also inspired, and the little child who gathers ideas from the primer is also inspired. Inspiration is free to all and runs through all life. I know it is believed by a great class of minds that the only inspired work on the earth is the Bible. This is a very great mistake—there was never a greater mistake. I once thought so myself, but I have got happily over it.

Harriet Chase Winthrop.

I don't know much how to speak this way. Before the war I lived in Cleveland, but at the fall of New Orleans my father went there, and we finally moved there, and my father and my-self and brother took the fever. I have a mother and sister left, and we are all anxious to come to them. My mother was sick at the time I died, but she got well. My name, sir, is Harriet Chase Winthrop. My mother's name was Lizzie Chase before she was married, and I was named for her them. My mother was sick at the time I died, but she got well. My name, sir, is Harriet Chase Winthron. My mother's name was Lizzie Chase before she was married, and I was named for her sister, Harriet Chase. It is not a year, sir, since I died. It will not be a year till August. You see I never come back before, and I do n't know much how to. Harry is with me, and he thought, when I come speaking this way, that I was to come back to see mother again, and was not to

return, and he was very much distressed, just as much so as if we had both been on the earth and I had died. He don't know anything about it, and I don't know much, but I had seen others come and go back again, and so I thought I could. [Would n't it be possible for you to remain?] No,

suppose not.

My father wishes me to say to my mother that all has been done right since he left, and soon he thinks everything will take a fair turn. He would like to speak, but would not care to come just this way.—He would rather come to my mother. [He would rather have her seek out a medium, so that he could speak to her directly.] Yes, sir. If I were here now I should be fourteen years old. I was thirteen when I died. My mother mourns, because she thinks I should have lived if she had been well—that we should all have lived if she had n't been sick; but I think it was not to be. At all events, we are satisfied and not to be. At all events, we are satisfied, and should be very happy if those we have left were

happy.

My Cousin Jennie once asked me—do I do wrong in speaking of this? [I think not.] She asked what I supposed the angels did in heaven? and I told her I supposed they sung all the time. She said she liked singing, but that she should get tired of it to have it always. Well, I told her I did n't know. That's what I'd always heard, and supposed it was true, but I did wish there was green fields and flowers and birds and beautiful things in heaven as here. I want to tall ber that green fields and flowers and birds and beautiful things in heaven as here. I want to tell her that there are, only they area great deal more beautiful, and nobody sings here only when they want to. [You find no place where they sing all the time?] Oh no. We used to talk a great deal about such things. She once asked me how large I supposed God's great white throne was. She wanted to know if I supposed it was larger than the White House. [In Washington?] Ves I want to tell House. [In Washington?] Yes. I want to tell her that there is no such great white throne, and that wise people here tell us that the only great white throne before which the soul bows, is its white throne before which the soul bows, is its own highest powers of reasoning. There are beautiful dwellings here, and there are beautiful places, just as there are on the earth, only the beauty is much greater, more perfect than here. I am sure she will be very happy, and I shall be very glad when she comes, but I do n't see that she is coming just yet. [How old was she?] She was about eight months older than myself. [Did she reside in New Orleans?] Yes; she resided there before we did, and she did n't take the fever, not that I heard of. I suppose she was acclimated. She said she had had it, and did n't think she should again, because she knew how to avoid it. should again, because she knew how to avoid it. I don't know about that—am not so sure. Goodday, sir.

Daniel Gage.

In 1833, in the month of March, I died in the town of Charlestown. The Rev. Mr. Williams attended my funeral services, and the first words he uttered were these: "And this man died with-out hope in Christ. We cannot say much for his soul." Daniel Gage—that was my name—was an honest man. He was an open advocate of the honest man. He was an open advocate of the principles taught by Thomas Paine, Abner Kneeland, and such men. I owed no man when I died, and I had no more of this world's goods than was absolutely necessary for my well-being, hardly enough for that, for I made it a point to see none near me suffering when I could aid them. Since the dawning of modern Spiritualism I have made regions offerts to return that I might if regardless various efforts to return that I might, if possible, seek out the man who was so blind to my state and to his own as to use those words, that were perhaps the honest expression of his own soul—I cannot say as to that. But as a reward for them, I would lend him of my light to lead him out of darkness and show him that I carry Christ with me. I have never been separated from him. There never was a time when he and I were separated. I believe this Christ to be but the princiarated. I believe this Christ to be but the principle of truth that lives in every soul. I never would sell it here, and I never have sold it there, No popular theory could ever huy it from me. No gilded church ever lured me to worship there. It was said I never prayed, but that is between God and my own soul. I am rejoiced to see that the principles of liberality in religious matters that I embraced while on the earth, are beginning to take root everywhere. I am rejoiced to know that my dear old home, the earth, is beginning to blossom, and becoming an Eden wherein the soul blossom, and becoming an Eden wherein the soul may dwell and be happy. The old straight jacket religions are fleeing away like owls and bats and serpents before the march of the soul's civiliza-tion, and thank God for it. I can thank God, notwithstanding the religious world, when I was here, said I never did. Now I feel in my soul that the old man who

Now I feel in my soul that the old man who preached my funeral sermon—and preached it in a few words—is standing on the verge of that world that belongs to us all, and I am just as sure that he will remain here till the ideas that I have here given to day shall reach him, as I am sure that the great Fiernal Spirit said "Amen" to my coming. It is no speculation with me. Though I cannot come to the earl work as I do the said the said the said that the great Fiernal Spirit said. A.—Geology furnishes about as good evidence on the state of the state truths to-day. It shines into the soul with more brilliancy when the soul perceives any new

e may not meet again till you shall be unclothed of this body; but then we shall. I have no more attraction earthward. Farewell. If I mistake not, I am in Boston. [Yes.] I supposed so.]

Nathaniel Beck.

Nathaniel Beck, of the 11th New Hampshire. Say to my friends I would like to talk with them. I lear there are a great many ways open for us to make use of in communion with our friends, and I would like to have them seek out some one of them and give me a chance to communicate in this way.

It was said that I was captured by the rebs and

received very bad treatment, and was tortured in various kinds of ways; but I want to say it is not so. I died shortly after I was taken prisoner, not more than an hour or two after. And I had no way of giving any last word to send to my friends, but I want to assure them I thought of them all, and died as a soldier should die. I have been unexpectedly happy since death. I say unexpectedly, because everything is so different from what I thought it would be that every new pleasure comes unexpectedly to me. I have a great many things I would like very much to talk about, but I do not think this is just the place. Then again, I find some difficulty in talking, because I was wounded, some months before my death, in the jaw, and never recovered from it, and never could speak as I did before. I was wondering how it would be here—if I should have trouble—and, the first thing I knew, I was under the same difficulty. But never mind. I am not so when away from

this place.

I would like to tell private Calvin Brown-I suppose he may stand a good fair chance to get the word—that I have canceled that debt. He will understand it. It is all right, tell him—crossed out now. [Where was your home?] I half from Exeter, N. H. June 23.

Scance conducted by John Pierpont; letters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

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

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

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

Thursday, July 2.—Invocation; Questions and Answers; Charles Smyth, of Springfield, Ill., to his family; Isanc S. Eldredge, to his parents, in New York.

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

Tuesday, Sept. 8.—invocation; Questions and Answers; Oren Fellows, of Northfield, Vt., to his cousin, John Fellows; Laura S. Ulee, of Hambleton, Canada; Thaddeus Stovens; Reading from Longfellow's song of "Hiawatha," by "Prairie Flower."

Thursday, Sept. 10.—invocation; Questions and Answers;

Co. D. 22d Mass.; Isaiah Williams, of Raieigh, N. C., to his family; Reading by "Prairie Flower."

Thursday, Sept. 17.—Invocation; Questions and Answers; Itzetta Peak, of the family of bell-ringers; William Christic; Alice Washburne, of Weir Village, Taunton, Mass.; Dennis Curran, of South Boston; William Berry.

Monday, Sept. 21.—Invocation; Questions and Answers; Dr. J. P. Smith, former President of Homerton Divinity College, near London; Edith Cutler, of Now York, to her mother; bamuel C. Harrows, of Brownsville, Mo.; Evelyn Andrews, of Trey, N. Y. Presider, 22.—Invocation; Questions and Answers; Mary Annetta Hollingsworth, died at Belfast, England; Thomas Brady, of Roxbury, Mass., to his friends; Johnnie Jolice.

Thomas Brady, of Roxbury, Mass., to his irlends; Johnnle Jole.

Thursday, Sept. 24. - Invocation; Questions and Answers; Chiefes alexander I hompson, of Savannah, Ga., to his mother; Gen. Hobert Motions; Catherina Young, of Jamaica Plains, Mass; Annie Regers, of rrovincetown, to her mother. Handay, Sept. 28. - Invocation; Questions and Answers; Philip T. Clark, let Pa. Arthlery, Co. H., to his coushin, Edward Clark; Adella Justin Weber, Windsor, Ct., to her aunit; Jonnie F. Strong, of Unity, N. H.; Manfred Contman, to his mother and friends; Hugh McDonald, to his brother, in New York.

Tuesday, Sept. 29. - Invocation: Ouestions and Answers.

ward Clark: Adelia Juanin weder, y minsor, Cr., to her auntit Jonnie F. Strong, of Unity, N. H.; Manfred Cloutman, to his mother and friends; Hugh McDonald, to his brother, in New York.

Thesiday, Sept. 29.—Invocation; Questions and Answers; Ebal C. Kimball: Stella Davis, of Richardin, Va., to her parents; Dr. John C. Hill., 481st ant Surgeon of the 18th Mass.; Thomas licut, of Kansas, to Gol. Chilvington.

Thursday, Oct. 1—invocation; Questions and Answers; Timothy winer, thed in California, Sept. 30th, 1863, to his auntit in Schuylkill, N. Y.; L.221c Carimad Stacy, of Haarlem, N. Y., to her sister; Jaines Durgan, of New York, to his wife.

Monday, Oct. 5.—Invocation; Questions and Answers; John Wills, of Dorsetshire, England; Henry Gustave Schrebes, of New York city; Maj.—Gen. Benjamin: Lincoln, of Hingham, Mass., an officer in the Continental war; Mary Jano Adams, of Charlestown, to her brother Thomas.

Tuesday, Oct. 6.—Invocation; Questions and Answers; Susje C. Hodges, wife of Capt. Cyrus Hodges, of New York; Andrew J. Jellison, of Kockuk; Licut. Wm. C. Townsend, Co. 1, 2d Alabama Infantry.

Thursday, Oct. 8.—Invocation; Questions and Answers; Charles Brown, to his former master, Charles Brown, of New Orleans; Capt. Jack Saunders, of Salom, Mass., to his friend, James D. Perkins; William W. Wardell, let Mass. Cavalry; Martha A. Hell, to her brother Thomas, of Chicago, Ill., and her sister Margaret; Michael Murphy.

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Donations in Aid of our Public Free

Obituaries.

"Diep in the Faith of Unitat, W. G. Oliven," &c., &c.—Such, Mr. Editor, was the short but expressive sentence that announced to us, the Spiritualists of Buffalo, the decease of one of the oldest investigators and believers in spirit intercourse in our midst; and such the manner in which over-anxious and Christian relatives hastened to Inform the public that he did not die that despised thing—a Spiritualist! An unwarrantipble conclusion, drawn from a few incoherently uttered words, whilst he lay in a dying condition, shat out from all Spiritualists, and surrounded by the most bigoted minds of evangelical faith.

warrantable conclusion, drawn from a. few incoherently uttered words, whilst he lay in a flying condition, shut out from all Spiritualists, and surrounded by the most bigoted minds of evangelical faith.

It was my good fortune to converse with Bro. Oliver but a short time before his departure, and although sensible that the time of his earth-life was drawing to a close he spoke of it cheerfully, and of his confidence in the knowledge that had been his for the last eighteen years. His support of Spiritual ism was no secret thing, but in a bold, manly and unlinching manner, by purse and person contributing to the support of lecturers and mediums. His funeral, oh how different from that which he often expressed a wish it might be! Pride and bigotry had their say, and his mortal remains were taken into the Cathedral, and Episcopacy was invoked, to make the rites fashionable. The music was fine, the organ tones were rich, the light of heaven was shut out and everything made as gloomy as possible—for you know their God delights in gloom—the surplice and lawn of the officiating elergyman was perfect, and everything seemed to promise a very harmonious time; so that our good brother (though he had been that unpopular thing, a Spiritualist) could get out of this world in a fashionable manner, and appear at St. Peter's gate with a ticket of admission properly endorsed by the Church of Henry the Eighth—a sure guaranty of parrily and an unexceptionable lineage! But, alas; how often in this world do we find that though the morning of a day may promise sunshine and flowers, clouds will gather ere its close, and chilling whols breathe death on the budding rose. So it was with the hopes of our more Orthodox friends and relatives of the deceased. The vERY Reverend and Christian Dr. Shelton, in the closing remarks, had to give Spiritualism values over the back of Bro. Oliver, wounding the feelings of family and friends in a cruel and uncalled for manner. It has done us no harm, but rather good, for all present knew our departed b

DEPARTURE OF A VETERAN REFORMER .-- On the 3d Inst. Joshua P. Blanchard, of this city, the oldest peace advocate in America, passed to the spirit-life at the ripe old age of 86. in America, passed to the spirit-life at the ripe old age of 86. A friend to the slave, he edspirated with the Abolitlonists in their life-long struggle with the slave oligarchy. His chief labors, however, have been in the interest of pence, not only in this country, but in England and France as well. He was an officer in the old American Peace Society, the first Trensurer of our Universal Peace Union, and more recently the President of the Massachusetts Peace Society. From early life to the very eve of his departure—50, years or more—his labors were devoted to our cause—'Peace on earth and good will to men.' Such a long life of usefulness rarely falls to the lot of man here below.

Boston, Mass., of Parchase street.

L. S. RICHARDS. Boston, Mass., 67 Purchase street.

At Ontario, N. Y., Oct. 6th, 1868, Mr. David Foskett passed

At Ontario, N. Y., Oct. 6th, 1888, Mr. David Foskett passed on to enjoy the higher life, aged 69 years.

Mr. Foskett hadsenjoyed for many years a knowledge of the blessed religion of Spiritualism. He was kind and agreeable and highly respected in all the relations of life. He leaves a wife who is a good medium, and brothers and sisters, who mourn not like those who have no faith in or knowledge of spiritual things. The writer was called to conduct the funeral services in the Baptist church at West Walworth, N. Y., Oct. 8th, 1868.

Dr. H. P. FAIRFIELD.

In Tyrone, N. J., Sept. 18th, 1868, Mrs. Sadie Dixon, wife of A. H. Dixon, aged 20 years 11 months.

Call for a National Convention of the Friends of the Children's Progressive Lyceums

Call for a National Convention of the Friends of the Children's Progressive Lyccums. At the Fifth National Convention of Spiritualists, held at Rochester, N. Y., Aug. 25th to 28th, 1808, composed of delegates from fifteen States, the District of Columbia and Canada, the following resolution was unanimously adopted: Resolved, That we recommend to the Children's Progressive Lyccum to form State Associations, and from these a National Organization, to hold periodical sossions, and that a committee of five be appointed to carry out this matter. In pursuance of the objects of the above, the committee have decided to call the First National General Holden of the Children's Progressive Lyccums, to be held at Horticultural Hall, (Broad street, above Spruce,) in the city of Philadelphia, to commence on Thursday, the 26th day of November, 1803, at 10 o'clock in the morning, and continue in session two days.

We therefore invite each Progressive Lyccum on this continue in session two days.

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John Spiritualists to send as many delegates as they may have representatives in Congress. And where there are no State Organizations, we invite each local organization of Spiritualists to send as many delegates as they may have representatives in Congress. And where there are no State Organizations, we invite each local organization of Spiritualists to send two delegates.

Let us come together and take counsel as brothers and sisters in this, the most important and practical work upon which we have entered—a work born of the Summer-Lund, and desti

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

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

Convention of Mediums and Speakers.

Arrangements have been made to hold a Convention of Mediums and Speakers at Lyccum Hall, corner Court and Pearl streets, Buffalo. N. Y., on Wednesday and Thursday, Nov. 11th and 12th, commencing at 10 o'clock.

A cordial and fraternal invitation is extended to all embraced within this call to assemble in harmonious counsel, to discuss the important interests pertaining to our heaven-born philosophy and religion, and to receive the pentecostal baptism awaiting 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 attendance.

Byron, N. 1., Oct. 1, 1863.

Massachusetts State Convention The Massachusetts Spiritualist Association will hold a two days' Convention in Horticultural Hall, Worcester, on Thurs day and Friday, Nov. 12th and 13th. A large attendance is de sired. George A. Bacon, Sec'y. WILLIAM WHITE. Pres.

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Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

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MRS. M. E. CATES, Healing, Developing and Writing Medium, 21 Charter street, Buston.

MRS. ARMSTEAD, Test, Clairvoyant and Business Medium, No. 3 Winthrop place, leading from 1818 Wahington street, Boston Highlands. 4w*-Oct. 24. MISS M. E. COBB, Healing and Trance Me dlum, rear 233 Gold street, South Boston.

MRS. EWELL, Medical and Spirit Medium, 11 Dlx Place, Boston, Mass. Séance \$1,00.

MRS. E. A. HOWLAND, Clairvoyant, Psycho-metric, Reading and Magnetic Medium, has returned to Boston and taken rooms at No. 16 Salem street. Oct. 21.—4w*

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S. B. BRITTAN, M. D.

S.B. BRITTAN, M. D. TO BE LET FOR A TERM OF YEARS. TO BE LET FOR A TERM OF YEARS.

The cante of the subscriber in Watertown, at the corner of Arsenal and Elm streets, consisting of a large house with sixteen rooms, including a bath room and appurtenances, shed and a barn with stalls for four horses. The whole in perfect order and repair. The house is "back plastered" and otherwise thoroughly built and finished. There is a force pump in the kitchen; a furnace in the cellar, the floor of which is laid in cement and the top celled. Gas pipes are carried into every room and entry. There are two and a half acres of land well stocked with fruit and shade trees and various small fruits. The house is half a mile from the Brighton station on the Boston and Albany railroad, and about one eighth of a mile from the horse cars to Boston and the station of Gooch's crossing on the Watertown branch of the Fitchburg railroad. The estate can be viewed on application to the subscriber at his office, No. 30 Court street, between the hours of 11 A. M. and 2 P. M.

Aug; 28.—116

EMERY N. MOORE & CO.

EMERY N. MOORE & CO. Printers and Engravers,

No. 0 Water street, . (First door from Washington street.) Boston, Mass. . Fine Job Printing promptly and neatly executed. Oct. 3.

PERSONAL. G. P. Andrews will continue his gift in relieving the wants of suffering humanity where Rheumatism and all other pains are the cause, by the laying on of hands, at his place in SOMERSET, Alabs., during the Fall and Wintermonths, on Thursday, Friday and Saturday of each week. If the patient is not benefited, no charge. Terms reasonable. The poor free.

GRIDLEY & CO., AUGTIONEERS, appraisers, and real estate agents. Office No. 50 School street, Bostou. T. M. GRIDLEY. GEORGE K. DANIELL.

A. S. HAYWARD, "Healer," will visit the sick in Boston and vicinity: assists Nature to eradicate disease. Letters addressed, East Somerville, Mass. Oct. 3.

Western Department.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to the Boston office, ISs Washington affect. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for as should be directed to J. M. P. Jankes. Persons writing as in October will direct to Springfield, Ill., care of Prof. A. H. Werthing.

Lincoln's Tomb-Springfield, Ill.

Among the graves in Oak Ridge Cemetery! These burial places should be made beautiful as groves in early spring-beautiful with budding roses and whispering evergreens-musical with singing birds and murmuring fountains, and quietly significant with plain head-stones, telling the name, age, and time of translation.

With no sympathy for babel-building, or grave worshiping, with no tendency toward hero-adoration, we cherish a positive dislike toward the construction of costly, magnificent monuments in honor of the ascended. The white marble in Girard College could have been put to better purposes than walling in sprightly orphans. "Feed my lambs," said Jesus; not build me temples with turrets and towers.

Lincoln's Tomb is the Mecca of Illinoisans. There stand and weep sliently stout men with saddened and subdued memories; while careless feet tread the fallen leaves into the soil.

Yesterday was a festal day with the Masonic fraternity, many of whom, after attending to the laying of the corner-stone of the new State House, visited the resting-place of all that is mortal of the martyred President. Gen. Grant was in the city.

Eyer avoiding crowds, we sat to-day alone by this tomb and mused. There's no monument yet erected. The whirling falling leaves played dirges. Tis sweet, thrillingly sweet, to be alone. No not alone; the loved of the better land are ever with us. Oh fleshed people! why push yourselves into our presence? Is there not space enough? Is not the universe infinite? Is it not better for all to find their pivotal points of spiritnal self-balance, and then moving in harmony with the law of divine order, impinge on none others? Are mistletoes [durable? are parasites healthy growths? are not apings, followings, and leaning upon others among the world's chief follies?

It is an Indian Summer day; how hazy the atmosphere! how quiet and thought-inspiring the scenery! Pearly frosts came down a few nights since and kissed with cold the oaken leaves of the prairies. Trustingly relying upon the chemistry of Nature, they returned the chilling touch with hnes of red and gold-good for evil.

But why among "graves, mounds and polished shafts? let the theologically coffined there sit, and thus muse!"

Ay, why? Lincoln was a national man. His life's blood flows in our national veins to-day. His virtues and his vices, too, are ours. None are all perfect-none all evil. Sweet and heavenly is that charity which buries hereditary tendencies and temperamental ills with bodies that are chemically " of the earth, earthy."

What is the chaff to the wheat, the husk to the corn, the shell to the bird, the body to the spirit? Oh world, instead of now planting the briar-seeds of suspicion, envy and jealousy, to pierce our soul, plant genuine thorn-seeds around our grave, and cover it over deep with thistles, that not a single unwise wet-eyed weeper may there spill sympathetic forces, or spend precious hours while the hungry cry for bread, the thirsty for a cup of water, the despairing for an encouraging word, and the ignorant for knowledge and wisdom. While the "dead bury their dead," let graves be company to graves.

The Planchette My Gery Solved.

Those carefully noting the change of time and circumstance as they have transpired during the past few years, are not surprised at the position Spiritualism now occupies. It is no longer to be disposed of with a sneer. It is no longer to be laughed out of countenance, or lampooned into places. Its discussion is not confined to a weird minority of iconoclasts-to a few ultra speakers and writers. Science has been forced to notice it respectfully, and the best literary writers of the age speak of it with becoming gravity. Many of the profoundest men of the world advocate it: men who "Have taken the giant world by the throat and thrown him,

And made him swear to maintain their name and fame
At peril of his life—who shed great thoughts
As easily as an oak looseneth its golden leaves
In kindly largess to the soil it grows on—
Whose hearts have a look southwards, and are open
To the whole noon of Nature."

The Chicago Evening Journal says of the Plan-

"It is certainly to be classed among the most tractable of "It is certainly to be classed among the most tractable of this mysterious family. Sensitive in the extreme to human magnetism, it startles and delights the 'operator' by its in-telligence and ready replies. Let no one for a moment fear or believe the apparently supernatural character of this wonderful toy. The innate, although unconscious, power of the operator that guides the pen in writing a letter alone governs the movements of Planchette. It is innocent of diableric or 'Spiritualism.'"

It "delights the operator with its intelligent and ready replies," * * and "is innocent of diabolism or Spiritualism"! From whence the intelligence then? Conscious intelligence alone can transmit intelligence, be the agency what it

What guides and "governs" the "movements' of the Planchette? and from whence the intelfigent replies that so "delight"? Listen: "The innate, though unconscious, power of the operator"! The editor of the Journal is evidently a metaphysician. Hereafter, certain sensitives, to write editorials, or books even, have but to procure Planchettes, place them on paper, let fly this 'unconscious, innate power," and lo, the work is

Autumn Days.

That youthful poet of much promise, budding into public favor in Milton, Ohio, Frank A. Marsh sings thus of the fading season: -

"The flowers are going darksome ways,
And autumn winds will shake the trees.
Fair summer, with her golden days,
Lies dying on the emerale leas.
The clasping vines that hang so mute,
And drink the dews of blissful morn,
Hang out the sweetest golden fruit
Which gods nor mortals ever scorn,"

Saddest season of the year! The forests are losing their yellowing leaves, and their tremulous boughs seem nervous with hectic flushes, harbingers of dissolution. Eternity holds departing and coming years in its hands; many are golden, while others are crowded with care and suffering. It is well.

"Mignon said the flowers were still blooming brightly in the garden, and there was some happiness yet.

But I replied: 'It is only for a few days, my dear. The great trees are nearer the heart of Nature and learn her secrets first. But the flowers will soon feel the dying breath of the year, and, smitten with the cruel arrows of the frost, will bow their heads in recognition of the great mystery, and the dahlias and the asters and the marigolds will strew the earth with the sowenirs of the anymore supering. Some of earth with the souvenirs of the summer sunshine. Some of the shrubs, to be sure, will decorate themselves with berries in a childish way, and the pines and evergreens, clad in sombre green, will stand moodly thinking of their gay friends who have left them, bearing the winter's white burden on their bent branches as the penalty of life-in-death, condemned to live forever, like Ahasuerus, with the recollection of numberless summers and companions, strong, firm and in-

dexible to bear the storms of winter, but without a leaf which may sit next spring in glad recognition of the breezes and the birds coming back again.

The birds, too, have learned the mystery, and have flown.

The birds, too, have learned the mystery, and have nown, all save the brown sparrow and other sober, songless little fellows, who know that they have no business here when the flowers are in bloom and little winged bunches of blue and crimson and gold are filling all the air with their trills and roulades. You may listen very carnestly now, and, you will only hear in the day a chirp from the sparrow and in the night a chirp from the cricket, that little black undertaker of the insects, who tries to be very cheerful but only succeeds to being said.

And I forther said to Mignon: "These latter days of the year are akin to music, which is only music when there runs through it a velu of melancholy, a melancholy like Tennyson's "tender grace of a day that is dead," not sorrow nor grief, but that indefinable sadness which is to sorrow what the dreamy (whight is to the blackness of the darkness. But we will make these days the happlest, for, believe me, the chattering bobolink is not as happy as the sparrow, nor the shrill, nolsy cleads as happy as the chirping cricket; and the truest happiness will be found in those lives which are shadowed with regrets or veined with melancholy memories to which hope's tendrils may elling." ties to which hope's tendrils may cling."

Nothing vs. Something.

Some author has facetiously said, "'T was terribly straining to kick at nothing." If possible, it is worse folly to write about, or think of nothingness. When a Churchman, with brain illumined by "grace," it was not quite clear to us how God managed to create the "world in six above. days" out of nothing. This handy Pauline text, however, was comfortably satisfactory: "Great is the mystery of godliness!"

Existence implies something which exists. Something is substance. Everything that is, is substance. There is physical substance and spiritual substance, corresponding to what is commonly termed matter and spirit.

There are different gradations of physical substance, and different gradations of spirit substance. The minutest molecule is constituted of both. The most infinitesimal particle is dual, attracted or held together unitively-united and interpermented by law, force, or the God-principle. In a more metaphysical sense, therefore, every monad in existence is a trinity. Every entity, even reduced to the last analysis, is doubtless a trinity composed of material substance, the outer, spirit substance, the inner, and the God-principle the innermost. Man, then, as the conscious crown-flower of the universe, is constituted of innumerable trinities in unity, and allied to all worlds, elements and principles of Absolute Being.

The names of those who pay the premium will appear in the books. Mrs. Louisa Whittler Congar has been appointed on the Adjudging Committee, in place of Mrs. Brown. All MSS, for the books should be sent to R. T. Hallock, M. D., No. 140 East 15th street, New York.

Wankegan, III.

The friends of progressive thought in this old fort of Spiritualism are exhibiting increased signs of life and enthusiasm. Willie F. Wentworth has recently addressed the citizens, the audiences continually increasing.

Gifted with poetic improvisation, Mr. Wentworth retired one evening recently, sad, discouraged. As medium lecturer, he saw little before him save thorny-paths, Calvaries, Golgothas. Soon a portion of his spirit-band approached, and gave him a cheering poem which he was compelled to write out at the time. Regret we have room for no more:

> Walking in the mountain shadow, Rocking on the dark blue sea. Comes the whisper e'er so lightly: Brother, we are guiding thec.

When the waves beat o'er and round thee.

And white foam crests leek the sea.

When the clouds hang dark above thee, Angel friends are guiding thee.

Mr. Wentworth is giving excellent satisfaction wherever he speaks in the West.

Detroit, Mich.

Mrs. Carrie King, a lady of fine culture, and teacher of the modern languages, writing us of American customs, etiquette, "church-goers" and their motives, says:

their motives, says:

"One is 'tempted to quote l'aul Heine's Lizard: 'The stones turn into plants, the plants change into animals, and animals into men, but men into gods.' 'But,' says Heine, 'what becomes of those easy-going people, the gods?' 'All in its own good time,' replies the Lizard: 'probably they will be requested to resign, and be properly cared for by those wise people, the nen.' 'When one relicets that they are only men and not Lizards,' replies Heine, 'one wonders at the wisdom of such people.'"

"Mes. S. M. Lott Letteville, Posserving for a

Mrs. S. M. Lott, Lottsville, Pa., sending for a copy of the "Spiritual Harp," adds:

"Bro. Clark, during his short call at our house, sang for me his new piece entitled, "Where the roses ne'er shall wither." The sweet tones of the singer still loat in my mind, and that piece of music has bought this Harp, where I will find the words, but the music cannot be the same, for the spirit of melody, will be absent."

H. C. Wright in St. Louis.

This veteran, a peace-soldier in the field of progress, is meeting with excellent success in St. Louis, so writes a friend from that city. Spiritualists are highly edified. Orthodox evangelicals wince under his cool, yet well-directed canonading. Sharpening his mental steel, and relying upon the God within, he battles in mercy, and chastens in tender love.

He remains in Illinois, Wisconsin, Michigan and Indiana some three months yet. See that he But they do not come up to the lofty standard erected by is kept in the lecture-harness week-day evenings, the Children's Progressive Lyceum. True, (and it is a subas well as Sundays. Ere very many winters have sheeted the earth in white, we shall listen to him only through media.

Which Way?

All liveralism, under whatever name, tends to Spiritualism; so all theological—thinking and training tends to Roman Catholicism. Strictly speaking, there are but two church parties-Ecce Deus party and Ecce Homo party. The Ecce Deus cry is, "Vox et præterna nihil," and exceedingly popular in High Church circles. The more nonevangelical Christians generally adhere to the Ecce Homo-the man-Jesus of Nazareth. The Athanasian creed yet chains millions. Oh for angel gifts to help God's dear humanity break every yoke and sever every creedal chain!

Spain.

It is said on good authority that Spain at this moment possesses no less than 800 convents, with 15,000 nuns. There are 55 bishops, 2,500 canons and abbots, 1,800 "regular priests," and 24,000 vicars,—*Exchange*.

Time, high time, poor, priest-ridden Spain, for a revolution! Governed too much, crushed by crowned Queencraft and chained to dead creeds and ceremonies by a Papal power, it is not strange you've lagged behind the more northerly nations of Europe. Roman Catholicism, Protestantism, Spiritualism, are three upward religious steps toward the temple of Eternal Truth.

Salem. Ill.

There are several prominent friends of Spiritualism in this vicinity-some eight miles from Springfield-whose energy is truly commendable. Invited, we addressed them in the Methodist church, on Wednesday evening, Oct. 14. Wise enough to supply themselves with books and Spiritualist papers, they are more than a match for opposing sectarists. Wm. L. Johnson, a sound thinker, has already commenced public speaking in the adjoining regions to good acceptance. Media are making their gifts manifest, and 'the good work is going on to the glory of humanity.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant; while its opponent, ingratitude, is a deadly weed, not only poisonous in itself, but impregnating the very atmosphere in which it grows with fetid vapors.

To Land and Home Seekers.

Those wishing to secure a good locality for the cultivation of fruit in a new settlement, will find an excellent opportunity at Fruitland, Ill., situated on the Mississippi River, forty miles north of St. Louis, accessible by steamboats to several of the best markets of the West. The land is rolland crimson and gold are filling all the air with their trins and roulades. You may listen very carnestly now, and you will only hear in the day a chirp from the sparrow, and in the night a chirp from the cricket, that little black undertaker of the insects, who tries to be very cheerful but only succeeds in being sad.

And I further said to Mignon: 'These latter days of the year are akin to music, which is only music when there runs agriculturist and horticulturist, who will complete the result of magneticity a metancholy like Tenny.

bine intelligence, industry and capital.

Rare inducements are also offered to those of limited income, who, if industrious, temperate and moral, will receive a few acres gratuitously by improving and locating, as the settlement is attracting liberal and progressive minds. Spiritualists and lecturers, westward bound, should not fail to visit this locality. All such who are not afflicted with indolence will be most gladly welcomed at the hospitable home of Bro. Williams, sole proprietor of Fruitland, who is an earnest Spiritualist, a true philanthropist and practical worker in behalf of human elevation.

Persons seeking Western homes, desiring fur-ther and more explicit information, will address MARTIN WILLIAMS. P. O., Deer Plain, Fruitland, Calhoun Co., Ill. P. S.—Having visited Fruitland, I endorse the bove. ALCINDA WILHELM.

Books for Children.

The following resolutions were presented to the National

The following resolutions were presented to the Antonian Conventions:

Resolved, That we give for the best twenty stories, \$50; for the second, \$25; for the third, \$20; for the best drama suited to the Lyceum Exhibitions, \$25.

Resolved, That these articles shall be submitted to R. T. Hallock, M. D.; Mrs. H. F. M. Brown; Mrs. Mary F. Davis;

Hallock, M. D.; Mrs. H. F. M. Brown; Mrs. Mary F. Davis; Mrs. Mary J. Dyott and Col. D. Y. Kligore.
The resolutions did not pass, but the money was subscribed and most of it has been pald.
Mrs. H. F. M. Brown was elected Secretary and Treasurer. The money is in her hands, and will be paid to those to whom the premiums are awarded.
The Committee decided that the stories should be in the hands of the Committee by the 20th of December.
The "twenty stories" are to make a book worth at wholesale about fifty cents. They must be suited to children from ten to fifteen years of age. They must be devoid of sectarianism and contain a moral. It is hoped that those who can furnish these stories will at once set about the work.

work.

The premium stories will be the property of those who pay the premiums; the other MSS, will remain in the hands of the Treasurer, subject to the order of the writers, It is hoped that these stories, will be the commencement of

M. D., No. 140 East 16th Street, New 10rk.

Business letters may be sent to H. F. M. Brown, P. O.

Drawer 5956, Chiengo.

By order of the Committee.

Conventions and Lyceums. LETTER FROM A. J. DAVIS.

With your kind permission, dear brethren of the Banner, I will write a few paragraphs concerning the genius and needs of the Children's Progressive Lyceum, with special reference to late movements and several published opinions on the subject.

Whoever will carefully study the fundamental principles of the Lycoum, and in the beautiful light thereof investigate the Constitution and By-Laws set forth for its embodiment and government, will find therein the outline, if not the main superstructure, of a just and harmonious Spinitual REPUBLIC. Nothing can be more simple in construction (as it seems to me,) and nothing easier of administration. Fondly and gratefully my affections remember the wisdom-illuminated in the Summer-Land for the possession by earth's inhabitants of these self-perpetuating blessings,

The inherent genius of the Lyceum is first of all manifested in its self-evident applicability to the triune constitution of man. It meets and administers to the "body" first; then it penetrates to and lovingly awakens the soul that is within the body; lastly, it touches and receives from the spirit" that is within the soul. First the senses; next the soul; finally, the spirit. Thus the Lyceum genius-i. c., the very life and spirit of the celestial institution-is in very truth "progressive." Indeed, it is progressive chronologi cally, as well as physiologically and spiritually; because it begins where all men and women and angels begin-with infancy, first; and thence onward, through childhood, youth, manhood and maturity-being at the same moment, and under all possible circumstances, as perfectly and as thoroughly adapted to girlhood as to boyhood, and to grown women as to men.

The system of the best political government could be clabo rated from the Constitution and legal provisions of the Lycoum. It is broader than the broadest democracy, and contains a higher platform of universal justice than American republicanism. In a word, it is the orderly method of attaining on earth somewhat of the kingdom of heaven. A SPIRITUAL REPUBLIC is foreshadowed in every well-organized and well-administered Lyccum; but in every wronglyconstituted and arbitrarily conducted association of this nature, you have the inversion of what tiful and attractive. Heaven inverted is hell; and hell is the watchword for "destruction."

Children, strange to say, know all the foregoing by intuition. They are instinctively interested in a Progressive Lycoum, and will join one, if left untrammeled by the pride and educational stupidities of their parents and relatives.

But, alas, how hard it is for "adults" to become as wise and as genuine as children. The grown-up people assume the right to judge and to insist. Dogmatic methods grow out of proud and abltrary minds, and every religious system is more or less troubled with these willful intellects, and Spiritualism is no exception. And yet, on the whole, doubtless, Spiritualists are, in this particular, considerably superior to every other class interested in religious questions. ect for gratitude,) the great body of Spiritualists, both in America and Europe, are not opposed to the inauguration of the Lyceum within the wings of the lecturing associationin fact, a majority of spiritualistic societies are strongly inclined to aid in the establishment of these schools. But, after all, "the children are disturbers of the peace,

and the Lyceum session is "too long." and "interferes with the feast of meason" prepared for the old folks. Therefore, the Society votes the Lyceum "into a corner," or sends it down stairs into the cribbed and cabined "basement of the Lecture Room," or sandwiches it between the morning and evening meetings for adults, and so cripples it that not half of its beautiful proceedings can be measured out to the thronging and ever-eager little ones. The lady leaders of groups, not more than the gentlemen who participate, being justly fond of attending both morning and evening lectures, are too fatigued to give fresh and hearty work in the Lyceun session. Consequently they attend the groups with inded nerves and weary faculties. They are, therefore, very easily "excited"—cannot bear the least "discord"—are extremely susceptible to the promotings of "selfishness" in the form f some egotistic conceit—on the verge of surrendering their eadership or resigning their offices under the fancied assault of "criticism" emanating from spectators or other indifferent persons present-and thus, as day follows night, the Children's Progressive Lyceum is shorn of half its glory and held from the accomplishment of half its legitimate work for humanity.

In the line of this wrong was the action of the Fifth National Convention of Spiritualists at Rochester. "Only two hours of four long days" given to the question of education involved in the Lyceum movement! The constitution of the "American Association of Spiritualists" is practically silent on the subject. All that was done by that large and intelligent body of delegates, with reference to the existence and furtherance of the Lyceum interests, bears the stamp of haste, and not less an undisguised effort to keep the hours of the Convention open to "eloquent speeches" and "the business" of the denomination. Are the delegates satisfied with their labor during those "four long days" with only "two hours" given to the essential questions of true education? In order to effectually rid the annual Convention of the subject which is nearest the heart of our glorious reformatory principles, it was resolved to set the Lyceum apart from it, by recommending the formation of State Associa tions, and from these "a National Organization," and to this end a committee was duly appointed. In the spirit of this action the committee have appointed a day and a place for the establishment of the national organization.

Now, to my mind, this all is unnecessary. In the first lace, the cause of the Lyceum does not need any central legislation. If it did need such aid, who are to be the legisators? Adults do not yet take in the central ideas of the Lyceum. (Of course there are many illustrious' exceptions to this sweeping remark.) As for me, I would an hundred times prefer the intuitive votes of the children to the brain-

proud opinions and "resolutions" of the delegates at any

Convention. In the second place, the proposed Convention would cost hundreds of dollars, and is, therefore, a violation of the law of economy. Only those would attend who are most deeply concerned in behalf of the educational work, and these are, for the most part, the very persons who are giving all their extra dollars to sustain Lyceums in their several/localities. The expense consequent upon attendance at these fast-multiplying conventions is just so much withheld from the treasuries of different Lyceums. And why all this extra conventionizing? So that the "adults" at the great Annual Association can enjoy their "four days" without giving so much as "two hours" to questions involving the true education of body, soul and spirit!

The Lyceum movement does not call for/these great con ventions. Let the State Missionaries advocate its adoption by societies, and let each society organize and regulate its own Lyceum; and, at the yearly meeting of the "American Association of Spiritualists," let the delegates call for statistics, reports, suggestions, &c., from persons officially authorized to represent the Lyceum cause in their several localities. This plan is "short, sharp and decisive." It does not smell of "red-tape diplomacy," and disposes of all necessary business in the uncommon bonds of common sense and

Let all who fancy they fully comprehend the genius and import of the principles of the Children's Progressive Lyceum, suspend their judgments and become, as near as possible, "like little children," enter the groups and learn of "the least of these " the better way to the kingdom of heaven. Let every society establish a a true Luccum, not a halfborn and half-made up cripple, resembling more a Methodist Sunday school than the real image of harmony, and le every speaker open the hearts of "adults" to the leveliness and eternal good which dwell deep in the undeveloped spirits of children. Fraternally. Orange, N. J., Oct. 10, 1868.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

BOSTON.—Music Hall.—Meetings every Sunday afternoon, at 2M o'clock. Engagements have been made with talented normal and inspirational speakers. A quartette choir is also engaged. Season tickets. (securing a reserved seat for the twenty-eight lectures.) \$3,00; single admission, 10 cents; to be obtained at the counter of the Banner of Light Bookstore, 188 Washington street, or at the Music Hall ticket office. L. B. Wilson, Chairman. Speaker for next Sunday, 71. B. Ferguson, of Tennessee.

Alercantile IPill.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Duncklee, Trensurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sundorn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Section of the President of the Springfield Hall.—The South End Lyceum meets every Sunday at 194 A. M., at Springfield Hall. Springfield street. A. J. Chase, Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Springfield Hall.—The Bouth Boston Spiritualist Association hold meetings every Sunday in Union Hall. Broadway, at 10.3 and 74 o'clock. Mr Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 72 r. M. Benjamin Odiorne, 91 Lexington street, Cor. Sec. Speakers engaged:—Mrs. Juliette Veaw during November; Mrs. Sarah A. Byrnes during December and March; Mrs. M. Macomber Wood during February; J. M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, East Boston, at 3 and 72 r. M. President, S. Gleason; Vice President, N. A. Simmonds; Treasurer, O. C. Riley; Corresponding Septentary, L. P. Freeman; Recording Secretary, M. H. Willey. Lyceum meets at 108 A. M. John T. Free Adrian, Mich.—Regular Sunday metings at 10% A. M. and 17 r. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Sceretary.

President; Ezra T. Sherwin, Secretary.

Brooklyn, N. Y.—Sawyer's Hall.—The Spiritual'sts hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 73 r. m. Children's Progressive Lycoum meets at 103 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalla avenue. Circle and conference at 102 o'clock A. M.; lectures at 3 and 72 p. M.

BRIDGEFORT, CONN.—Children's Progressive Lyceum meets every Sunday at 16 A. M., at Latayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

By Ffalo, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Penrl streets, every Sunday at 10% A. M., and 7% p. M. Jumes Lewis, Fresident; E. C. Cooper, Vice President; J. Lane, Trensurer; E. Woodthorpe, Secretary. Children's Lyceum meets at 2 p. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Baltimore, Md.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Culvert and Baratoga streets, at the usual hours of Worship. Mrs. F. O. Hyzer speaks till further notice.

BELVIDERE, ILL—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening at 10½ and 7½ o'clock. Culldren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamieson until Nov. 22.

BATLE CREEK, MICH.—Meetings are held in Wakelee's BATTLE CHEEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyccum between services. Jeremiah Brown, Secretary.

Charles Octeman Brown, Secretary.

Unanlestown, Mass.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 23 an 174 r. M. Dr. A. H. Richardson, Corresponding Secretary. Children's Lyceum meets at 103 A.M. Dr. A. H. Richardson, Conductor: Mrs. Mary Murray, Guardian. Speaker engaged:—Warren Chase, Nov. 1. Guardian. Speaker engaged:—Warren Chase, Nov. I. Cheliste, Mass.—Fromont Hall.—The Children's Progressive Lyccum meets every Sunday at Fremont Hall, at https://doi.org/10.1001/10.100

J. Edwin Hunt, to Whom an communications should be addressed—P. O. Dox 244.

Winnisimmet Division Hall.—The Bible Christian Spiritualists note meetings every Sunday in Whonishmet Division itali, at 3 and 7 r. M. Mirs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't.

The public are invited. Scats free. D. J. Ricker, Sup't.

Cambridge overy Sunday in Williams Hall, at 3 and 72 p.m.

J. Close, President. Children's Lyccum meets at 102 A.m.

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

Concook, N. H.—The Children's Progressive Lyccum meet in Liberty Hall, Statesman Bullding, every Sunday, at 94 A.m. Conductor, French Webster; Guardian, Mrs. Robinson Hatch; Asst. Conductor, J. T. Kendail; Secretary, C. H. Robinson. The Concord Association of Spiritualists holds neetings at the same place every Sunday, at 6 p.m.

Lecturers wishing to make engagements will address Dr. French Webster; Corr, PA.—The Children's Progressive Lyccum meets in Children's Progressive Lyccum meets in Children's Progressive Lyccum meets in Children's Progressive Lyccum meets at 102 A.m.

Concord in Children's Progressive Lyccum meets in Children's Prog

Court, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

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

us, Guardian; T. Lees, Secrethry.
Chicago, ILL—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10 A. M. and 71 P. M. Speakers engaged:—Mrs. Nettle Coburn Maynard during Octob. r; Dr II. P. Fatrield during November. Children's Progressive Lyceum meets immediately after the morning service. top. 7; Dr H. P. Fairfield during November. Children's Progressive Lyceum meets immediately after the morning service. CARTHAGE, Mo—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

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

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speakers

engaged.

DOVRE AND FOXCROFT, ME.—The Children's Progressive Lycoum holds its Sunday session in Merrick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Cuardian. A conference is held at ½ P. M.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's trogressive Lyceum meets at same place at 10½ A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; Fred. W. Davis, Secretary.

Fornore, Mass.—Meetings are held every Sabbath In Town Hall, at 14 P. M. Progressive Lyccum meets at 10 A. M. Maj. C. F. Howard, Conductor: Miss Addle Sunner, Guardian. Lyccum paper published and read on the first Sabbath of each mouth. Lecture at 19 M. Speaker engaged.—Dr. W. K. Ripley until further notice.

GEORGETOWN. COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium. HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian.

HARTFORD CONN.—Spiritual meetings every Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro-gressive Lyceum meets at 3 r. M. J. S. Dow, Conductor. HOULTON, Mr.—Meetings are held in Liberty Hall (owned y the Spiritualist Society) Sunday afternoons and evenings HAMMONTON, N. J.—Meetings held every Sunday at 102 M., at the Spiritualist Hall on Third street. J. B. Holt, Tresident, Mrs. C. A. K. Poore, Secretary. Lyceum at 1 r. K. J. O. Ransom, Conductor; Miss Lizzio Randall, Guardian

of Groups.

Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 23 P. M., in Lyceum Hall, corner or Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

COT. Sec.

LEOMINSTER. MASS —The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged:—Mrs. N. J. Willis, Nov. 1; I. P. Greenleaf, Nov. 15 and Dec. 27: Mrs. M. Macomber Wood, Nov. 29 and Dec. 13; Mrs. Juliette Yeaw, Jan. 10. W. H. Yeaw, Sec.

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

meets at 1 o'clock.

Louisville, Rr. — Spiritualists hold meeting severy Sunday at 11 A. M. and 7 Mr. M., in Temperance Hall, Market street between 4th and 5th.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at 2 and 63 r. M., at Museum Hall, corner of Elm and Picasant streets. Daniel George, President; R. A. Neaver. Secretary. Progressive Lyceum meets every Sunday at 103 at the same hall. B. A. Seaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

Morrisania, N. T.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

MILAN, O.—Spiritualists' and Liberalists' Association and Shildren's Progressive Lyceum. Lyceum meets at 101 A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian. New Burtor, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 r. m. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 72 o'clock.

n same hall at 74 o'clock.

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

ductor.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thicty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyycum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5619.

Oswroo, N. Y.—The Spiritualists hold meetings every Sunday at 11 A. M. and 7½ P. M. in Mend's Hall, corner of East 4th and Bridgestreet. The Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

PLYMOUTH, MASS.— Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month, Children's Progressive Lyceum meets at 11 o'clock A. M. Spinkers engaged:—I. P. Greenleff, Nov. 1 and 91 Mrs. Fandle B. Felton, Dec. 6 and 13; Dr. J. H. Currier, Jan. 2 and 10. nic B. Feiton, Dec. 8 and 13; Dr. J. H. Currier, Jan. 3 and 10. Putnam, Conn.—Meetings are held at Central Hall every Sunday at 12 r. m. Progressive Lyceum at 102 a. m.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock r. m. James Furblish, President; R. I. Hull, Corresponding Secretary, Children's Lyceum, meets at 102 a. m. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian.

Pullary Phila Pa.—Children's Progressive Lyceum No. 1

Conductor. Mrs. H. R. A. Humphrey, Guardian.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1,
meets at Concert Hall, Chestnut, above 12th street, at \$\frac{1}{2}\] A. M.,
on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott,
Guardian. Lyceum No. 2, at Thompson street church, at 10
A. M., Mr. Laugham, Conductor; Mrs. Mary Stretch, Guardian.
The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.

PAINEAVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dowey, Guardian, Quincr, Mass.—Meetings at 2% and 7 o'clock r. M. Progressive Lyceum meets at 1% r. M. RICHMOND, IND,—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10% A. M. Children's Progressive Lyceum meets in the same hall at 2 r. M. HOCKFORD, ILL,—The First Society of Sulvivalists meet in

ROCKFORD, ILL.—The First Society of Spiritualists meet in srown's Hall every Sunday evening at 7 o'clock.

Rochester, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Itali Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged:—Mrs. Sarah A. Byrnes during November; C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday, at 2? P.M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor. SALEM, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall, Church street, every Sunday, at 1 P. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secretary. Meetings are also held in Lyceum Hall.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritual ists hold meetings every Sunday at Fallon's Hall. ive Lyceum meets at 2 P. M. Conductor, James Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M.

Guardian, Mrs. F. C. Colurn. Lectures at Tr. M.

STONEHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2½ and 7r. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

SYCAMORE, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Brs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society, Mrs. Sarah D. P. Jones, Corresponding and Recording See'y.

ST. LOUIS, Mo.—The "Society of Spiritualists and Progression of the control of the con

Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.'

Br. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 a. M. and 8 P. M.: Lyceum 23 p. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conducçõr of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Sunveyers D. V.—The "Stringdald Spiritual Association!"

Groups; Mrs. J. A. Coloney, Musical Director.

Springfield, I.L.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

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

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

Wheelock, Guardian.

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

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents: to be obtained of the committee, or of H. Witt, Secretary, 67 Fourth street.

tee, or of H. Witt, Secretary, 67 Fourth street.

Workerer, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 r. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Penn sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 72 r. M. Lecturers engaged:—November, Nettle Pense: December, Cora L. V. Daniels; January, N. Frank White; February and March, Neille J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm. Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

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