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#### RESPONSE TO LOIS WAIS-BROOKER.

BY AN ADMIRER OF E. A. POE.

Dost thou "pray that life's poor token, Canker-eaten, may be broken, Setting free the chaffing spirit beating gainst its prison-door?"

But the prayer thus sadly spoken, Of thy spirit, bruised and broken, Reaches not the ear of mercy on the bright, eter-

Oh, my sister, what is ailing, That thy prayer, thus unavailing, Reaches not within the temple of the Lord whom we adore?

Is it candid, is it carnest-The prayer with which thy spirit burnest, Thus too, early to forsake and to quit this mundane shore?

Sister, let us kneel together On this sunset valley heather. And we'll pray for life not death; for life to bless this sin-sick world. Then our prayer will reach to heaven,

And its answer will be given, Writ in burnished, golden letters on our banner wide unfurled.

With that banner proudly streaming, Forth we'll march, the world redeeming From the errors into which wayward fellow-mor

Till with souls by wisdom rounded, Life is o'er-our arms are grounded; Then we'll seek that happy shore and meet the welcome "All is well." Eugene City, Oregon, June 12, 1864.

# The Lecture Room.

LECTURE ON REALITIES, Delivered at Sansom Street Hall, Philadelphia

July 81st, 1864, by Henry T. Child, M. D. [Phonographically Reported for the Banner of Light.]

One of the most striking characteristics of the present age is a universal demand for facts. The common people, raised in a degree from the lethargy which has so long marked their condition, are clamoring for facts, and the evidences of realities in all things around them.

The religious world, so long groping beneath the gloomy shadows of a dead and decaying faith, is awakening to a consciousness of a like demand, and from a cheerless faith thousands are to-day stepping out into cold and barren infidelity. The scientific world, planting itself upon the immuta ble basis of facts and realities, is everywhere scoffing at the idealists. There is a class of philosophers-of whom the late Bishop Berkley, of England, is a type—who declare that because a man acquires a knowledge of realities by the perception of objects around him, therefore the perception, and not the object, is the reality. Thus I see this pitcher, and it is to me a reality; but if by any change in my condition I fail to perceive it, then it is not there, so far as I am concerned, although every other individual in this hall may perceive it just as I do at present. Carrying out this train of thought, they have reasoned themselves into a belief that this globe, with its multitudinous objects, the universe itself, is altogether ideal, the result of human perceptions, having no. other existence than in the mind of man.

On the other hand we have the materialists Bacon, and Kant, and a host of others, calling themselves positivists, who deny the existence of everything which they cannot weigh and measure, put into their crucibles and dissolve. These men are very loud in their boasts of the substantiality of the facts and realities they hold.

Man must necessarily be the standard by which to measure all objects around him, and his own condition will give to these particular value. Thus the little child has its realities, and when only a few hours old it perceives a lighted candle, this is to it a kind of reality. How soon does the child learn to know its mother from strangers; these are its realities. I remember many years ago seeing a little child only a few months old lying upon the floor, making considerable effort to pick up a grease spot which marked a particular place. I was much delighted to see him take first one hand and then the other, and endeavor to pick this up. I have thought many times since that there were older children than this trying to seize things no more real than this grease spot. The Apostle has said, "When I was a child I thought as a child, I felt as a child; but when I became a man I put away childish things." I presume we shall be doing this throughout all eterhity, putting away the things that are realities to us today for something higher and more real.

It is not always the event that gives it its realltworvalue. Our fathers for ages have been in the habit, as children, of flying kites, as do our children to-day; but in the month of June, 1752, a philosopher, living not far from the spot on which we are now assembled, was impelled to fly a kite. and knowing that a man would be sneered at for being engaged in such childish amusements, he went away from the city limits, over the Schuylkill river, where now at almost all hours of the day you may hear the whistle of the locomotive, and there he sent up his kite to the clouds, and, Prometheus like, drew down fire from heaven. The flying of a kite by Franklin became a grand and beautiful reality to the world, revealing as it did facts of wast and incalculable importance to humanity.

Another instance will illustrate that it is not the fact, but the mind that perceives it, that gives it real value. Apples have fallen ever since the first tree bore them; but it remained for

way for the discovery of the great law of gravita-

I see before me a vision—a grand moving panorama of humanity. First, I see material, physical men, strong on their plane, planting themselves upon the firm granite rock and other tangible materials around them, and declaring in the most emphatic manner, that they are matter-offact men, and have the only realities that are to be found in the world. From their plane mental realities are all visionary and speculative, and they can only be happy in the substantiality of their relations. A little further on, and I see man mentally developed so as to perceive the realities of this sphere, and looking upon the granite rock as a substantiality, he sees that there was something which has brought the atoms of this together, and which now holds them; and he says to the former. "I see the rock as a reality: but I see a greater reality in attraction, that divine law which brought together these elements, and holds them as they now are-a reality which existed before the atoms, and which will exist when they shall have crumbled into dust and passed away from your sight,

He goes forth into the realms of Science, calculating the laws of astronomy, penetrating the depths of mathematical truths, revelling amid the highest flight of intellectual grandeur, and still he is willing to set down stakes and declare that all the realities belong to the physical and mental planes, just as well satisfied as the former.

A little further on in the picture, I see man unfolded on the spiritual plane. Having passed through the conditions already described, he finds a new field of reality, far more grand and sublime than any of those which he had discovered, on any of the other planes of life. The spiritual and divine principles which underlie all external and tangible material conditions are now spread out before his admiring gaze. Being lifted by growth and development out of the narrow prison-house of Materiality into the broad realm of the Spiritual, he perceives these divine and interior principles, and coming into near communion with the spirit-world, he receives lessons, deep and profound, from philosophers who have left the planes of tangible materiality, and the realities which he now enjoys are far more real than any which he had discovered in the earlier walks of his career. He feels that:

Worlds and atoms that to mortal gazo Substantial seem, are but misty haze When by the spirit they are seen; Inward lies the real; outward the sheen;

As I gazed along this long moving panoramic line, and saw how the different grades and conditions of humanity grasped with firmness the realities which were appropriate to their conditions, and believed that to them alone belonged the true realities. I heard the material man say there can be no other fact so substantial and real as the granite rock, and to him this was a truth. Then I saw the intellectual and scientific man roaming abroad in the beautiful domain of Mind, and discovering new facts and realities that were to him more real than the earlier developments upon the lower and more material planes; yet it was not enough for him to have come up through these steps of progression. He was still in a narrow and sectarian condition, and ready to declare that those who desired to go forth into the realms of the more interior and spiritual would be compelled to roam in an indefinite and undefinable region, without a single substantial fact or reality as a basis on which to build. They use the term metaphysics with a sneer; a strange, weird and meaningless word, calculated only to hide learned ignorance, for anything beyond Nature—and that is the meaning of the term—is absurd. There are niany more things beyond human ken than within it; but beyond Nature, nothing.

It is only on the higher and more spiritual planes of humanity where the entire nature of man is unfolded, that the spiritual realities, those which, in the language of A. J. Davis, are the only "real realities," are perceived and more or less clearly understood. Standing on the pinnacle of human development and gazing far away into the interior realms, man discovers a vast field of true and living realities, which are, and ever must remain unknown to those who have never risen to this point; and as he looks back to those earlier realities which, physically, he can compare to the ficsh pots of Egypt, he can exclaim, Sufficient unto the day was the good thereof. I have put my hand to the plow, and will not turn back.

Looking upon these various conditions, I would say to each and all, hold on to your realities just as long as you can, whether it be the granite rock on which you may have planted your feet so firmly, or the principles that underlie the structure of that rock, and the broad, and beautiful, and eternal principles which belong to the intellectual domain. So long as these give you a solid and substantial basis, and satisfy your highest wants, do not give them up; but whenever the aspirations of your souls lead you to seek for higher things, see to it that you do not crush these aspirations and bury them beneath the weight of those material things which belong to childhood and infancy, and which as men and women, we should put away. We do not ask the children to put away their toys, nor would we have any who find realities in the creeds and formulas of the Churches, the sacred volumes, so-called, of the Christians, Jews, or any other people, lay them aside, until they have ceased to be unto them realities—to supply the soul with that which it needs.

It seems, as we now glance over this vast ar ray of realities which is to-day supplying the needs of humanity, we may say in the Deautiful language of the Poet of the Seasons:

"These, as they are exchanged, Aimighty Father,

These are but the varied God. The rolling year is full of Thee."

Whatsoever is a reality to any human soul, is a

the falling of an apple to awaken the mind of understood and appreciated, we may walk upon having its own signification. The physical ap-Newton by such striking evidence as to open the them from earth to heaven-from the gross and tangible material up to the sublime and celestial; and as we thus make our footprints upon each of these realities that lay along our pathway, from the lower to the higher; if we are true to ourselves and to the God within us, we shall make them so that they will ever point toward that higher condition which, in the beautiful line of progression, lies before all humanity. Thus shall we not only help each other in our journey through life, but shall leave such an example as shall stimulate others to walk in the line of duty. Then shall our eyes see "The coming of the glory of the

Looking in this direction we see that God Himelf—the great Central Power of the Universe—is the greatest and indeed the only Real Reality that is perfect and "without variableness or shadow of turning;" and next to Him comes the highest and most perfect of the angelic host, and through these down to man on earth, who must be considered as the greatest and most important reality in this sphere.

And man, as a reality, will occupy a position n accordance with the perfection of his developnent, the beauty, order, and harmony that is exhibited in his life. We all feel sadly when we behold a man who has fallen so low that we can not repose any confidence in him. When by the abuse of his faculties he is an irresponsible being, and we know not whence he gooth or whither he cometh, and every word of his mouth becomes as the breath of an idle wind. We feel sadly at this, because of the contrast, knowing that "an honest man is the noblest work of God," and that where true integrity of soul and mind and body exist, there we have the grandest and most beautiful and perfect of all the changing realities which be-

long to this earth-life. Friends, will you not seek earnestly thus to become pillars in the temple of humanity, that shall go no more out, but standing erect and firmly planted upon eternal and immutable principles, shall not only be unto ourselves true and living realities, but unto all around us. The world needs such realities as these to redeem it and save t from error and suffering, from falsehood and degradation, and may every one who realizes this great need see to it that they do their part faithfully to supply it; and as God ever helps those who help themselves, we shall all be sustained with an unfaltering trust, and each step upon the ground of principle and in the direction of that which is right and true, will lead us to a higher position, and the time shall come when, planting ourselves upon the rock of eternal and immutable principles, we shall look around calmly and serenely upon the lashing waves of Time's unstable ocean, and see that as they beat against the have gathered around our feet

## Original Essays.

ADULT SPIRITS.

THEIR MODE OF LIFE AND APPEARANCE.

BY E. L. FENTON.

Each individualized spirit passes through three natural births upon Earth. Why, and how? The animal man, the first in the scale, is the great outbirth from the vegetable and brute creations, endowed with Reason. Like all things in the first stage of mechanism, he is imperfect in his physical construction. The brute characteristics predominate, and consequently his intellectual faculties are in abeyance to his passions. When he passes from earth, he progresses upon the plane on which he is born to its furthest decree of knowledge, and that knowledge is reached, when his soul has found a type of purity higher than himself, but which is unattainable to him with his physical organization. He then knows that to progress out of the sphere he is in, he must be born again of finer material from an earthly form, because Earth is the lowest physical sphere for its inhabitants, and contains all the elements of organic nature; and he must also have earthly experiences suited to that body in order to have the second degree of wisdom of eternal life. He then seeks upon the earth a pair who are in harmony with himself, and harmony of soul produces unity. The conception takes place; the oneness of the three gives the infusion of the spirit to the new formed body, and takes man a step higher in the scale of Creation, to the Virgin, male and fe-

male. The organization is now more perfect, but a state of pure Truth, without the still absent Love principle, produces what is termed coldness. The earth-life and the spirit's experience upon the second plane are passed through with until the fact is implanted in his soul, that truth without Good, is but half a formation, and that in order to be a complete being, such as he sees in his visions, his physical form must be born again of better materials, and then only after due instruction can he possess the creative power of things lower than himself, while he now only has the procreative. He is then born married, the last wish for material life. The Will corresponds to Life, and is Life, and is that which gives us a continued exist-

The withdrawal of the spirit from the body at what is termed Death, is accomplished in different ways, each according to the discreet degree in which it is ordered by God. In some I have seen the spirit come from all parts of the body, in others, from the brain, and in others the first emanation is from the heart. The predominating trait of character governs in all cases. The whole body indicates that the person has been well balanced in his reason and judgment, and his acts therefrom. The brain corresponds to the intellect; the stepping-stone to something higher; and if rightly | heart to the love principle, each part of the body

pearance of the spirit is in accordance with the degree of education we have inculcated into our interior selves. But very few persons are conscious at the time of their translation. The entrance of a person into the next sphere is always attended by spirits of an advanced degree of knowledge, because man, at the time of coming into his own propylon of Love, is possessed of but little of the strength which appertains to the spiritual body, for the Good from the Truth, or the Understanding from the Will lies in abeyance. If we have collected knowledge for ourselves, the body appears clothed, but if we have neglected this, and adopted other's ideas for our own, then the body appears nude. As soon as the body is perfectly formed, there is an influx from God flowing down to the then awakening person through the higher spirits to those present, and from them into the individual. The influx is thus intermediate, not mediate, for if it was so, it would cause, as it were, suffocation, because we are not then fitted for the full cognizance of a higher sphere, but have to become learned in wisdom. Some persons are conscious of their change of residence upon coming fully awake, others are

not so, but have to come into that knowledge. If we have families or near relatives there, the first attraction is generally to them, and we are then admitted by degrees into the sphere which is to become ours. These family groups are brought together through the influence of a spirit above them all, and unseen by any of the parties interested; for wello not see what is above us there, any more than here. The presiding spirit unites them all upon one plane, for he has the unity in himself to control by. As we live on, the scene changes; we are attracted to our likes, and find

our own level.

In the first individualized sphere above the earth, the atmosphere appears darkened to those accustomed to a brighter light, but still it is much clearer than aught upon earth. There is a visioleness, so to speak, of objects which are here anseen by the naked eye. Some may ask, "do they have storms there, and night and day?" To such I answer, yes! Why? Do we not each one of us know in our souls, those trials when it seems as if our frail bark of Life would be rent in twain against the rocks of Despair, and do we not all feel that sunshine of the soul come again which brings Peace? We progress thus, and so long as these periods of storm reign in our internals, so long everywhere must there be an external clash of the elements of nature. Night and day are the male and female principles, separated into two distinct forms.

The vegetation here appears in some places stunted, and the soil is barren and rocky; in others there is a tropical luxuriance, according to the rock upon which we stand they move it not, but | nature of its inhabitants. There are large cities, only wash away the weeds and rubbish which with all their accompanying surroundings, and internal arrangements. I have witnessed plays at the theatre, but the moral of the pieces there represented are intended to illustrate some virtue or vice, for the instruction of the spectator. The buildings are all of some kind of stone or concrete. because the people are in the first rudiments of a life from the spirit or internals. They are furnished, each according to the taste of its inhabitants, provided they have that within themselves which can buy mere sensual gratification.

The people themselves appear still in the human form, for their moral natures are not fitted to assume a higher type. They are upon the plane of the animal man, and are distinguishable there as well as here, by physical construction. It must not be thought, however, that they all possess an inferior order of intellect; far otherwise, for many live here who were upon the earth the greatest statesmen, jurists, doctors and divines. Mere rotative learning does not make a man high, or true, or pure. We can never rise above the condition of the form, however much we may conform to outward laws and opinions. The various forms of lower life are all found in this sphere, in the same forms as when recognized here.

The atmosphere of the second plane, or Virgin state, is bright and silvery. There is motion visible in every place. Wherever you fix your eye, upon the ground beneath your feet, you see it gathering its particles together for something higher; the flowers, they breathe, their hearts beat, their colors deepeu; the trees, their aspirations are felt; all around is glowing with respiration, beauty and purity.

The dwellings here are of wood and stone combined, because man and woman have passed through the coarse and sensual of soul life, and have an established opinion of their own, to build their individualized life upon; they have come to act from a central point of motion, although the judgment is still lacking to harmonize the outward with the inner life.

There is no communism of the sexes here, whatstructs the other in knowledge which appertains to reason and neighborly love. The common law | This is too true of many; they are still rehearsing prevails over the civil law, and real property, domicil and admiralty cases are settled without bribes and quarrels.

The last spirit-sphere for earth, is the married, The human being is now complete in all its parts. The love from the wisdom, the judgment from the reason, is all in working order. Passion, pride. jealousy, want of charity of soul, and equality for our neighbor, has disappeared, and the weight is at zero at the centre of the span. We pass from earth without regrets or longings, and enter the sphere of continuity and golden light. Music breathes from each passing wind; the songs of the birds are spoken language. Man breathes the breath of wisdom into the dumb brutes, and they become speaking oracles of their past lives. Science and art combine with nature to endow man with the power of translation without change; and man passes from the attractions of this earth to appear in another form of life.

The secondary form of life, is composed of the male and female united in one form of physical thought concerning ourselves, is neither wise nor

organization, each part perfect in itself, the one within the other. The Dual spoken of by ancient metaphysical writers, is here realized, and Creation from this complete oneness, now follows. It is from these beings flow the primal spirits of all uman beinys upon the face of the earth.

All things in this land, of whatsoe'er their naure, below the dualities, here assume and hold what is known as the human form, but in each one is seen what its particular individualized part of nature was. Another language now comes into play. Each movement of all around will tell all past conditions of the thing itself, and create all below itself. It is from this world that ideas flow down to man on earth; and here live the rulers of the destinies of nations and societies. They can now visit the planets at will, and gather wisdom to guide them in work. But perfect as this may seem to us here, they are but the lower types of still higher forms of life, and governed in their

I might speak of things beyond this scene, but et this suffice to give you a thread in the web and woof of existence. We all start at the same point, and arrive at the same end sooner or later. The simple earth breastworks first, then the sedan without a curtain, then the thrownout bonnet, with its demi-lunes, at last the well built fortress, capable of resisting even an attack upon all sides.

East Boston, Mass., 1864.

### THE FAULT OF LIFE.

BY C. S. WOODRUFF, M. D.

How to make life happy is the greatest study f mankind, for if happy 'tis good. While many persons pine for some imaginary good, some faroff thing that they have not, nor cannot have, it strikes me that the great fault of life is in not seeing properly within us; in overlooking the blessngs of the present and sighing for the idly anticipated joys of the future—a state or condition we know almost nothing concerning, and of which we shall know just that which our spirit lives shall fit us to appreciate. To study closely into ourselves, to make those selves the most happy and useful in the over-living moments of the present, is the great problem of life to solve, solving which gives the fullest culture mortals are capable of attaining.

Man is happiest when being fullest or truest to is nature, which is simply its expansion into ripeness sufficient and possible unto the day in which he lives, as the seed is born into the plant, and to the fullest of its capacity draws life and expansion from the conditions of growth with which it is surrounded. Pining for the unknown and impossible is not true living. To know what awaits us in another state of existence is neither. possible nor profitable. We will have to do with that next state of life when done with this, and that next will assuredly be right if this is rightly

We gain general knowledge by studying universal law, for that teaches lessons both temporal and eternal-lessons which solve the life-problem for time and eternity. The blessings of the next life follow only upon the right use of this. Then study well and deeply into the affairs of to-day, O, man, and you gain the key that unlocks the treasures of the eternal to-morrow; but if you pine away the hours of to-day in idle imaginings and longings, expect not happiness from the morrow more than that of the to-day.

What matters it to us what is in the next life? To know there is intercourse between its denizens and the inhabitants of our earth-spheres is a beautiful fact, and to rightly employ that fact is eminently profitable, is a source of much knowledge and happiness. But, aside from this, all speculations concerning that unknown hereafter-what it has in store for us-is useless in advancing the growth of this; or, in other words, 't is useless to be overlooking this into that. Use this well and wisely, and that comes beautifully to us as the natural sequence. 'Tis the training we give ourselves in this world that ensures us a high degree of development and happiness in spirit-iife. The true spiritual mind is he or she who understands well the philosophies of this life, and practically lives them out. Be true to the deepest and fullest meaning of the day and hour in which you live and you have done the entire duty of life. None can do more. The philosophies of this life lead unerringly into the spiritual, as the mineral the vegetable; the animal, &c. Con well the lessons of to-day and you are rising in the only possible way, into the spiritual of to-morrow.

Spiritualists, I am sorry to say, are too prone to neglect the study of this great and beautiful philosophy of life, overlooking it in the excitement of physical phenomena. They are too much found seeking outside of themselves for spiritual knowledge, forgetful that it is a thing within them, and ever there may have been on earth; but each in- that their inner selves must be cultivated in order to receive and digest this spiritual knowledge. over the alphabet of spiritual science, and studying not into its deep metaphysical meaning. Growth is not in seeing and hearing simply, but in thinking. The physical senses take cognizance of the superficial concerns of life, but the mind alone grapples with and comprehends the spiritual. Man never ceases to grow, and, consequently, never ceases to receive revelation; that revelation is an endosmotic process, an inflowing knowledge from Nature, if the mind be kept in a receptive condition. A sponge, if kept free from oil, will absorb water; so the brain, if kept free from bigotry and superstition, will rapidly absorb knowledge from the great fount of nature. As parts relate to whole, the whole is usefully studied in the parts, and as man is the highest development of the world in part, the most refined, concentrated and complicated, the study of him is most useful. To be trying to draw into us from exterior sources the vast knowledge of the world before we are cultivated by deep and exmest

very profitable. As the stream makes its own channel so the stream of thought makes passageway in the brain for great influxion and effluxion of knowledge.

Tis an error to suppose knowledge to exist most in written records. Nature is all knowledge, a written, living record from the finger of the Eterhal, and what of her intelligence has flowed into and through the perceptions of any one, or all authors, is pigmy indeed compared to what she contains. Knowledge is simply a comprehension of the great supreme power of life, flowing through the universe its " modus operandi " of action, &c., to the extent of our perceptive abilities.

Man most needs expansion, comprehension, growth, power to peer into and understand the natural. All intelligence, knowledge and love are embodied in nature, of which man is a part, and he who comprehends the most thereof, himself included, is most wise. To read authors is of no use any farther than their thoughts lead us into nature. Thus every one needs to study self, and by culture becomes able to comprehend much of the beautiful laws and instructions of the Eternal in self and nature. Rocks live and talk. The woods, fields, valleys, and hill-sides all speak of life and science; the floral groves breathe instructive lessons in sweet perfumes, and the air is fragrant with health and thought. All nature is alive with meaning and knowledge, and its functions of life in harmony with the higher intelligence that actuates its being; so let man be as true to the still higher intelligence that breathes through him, and perform, also, his function in life as naturally and completely. Let him imbiha from all nature that which goes to make up the sum of his superior condition, and fathom and understand something of the beautiful harmonious workings of that spirit which blends the soul of all things into ours.

To do this he must look inwardly at the essence and reality of life-must study the spiritual. What the learned (!) scientifist calls science, the thoughtful naturalist calls understanding the workings of spirit, its laws of action, &c. Both are the same. The difference between the two classes of mind is, one recognizes the spirit as motive power, while the other does not beyond the material. The difference between the material and real is the difference between matter and spirit. The scientifist-in the common acceptation of the term-is a materialist, while the Spiritualist is the realist, seeing into the hidden life that causes phenomena. Every one is a Spiritualist in the broad sense of believing there to be a supreme, invisible Power, but in the minuter affairs of life not so. Yet this broad, universal Life-Essence pervades with as much reality the minute as the aggregate. Then look inward, O, man, for in thyself are the lessons of the universe. Thy powers are vast when you comprehend their relations to the nature that lies around you. Place your reliance in self and the spiritual. Dig deep and you will find long buried treasures. Your life is a gem; watch it, guard and culture it unceasingly, but ever naturally. Give it the polish of thought and bring forth into usefulness its hidden powers. Use makes strong muscles; so vigorous mental exercise strengthens and enlarges the capacity of the brain.

Troy, N. Y., 1864.

### AN ANSWER TO "PROBLEMS FOR THEOLOGIANS," BY DR. GRA-HAM, OF EVANSVILLE, INDIANA.

BY SAM. B. SMITH.

The answer comes not from a theologian, but from a simple searcher after truth. I think it wrong, and certainly very impolitic to endeavor to make out the Bible a book of lies. It is also very disingenuous and unfair, in scrutinizing the Bible, to garble it, or place it in a wrong light before the people. No one will ever help the cause of Spiritualism by any unfairness, but contrariwise. If Mr. Graham had consulted the original, he would have found the answer to his first question at once, as the word he stumbles over signifies the Spirit of God, or, emphatically, THE SPIRIT—the Great First Cause of all things.

The second question-" If the Infinite God was embodied in the man Christ Jesus for the space of thirty-three years, by what power was the world of infinite space kept in motion, and the race of animate beings propagated and sustained?"

Answer-The Infinite God is in everything, consequently was in the man Christ Jesus. Nothing can live, nothing can be without God's sustaining power. God is absent from nothing but that which is evil; and even there he is present to rebuke it. God is not in anything in the sense of being confined in it. He is in everything by the very essence of his being, since " It is in him that we live, move and have our being."

Mr. Graham's third question-" If, at the resurrection, there shall be a spiritual body prepared for the reunion of the soul, what kind of a spiritual body shall it be? Shall it be composed of physical or spiritual material, or of both? And do both occupy the same space at the same time?"

Answer - We shall have the same body we have now; but not both of the same bodies we possess now. One of our bodies now, the natural, is for our natural wants, and to propagate our species by; but, in the future life, as " We neither marry, nor are given in marriage," we shall not need the physical body; but we shall leave it as the butterfly leaves its cocoon, to fly at large and unincumbered in the infinitude of God's creation in our "spiritual body."

Fourth question-"When the earth, and the fullness thereof, are burnt up, where will the innumerable host of beings stand for judgment? Or, will they be consumed with the earth? How can the graves be opened, after all is burnt up?"

Answer-They will stand on the earth, before the conflagration, where they sinned. The soul is immortal, consequently never dies. We do not read that "the graves were opened after the earth was burnt up."

"The soul that sinneth, it shall die."—Ezi. xviii: 4, is a figurative expression, and means no more than that it shall die to happiness and joy; and thus dead shall remain till it "hath paid the last farthing," which God's justice requires. Then, like gold purified by fire, when God sees his own image reflected from it, will he place it in his own crown, to shine as a diadem of mercy for ever and

"Who was David?" asked a Government Inspector, examining a school not many miles from Canterbury. "The son of Jesse, and King of Israel," replied the boy. "Who was Jesse?" "The flower of Dumblane."

A lady in an omnibus at Washington, espied the great unfinished dome of the capitol, and said innocently, "I suppose those are the gas works?" "Yes, madam, for the nation," was the reply of a fellow passenger.

How brightly do even little joys beam upon a soul darkened by sorrow, as stars come forth from the empty sky when we look to them from a deep well, or from cellars.

Written for the Banner of Light. IN DIEMORIANE

TO MY DELOVED AND REVERED STEP-MOTHER, WHO ASCENDED TO HER HOME IN HEAVEN, ON THE 29TH OF JUNE, 1844.

BY CORA WILBURN.

A memory of the Tropic shores—a gleam Of a white homestead by the sounding sea; Seen through the mist of tears, as in a dream, A fair, sweet face, so mother-dear to me; Mid the wave-music and the moonlit glow Of golden splendor, heard the heart-refrain And Rhineland melody of long ago, Sung by the lips that echoed then the strain Of home-sick longing-twenty years ago!

That echo now, sweet lips! the angels' song, Fraught with fruitions ministry of peace; The little, twinkling, busy feet, among The graceful Sympathies that weave release,

For the soul-burdens of our nether woe, Glide in harmonic dance of happiness. Adown the bright tide that in its earthward flow Brings the Pure, Highest, in its love-caress, As in the dream-past—twenty years ago!

Full twenty years !- then the June-roses bloomed Over a brow and heart devoid of care; Then in the fairy distance proudly loomed The joy of all things Great, and Good and Fair. Then the love-whispers of the spirit, low And musically plead with heart and youth; Then the vast flood-gates of the spirit's woe Had not o'erwhelmed the earnest search for

Truth, Sought in Love's home-life-twenty years ago!

Since then how changed, mother beloved and true! How checkered life with varied tints of ill! How from the dominant, stern days, anew, And bitter nights, the mandates of His Will, Go forth in potency of Love and Woe! To round the sharp angles of the warring soul, What deep, incessant sorrow-murmurs flow Athwart the dark trial-waters; how the goal-Differs from that of twenty years ago!

Exalted, humble, joy-bereft, yet blest; Midway toward the mountain's hight I stand; Hope, promise, expectation in my breast, A pilgrim to the shrines of spirit-land. An earth-plant nurtured by the copious flow Of Sorrow's bitter waters; love-denied, Tossed where the cruel blasts of exile blow Yet to the angels and their God allied-As in the dreams of twenty years ago!

Where hast thou been, my weary, storm-tossed child?"

Thy mother-accents once shall say to me. And I, enraptured with the glory mild, The angel splendors that encompass thee. Shall tell of earth-life's ebb, and set, and glow, The hallowed ministry of change and time, The veiled soul-guidance of the sceptered woe, That rung its pathos through my simple rhyme, Mellowed the songs of twenty years ago!

Beloved, beatified! my saint in heaven! Clasp me in night-dreams, as in hours of yore! Name me among the ransomed and forgiven, From the white homestead of thy summer-shore Teach me in patience, calmness, faith to grow Into the nearness of thy life divine; Come, with the whispered love-names sweet and

low, Thine oracles of beauty from the shrine-Thine unchanged love of twenty years ago! Lasalle, Ill., 1864.

# Children's Department.

BY MRS. LOVE M. WILLIS.

"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.

### LITTLE PET PERIWINKLE.

IN TWO PARTS.

PART I.

Little Pet Periwinkle had never been loved much, as little children are who have dear mamas who care for them tenderly. There come, sometimes, floating on the ocean, parts of vessels, or perhaps something that has been washed from the shore; these are called waifs, for no one knows where they come from. Little Pet was such a waif on the great ocean of life. No one knew where she came from, and perhaps she thought sometimes no one cared. She was not a beautiful child either, but had a homely mouth and a large nose, and a dark skin; and as no one loved her much, she had no one to teach her to this way, I should n't wonder if you made somesmooth her hair, or make herself look neat and

She had a home with Mrs. Jones, who lived in a lonesome place on a farm, and who had taken Pet from the noor-house of a large town. Every one said. "There is no chance for Pet there, if she is anybody, but she isn't; so it doesn't make

much difference." Now to be homely, and to know of no one that Never had the handle gone so glibly, never had loves you, are two misfortunes; but they are not the butter come so quickly, and never had Mrs. the worst, and Pet was not the most unfortunate | Jones been so well satisfied as she took out the of beings, and I will tell you why: she had in her heart the beauty of gentleness, and a wish for love. We are told that every child has a guardian angel that loves it and cares for it. Pet did not know this, or she would have been very happy; she only knew that sometimes when she was very good she felt sure that Mrs. Jones was not the only person in the farm-house, but that something as bright as the sunshine, as it touched the white clover blossoms, was there besides; at such times Pet would sing one of the sweet songs she had learned of the lark and the oriole.

She had grown to be quite a little miss before she knew that people could sing sweet songs with words; but she kept singing "songs without words," that she learned in the meadows, or.under the big elm. One day when all her work was done, and she had gone out in the field for some berries for Mrs. Jones's supper, she felt particularly lonely and sorrowful, for she was tired of the many tasks that Mrs. Jones had made her do since early light. Having filled her basket while yet the sun was up, she said to herself, "I will venture to sit down a moment under this beautiful maple, for my feet ache, and if I should stumble on my way home, what would become of me? I wonder who put this beautiful maple here for me to sit under?—and who made this beautiful cool stream for me to bathe my head in? I wish I knew!" So saying, she looked down into the clear water, and saw her own face reflected there-

"No wonder Mrs. Jones calls me an ugly thing. I aint half as beautiful as the blossoms, or as the sky, or as the birds. I should think I might have been. I wonder why I was n't? I guess they got

me. Well, well the big, fat robin loves me when I scatter crumbs for him, and I don't think the geese mind my being schomely." So saying, she laid her head down on the green grass, and fell directly asleep. As she slept she dreamed.

She seemed to see herself standing alone, but her hair was nicely combed, and her dress was clean and neat, so that she hardly knew herself. Soon there came to ler a lady with mild, loving eyes, and kissed her, and said, "Come." So Pet followed, and she began to show her beautiful things; and as soon as Pet touched them they seemed to become a part of herself. "Oh!" thought she, "how nice! I shall soon he as beautiful as the birds and the flowers." Then she began to hear sweet sounds, and as they came near to her, they seemed to become a part of her, so that when she spoke it was as if the most beautiful sounds proceeded from her.

"Now," said the fair lady, "you see yourself and what you can become."

'Oh dear !" said Pet, "I think it fine to see myself growing as fair as the blossoms, and to hear my voice as sweet as the meadow lark's; but I fear it will not last, and that I shall only be homely Pet Periwinkle by to-morrow; for Mrs. Jones told me I should grow homlier and homlier, till I frightened the hens and geese."

"Look again," said the gentle lady; and Pet saw herself working very busily, but all she did seemed to make her strong and healthy, and from all things about her some beauty seemed to flow which went directly into herself.

"Well done," said Pet; "if there is n't Mrs. Jones's wash-tubs, and me a-scrubbing away at the clothes; and it seems as if every drop of water was full of rainbows and sunshine that went directly into me; and if there is n't the cheesepress!-it looks like the full moon, so bright and beautiful, and it sends its light directly into my hair, and on my neck-and there's the broom, and the mon, and the duster! Why, they look as if they were all of shining gold, and when I touch them I seem to be like the breast of the oriole, so bright and beautiful; and then, too, see the old churn that I have grown so tired dashing up and down, it is like the beautiful maple when the sunset brightly touches it, and clouds of brightness seem floating up from it. Oh, dear, dear! if I only could live in such a place, and have such churns and presses, and mops and brooms to work with, I should 'n't get so tired!"

And then she suddenly awoke, and found herself under the maple with the sunset brightness shining over her. She ran quickly home, not daring to stop to think about the fair lady and her sweet kiss.

"A pretty how-lo-you-do is this," said Mrs. "Why didn't you come sooner? You look as if you had been to Noddles Island. I'll show you how to get berries the next time;" so saying, she gave Pet a hard shake, and sent her with a push to get supper.

Now Pet was in the habit of crying whenever she was so treated, but somehow with the memory of the sweet vision in her mind, she could not cry, for there was the churn, and close by were the mop and the broom, and she could only think how bright and beautiful they looked in her dream. She hurried the supper, and as she did not wish to eat, she ran to the little attic room to brush her hair, to try and make herself look as she seemed in her dream. Her eyes shone with a brightness they had never known before, and she thought she would try her voice, and see if it was as sweet as the sounds she heard when the fair lady stood beside her. She inng the glad sweet songs she had heard in the woods, and her voice was full of gladness and melody.

"So ho, miss, I thought you'd gone off to cry just as you always do. Come down quick, and clear the table, and run for the cows, and get the nans ready."

Pet readily obeyed, for she was wondering if really the fair lady would be out in the pasture. and whether she really would kiss her again. When she laid down at night on her bed, she thought no more of her weary feet, or of the tasks she should have to do to-morrow, but only of the beauty that she should find in everything she

At the first note of the lark, she was awake. She did not forget to brush her hair nicely, and to put on a clean apron. Her step was so light and nimble that Mrs. Jones thought it was the wind in the trees, and did not rouse herself till Pet had swept and dusted the rooms. She had been very anxious to try the broom, to see if there was really any beauty in it.

"I do believe," said she, "it never swept so easily before, and how smooth it feels to my hand ! Oh, I love to sweep!" and her cheeks grew red, and her eyes grew bright, so that when Mrs. Jones saw her, she said:

"What's up now? Well, really, Pet, you are not crying and moping! Did you find a fairy down by the pasture last night? If you keep on body after all; if you should, wouldn't it be a nice come-over those folks that have always said I was a fool for taking you any how? ha! ha! ha!" Mrs. Jones seemed so delighted with this idea, that she did not scold for a full half hour.

Pet was glad it was churning day, because she wanted a chance to try the churn, and to see if there was anything good or beautiful about it. golden treasure.

Pet's face had lost its tired, sorrowful look, and really seemed quite beautiful, if you looked at her eyes, and at her cheeks, and watched the smiles come and go. All day long the work had seemed a pleasure; and when night came, and Mrs. Jones sat in her rocking-chair, she called her, and said:

"Haint cried all day? well. I declare, I guess maybe you will be somebody after all; if you should what would the folks say that always called me a fool for taking such a homely, sniveling child? ha, ha!" and Mrs. Jones laughed again.

Little Pet Periwinkle was truly a changed child. She no longer cried and moped over her tasks, but constantly thought to herself, "I am quite sure that the fair lady loves me, and meant to show me that I could become beautiful;" so every day when she swept, or dusted, or washed, or made butter or cheese, she felt sure that some beauty came to her, for as she looked at herself in the glass, she saw that her face was round and smiling, that her hair had grown glossy and smooth, and that her skin looked so clean that no one would mind whether it was fair.

The change in Mrs. Jones was greater than in Pet, for as she saw the child's cheerful, happy manner, she no longer fretted at her every moment; and the idea that perhaps, after all Pet might make something, amused her so much that at last she began to feel that it was certainly to

be true. One day, she said: "Pet, you see nobody knows but you may be somebody, after all, and I really believe I will send you to school. When I took you, they told me that they had called you Pet Periwinkle betired making beautiful things before they came to | cause there was a beautiful blossom of the blue | the greatest disqualification.

perlwinkle on your little baby dress. Like enough your mother put it there, because you see, child, you had a mother, and like enough she is in heaven now, and a blessed angel. If she is, I guess she would like to have you go to school; so, Pet, get up early and drive the cows, and churn, and wash the dishes, and sweep and dust, and then you may go to school; and perhaps, after all, you 'll make somebody. If you should what would

the folks say?" Pet could hardly sleep that night for thinking of what Mrs. Jones had told her. In the first place, the thought of a dear mother of her own, who had loved her and put a sweet blossom on her baby dress, was a joy that she had never known before. She was sure that the angel of her vision was her own beloved mother who had come to help her to become like the beautiful flower. And then to think of going to school, what a delight was that!

"But what shall I do?" said she to herself; "I do not know anything about school; but I will beg my dear mother to help me, and to tell me what to do. Oh, how glad I am I have a moth-

In the morning Pet was up before the sun, and had finished her task in due season. She smoothed her hair nicely, and put on her clean dress, and trudged off the long two miles that she had to go, as if she had been resting all the morning; for a noble desire was in her heart, and it made her forget all weariness. She wished to learn and to become better and more like her angel mother. It was not many weeks before Pet was at the head of her class, and Mrs. Jones said, as she heard of | ing and able to support her, she was thrown upon

"Well, I really believe she will be somebody." And then Pet was the sweetest singer in all the school, and soon they begged her to join a singing school, where her teacher loved her so much and admired her sweet voice so well, that he persuaded Mrs Jones to let her come every week, and allow him to teach her to cultivate her voice. All this time Pet worked cheerfully for Mrs. Jones, for she found really that the broom, and the churn and the mop, and the tub had some wonderful power in them; they made her cheeks rosy with the exercise of using them, and they brought sweet visions of her dear mother who had first taught her the beauty that is hidden in everything.

When the spring came and the beautiful periwinkle, with its shining green leaves, peeped out from under the snow, Pet thought herself the happlest of children, for she felt sure that her dear mother had loved that plant and intended she should be like it; and she now saw that a beautiful path had opened for her to become a noble, loving, happy girl.

"Dear, me," said Mrs. Jones, " who would have thought that my girl would ever have been so smart and looked so handsome. Really, Pet, I'm glad I took you and gave you a chance. I do believe you are like sunshine to my old heart, though I did shut it up against you for a long, long time. And now, child, while I think of it, I must tell you, that I should n't wonder if you was somebody after all. But what was I going to say? Oh, bring me that box under the head of my bed. There, this little trinket came with you, mayhap it belonged to your mother. I always meant to give it to you, but did n't think you'd care. But you see if I had died without doing so, I should n't have been easy for knowing I had n't done

Pet took the trinket and went to her room. It was a little locket, cheap and common, but it had a little painted flower on one side, and on the other was scratched, in a rough manner, the letters P. P. Did they mean to represent Pet Periwinkle, or did they represent her dear mother's name? How could she tell? Pet had not long to think, for she heard a noise down-stairs, and running down, found old Mrs. Jones lying helpless on the floor. Pet cared for her as best she could, and went for help; but there was no use in help, for the old lady died in a few hours, and Pet lost the one whom she had so long served so faithfully. [TO BE CONTINUED.]

#### Enigma. BY X. E. W. X.

I am composed of eleven letters. My 9, 7, 4, 5, 8, 7, 1 is the name of a game, My 2, 10, 6 is a kitchen utensil, My 11, 3, 8, 9 is the principle feature of the State of New Jersey.

My whole is the name of a great Theban General of ancient times.

Conundrum. Why are fishes like ladies' hair?

## Word-Puzzle.

SPUTREBREG.

These letters when arranged will spell the name of a city toward which thousands of hearts hour-

ANSWER TO ENIGMA BY F. S.-"We go for principles, not men." ANSWER TO CONUNDRUMS BY S. F. R .- Compare (come pear).

They can't keep their secret.

#### Written for the Banner of Light. GUARDIAN ANGELS.

BY JENNIE VALERIA.

Longer, darker grow the shadows, As the glorious sun descends; And with brightly gleaming dewdrops Every leaf and flowret bends. Now the moon, in silvery splendor, Wends her way through starry skies, While the welcome spirit slumber Comes and shuts my weary eyes,

Bids my mind forget the present, Takes me to my home again, Where encircled with love's sunshine I forget all care and pain; Tells me of a gentle mother Lowly wrapped in earth's embrace, Whose pure, heavenly spirit praises Him who saved her by his grace.

Then my darling infant brother Floats before my mental gaze, And the happy hours departed With the smiles of other days; Then I think of him in heaven, Robed in raiment pure and white, Yet not purer than the spirit Born of heavenly love and light.

Thus when grief and cares surround me, Spirits bright seem hovering near, Ever watchful of the wanderer Who hath naught on earth to cheer. And when life's short day is ended, And death's twilight shadows come, Then will angels pure and glorious, Gently bear my spirit home.

In the affairs of love, the longest experience is

# Spiritual Phenomena.

Physical Manifestation in Ye Olden Time.

The following narrative, gathered from the statements of a lady not a believer in spirit manifestations, may be relied upon as being strictly true in every important particular.

The object of the writer in collecting these facts, is not merely to startle the ear by a narration of strange occurrences, or gratify the mind in a a profitless love for the marvelous; but to furnish to such as may be interested in prosecuting inquires in this direction, some additional testimony, showing that physical manifestations through the agency of disembodied spirits, are not of such recent origin as many suppose.

Miss Thankful McIntosh, the subject of this sketch, was born in the town of Dedham, Mass., about the year 1744, as nearly as can be ascertained. Nothing is definitely known respecting here childhood, except that she was considered intelligent, and of a lively turn of mind.

When she was about eighteen or twenty years of age (to use the narrator's words), "she began to appear strange," which peculiarity was observed to increase until her death, which occurred at, or nearly the age of thirty.

It appears that this "strangeness," as it was termed, increased to such a degree, that it disqualified her from earning a livelihood. Being destitute of relatives, and friends who were willthe town for maintainance, and carried to the residence of Mr. Ebenezer Holmes, grandfather to the lady from whom these facts are received.

The first notable event, known by the narrator to have taken place after she became a member of Mr. H.'s family, was a sudden and unaccountable fit of anger-as it appeared to them-while spinning, which occupation, up to this time, had appeared to afford her much pleasure. From this time the same results ensued whenever she attempted to spin-so violent and uncontrollable did they finally become, that she was prevented from making any further attempts, Mrs. H. fearing that the consequences resulting from these paroxysms might prove disastrous to herself, or some one of the family.

Sometime after these exhibitions, one summer day, while Thankful was lying upon the ground near the open door (which she was now accustomed to do quite frequently), uttering a moaning kind of sound, Mrs. H. being seated near by, a cheese-hoop and follower, resting upon a shelf in an open dresser, commenced whirling rapidly, no person being in the room, or nearer the dresser than Mrs. H., who sat in the entry in a position which enabled her to observe all that transpired within. The hoop and follower continued their revolutions for some time with undiminished vigor, Mrs. H. sitting the while, a wonder-struck spectator of the scene. At last, the unseen operator becoming exhausted by such unusual exertions, or suspecting that this show was not exactly suited to the taste of the audience, or from some other unexplained cause, closed the performance by tumbling them to the floor, where they quietly remained until Mrs. H. recovered a sufficient amount of courage to enable her to restore them to their accustomed places.

About this time, stones were thrown down the chimney at intervals, when it was known positively that no one was in the house, or near the premises, except the members of the family. One night, Mrs. H. being alone with her grandson and Thankful, she was startled by a loud rapping on the outer door, upon opening which, no one was to be seen. She had barely reëntered the room, when the rapping was repeated much louder than before. Hastening back, she was the second time in the act of opening the door, when the knocking was renewed with redoubled violence. As before, no one was to be seen far or near. Thankful, during this time, was lying in one corner of the fire-place, moaning. Mrs. H. now becoming thoroughly alarmed, started for the house of a neighbor, taking her grandson, and leaving Thankful alone in the house. While passing through an aperture leading into an adjacent lot, across which she had to pass, a stone, or some other missile, was thrown by unseen hands against a large rock lying directly at her feet, with such force as to cause the emission of a shower of sparks. From this time until her death, Thankful's

health steadily declined, although it could not be ascertained that any physical disease had fastened itself upon her, but she continued daily to grow more and more "strange." One evening, while the family were scated as

usual about the room, a nut, descending apparently from the ceiling, struck upon the floor with great violence, and rebounding, struck Mr. H. near the knee, producing much pain for some time. Great quantities of stones were occasionally thrown upon the roof of the house, no one being able to detect the place from which they came. Soon they began to be thrown about in the various apartments of the house, differing in size from coarse gravel to those weighing half a pound. While this was being done, no doors or windows were open, and no possible way could be conjectured by which they found an entrance. Sometimes as many as a quart of these were collected. from the floor of a room at one time.

These, and other circumstances of a similar character which might be mentioned, were of almost daily occurrence; but enough has been said indicative of their true nature and origin. Nothing of a mysterious character had taken place at the house of Mr. H. previous to Thankful's residence there, and nothing of the kind happened after her decease; so she was believed to have been a witch, through whose agency his Satanic Majesty was enabled to gratify his devilish proclivity for mischief to the great disquiet of the good people around. RADUE. Sharon, Mass., 1864.

### Premonition.

Last fall I had three sons in the army, and at the time here referred to all well, so far as we at home had any knowledge. On a certain night, while resting comfortably in bed, I saw one of my sons near me, a corpse. I saw him so plainly, that on my waking up, I awoke my wife (not his mother-a second wife), and related the circumstance to her, but charging her at the same time to say nothing about it, for such a dream, if his wife, Jany, heard of it, would render her very unhappy. Perhaps I related it to a few others of my family, with the same charge. I made no record of the date, of course, as it was only a dream. It was perhaps two weeks after that we heard of his death, and from the best calculation we could make, the death and the dream were at or about the same time.

The following is an extract of a written communication from my son through a medium near

"When the breath left my body, the first objects I saw were my mother and a dozen others. And before I went to the spirit-land, I went with

mother and saw you all, except Manlove" (this was his oldest brother, living about six miles off). LOOK UP, THE DAY IS BREAKING. "Father saw me, I laid my hand on his head, and woke him up; he opened his eyes and saw me standing at his head. Then father got up and opened the door; then I went to the spirit-land with mother."

I have no medium powers about me that I know of, neither am I in the habit of seeing ghosts, nor dreaming significant dreams. I cannot remember of getting up and opening the door the night alluded to, but there is no doubt I did so sometime during the night, for it is a common thing with me to do so. H. H. WAY.

Greenwall, Ill., 1864.

### CHIMES AND CHATS.

BY MRS. MATTESON.

While I am writing, this sultry August day, I suppose the great National Convention is conyoned at Chicago. We are fifty miles west of that great inland mart, which may be considered the heart of the Northwest, and the immense number of railroads that pour in there from all directions, the veins that surge through its vast

and boundless body. This Convention is to be the Convention of the age. People who think the common grove meetings beneath their notice, flock to the city to attend this one, for it has a large sounding name. Why? It is to be held in the vast city, and is to occupy the great Bryan Hall, and the great Metropolitan Hall.

I know a woman (and a very good sort of The Convention.-Spiritual Scance.-A one, too,) who, ten months ago, when S. P. Leland lectured here, and her husband was chosen on the committee for tying him, arose, and said she wished it "distinctly understood that her husband was not a Spiritualist," who is now going to the the Convention, independent of that husband. So much for so much. I wish Leland would turn

out again with his bag of gas. But this great Convention was appointed in just the wrong season for farmers to attend. People of the farming districts are head over ears in harvesting and haying, so that it is impossible for them to leave. Thus a great body of our Spiritualists are debarred from attending. Somehow there are a greater number of Spiritualists amongst the farmers than any other one class of people, or else they are favored with more independence and less fear of the world's "say-so' than others, and thus boldly and fearlessly proclaim their faith. Pshaw! There are men and women amongst us who are just as firm in the spiritual faith as you or I, who keep still and shy about it, for fear Mrs. Grundy (you know Mrs. Grundy, the village gossip?-yes, everybody knows her the world over,) for fear she will get hold of it and bruit it all over town, with her own scandalous remarks. Then Miss Prim would turn the cold shoulder, for she is an out-and-out Methodist, and no knowing what the rest of the Methodists would do. Then there are Sally Sneer and Polly Scoff, and so many others to stand in fear of. Bless you! this sort of religion is getting to be popular enough, so that the weakest of you need not fear to come out boldly and say, "I am a Spiritualist, thank God." A few years from now, and with the strides it has been taking, it will outrank all the other denominations put together, although the scared promulgators of the humane doetrine which teaches that two-thirds of the human race are to be eternally damned.

But I was going to speak about the crops. Farmers this season need strong faith, added to the patience of Job, to bear up under the sad destruction of their crops, destroyed by the ravages of the terrible chinch bug, which has passed from one sort of grain to another, until even the corn is not likely to be half a crop. Whole sorghum fields are completely dried and withered down under their ruthless ravages. Even tame hay is sorely damaged by them. Husband has a small Hungarian grass field, with not a living spear left upon it. A neighbor has a cellar that is partially open. As soon as he cut his grain, a whole army of these pests poured down cellar, and utterly filled everything. Whole settings of milk were obliged to be thrown away-as if they could not leave him even that small chance of turning a penny. While I am writing this, and striving to have a social chat with the BANNER readers, these pests are crawling in at the open door and

should keep their hell-fire seething and crackling

about our ears continually.

Huntley, Ill., 1864.

### Spiritual Grove Meeting

AT THREE RIVER POINT-TWENTY-FIVE HUN-DRED TO THREE THOUSAND PEOPLE IN COUNCIL.

On the morning of July 31st, one hundred or more of us on the boat Sperry, Capt. Swan, steamed out of Syracuse on the Oswego Canal, past long rows of dirty-looking salt blocks, filthier looking groceries, with their living signboards of bad whiskey squirting tobacco juice on the outside, fit emblem of the spirit within. How long, oh " spirits of just men made perfect," be- | ble, and out of such spiritual material the good and fore the new gospel shall awaken your lives to more nobler things. We soon passed into the nal life and progress to the world. One dear lady winding Seneca, cheered on our way by vocal and instrumental music from B. F. Lawrence and his new-found wife. Our delegation arrived too late for the text, as Mrs. F. O. Hyzer was already nearly through with her morning discourse, but we heard enough to sharpen our spiritual eye for more light. After a quiet dinner under the wide-spreading branches of a noble oak by the side of the sleeping river, and words of cheer from our nusleeping river, and words of cheer from our numerous friends to fill up the interval and render the intolerable heat bearable, we were called to order by the President—Esquire Curtis, of Geddes—who presided with such a genial good humor as to place every one at ease with himself and his neighbor. Mrs. Hyzer called for a subject; Inspiration was named. She then improvised and stug in a way that touched the tender chords in overy heart carrying conviction that she at least overy heart, carrying conviction that she, at least, is inspired as easily and naturally as the leaves that hung over our heads were moved to new life that hung over our heads were moved to new life by the passing breeze. No one who heard her af-ternoon discourse can ever forget the beautiful truths that were taught by reason and analogy, calling unto deeps that no Orthodox plummet had ever sounded. She was followed by Susie A. Hutchinson, of New Hampshire, our speaker for the last eight weeks, who drove the spiritual wedges into the seams of our unbelief so thick and fast that we could not help being filled with that flood which will make us better and happier as life wears away.

as life wears away.

After a notice from Bro. Barnes (whose zeal and genial humor make every one better for having seen him) to meet one year from date, we hurried to the boat, and were soon off for Syracuse, our Captain keeping the very best of order, and attending strictly to the comforts of all the passengers. The hills of old Onondaga lay with deep shadows gathered on their bosoms as we landed shadows gathered on their bosoms as we lande on the wharf at Syracuse, somewhat tired and worn in body, but better prepared to go forward on our journey to that sunny land whither we are all tanding.

on our journey to that sunny.

Now, dear BANNER, your colors must not trail in the dust. Let each and every one put forth their strongest battle-cry for getting subscribers and helping you forward in the good work.

G. F. BUTTERFIELD, M. D.

Syracuse, N. Y., Aug. 15, 1864.

Written for the Banner of Light.

BY MARY A. TWITCHELL.

Look up, the day is breaking; The night-clouds roll away; Ever the darkest hour Is just before the day. Look up, the day is breaking, And from the bending sky Come words of hopeful greeting, For victory is nigh.

Look up, be not desponding, Behold the welcome light. And let each heart, rejoicing. Grow stronger in its might. For "ever the right shall triumph, And ever is justice done," As years roll on, and ages Grow old beneath the sun

Soon may loud-thrilling music Float over dale and lea-The deep, glad voice of millions In songs of jubilee; When slavery is dying, And rebeldom's no more, And the dear old flag is waving In peace from shore to shore,

### Correspondence.

Plea for the Indians.

After a pleasant visit to the friends of spiritual progress in the beautiful and thriving town of Princeton, I returned to my cottage home freighted with grateful memories of kindest hospitality and good will. My spirit-friends and those of earth combined to send me to the National Convention in Chicago, from whence I send this greeting. I was gratified, strengthened in hope for the future, by the proceedings of that great gathering; for, although no visible organization was formed, yet did we become hand and heart linked in everlasting bonds of fraternal unity, in the work of emancipation for humanity. And the future will give us an organization founded upon the eternal principles of love and wisdom, wherein woman will hold her divinely legitimate place as the central power, ordained by Nature, coequal with her brother man, as the Intuitive Head and loving Heart, that shall in prayerful humility of effort preside over the interests of the race. A year hence we shall be better educated, more fitted for the execution of so great

Despite of some degree of combative feeling, it was encouraging to breathe in the atmosphere of fraternal love that environed us at the Convention. The heat was tropical; the debates were warm; but the interest in the proceedings was unabated, I was heartily glad that the truly loyal sentiments of the greatest portion of the spiritualistic body were made so evidently manifest, that so much enthusiasm was displayed, that we stand pledged to the cause of Universal Freedom in the sight of the world.

I met with many true brothers and sisters; with those laboring by public advocacy for the millennial time of earth; with others who, in the blessed retirement of home, strive for the foregleams of the heaven-life awarded to those who love and

I had the satisfaction of attending one of Mr. Church's circles. The truly wonderful manifestations given through the mediumship of this unassuming, honest man have been recorded before; but I will briefly state what was given under rather unfavorable conditions, as the medium was not well and the intense heat of the preceeding days prevented some of the most striking inanifestations from taking place. The persons in the circle all joined hands, and kept so until light was called for at the close. Mr. Church was tied to a chair. I, on the left of the medium with a stove between, was also securely fastened. An accordeon was placed on the floor in the middle of the circle. The light was extinguished and some sweet singing performed. Soon Nimewakee, the gigantic Indian, spoke to us in audible whispers, clearly distinct, and his large, warm, tangible hand touched us, and left the sensation of having had our heads well shaken. Then a Swiss spirit discoursed sweet music on the accordeon; a lady touched us with gentlest, soothing fingers, on brow and hair, and spake to us distinctly. She said to me: "Dear sister, kind and good and holy angels guard you!" Nimewakee was full of fun, good will and repartee. It was the first dark circle I ever attended, and I declare myself fully satisfied and convinced of the truth of the manifestations there felt and heard. Under favorable conditions the spirits illuminate the room, and make themselves visible to the natural eye. I hope yet to witness this. Surely, we shall yet walk with spirits hand in hand.

Mr. Church is-or soon will be-equal to Home of European celebrity. He is truthful and humwise immortals can give blessed evidences of eterfriend, whose hospitable home I am resting in. was touched by a little tender spirit-hand; she asked who it was. "Charlie," called out the good Indian; the name of her little departed son. "He is a fine child," remarked the mother. "Superfine," replied Nimewakee. The sitting was held at the house of Ada Hoyt, the test medium, whose voice delighted and thrilled the hearts of the Convention, in stirring, patriotic and touching song.

As our co-laborer and esteemed friend, Father Beeson, was not present at our national gathering to plead the cause of the Indian, and as the Convention was overwhelmed with business, will the BANNER readers accept the following resolution, informally presented, moved, and seconded by your sister Cora?

There is one subject upon which the National Convention (having had neither time nor opportunity) has not touched, one that bears upon our interests as a nation, and claims an expression of public sentiment in the name of Justice and Humanity. A few words, therefore, in behalf of the oppressed and neglected Indian.

We, as Spiritualists, pledged against all forms of slavery, benefited as we are by the ministrations of Indian spirits, who, returning good for the evil received at our hands, come from the blessed soul-lands with missions of healing and beneficence, with messages of encouragement and consolation, owe them in their present need the returns of gratitude and just dealing. We have been guilty of acquiesence to the insatiate demands of slavery at the South; we have in indolent forgetfulness of the rights of human brotherhood permitted the exile of the red man from his native lands, his extermination upon our boasted soil of freedom. Cruel, false and arrogant is that assumption that declares the design of an advanced civilization to be the annihilation of less developed races, the destruction of the de-

fenceless in our midst. Oa, do not let us vaunt now a fact that nation holds converse with natoo loudly this possession of advanced culture, for our deeds bear witness against our words, mind is of itself a galvanic battery, having its pos-True power is ever magnanimous, and most severely just. Of the despised Indians we can learn grandest lessons, not only of a pure religion moral code, based upon Nature's divine laws, far justice, truth, are inherent and accepted princiman's beautiful devotion are reverenced by the world. True to Nature, as we are false to her mother-teachings, they are blest by her inspiraulators, lawless aggressors, and all manner of opand soothing magnetisms that flow earthward from the spirit-realms, owe life and health and strength to the ever-awarded ministry of Christlike Indian spirits. And we are called upon, as believers in the Father and Motherhood of the Supreme, in the brotherhood of man, to aid by all The Clergymen vs. Spiritualism, at the means within our power, this portion of God's long neglected, cruelly outraged children; to make amends for past oblivion of their sacred rights; to provide them with that to which every human being has an inalienable right-home, freedom, the means of expansion for the divine nature indwelling in the souls of all.

It was because of their imitation of the vices of the entire race. Infuriated by the whiskey given cannot be said of her mediumship. by the white man, maddened with hunger, made reckless by injustice, they perpetrated the unheard-of cruelties in Minnesota two years ago. Such cruelties come not within the law of Indian warfare. For the accursed love of gold their annuity was withheld by the scheming Indian agent, the white brother appointed by the Government to on his gold he outraged every sense of right, and at the bar of Eternal Justice will be held accountable for the slaughter of the innocent. Because some of our soldiers are reckless of life and property, will you condemn the whole brave army that is defending our holiest liberties? For the wrongs committed by a few will you consign to extermination a race whose elements of physical prowess, whose innate nobleness and spirituality we need in this age of conflict and of progress?

In the name of humanity, for the Christleve that approximates us to the Divine, for the cause of Liberty and the speedy coming of the millennial day of universal peace, let us join hands and hearts for the salvation of our Indian brethren from the fate that threatens them. Let us, who have plead for, and thus far won, the cause of the down-trodden negro, remember in this, its sorest time of need, that scattered remnant of a nation, once sovereign of the soil. The councils of the spirit-world await your decision, oh, Spiritualists of America! You have pledged yourselves for the promotion of universal freedom; let none be cast out from its holy privileges. Let your souls be stirred with the righteous indignation of aroused justice, by the benign compassion of fraternal sympathy. And may the voice of the united body of Spiritualists go forth to the world in earnest protest against further infringement of the Indians' rights, in solemn vindication of those rights, side by side with our own.

CORA WILBURN. Yours for Truth. Chicago, Ill., Aug. 19, 1864.

#### The Convention-"Rising Tide"-Reformers, etc.

To-day finds me in this growing metropolis of the West, in commanding view of the placid waters of Lake Michigan. My thoughts turn homeward, to the kind and loving friends of Philadelphia, between whom time and distance alone will intervene, to separate physically, but not in and interests have been linked with my welfare, bidding me onward go, and work for the cause of truth and freedom.

The past week has been one of stirring interest and variety, owing to the session of the National Convention, that attracted many from different sections of the country. Discussions of a political character, also on the propriety, or necessity of organization, were delivered, pro and con, with ability and animation, showing the embryotic condition of an effort to organize, calling for a localized system of some kind, ere they meet again next year in the same capacity.

I see here, among the many strangers, Cora Wilburn, Esther C. Wileman, M. D., and Mrs. E. E. Daniels, of the Rising Tide. I hope the friends of reform will not forget the Tide, and aid our sister in her efforts, at Independence, Iowa,

There is a ready demand here for true and practical workers in our philosophy, while Western homes and welcome hearts will greet all such who practice, as well as preach, individual worth and morality. Those who are adapted for the mission of reform who may feel desponding, or question how they can work to the best advantage, turn hither and dispense the bread of life to grateful, aspiring natures.

I lecture here next Sunday, and shall give a political discourse next week, before the "Union League." I expect to go to Iowa, Wisconsin and other Western States, to fulfill engagements. The greetings of the friends of progress of Vineland, West Jersey, were extended to the Chicago Convention, agreeably to promise, and elicited several inquiries after the absent loved ones.

My address for several weeks will be in care of H. H. Marsh, No. 141 Wells street, Chicago, Ill. Truly yours,

ALCINDA WILHELM, M, D. Chicago, Ill., Aug., 1864.

### Magnetic and Spiritual Telegraphing.

Aug. 2d .- Evening .- All nature is tranquil. The lamps of heaven illumine the azure dome. Three hundred miles up the Platte, far from home and those we love, we sit alone in pensive thought, thinking of the past, the present, and the future of time and eternity.

We have just been to a telegraph office to learn the current news of the day. While there a dispatch was being transmitted from New York to San Francisco. It appears strange that intelligible ideas can be communicated with the velocity of thought on the wings of lightning from ocean to ocean, thus virtually annihilating time and space, enabling the extremes of a great continent to stand and converse, as it were, face to face. Strange as it is, it is no less strange than true. The magnetic telegraph is a fact scientifically demonstrated. To have even prophecied of it a century since would have doomed the prophet to ignominy and contempt as a fool; yet the scientific principle in nature would have been a fact notwithstanding. We now venture the prediction that another century will not pass till earth holds converse with the spirit-world, as much as it is is 170 confinements. The researches of the registrar general have brought to light some singular results with reference to the proportion in which acute diseases affect the two sexes. In the zymatic tribe the uniformity is quite extraordinary. Thus, out of 8194 persons dying of measles in 1840 throughout England and Wales, 4443 were males, and 4351 fe-

tion by means of electro-magnetism. The human itive and negative poles,

It is as untural for likes to attract likes, as it is for steel to cleave to loadstone. Spirit is the same in that accepts the one great lather Spirit, but of a or out of the form. It is a conceded fact, that mind influences mind. Congenial spirits, in symexcelling the enactments of our times. Honor, pathy with each other, having their minds concentrated and intensely charged, imperceptibly ples in the Indian's soul; diastity, love, and we flow out. Faith flies her kite and extends her wires, until loving spirits responsive meet, and red man, as by the sentiment of the civilized soul communes with soul. Thus friends, though sundered far, can meet in spirit and have sweet communings of love and friendship. Thus our tional responses to the invocations of the soul. friends departed can be often with us in spirit, and Her treasure-stores of beauty and healing are as ministering angels influence for good. Spirituconfided to their keeping; and we, who deliver ally, "we see as through a glass darkly;" but the them over to the tender merries of hardened spee- day-star of spiritual illumination has arisen; the sun of righteousness will soon dispel the dark, pression, yet are willing to receive the energizing dismal night of ignorance and slavery. The glorious era of Freedom dawns upon the world, when man shall not longer be a slave because of color, and when woman shall no longer be a slave JOHN WILCOX, because of sex.

# Toledo, Ohio.

EDITOR BANNER-Dear Sir: I notice responses from almost every town and State but Toledo. If it was not for the number of BANNERS sent here to diffuse light, you would no doubt think we were isolated from the spiritual world. But such is not the case. We have been blessed with mediums of rare gifts, among them is Mrs. Sarah civilization that they committed the horrible deeds | Tompson, clairvoyant, test and speaking medium, now constantly called up in accusation against now a resident of Cleveland, Ohio. Too much

We have also with us one of the best physical mediums, and several trance mediums, all of whom help to fill up our spiritual cup, and build up the everlasting and only universal gospel of peace; men of unflinching courage and energy, ready at all times to meet theology, even though it be clothed with the garb of self-righteousness. watch over their interests; for a paltry premium | Our strongest opposition is the clergy. One of them gave notice of his intention to annihilate Spiritualism, and actually attempted to do so; fter which onslaught a letter was sent him, which he has not answered, and probably will

> As the learned centleman put much stress unon dark circles, and brought them up as strong proof against the truthfulness of Spiritualism, saying that the manifestations cannot occur because they do not in the light, the following problems were presented to him in that letter for solution, and we are waiting patiently for him to solve them:

"As you seem to ridicule our dark circles, please tell me why the most of the physical tests of the Bible were occurrences of the night, when the especial object was to christianize the world? For instance, Abraham's great test occurred in the to Lot was at night. The passage of the Red hour of great darkness. The visit of the angel Sea by the Israelites occurred in the night. And Jacob wrestled with the angel by night. The tremendous manifestation given to Moses on the Mount, when the trumpet sounded long and exceeding loud, occurred in darkness. The slaughtering of Senacharib's army by the angels, at the siege of Samavid, was in the night, being a destruction of 183,000 lives in one night. The destruction of the Midjanltes, 20,000, in one night, brought to pass through the interpositions of angels. The putting to flight of Ben Haddad's army by the angels, at the siege of Samaria, in the night. The salutation to the shepherds was at night. The stilling of the trumpet: walking on the water: the transfiguration-were all occurrences of the night. It was at night when Christ, after his resurrection, appeared in tangible form, the first and second time unto the eleven in the upper room. It was night when the stone was rolled away by the angels from the door of the sepulchre: the apostles let out of prison (Acts, v.), when the door was locked again by the angels. It was night when Peter was delivered from prison. Paul and Silas were delivered from prison at M. K. night."

### Consolution to the Bereaved.

In reading your highly prized paper from time to time, I see that you sometimes publish communications in relation to matters which may give light to your fellow beings. I have one which we received from our spirit-friends, and which we cherish as a holy memento. It was in relation to a little babe of dear friends, who passed on to the Summer-Land but a short time ago, and answers a very important question. Should it meet your approbation, we should be happy to have you publish it, for it may cheer some sad and drooping heart, and awaken them to this great F. L. HILDRETH.

South Groton, Mass., Aug. 18, 1864.

"'If a man die, shall he live again?' This is a question which has been often asked. We say he does not die; he lays aside the worn-out body he does not die; he lays aside the worn-out body as a cast-off garment, that he may expand into fullness and into a more perfect state. Except the grain be buried in the earth, it cannot produce fruit. So of the spirit; unless the husk be buried, the higher nature cannot burst forth. Mourn not for the child; it is well with him. Watched over by angel eyes, his little feet guided by angel hands, lifted above earth and its tennattions and sorrows he is basking in etertemptations and sorrows, he is basking in eter-nal sunshine. Pain cannot rack, sin cannot sully the purity of his little soul; fit companion of the saints in light, he has come to us a gathered sun-beam straying from earth and garnered up with care in heaven, there to be one of those who dwell in the presence of Him, our elder brother, who blessed them even when on earth, and claims them as his lambs in the green fields of Paradise."

### Relative Decay of the Sexes.

Decay of the male sex is much more rapid than in the female. In the three years ending June 30, 1840, the total number of deaths among males, throughout England and Wales, was 518,006, while the deaths among females were only 499,058, giving an excess of male deaths, in three years, of 18,048. After this statement it cannot appear surprising that the number of females in any country prising that the number of females in any country should notably exceed the number of males. In the present time, in London, there are 995,600 fethe present time, in London, there are \$40,000 females to \$78,000 males, or an excess of \$19,000
ladies. Coupled with this fact, and obviously depending on it, is the superior longevity of the female sex. There died throughout England and
Wales, between 1st July, 1839 and 30th June, 1840,
5247 females, aged 85 and upwards; whereas, of
the same age there died only 3954 gentlemen, leaving what is called in the city a "balance" in favor
of the old ladies of 1293. Among the females who
died, 71 had passed the age of 100, but only 40 died, 71 had passed the age of 100, but only 40 males. There are only three diseases common to sexes, which carry off more females than males; they are consumption, cancer and dropsy. The deaths by child-birth form but a very small fraction of the mortality of the female sex. The pro-portion is only 8 per 1000 of the total mortality; and as half a million children are annually born in England and Wales, and scarcely 3000 deaths take place in child-birth, so there is only one death to 170 confinements.

males; a difference of only 02. Again, out of 17,-862 persons dying of scarlet fever in the same year, 8927 were males, 8934 were females; a difference

On the other hand, it appears that out of 14,806 On the other hand, it appears that out of 14,80f dying of pneumonia, 8177 were males, and only 6529 females. Out of 22,787 dying of convulsion, 12,689 were males, and only 10,098 females. The superior value of female life, which this and all statistical considerations tend to prove, and which our insurance officers, by their variation of rates, acknowledge, is not attributable to any differences in the original construction of the hely of the results. acknowledge, is not attributable to any differences in the original construction of the body (for man is built of stronger materials than woman,) but first, to the smaller demand made upon her vital power during the middle period of life; secondly, to the healthier condition and temperature of the female mind, and, thirdly, to the lesser amount of toil and anxiety which, in a highly civilized country, falls to the share of woman—Dr. G. Gregory

#### LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratutously, we hope they will reciprocate by calling the attention of their hearers to the Banner of Light.]

L. JUDD PARDER will lecture in Chelsea, Sept. 4 and 11; in Worcester, Sept. 18 and 25. Will respond for the full. Address Boston, 4t the Boston Hotel.

MINS MARTIA L. BECKWITH, trance speaker, will lecture in Stafford, Conn., Sept. 4 and 11; in Portland, Me., Sept. 18 and 25; in Quincy, Oct. 2 and 9; in Springfield, Oct. 16 and 23; in Philadelphia during November; in Taunton during Junuary; in Springfield during February; in Worcester during March; in Lowell during April. Address at New Haven, care of Goo. Beckwith.

H. P. FAIRFIELD, trance speaker, will lecture in Taunton, Mass.. Sept. 4 and 11; in Foxboro', Sept. 18 and 25; in Portland, Mac., Oct. 23 and 39. Will answer calls to lecture and attend funerals. Address, Greenwich Village, Mass.

MISS SARAH A. NUTT Will speak in Locke's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Mc.

Mus. E. M. Wolcorr will speak the first Sunday of each month in Leleester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

month in Leicester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

18AO P. GREENLEAF will speak in Rockland, Me., Sept. 4; in Glenburn, Sept. 11, Oct. 2, Nov. 6, and Dec. 4; in Stockton, Sept. 18 and 29; in Exeter, Oct. 10, Nov. 12, and Dec. 11; in Bucksport, Oct. 16, 23 and 30, Nov. 20 and 27, and Dec. 18 and 25. Address, Exeter Mills, Me.

JAMES M. ALLEN speaks in Stockton, Me., Sept. 4. Address, Stockton, Me. He will receive subscriptions for the Banner of Light; also attend funerals.

N. Frank White will speak in Plymouth, Mass., Sept. 4 and 11; in Chelsea, Sept. 18 and 25; in Taunton, Nov. 6 and 13; in Springdeld, during March. Address, Quincy, Mass.

Miss Lizzie Dorraw will speak in Philadelphia, Pa., during October. Address, Pavilion, 57 Tremont street, Boston, Mass.

CHARLES A. HAYDEN will speak in Prindelphia, Pa., during September; in Taunton, during October; in Foxboro', during November; in Worcester, during December; In Lowell, during January and May; in Chelsea, during February.

Mrs. M. S. Townsend speaks in Quincy, Sept. 21 and 28; in Stafford, Conn., during November; in Troy, N. Y., during December. Address as above.

J. M. Peerles will speak in Rockford, Ill., the first two Sundays of each month.

In Station, Coult, during November; in Troy, S. 1., during December. Address as above.

J. M. Prences will speak in Rockford, Ill., the first two Sundays of each month. Address as above.

Miss Susie M. Joinson will lecture in Dover, Me., during September; in Plymouth, Mass., Nov. 6 and 13; in Taunton, Nov. 20 and 21. Address, Bradley, Mc., care of A. B. Emery.

Warners Chase will attend the Convention at Belvidere, Ill., Sept. 2, 3 and 4; from Sept. 5 to Oct. 5 will be engaged in moving from Battle Creek, Mich., to South Pass, Union Co., Ill., which will be his residence after that date; will lecture in Elkhart, Ind., Oct. 16, 23 and 30; November and December will be spent on the route to Washington, for which engagements can be made soon; will becture in Washington, D. C., during January, and from there make a tour East, via Baltimore, Philadelphia and New York, from which route applications can be made by those who want lectures. He will receive subscriptions for the Banner of Light.

Miss, Augusta A. Currier will speak in Montpelier, Vt.,

tions for the Banner of Light.

Mus. Augusta A. Currier will speak in Montpelior, Vt.,

Sept. 4; in Groveland, Sept. 11; in Randolph, Sept. 18; in Milford, N. II., Sept. 25; in Invertilli, Mass., during October; in

Philadelphia, during December; in Worcester, during January; in Lowell, during February. Address, box 818, Lowell, Ms.

WALTER Hydr Rectures every week in the "Electro Therapeutic and Medical Institute," No. 244 Fullon 8t., Brooklyn, N.

Y. Will receive subscriptions for the Banner of Light; also

attend funerals. See advertisement. Address as above.

Mas. E. A. Bliss, of Springfield, Mass., will speak in Lowell during September; in Chelsen, during October; in Troy, N. Y., during November.

during November.

MRS. S. M. BECK will speak in Burns, LaCrosso Co., Wis.,
Sept. 4 and 25, and Oct. 16.

MRS. ALCINDA WILHELM, M. D., inspirational speaker, will
lecture in Belviders, ill., and Ekkhart, ind., during September.
Will answer calls to lecture for the political campaign, in October, before Union Leagues, and other associations, by ready
application, in care of it. il. Marsh, 141 Wells st., Chicago, Ill.

J. I. Portey, trapes appeaking medium, will lecture in Des J. L. POTTER, trance speaking medium, will lecture in Des Iolnes, Iowa, every Sunday until further notice. GEORGE A. PERICE, trance medium, will speak in North furner, Me., Sept. 4. Address, box 87, Auburn, Me., er as

MRS. SARAH A. HORTON speaks in Portland, Sept. 4 and 11. MIRS. JENNIE S. RUDD, trance speaker, will lecture in Somers, Conn., Oct. 18 and 23. Address, Taunton, Mirs. Mirs. A. P. Brown will speak in Danville, Vr., every other Sunday until further notice. The opposite Sundays not yet engaged. Is at liberty to speak on week-day evenings, if wanted.

wanted.

J. G. Fish will speak in Cloveland, O., during September. Will answer calls to attend funerals, picules, grove meetings, and to lecture week-day evenings in the vicinity of his Sunday appointments. Address according to appointments above.

LEO MILLER will speak in Cincinnati, O., during September; in Cleveland during October. Address as above, or Detroit, Mich.

W. K. Ripley will speak in Stockport, N. Y., during Septemabove, or Snow's Falls, Mc.

above, or Snow's Falls, Mc.
Mrs. Susie A. Hurchinson will speak in Quincy, Mass., Sept.
1; in Portland, Mc., Nov. 20 and 27.
Miss Emma Housron will lecture in Somers, Conn., Sept.
18 and 25; in Wornester, Mass., during October and November; in Taunton, March 5 and 12. Address as above, or Manchester, N. 11.

AUSTEM E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

aress, Woodstock, Vt.

D. AND Mas. L. K. COONLEY Will lecture and heal in Central and Northern Illinois this summer and fall, or until further notice. Address, Chicago, Ill. Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Light.

FATHER E. F. MARTIN will lecture, by spirit-influence, at the Indian Spring Grove, West Townsend, Mass., every Sunday, at 5 o'clock P. M., when the weather is pleasant. DR. JAMES COOPER, of Bellefentaine, Ohio, will speak in Greensbore, Henry Co., Ind., Sept. 7 and 8; in Cadiz, at the Quarterly Meeting, Sept. 9, 10 and 11. Subscriptions taken for the Banner of Light, and books for sale.

W. F. JAMIESON, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each mouth.

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we insert the names, and places of resi dence of Lecturers and Mediums, at the low price of twenty-

five cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of " Lecturers' Appointments."1 DR. H. F. GARDNER, Pavillon, 87 Tremont street, Boston, will answer calls to lecture.

MISS EMMA HARDINGE, San Francisco, Cal. sop19-ly\* CORA L. V. HATCH. Present address, New York. Jan2-†
Miss. C. Augusta Firch will make engagements for the fall
and whiter to lecture and attend funerals. Address, P. U.
drawer 5505, Chicago, Ill.
sep3-0 Mrs. S. M. Beck, impressional and inspirational speaker,

THA H. CURTIS speaks upon questions of government. Ad-lress, Hartford, Conn. nov21—ly\* Mrs. Sarah A. Byanes, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 pring street, East Cambridge, Mass.

Mrs. Susie A. Hutchinson, Milford, N. H. ap23—6m\*

Miss Lizzie M. A. Carlet, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers. GEO. A. PRINCE, Auburn, Mc., trance speaker, will answer calls to lecture and attend funerals. aug20-6m\* MRS. JENNIE S. Rudd, trance speaker, Taunton, Mass., will inswer calls to lecture and attend funerals.

Mrs. C. Fannie Allen's address will be Stockton, Me., after July 9. Sho will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. jyl6 J. L. POTTER, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wher-ever the friends may desire his services. Address, Ues Moines, Iowa, care of Lewis Lucas, Esq. aug27—3m\* own, care of Lewis Lucas, 1.5q.

Mrs. H. F. M. Brown may be addressed at Cleveland, 0.

jyl6—7

Mrs. C. A. Presipher, of Oncida, Knox Co., Ill., will answer calls to lecture, or speak on funeral occasions. jy9—3m° Miss A. P. Mudgert will answer calls to lecture, and attenda funerals. Address, 86 Cambridge street, Boston, Mass.

FANNIE BURBANK FELTON, So. Malden, Mass. | jun4-5m\* FARNIE BURBANK FELTON, So. Maiden, Mass. Jung—mm-Mrs. Annie Lord Chambrelain, musical medium. Address, 19 Chapman street, Boston.

Henry Grorge, trance medium, will answer call to lecture. Address care of O. B. Murry, box 1201, Baltimore, Md. aug6—3m6

Mrs. Frances Lord Bond, care of Mrs. J. A. Kellogg, Amierst, Mass.

Mns. A. P. Brown's address, St. Johnsbury Centre, Vt.

junit—3m\*

Mrs. Clarrie H. Dharborn will answer calls to lecture. Address, Worcester, Mass. A. B. Whiting, Albion, Mich. ly9-3m° Miss L. T. Whittier will answer calls to ecture on Health and Dress Reform in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis.

Moses Hull, Kalamazoo, Mich. F. L. H. WILLIS, 129% East 20th st., New York.

SAMUEL H. PAIST, the blind medium, will answer calls to leture and sit for tests. Address, Henry T. Child, M. D., 634 Rat street, Philadelphia, Pa. MRS. F. O. HYZER, box 166, Buffalo, N. Y. L. JUDD PARDEE, Boston, Mass., at the "Boston Hotel."

# Correspondence in Urief.

A Few Thoughts from Age and Experience. We make the following extracts from a letter received from a venerable old gentleman residing

In Maine.

Ifeel much anxiety to learn the result of the Chicago Convention of Spiritualists, as the present state of our mational interest and condition is such as requires the best energies and reflections of the wisest minds; and, I fear, until the present mode of speculation and money making is checked, and the balance of power now exercised over the industrious and producing mass of people restrained, liberty, and freedom are but mere pretexes—names without substance or practicable utility.

So long as corporations and moneyed powers So long as corporations and moneyed powers are allowed to press down the poor and laboring class of society, make themselves rich out of their earnings, and cast odium on the laborer, just so long distinctions and grades in society will increase, and the war spirit and the mighty dollar constitute the ruling principle of men. I consider our form of Government has get to undergo our form of Government has got to undergo a thorough revision, and notwithstanding it is the best Government in existence, it can be material best Government in existence, it can be materially bettered by restricting the powers of moneyed institutions, and regulating trade so that every individual's rights are protected. I trust that every true Spiritualist feels desirous to carry out the true principles taught by Christ, and now held forth by the angels to enlighten and instruct the world, Judging from what has been given us the last fifteen years, what may we not expect in due time if we are prepared to receive it?

ast fifteen years, what may we not expect in due time if we are prepared to receive it?

My anxiety for the young and rising generation and the good of the great whole of society, is the only apology 1 can give for thus freely expressing my views on the subject, hoping at least it will do no harm. I have almost lived out my fourscore years, and been a firm believer in a future life for the last fifty years, having so long ago as that. the last fifty years, having so long ago as that, lost a dear bosom friend who after she had passed away, appeared to me and gave some of the most convincing proofs of her existence and happiness, by producing the most beautiful music and con-versing with me on subjects which, to us, while she was living on earth, were uncertainties, but of which she then gave the most convincing proofs of being certainties. The music was heard by one other present, which gave evidence to the society in which I then lived, that it was no fiction or delusion. Never, since that occurrence, could I mingle with and approve of the narrow, contracted views of those who were bound with forms and creeds, but have ever been open to study

cause and effect.

Never was a man happier than I when I found means to communicate with those who had long since passed away. In my advanced age I cannot much longer expect to remain in the body, and my only wish is that I may be able to make myself useful to others during my stay here. I would add, however, that my health is as good as it ever was. My hearing, seeing, and every faculty remain good. What is termed Death has no terrors for me; I look upon it as but a easting off of the old clothing of mortality and entering upon a new condition in life, in which I shall be better prepared to realize the great fount of all existence, and rejoice in the perfections and beauties of spirit-life.

ISAAC JACOBS. ISAAC JACOBS.

Bangor, Maine, July, 1864.

#### Stunzas.

In memory of Mr. Zephyr Parent, who departed this life at Northampton, Mass., July 9th, 1864, aged forty years. He was a well known Spiritualist, and with his business partner and a few other friends, aided essentially in making the great fact of spiritual relations a vital thing in the midst of an exceedingly great prejudice. In connection with his partner—our excellent and amiable friend, J. D. Holton—he was joint proprietor of a hall at which Spiritualist and other reformatory meetings were frequently held. His nature was eminently genial and fraternal, and the verses which follow—adapted from some stanzas of mine, writ-In memory of Mr. Zephyr Parent, who departed follow—adapted from some stanzas of mine, writ-ten recently in behalf of, an exceedingly worthy lady—are at once expressive of his character and the estimate in which he is held by all his friends. His loss is severely felt in the little circle to which he belonged.

He left us on a journey bright,
His upward track a path of light,
His fleeting footprint, Death—
His form beloved was bowed to earth,
His spirit sought its better birth,
As fied his latest breath. We loved him for his truthful mind, His virtuous will and soul refined— His large and constant heart; We're glad he sought the brighter shore, But yet we miss him more and more: From such we would not part.

Not lonely was his upward flight! His course was gemmed with love and light,
As skies are lit with stars.
Those who before had gone along, Met him with welcome and with song, Where discord never mars.
Oh, happy soul! Enthroned in joy,
What blissful themes his thoughts employ! What constitute wings his thoughts em What rapture wings his heart. He waits us on that brighter shore, And when our toils, like his, are o'er, We'll meet no more to part! D. J. MANDELL.

Athol Depot, Mass., 1864.

#### The Banner Appreciated. The following is one the many letters we have

received showing the appreciation in which the BANNER is held by our subscribers. We deeply and sincerely thank all such for their good wishes and more substantial tokens of regard and support which they send us.

MR. EDITOR—Please accept this small amount, one-half of which I wish applied to the use of your Free Circles; the other to aid in defraying the increased expenses of the dear, blessed BANNER. I have been an earnest reader of its interesting columns from its earliest date, and certain-

ly cannot now do without it.

My father in law, Woodward Hotchkiss, whom you will recognize as one of your subscribers, was converted to a belief in the immortality of the soul, through its influence, and died a firm believer in Spiritualism at the advanced age of eighty-eight. Shall we, his children, cease to revere the BANNER OF LIGHT? Never, no, never! thave already dispensed with the use of both coffee and tea that I may have wherewith to aid in its support, and, if it is necessary, will sacrifice one ment each day rather than have it share the fate of the Herald.

MARY HEVENS.

### Mrs. S. L. Chappell.

Mrs. S. L. Chappell, of New York, is now in the city of Cincinnati, engaged in lecturing with her spirit-power, before the "Religious Society of Progressive Spiritualists," at Metropolitan Hall, on Sundays. She will remain here during August and September, where she can be addressed. She delivered two excellent lectures on yesterday, Sunday, Aug. 21st; and at her suggestion, Sunday mornings hereafter will be devoted to Conference Meetings of Spiritualists, where will be discussed religious and spiritual subjects which

unay be proposed.
On motion of Judge Carter, and unanimously carried, the subject for discussion for next Sunday morning in the Conference at Metropolitan Hall, is the "False and Lying Communications of Spirits." Mrs. Chappell, and all others who wish, will take part in the discussion, and we exect a "good time is coming." Cincinnati, Aug. 22, 1864. Yours truly, A. G. W. C.

### A Note from Miss Carley.

July 3d and 4th found me, per invitation, one of July 3d and 4th found me, per invitation, one of the workers at a grove meeting, near Lapham-ville, Kent Co., the Peninsula State—my own loved home. Spoke in Laphamville, July 10th, 17th and 24th, and should have spoken on the 31st had not a glorious rain kept both speaker and hearers from the hall. Sunday, Aug.7th, I was with the friends at Grand Rapids. At both Lap-hamville and Grand Rapids, the Spiritualists are organized on a financial basis; and of a certainty I can say the good angels are with them. I can say the good angels are with them. Ypsilanti, Mich., Aug. 20th, 1864.

. There are but few persons who can put common sense into poetry, and make it stay there. This accounts for there being so much poetry with so little sense in it.—Covenant.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page. LUTHER COLBY, - - - EDITOR.

Spiritualish is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

#### The Transition State.

There is a state for the nation as well as the individual, which may be named the transition state. During the passage through it, few actually comprehend what has been left behind, what is just before, or how the present is linked in with and related to either. The surrounding confusion unsettles the thoughts, disjoints the ordinary processes of reason, puts feeling and fear in the place of calm contemplation, and throws one out upon the wide sea of doubt and speculation without compass or rudder to guide him.

These periods of transition, which are like gulfs which stretch between the headlands of solid reality, are just as necessary and as natural parts of life as those other periods of assurance and an unquestioning faith. We require mishap, or what we short-sightedly call such, to give us discipline. Our knowledge would never be our own, unless we gained it through experience; and experience is by no means the art of having our own will and way, but the fate of being disappointed in our petty hopes and aims, that we may at last attain to a larger good. What should we be if we did not doubt and fear? What agency would be powerful enough to move us, if we did not find ourselves frequently thrown from our course by obstacles and disappointments? How do we know, in fact, what would at any time be best for us? A great many questions like these a person can at any time ask, and do it to advantage.

After we shall have safely passed through the great perils with which we are at present environed as a nation, and gathered together the vast mass of experience which will subsequently take and are to-day as thoroughly acclimated there as its due place in subordination to the generalizations of a true spiritual philosophy, we shall be better able to comprehend the use and meaning of the sore trials we are summoned to endure now, and feel the rising emotion of gratitude in our hearts because we were ordered to submit to this discipline. It will all take its place then in the course of our national and individual life, and we shall be able to know then what it meant, and the cause of human freedom in its careful keepwhy it was sent to us. It was for a wise purpose, ing. of course; and that purpose is a part of a great and divine plan; we shall in the future clearly realize the meaning and significance both of the purpose and the plan.

It is, we say, with a nation as with an individual. The young man comes to a time in his life when everything seems to change with him. He cannot tell how it is, nor what it is; he only realizes that he is fast getting rid of what was crude, immature, foolish, conceited, and of no possible worth to him in after life. It is with him as with the butterfly which is ready to emerge from its prison-house. He must needs slough off the old, in order to be at all free, to know and comprehend himself, to feel his own powers, and to become at all assured of his capacity for growth and corresponding usefulness. The nation — as our own, for example - reaches the same limit in its perience to stop there, that would be the end of its national worth and virtue; it would have its life would as yet have been undiscovered. To get out of this greenness of its youth-to be able, even in obedience to the galling rowel of necessity, to throw off its nonsense, and folly, and presumption, all of which manifestly stand in the way of its real progress, that is the step which every young nation must take if it would live. And that is its transition state-the very state through which we are ourselves passing this day. God grant we'may have reason indeed to be grateful for even the bitter experience which belongs to the trying period of our national life.

Almost any reflecting mind can forecast what is naturally to follow all this. We shall be simpler in our liabits, purer in our thoughts, more sedate and self-contained in our expressions, whether of words or manners, and chastened into a thoughtful gentleness of character, compared with the uproarous boastfulness of what we have been in the past, that will best certify to the thoroughness and benificence of the change. In other words, much sorrow will have spiritualized and exalted us; suffering will have purified us; disappointment will have subdued our reckless assurance: and sober reflection will have given enduring culture to a character which contained the noblest elements from the first, but needed the severe schooling they have received in order to harmonize for the purposes of progress and ex-

It is hard for one who has not faith in these eternal laws, and especially for one who is not happily strengthened in his faith every day by the divine assurances of surrounding intelligences that are unseen of the corporeal vision, to take home to his secret thoughts such considerations as we have just thrown out in relation to the character and value of this dread experience of ours; but no man can really be at home with himself in this world, who does not possess the power of speedily assimilating and making his own what is usually considered extraneous, troublesome, and full of disappointment and sufferng. These lessons of life, both individual and national, are of value only as we are ready to aparranged as special and destinct portions of exdividual and nation, and have to be repeated with tion in the future.

### Miss Sprague's Poems.

This excellent book of poems appears to be well received in Vermont. One agent, Daniel P. Wilder, writes to us from Tyson Furnace, that he has sold forty-nine copes in that town, since the first of June. That speaks well for the taste of the people, and the popularity of the work in the Green Mountain State. The large first edition soon became exhausted, and a second edition is meeting with a good demand.

### Good Humor among Soldiers.

A general feeling of good humor seems to prevail among our soldiers, and does much toward alleviating the tedium and inconveniences of life in the camp, on the march, and in the field. On the long march, the jokes and laughter of "the boys," lighten the knapsack and shorten the road. Even in battle, with shells flying in the air above them, bullets whistling, and Minics singing about their heads, their good nature does not forsake them, but every incident is made the subject of a pleasant remark. It must be a righteous cause that can allow such a condition of things. We are led to make these remarks by an incident of recent occurrence.

In the vicinity of Petersburg, the 18th Corps lost many of their tents by a severe rain storm. In the valley the water was ten feet deep, and many soldiers who were asleep were drowned. One man, noted as a wit, was rescued when nearly lost. At length, hearing a groan, he opened his eyes, and in imitation of a scene that transpired at the Alabama and Kearsarge conflict, gasped out, one word at a time, "I—am—Captain—Semmes -where—is—the—Greyhound?"

#### Debt in Europe.

They are not much better off in Europe, so far as debt is concerned than we are here. All accounts go to show that Spain is on the verge of bankruptcy, and if Peru only holds out long enough to compel her to maintain a strong armed fleet in South American waters, she will beat that ancient Power without even a struggle of battle. The Barings have given notice to the Spanish Minister of Finance that they will not renew their recent three months loan of ten millions of dollars, and the bond-holders have assailed the same minister in a most energetic statement of facts, which they have caused to be translated into every European language and sent to the ministers and statesmen of every country. Russia, too, is some thirty millions of dollars behind, and Napoleon is about to come into the market, asking for a loan of from forty to fifty millions. On the whole, between one thing and another, we do not see that the European nations are doing any better than

#### The Health of the Army.

Notwithstanding the invitation which the rebel papers extended to Northern troops, when the war first broke out, to come down into their swamps and get the friendly greeting of malaria, swamp fever, and that awful scourge, yellow fever-the army of the Union has been remarkably free from epidemics of all sorts since they went forward into the heart of the rebel country, the rebels themselves. They have been fortunate enough to escape these scourges of a Southern climate which have always been the dread of people of higher latitudes, and are tough and hardy in consequence of their discipline and constant exposure. We cannot feel too grateful for so signal an instance of favor from heaven. The same power which preserves from pestilence, has

#### British India.

The latest British Inlia news shows that that country is in a highly prosperous condition. The revenues, from being short, are grown into a surplus. Our short supply of cotton in this country, it seems, has furnished India with a powerful stimulus for its production, and hence labor is in great demand there. All kinds of business feel the benefit of this revival of the cotton producing business. The export of cotton from India has risen from a little less than two millions of pounds in 1850, to a little less than four millions of pounds in 1862; and of course the value of the crop last year is much greater than it was three years ago. New railroads are being constructed in various directions. The people are giving their attention, too, to the cultivation of tea, and three millions of young and inexperienced career. Were its expe- pounds of this commodity were exported in 1862 and 1863.

### Thanks.

Our Chicago friends, and those in attendance upon the recent Convention of Spiritualists held in that city, will please accept our thanks for the many courtesies extended by them to our associate and representative, Mr. Chas. H. Crowell, on that occasion. Wherever he went he found the Western custom in vogue-the latch string out and good cheer within, accompanied with the open hands and warm hearts which never fail to seal a welcome with the stamp of friendship. He went to find strangers; he came away and left friends; and, ramble as he may over the hills and among the valleys of life, he will turn back his thoughts with pleasure to one bright spot upon the way he has walked, and that will be-Chicago, 1864.

We desire also to return our thanks for the numerous expressions of regard and good will which our Western friends made Mr. C. the bearer of to

#### A New Paper--- The Progressive Age."

We have received the first number of a new paper, entitled "The Progressive Age," to be published every Saturday, at Kalamazoo, Mich., by the recent convert from Adventism to Spiritualism-Rev. Moses Hull. The publication is to be devoted to the cause of Spiritualism and general Reform. Those who have listened to Mr. Hull's lectures and arguments will agree with us, that those who wield the theological pen will find in him a champion worthy of their steel. Being thoroughly posted up in Biblical matters, he is ably qualified to do good service in the defence of Spiritualism, against the attacks of those who attempt to silence Truth by a "thus saith the Lord." Mr. Hull seems to have taken hold of the work in right good earnest, and we extend to him our best wishes for his success in every good and laudable undertaking in which he may be engaged.

### Another Holy Alliance.

Russia, Austria and Prussia have just formed a new alliance with the members of the Germanic Confederacy to protect themselves and their own propriate them: unless they are classified and interests against the world. Since Denmark has become a member of that Confederacy, it makes a perience and growth, they are lost upon both in- strong affair. It is supposed that the alliance is directed principally against France, the Northern increased circumstances of trial and sorrow and Powers fearing the growth of the French Empesuffering. We may be certain that the trials at | ror's power in Europe. Whether the result of tendant on the present transition state of the na- this movement, therefore, as it will certainly draw tion are but proofs of its real glory and exalta- France and Italy more closely together, will serve to cement the old friendship of France and England, is a question not now to be answered. We are assured, however, that the putting off of the war for Denmark will only make a surer and greater matter of it at the last.

## Spiritual Meetings in Boston.

The regular Sunday Meetings in Lyceum Hall. in this city, will be resumed on the first Sunday in October. We understand that Mrs. S. E. Warner of Wisconsin, à lecturer of marked ability, is engaged for the first two Sundays of that month.

#### Dr. J. R. Newton in London.

This world-renowned healing medium has arrived in London, on a holy mission of mercy to aid afflicted and suffering humanity. The editor of the Spiritual Times, after speaking of an interview he had with him says: "A curious incident caused Dr. Newton to start off hurrledly for Paris. He went to Smithfield, a place famous in his mind; being the direct descendant of one of the martyrs who were burnt there in the time of Queen Mary. he thought he would like to have a place in Smithfield where he might unmolested heal the sick. He was directed to the police-station, where to his disquietude he underwent a close cross-examination. When we saw the doctor, he told us with a great deal of simplicity that he had fears from that circumstance that the police authorities would prevent him carrying out his designs. He wishes to have permission to stand in some open space and to do his holy work publicly. He was impressed to go to Paris, and no persuasion could change his determination, but before he started he promised faithfully to return in three or four days. He has returned to London, and we trust he may feel himself protected in his mission, and that proofs of spirit-power may be given in the healing of the sick in thousands. We are gratified to state that the doctor at Birmingham inaugurated his work in England by healing a woman of blindness who had been without sight fifteen

#### "Woman and her Era."

The Atlantic for September pays Mrs. Farnham, the author of "Woman and her Era," and the work, a high compliment. It commences a long criticism thus: "In the three and a half centuries since Cornelius Agrippa, no one has attempted with so much ability as Mrs. Farnham to transfer the theory of woman's superiority from the domain of poetry to that of science." And further on the critic says: "As against the historical traditions of man's mastery, she does well to urge that creation is progressive, and that the megalosaurus was master even before man. It is, indeed, this last point which constitutes the crowning merit of the book, and which will be permanently associated with Mrs. Farnham's name. No one before her has so firmly grasped this key to woman's historic position, that the past was an age of coarse, preliminary labor, in which her time had not yet come. This theory, as elucidated by Mrs. Farnham, taken with the fine statement of Buckle as to the importance of the intuitive element in the feminine intellect, (which statement Mrs. Farnham also quotes,) constitutes the most valuable ground logically conquered for woman within this century. These contributions are eclipsed in importance only by those actual achievements of women of genius-as of Elizabeth Barrett Browning, Rosa Bonheur, and Harriet Hosmer-which, so far as they go, render all argument superfluous."

#### Return of J. H. Randall.

We are happy to announce that this able pion eer-laborer in the spiritual cause has returned again to his labors in the lecturing field, after an absence of two years, during which time he has been doing a soldier's duty in the Union army, Mr. Randall is an inspirational speaker of no ordinary ability, and with a soul filled with earnest desires to promote the interests of Spiritualism and spread its glorious truths he will yet do a noble work in the lecturing field, where his services are very much needed. It is his intention to visit Maine during the coming winter, and he would like to receive calls from any portion of that State or the eastern portion of Massachusetts.

and Massachusetts will have an opportunity for a grand excursion, as the Eastern and Boston and Maine Railroads agree to return all visitors to the Fair free from Boston. Those that go by the way of these roads will procure free return tickets on application to the Secretary of the Society, Chas. D. Flint, Esq., at the office on the grounds. The roads from Boston will probably also carry pas sengers to and from the Fair at reduced prices.

### Our Free Circles.

been held at the BANNER OF LIGHT office, will be resumed on the first of September, after a vacation of a few weeks, and that all are freely invited to attend. The circles are held every Monday, Tuesday and Thursday afternoons. The door will be opened at two, and promptly closed at three o'clock, after which time no one will be admitted, or allowed to retire till the close of the circle, which continues usually about one hour and a half. This rule is necessary, in order to prevent any inharmony occurring which would injure the medium.

### Information Wanted.

Just before the National Convention of Spiritualists, we published a letter from George A. Shurfeldt, Jr., of Chicago, in which he made the following statement:

"Our spirit friends here have for a long time had in preparation, and will develop about the time of this Convention, one of the grandest and most authentic demonstrations of spirit-power which has ever been made to man. It will come in a shape that no one can question, and will be for all time an evidence of the truth of this Philosophy which skepticism can neither cry down nor de-stroy. It will be a landmark in the history of our faith; and the members of this Convention will carry to their homes, and will distribute over all the world, the overwhelming evidence which this demonstration will furnish of the exalted power of the spirit-land.'

Since the close of the Convention, we have been repeatedly asked what the writer of the paragraph quoted above alluded to. Will he please furnish us with the desired information?

### The Spiritual Pienic.

On Wednesday, August 31st, according to Dr. Gardner's announcement in another column, his last Picnic party for this season, will leave this city for Island Grove, Abington, at quarter to nine in the morning by the Old Colony Railroad. To those who have attended any of these finely managed and really pleasant excursions, not a word need be said. Island Grove is selected again, for it is in the best condition, and has all the conveniences for speaking, dining, boating, dancing, bowling, swinging, etc., so that all will find sufficient to enable them to enjoy the day in a rational manner. Some of our best speakers will be last day of summer.

#### New Publications.

MAN AND HIS RELATIONS. Illustrating the Influence of the Mind on the Body; the Relations of the Faculties to the Organs, and to the Elements, Objects, and Phenomena of the External World. By Prof. S. B. Brittan, M. D. New York: W. A. Townsend, For sale at this office, The author of "Man and His Relations" is well known to all our readers. He possesses a philosophic mind, which has been actively employed for a long course of years in the investigation of those great problems which relate to the existence and destiny of Man. For fifteen years he has been absorbingly engaged upon the production of this his masterpiece. It has resulted from that patient thought, careful investigation, quick perception, and rare power of generalization, which especially distinguish Professor Brittan,

a work of just this scope and character. Prof. Brittan wrote the greater portion of the Essays contained in this volume, for the columns of the Banner, and our readers of course know of their general character. Many a noble volume might be produced in the same way-by collecting the better class of philosophic and religious Essays which have appeared from time to time in our columns. We rejoice to be able to present such a volume of thought as this is to the attention of Spiritualists and the reading world, feeling sure of the service it will perform for the cause of progress and humanity.

and have marked him as the fit person to prepare

Readers need not fear that, because this noble volume treats on the profoundest of themes, it is therefore too abstruse for the general comprehension. In the hands of a writer who knows how to state his positions so clearly, and has the rare faculty of pursuing his reasonings without the least confusion, and to the comprehension of the common reader, even the profoundest questions become plain to those who patiently follow the subject along, and what was thought to be too deep to comprehend takes on the clearness of day. All depends, of course, upon whether the author is master of the subject he treats, or the subject

has the mastery of him. Although Prof. Brittan has pursued his studies perseveringly through the vast range of Vital and Mental Phenomena, as manifested in Man and the Animal World, he has selected for treatment in this volume the subject of MAN; that is, the constitution and immortal existence of the Soul, its present Relations to the Body, to the external forms and internal principles in Nature, and to the realm of Universal Intelligence. In the wide range of topics necessarily treated under this great theme, there is to be found a great deal of matter which will interest the student of Vital' Chemistry, Physiology and Medicine-the Moralist and Divine-the Metaphysical Philosopher, and the Political Reformer. What Herbert Spencer, in England, is doing for general knowledge and philosophy, Prof. Brittan is doing for the knowledge of the Soul and its real and close relations to Man. It is a work replete with lasting instruction. Those who would have with them at all times a compend of the Spiritual Philosophy-nay, the body of that Philosophy itself-will resolve to possess themselves of the treasures which this volume furnishes. The better to give the readers of the BANNER an idea of its indescribable wealth, we append a complete list of its contents, as follows:

The Tenant and the House: Electro-Physiological Discoveries; Circulation of the Animal Fluids; Conditions of Vital Harmony; Physical Causes of Vital Derangement; Voluntary and Involun-tary Faculties; Influence of the Passions on the Secretions; The Mind as a Destructive Agent; Renovating Powers of the Human Mind; Mental and Vital Powers of Resistance; Evils of Excessthat State or the eastern portion of Massachusetts. His address is Montague, Mass. Friends, see to it that this efficient laborer in our noble cause is at once "sent to the front," and you will no doubt hear a good account of him.

Annual Exhibition of the N. E. Agricultural Society.

This Society propose to hold their next Annual Exhibition on Hampden Park, in Springfield, Sept. 6th, 7th, 8th and 9th. It is intended that this Fair shall be the grandest and most complete ever held in New England. Gov. Andrew is to deliver an address on the fourth day. The people of Maine and the eastern part of New Hampshire and Massachusetts will have an opportunity for a mortality.

We have not space to add more, nor could we with justice attempt a careful analysis of a book whose contents are so varied, and calculated to challenge the closest thought. We cannot honestly say that we have read the entire volume through as yet, although we have made ourselves more or less familiar with it: we keep it as a storehouse to which we can go whenever we choose, and advise all of our readers who are able to purchase the volume, to have it by them for the same purpose. We can at least promise them We would remind our friends and the public that it will elevate their thoughts, expand their that the Free Circles which have for many years intellects, enrich them with the profoundest knowledge of matters chiefly worthy to know all about, and qualify them, with study and practice, to fulfill the duties of life with all the better understanding of them and greater satisfaction to themselves.

The volume is an octavo, elegantly printed on tinted paper, bound in extra vellum cloth, bevelled boards, and is prefaced with a fine steel engraving of the author. It is sold at this office for \$3.50.

THE ATLANTIC MONTHLY for September is ather more interesting than usual. Among its attractive contents is "Our Visit to Richmond." by J. R. Gilmore and Col. Jaques, giving a detailed account of their interview with Jeff Davis. The Atlantic has no superior in this country.

THE CONTINENTAL MONTHLY for September opens with a lively article on the question of domestic service in households. As most every one is interested in this subject, it will no doubt command considerable attention. There are many other well-written articles in this number. Read them, and judge for yourselves.

PETERSON'S MAGAZINE for September is as finely embellished as ever. Some of the best writers in magazine literature are contributors to its pages. A. Williams & Co., 100 Washington street, have it for sale.

AN INTERESTING REPRINT.-Messrs. J. E. Tilton & Co. will publish, in a few days, "Broken Lights," by Frances Power Cobbe, well known as a personal friend of Theodore Parker, and as the writer of the Introduction to his Works published in England. A prominent and elegant writer

thus speaks of it: "This work is in the nature of a review of the whole late religious movement, of which the essays and reviews of Bishop Colenso's book, and Theodore Parker's writings, and Renan's Life of Jesus, are portions. It is very interesting, and very able. The author does not distinctly state her own position; but it is pretty clear that she goes as far as any of the writers she comments

A single speculator in Philadelphia has in store present. It will be a suitable observance of the twenty-five thousand hogsheads of sugar, which he is holding for a rise!

Positively the last Piente of the Season.

The Spiritualists of Boston and vicinity are invited to a Grand Social Reunion at Island Grove, Abington, on Wednesday, August 31st, 1864. Delegates from the National Convention recently held in Chicago, Ill., will be present and make their report. Come and bring your friends.

No refreshment stands or exhibitions of any kind allowed upon the grounds, except such as are furnished by the proprietors of the grove, and of these there will be an abundance.

A special train will leave the Old Colony Railroad depot, Boston, for the grove, at 8.45 and 11.30 A. M. Returning, leave the grove for Boston at 5 P. M.

From all the way stations upon the Old Colony Railroad, between Boston and South Braintree, Plymouth and Hanson, Newport and Bridgewater, the friends will be conveyed to and from the grove for one-half the usual fare by the regular trains.

Fare from Boston to the grove and return by special trains, adults 70 cents, children (accompanied by their parents) 35 cents. Tickets for sale at the depots.

An excellent band will furnish music for dancing. H. F. GARDNER, Manager. Boston, Aug. 25, 1864.

#### Appointments.

L. Judd Pardee speaks in Clielsea the first two Sundays in this month; Mrs. Susie A. Hutchinson speaks in Quincy next Sunday; N. Frank White in Plymouth; Charles A. Hayden in Providence during this month.

Geo. A. Pierce is engaged to speak in Lewiston, Me., the third Sundays of September and October, and the second Sundays of November and De

Rev. D. P. Daniels will answer calls to lecture solemnize marriages, or attend funerals. Address Lafavette, Ind.

#### Dr. J. R. Newton at Work-A Cripple Cured in the Streets.

We were riding this morning (Wednesday) with Doctor Newton, when he observed a man with a crutch walking slowly along. The Doctor had the vehicle stopped, and going to the cripple commenced magnetizing him; in the space of four or five minutes the man was made to walk away carrying his crutch in his hand. The man's name is William Brown; he resides No. 6 Collington Place, Kentish Town. The man stated that he had not been able before for two years to walk without assistance.—London Spiritual Times, Aug.

#### New Music.

From Oliver Ditson & Co., 277 Washington street, we have received the following pieces of music:-"Gentle Alice," song and chorus by Geo. Howland; "O Whistle my lad Quickstep," being No. 20 of Bellak's arrangement of popular compo sition; "May Flowers," No. 4 of Tone Pictures "Little Blue-Eyed Boy," a song by Fred. Buckley; "Arthur Lloyd's Medley, or Song of many Songs," arranged for the piano.

### Bread for the Destitute Poor.

Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the destitute poor on tickets issued at the BANNER OF LIGHT of-

### ALL SORTS OF PARAGRAPHS.

Our friend Miles Grant announces in his paper that he is to have a discussion at Chicago, on Spiritualism, with J. G. Fish, formerly a Baptist minister, and says, "Pray for us." We will do so-pray that you may come to a knowledge of the truth.

The Investigator has raised its subscription price to \$3.50 per year, which is none too high for so excellent a sheet, at the present cost of paper, and other increased expenses attending the publication of a newspaper.

Old newspapers are worth eight cents a pound, which is nearly the old price of white paper. Housekeeners and others should carefully save them in these hard times. It is very wasteful to use them for kindling fires.

The first American organ builder was Edward Bromfield, of Boston. He was graduated at Harvard in 1792, and died at the age of twenty-three His organ had two banks of keys, and several hundred pines. Its workmanship was said to exceed anything of the kind which had been imported from England.

A saucy reporter terms the evening style of la dies dresses at Saratoga, "dairy windowed."

Garibaldi has been elected Grand Master of the Freemasons in Italy.

MEXICO.—Late advices state that the French army has recently met with some reverses. The Mexicans are beseiging Acapulco, and it is believed the French will be obliged to surrender, for want of food: the Mexicans harrass them night and day by incessant firing from their batteries.

A woman is worth a great deal or she is worth nothing. If good for nothing, she is not worth getting jealous for; if she is a true woman, she will give no cause for jealousy. A man is a brute to be jealous of a good woman-a fool to be jealous of a worthless one; but he is a great fool to cut his throat for either of them.

ANECDOTE OF WESLEY.—At one time, when Mr. John Wesley was traveling in Ireland, his carriage became fixed in the mire, and the harness broke. While he and his companion were labor ing to extricate it, a poor man passed in great distress. Mr. Wesley called to him, and inquired the cause of his distress. He said that he had been unable, through misfortune, to pay his rent of twenty shillings, and his family were just being turned out of doors. "Is that all you need?" said Mr. Wesley, handing him the amount; "here, go and be happy." Then, turning to his companion, he said, pleasantly, "You see, now, why our car riage stopped here in the mud."

The thought that the doctrine of endless misery may possibly be true, and of God, is certainly an awful thought. We wonder not that a little child, when told by its mother of an ever-burning hell, said, "I wish I had never been born !"

Miss Thackeray has received the credit of writ ing the popular novel of "Cousin Phillis," but it now turns out that Mrs. Gaskell is the author.

As the good man saith, so say we; but as the good woman saith, so it must be.

Renan is engaged in writing a "Life of Mary and a "Life of Paul."

There is not a stream of trouble so deep and swift running that we may not cross safely over, if we have courage to steer and strength to pull.

It is estimated that Holland and Germany have taken one hundred and fifty millions of our public debt.

The wife of the very eminent Bishop of Exeter, England, Mrs. Philpot, recently died. Her last words were, "Bo sure to see that the old Bishop has his warm soup every evening." After giving this piece of wise counsel to her servants she immediately expired.

The village of Fredonia, in New York, has been lighted for many years by gas obtained from the earth by means of boring. When the supply becomes deficient they sink a new gas-well.

The London Times favors the withdrawal of the British troops from Canada, their presence being an element of danger, as provoking an invasion whenever the Americans have a grievance against England.

Boy Histories are so popular now it would be well to include all. We have had the "Farmer Boy," "Tanner Boy," "Ferry Boy," "Bobbin Boy," and all the other Boys but one, and that is forthcoming. Jo Cose proposes, with the advice and consent of Digby, to write "The Old Boy."

Establishments on the New York streets where the weaker sex can get their "bitters" in a quiet way when out shopping are said by the veracious Herald to be indicated by a placard bearing the words, "If you don't see what you want, ask for

Mrs. Isaac Tetro, of Washington, now forty-five years of age, was safely delivered of her twentyfirst child a few days since. With the exception of one pair of twins, all were single births.

OCEAN DEPTHS.—The average depth of the Atlantic ocean is set down at 13,400 feet, that of the Pacific at 18.000. On the western side of St. Helena soundings were made, it is said, to the depth of 27,000 feet-five miles and a quarter-without touching bottom.

English travelers, who usually think nothing is good enough for them when they are away from home, are very angry at the treatment they now receive in Prussia, where they are snubbed, turnout of the hotels, grouned at and spit upou.

CONUNDRUM,-In what color is a secret best cent? Inviolate.

SMART LITTLE GIRL.—"You must not play with that little girl, my dear," said a very injudicious parent. "But, ma, I like her; she is a good little girl, and I'm sure she dresses as neat as I do. and has lots of toys." "I cannot help that, my dear," responded the foolish mother; "her father, you know, is a shoemaker." "But I don't play with her father, I play with her; she ain't a shoemaker."

The Ohio coal beds, salt works, iron mines and oil wells are being worked more extensively than ever before, and the owners and operators are realizing large fortunes. One man, who could n't buy a hat a few weeks ago, has struck an oil well which he now holds at \$100,000.

A new invention, calculated to supplant the parometer, is called the aelloscope. Aelloscopy is that branch of meteorology which is concerned with storms, and might be called storm-foreseeing or storm-prognosticology, and this instrument is called an aellescope, because it is so constructed that it never fails to give timely warning of the approach of a storm.

Somebody says that cream upon milk is the only article that has not risen of late.

A terribly hot wind from the southwest, similar to a sirocco or simoon, passed over Ontonagon, south shore of Lake Superior, a few days since. Vegetation withered under its influence as though it had been a blast from a furnace.

The consumption of oysters in the city of Paris, during a year, is estimated at one hundred and thirty millions.

"The fashion"-for coats and pantaloons, at present—consists in wholly contradicting Nature's outline for beauty. A man is not a successful dandy, unless he is baggy about the hips, closecollared about neck and chest, big-sleeved and flat-hatted-every one of which point, in a costume, is a misrepresentation of a standard point of the ideal. Male beauty, which, (we are artistically taught,) consists particularly in breadth at the shoulders and narrowness at the hip and waist, is, thus, painfully disfigured.

Savs U. S. Grant to R. E. Lee-Surrender Petersburg to me.". Says R. E. Lee to U.S. Grant-

"Have Petersburg? Oh, no you sha'n't."
"I sha'n't?" said Grant, "oh, very well—
You say I sha'n't, I say I shell."

Wise men mingle innocent mirth with their cares, as a hope either to forget or overcome them: but to resort to intoxication for the ease of the mind, is to cure melancholy with madness.

The countenance is a mirror that reflects the predominant passions, and displays an angry, a disdainful, or a suspicious temper, in prominent characters. It is equally true that the more pleasing, exalted and softer passions of the heart legibly imprint their signatures upon their features.

In sixteen Western States and Territories there are over a half million of men in excess above the women, and in five Eastern States, 69,000 women in excess over the number of men. Massachusetts has 37,000 more women than men; Illinois 94,000 more men than women.

A man who had been drafted in Dalton, Conn., a short time ago, cut off the index finger of his right hand, thinking to save himself. The authorities thought it was a brave act, and rewarded the deed by accepting him on the spot.

Pat Rooney, in writing his life, says, "he early ran away from his father because he discovered that he was only his uncle."

Hard, angular outsides bruise a great many tender souls without knowing it.

A maiden lady, whose age is not a proper subject for discussion, warns young men that the stamp tax on matches is to be enforced on and after the 1st of September, and that it would be a saving of money to finish up all engagements before that time.

When did Moses sleep five in a bed? When he slept with his forefathers.

A novelist describing his heroine, said, "Innocence dwells in the dark clusters of her hair." A critic suggested that a fine tooth comb would bring

It is stated that the residents of Paris consume thirty thousand pounds of horseflesh weekly in the shape of sausages. Horse meat is as fit to eat as hog meat.

CONSULT THE LADIES .- "When I am making up a plan of consequence," says Bolingbroke, "I always like to consult a sensible woman." Bolingbroke was a great man!

While the Declaration of Independence was being read at Hartford, Conn., one day, a bystander said to another, "Pretty good thing that, aint it? Too much of the -- nigger about it though!"

#### To Correspondents.

(We cannot engage to return rejected manuscripts.) WM. G., BATES, ILL. - Wo can decide after seeing a specimen. J. H. R .- Yes, if of sufficient interest to our renders. J. M. P .- "Notes" received.

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A few extracts will show the character of nearly every letter A. N. WILLIAMS, Parkersburg, Va., one of the oldest and

most respectable and reliable druggists of Western Virginia, "I can say of Perry Davis's Pain Killer, what I could not say of many of the medicines of the day. In my trade it is a leading article. I sell largely of it, and it gives entire satifac-

tion to all. I would on no account be without it.' JOHN PARKINS, Druggist, at Athens, Ohlo, writes:
"I sell considerable of Davis's Pain Killer in this place, and
it is well liked and highly commended by all who use it."

GEO. WILLIAMS, Druggist, at Hockingport, Ohio, writes: "Perry Davis's Pagin Killer is quite generally used by the in-habitants of our town, and is much extelled. I think it the best medicine I have for the uses for which it is reco

GOOD FOR MAN OR BEAST.

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"Your Pain Killer for Colle or Bots in horses, is an infallible cure. And for all Cramps, Pain, Colle, Burns, &c., we find it, in our house, a never-falling Balm." 2w—Sept. 3.

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PR. JEHIEL W. STEWART, Sympathetic, Clairvoyant, Magnetic and Electric Physician, is contemplating a Western tour this Fall and Winter; and all friends in the great West who desire his services, will please address him at Rochester, N. Y., between the 1st and 15th of September. Rochester, N. Y., Aug. 23, 1864.

Sept. 3. MRS. A. G. POOLE, Trance Medium, No. 14
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The Song of the North, The Burial of Webster, The Parting of Sigurd and Gerda,
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Mistress Glenare, (By Ma-

TII.

Life, [Shakspeare,]
Love, [Shakspeare,]
For A. That, [Burns,]
Words O' Cheer, [Burns,]
Resurrext, [I've,]
The Prophecy of Vala, [Poe,]
The Kingdom, [Poe,]
The Streets of Baitimore,
[Poe,]

"Birdle's " Spirit-Song,

My Spirit-Home, [A. W.
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Thursday, July 14.—Invocation; Questions and Answers; Richard S. Andrews, to Jake Porter, Charlie Allen and Philander Ulee; Theodore Ellis, Jr., to his mother, in Bridgeport, Com.; Edward Wilson, to his father, Gen. Wilson, of the Confederate Service.

#### Invocation. Oh, thou who art to our souls what the sun is

to the earth, out of the abundance with which soul is freighted, the lips would form themselves in imperfect utterances of prayer. Oh Mighty Intelligence, by which we find ourselves surrounded, we know that thy power is sufficient for all our wants. We stand sometimes confounded and bewildered, ay, lost in contemplating the glory of our own frame; yes, when we analyze the wonders within ourselves, we are sometimes lost. When we hear poor, feeble, ignorant humanity calling themselves poor worms of the dust, we know that the doors of the great temple of Selfhood have never been opened to them; we know they have never crossed the threshold of their own power; we know they have never gazed upon one of the mysteries of their own being. So we cannot wonder that such look downward and not upward. We cannot wonder that they measure their own capacities by the worms of the dust. Oh, thou Wondrous Power, we sometimes call thee Lord, God and Jehovah. We erect temples to thine honor. We carve out images we suppose to resemble thee, and yet when we enter the great temple of our own Selfhood, expecting to find thee there, we know thou art without, for we know that thou has no special abiding-place; we know thou hast no name; that thou art everywhere, in all things. Oh, our Father and our Mother, we praise thee. We lift all the thoughts of our selfhood unto thee, and turn ever toward thy sunlight for strength. We ask that these thy children who have assembled here to-day to learn somewhat concerning their future may not go hence doubting. May they catch some faint gleam of the upper land. May they turn away from the fading forms of earth to the real ones of the spirit-land, and worship thee from this time hence and forever, in spirit and in truth Oh, may they cease to look steadily at the follies of mortal life, and turn their vision to the realities of the spirit-land. This much we ask oh Spirit who blesses the present hour. This much we will ever ask for the sake of all humanity. Unto thee we will render all honor, all glory, all the sacred aspirations of our souls forever. July 5.

### Why Jeremiah Ordered the Hair Cut Off.

SPIRIT-We propose to consider in brief a subject which has been given us by one who is in darkness concerning the things of the spirit, However, we cannot believe that the individual propounds this subject because he is not acquainted with the historical life that is connected with it. Therefore we must come to the conclusion that he asks this for his own satisfaction. Now we hear his unspoken thoughts, and can answer them through a form seventeen hundred miles distant from him.

We are ever disposed to render all honor to the honorable skeptic. They who do not see because advantages never have been offered them wherewith to see, we honor. We are ever ready to aid them to the best of our abilities. But we have little reverence for those who, having advantages offered them, at the same time reject them, and violently stand out in defiant opposition to the truth; to that which despite all their skepticism appeals earnestly and steadily to their souls.

The subject seems to have been born of the Prophet Jeremiah: "Cut off thy hair, oh Jerusalem, and cast it away. Take up thy lamentation in high places, for the Lord thy God has forsaken and rejected thee."

He asks, Why this individual called upon Jere-

miah to cut off the hair?

It is a well known fact, laid down in ancient history, that the ancient Jews were compelled by virtue of their law to shave the head when in trouble; when visited by calamity of any sort, whether it were visited upon them because of their wrong doing, or because of the folly of others, it mattered not. If they were mourners, they should shave the head, and should cast the hair to the four winds of heaven. There was a superstition prevalent among the Jews, that each hair belonging to the good man, or woman, would gather to itself power with which to bless the individual. But if the man, or woman, be evilminded, and a subject unblessed by the gods, then each hair which was severed from the head and cast away, would return to the individual in the form of a viper, which could, or would not, in any way yield to the influence of the charmer, but would bite and sting at pleasure.

The Prophet Jeremiah, so says history, in looking over the sins born among the ancient Jews. looking at Jerusalem through clairvoyant powers, he perceived that by virtue of law that is inherent in all things, that there must come a revolution;

and a general sweeping away of the nation.

der that he used the language he was said to have as much as I ever was, used, for it must be remembered that all language same superstition.

It was also the custom for mourners to annoint the shorn head with an cintment that was compounded by the seers or prophets. After having been annointed three days, then the head was to be liberally powdered for forty-one days. Then the individual was to go to the priest, and go through the cleansing process, and become ab-

solved from sorrow or sin. He furthermore says, "Take up thy lamentation in high places." Jeremiah perceiving the many sins that were born among the high; seein his clairvoyant vision, he called upon the lofty to lament, to enter into mourning because of their iniquities.

Still further on he says, "For the Lord thy God has forsaken and rejected thee." Now we know he did not have reference to the God of the universe, but to some guardian spirit. It will be remembered that all the prophets, all seers, were guardian angel, who was constantly with them, clined to go astray, into the path of duty and and Gods; "and thus saith the Lord," was ascribed to every guardian spirit who advised and directed their earthly steps. But these gods of universe, nor did they claim that much for themthey were regarded by the prophets as superior to themselves, and were called Lords and Gods. And so they were superior to them in point of the second birth and in wisdom.

In conclusion, we would ask that the friend who has thus called upon us, will seek earnestly and faithfully for these gifts which that same great Spirit is ever ready to confer on all his children. Sooner or later he will come out from the darkness by which he is now surrounded, and will rejoice in the clear sunlight of a better reli-July 18. gious belief.

#### Colonel Fouke.

I am here for the purpose of opening communication with my old friend and schoolmate, Colonel is Boston? [Yes.] I have the impression he is from the West.

Prior to the breaking out of what you term the rebellion, I was in New Orleans, and was frequently in company with my friend, Col. Wright. When war was declared and troops in activity, we met again, and I said to him one day, " Colonel, in all probability the next time we meet will be on the battlefield as enemies. Now I ask if I fall, or my men fall into your hands, that you deal considerately with us; and should any of your men fall into my hands, I shall do the same.

We shook hands and parted, and our next meeting was on the battlefield. Many of my men fell into his hands, and I was mortally wounded.

I now return, seeking to make communication to Colonel Wright. I understand from sources that are said to be reliable, that he is still in active service, and he's filling a very good position. Now I know not whether he is acquainted with Spiritualism, but as all must be here sooner or later, of course he'll have to learn about it. So I 'm here to ask Colonel Wright to come and have a good old fashioned chat with his friend, just as

Now I have no regrets on account of the course took while here. I entered the Confederate service because my interests were there and because I rather felt as if I ought to do so, although the Federal Government had educated me and made a good military man of me; still, I felt that I might owe a duty to one portion of the country more than the other. I really thought the weakest portion was the South, and I felt a sense of duty urging me to defend that which I believed to be the weaker side.

Now I suppose my friend Wright has cogitated many times over that last conversation of ours. and wondered how it were possible that I could ever fight under any other flag but the Federal one. Well, perhaps I had not so much of reverence in my composition as he had. There are some folks, you know, who revere old institutions, old sayings, and old people, and anything that is crowned with antiquity is very sacred to them. Now I confess I had not the reverence he had. He once told me at West Point, that he loved the old flag better than his Bible. Well, I could 'n't then say as much. I don't know but I can now, for since the Bible has been analyzed by so many able minds in the spirit-world I don't have the reverence for it I used to have. So I don't know but I reverence the Bible about as much as the had I lived. I want them to take poor old Milly, old flag. But I don't know but that I have as much reverence for the Confederate flag, or rebel rag as you Yankees see fit to term it. Every one, you know, has a perfect privilege of speaking their own thoughts upon all subjects. Now I speak mine in all kindness, all love, and with a willingness to accord to others the same right. I entered the Confederate service-well, upon principles of duty, and therefore feel no regret for the

position I took when here. I have a family on Southern soil whom I should be exceedingly glad to open communication with, that I may tell them concerning what I am able to do for them now, and what I have learned in the spirit-world. And if they will but give me an invitation to meet them in this way I shall be very, very glad to take it. But, most of all I desire to commune with my old friend. Colonel Wright. Come, colonel, lay down your arms for a little while, and come and talk with me; then I'll tell you many things that you're in ignorance of at the present time. Come now-you ought to come-and talk with me.

Now you'll please to say that this imperfect communication or telegram from the spirit-world is from Colonel Fouke of Virginia, who intends it for his friend, Colonel Wright. I think, however, that he is of Western origin. [What is his given name?] William. Good-day, sir. July 5.

### John D. Haney.

I am decidedly green at this business, sir; heard of it, sometimes talked of it, but never knew anything about it. [Alluding to his control of the medium.] I was a soldier, sir, a member of the 3d Massachusetts Battery. I was wounded in the fight before Petersburg, on the 2d-3d day of longer the terrors with which it presents itself to June, and died the next day.

and in consequence of that which was a revolu- for me to Captain Martin-send my letter to him. tion, there would result mental darkness, physic He's of the 3d Massachusetts Battery. I want cal woe, sickness, death, war, famine, pestilence, him to know I can come back, am alive, and talk; want 'em to know that I'm happy-want 'em to Now beholding this, as we are told, he did know that I am a soldier still, only in a different through his clairvoyant powers, we cannot won- way. I'm ready for action on the other side, just

It's kind of tough work-this talking through a takes form and precedence from the past. Now body not at all like your own, ain't it, when you Jeremiah must have had reference to the old ain't used to it? They say it's nothing when you mythical custom of shaving of the head in times of get used to it. It's nothing to face the enemy, to sorrow; must have had reference to that, consid- go right up to the cannon's mouth, after you get ering that he was himself an outgrowth of that used to it. Oh, it's play, then; I suppose this will be, after I get used to it. John D. Haney, sir. July 5.

#### Francis Stacey.

Francis Stacey, sir, Jamestown, Virginia. [Frances or Francis?] Francis, sir. I have a mother thirteen miles south of Richmond, two little sisters and an older brother. I hope to be able to send something of a letter to them.

I was sixteen years old. I was killed in one of your recent battles. I died on the 14th of June. I was wounded and lived some days after it. My ing that there was so much need of sorrow there, father says I died on the 14th of June: My father was lieutenant on board "the Richmond"—gunboat "Richmond;" was killed in action. We are both, sir, very anxious to return, and whatever you can do for us will be very gratefully received.

I have lived—my father has lived in Virginia eighteen years. He was in Missouri before that. An uncle of my father's, dying, left him his plantation, and he removed to Virginia. My father attended on earth by some friendly spirit, some lived very happily there until this war broke out, and then what he did n't lose in one way he lost admonishing and leading them if they were in- in another. He went into service and so did I. We are both on the other side. We would both righteousness. These spirits were called Lords he very glad to do what we are able towards making our folks happy.

I am glad to know that my mother received the likeness and letter and book. She thinks a great the prophets were by no means the God of the deal of them. I'm glad she received them-she did about four days ago. My name was on the selves. They were simply attendant spirits of fly-leaf of the book, with directions—if I should be the individual; and in the ignorance of that age, killed-telling where to send that packet to. This request was fulfilled by some of your Federal soldiers. I am very thankful to them for it, and if I ever meet them on the other side I'll try to pay

I wish Mr. Ogden-he's in Richmond-if he should get my letter, to be kind enough to forward it to my mother. He's a lawyer there, and knows, my father says, about these things; says he'll most likely get the paper in which my letter is printed. If he does, he wants him to send it to my mother; see she has it. I'm obliged to you. sir. For fear he don't know my mother's first name, perhaps I'd better give it: He can direct to Mrs. Sarah C. Stacey. [Is he aware of her residence?] No, sir, I don't know that he is. She is now in a small place called Wicksette, Virginia, Wright, [Of this city?] No, I think not. This thirteen miles south of Richmond. I do n't know how long to stay; not long, I suppose. She went there for refuge, probably.

Pardon, sir, can I ask a question or two? Your folks. think of taking Richmond, don't they? [That's their intention undoubtedly.] Well, it's possible you may take it, but you'll buy it dear. You'll pay in something higher than gold for it. July 5.

### Clarissa Oldney.

I've left two children, one seven, the other nine years, in Montgomery, Alabama. I was born in Watervelet, New York State. I was married eighteen years ago, and removed first to Mississippi and afterward to Alabama.

My husband was on board "the Merrimae" during her encounter with "the Monitor," and was badly injured; but he lingered sometime before he died. After he died I seemed to lose everything—one thing after another. It was reported that I was of Union sentiments because I was born at the North. It was said that my sympathies were with the North, and now that my hushand was dead, there would be nothing to attach me to the South any longer; so my house was twice taken possession of by the soldiers. They helped themselves to whatever they want whenever I applied for help to the authorities they took no notice of it, and I at last, in my despair thought I'd set fire to it. But I was taken sick. I broke down under my trouble and died, leaving my two little chlidren to the mercy of the world.

An old colored woman that used to be in my family-old Aunt Milly we called her-has got the children. God bless her for her kindness to them. But she may be taken any day, and my children, if the Federals don't conquer, may be sold into slavery. Thank God, I believe, however, that the right will rise triumphant soon.

I have relatives in New York State, whom I've not had any communication with for years, on account of their abolition principles—because they were publicly in favor of Abolitionism, and my husband was not. But if they're true to those glorious principles they profess to believe inthey'd better do something besides preach, and practice; and the time's now come for them to do what they can toward banishing slavery if they would not bring great condemnation on their own souls.

What I want them to do is to hunt up my children and be to them all that I should have been too, if they can find her; and render such assistance to the rest of the colored folks as they may be able to. They 're a grateful race and will never for-

get it. Names you ask for here. Mine was Clarissa Oldney-Clarissa Pratt before marriage. [It would be well for you to give the names of the relatives you wish to reach.] Benjamin Pratt; there's his brother Andrew, and their sister, that married a Hopkins; those in particular. The sister is a Quaker so I've been told, and is thoroughly abolition in her sentiments. She has enough of the wherewith to get along in this world with. [Do your relatives reside in the town you mentioned?] No, sir; the lady I spoke of is, I think, in or near Williamsburg. The two gentlemen, I believe, when I last heard from them, were in the city. [New York?] Yes. No; our family were the only ones of that name that were related to each other at Watervelet. I don't know of any other. [You're own age?] Thirty-six; and my husband's name, Andrew S. Oldney. Farewell, sir. July 5.

### Invocation.

Oh, thou by whose power the seasons come and 30, light and darkness, good and evil are perpetually alternating; by whose presence the little flower is sustained, by whose presence also the human soul holds its equilibrium, thou wondrous something who art everywhere felt but nowhere understood, we praise thee from the deepest, divinest avenues of our being. We praise thee, and our praise is devoid of fear, for thou hast endowed us with that divine faith that gives us to know that thou art our friend, whoever, whatever and wherever thou art. And since death to us hath no mortality, we praise thee with ten-fold praise. I wish you'd be good enough to send some word We lift all the glad utterances of our souls unto

thee, oh, Father, in thanksgiving. There is joy welling up from the heart of all things toward thee; even from those forms that dwell in inantmate nature cometh praise; each atom of life praises thee after its own fashion. Thou being who art to us a glorified presence, ever near, ever surrounding us with that strength which we so much need, we would bring unto thee the thoughts, aspirations, and hopes of these thy mortal children, and feel that we are safe in leaving them in thy leads of the first place, in the side and arm, lost a finger too, and some kind of a and feel that we are safe in leaving them in thy hands. Thou hast endowed us with a mission altogether divine, in thus returning to our homes in mortal and gathering up glad thoughts of thine earthly children to lay upon thinealtar. Oh, thou present Life and Death combined in one, we ever turn to thee with glad thanksgiving, for wheresoever we may wander, whether in the valleys of ignorance, or upon the mountain peaks of wisdom, we know that thou wilt attend us. We know that that nothing will be neglected by thee. We know every thought has its mission and no one is born in vain. So each one flowing out from these mortals has its own peculiar mission to fulfil. All will be gathered up, all made use of, and all kept will be gathered up, all made use of, and all kept in remembrance of their individuality. To thee, oh. Presence Divine, now, as throughout the endless past and the eternal future, we render choicest July 7. praises.

#### Questions and Answers.

QUES.—Since no two persons are constituted alike either in the external or internal, will not war always be a necessity growing out of these different combinations?

Ans.—This question we are called upon this afternoon to discuss. That war is a necessity growing out of human conditions, we admit; but we cannot admit that it is a necessity growing out of divine conditions. We know that war belongs to the exterior, has no place, no portion with the interior. The soul ever ignores war in all its forms. In the interior of every individual there is perpetual peace. The elements of war are not known there; but in the exterior these elements layers a belong a place a mission to perform. They have a being a place, a mission to perform. They are of use. That they act from the exterior we

are of use. That they act from the exterior we know, but they never enter the interior.

Our correspondent asks, "Will not war always be a necessity growing out of these different combinations?" No, by no means; although we cannot doubt that it will more or less exist so far as the external is concerned; yet we have many reasons. the external is concerned; yet we have many reasons to doubt that it ever was, or ever will be a necessity so far as the internal is concerned.

Now it should be known that there is a degree

of perfected life where there is no war, no difference of opinion, not the smallest possibility or chance for discord. This state of perfected life all must some day arrive at. No two are constituted or combined exactly alike in the external. They must some day arrive at. No two are constituted or combined exactly alike in the external. They may be the same in essence, yet there is a difference of combination so far as external form is concerned. If war exists where the human soul is living in ignorance, how much less cause should there be for its existence when it is crowned with knowledge or wisdom. As the soul gains in experience, it learns that each one is endowed with its own capacities, capabilities, and powers of expression. By the same divine source he who gave me, as an individual, my peculiar capacities for acquiring knowledge, also gives each one of you mortals yours.

So, then, since we are each divinely endowed, when we learn this fact we shall cease to war—cease to dispute with each other. It is contended by a certain class of minds, that wisdom is gained only by discord, war and contention. That may be true, and doubtless is true, with reference to external life. But since in the interior all are godly, all are harmonious, where is the slightest chance or possibility for discord? We cannot see it. We know of no power by which it can be born.

In the wleft three young girls, without any protection. But while I may be the whotever. Oh, if I could only let them know about this, I think I should be more contented with my condition. But while I'm speakent with my condition. But while I'm speakent when we learn the nome of you mortals yours.

General Grant is making sad work with those who oppose him, but glorious work for those who payes him, but glorious work for those who need his presence.

My boy was killed by one of his own officers, while in the act of deserting, as I told him to, as soon as he could get a chance to do so. So lie was shot by one of his officers. Oh, God forgive that man, for I can't, for I know his death hastoned man, for I can't, for I know his death hastoned in the act of the grey was a life. I was formently work of the grey was a call at the will my condition. But while I'm speakently the payer of the grey was a connen

born.

In the midst of the great ocean of mentality that washes the shores of Time, there is constantly this upheaving of dirt and slime, and the unpleasant things of life. But when you shall have crossed the shores of Eternity and have learned to read the book of your own divine nature, then you must agree with me that war is a necessity of the external, the imperfectly unfolded conditions of life, and by no means a necessity of the soul.

Q.—J. N. Grant, of Wisconsin, sends the follow-ing question: "I would like to know why the Bi-ble gives the genealogy of Joseph, instead of Ma-ry, the mother of Christ? In the old Bible it says, that from the seed of Abraham shall spring the Messiah. If none of your sages or wise men can answer this question, please to give it to the controlling spirit of the BANNER office, if you think

-During the ages in which this religious record was found, it was not the custom to give the genealogy of females. I presume that was the reason why Joseph's was given and Mary's was

Q.-H. Keel, of Canton, Illinois, writes thus: "I would be very thankful if you would give the following question to the controlling spirit of your circle: If he knows the spirit of Pauline Keel, and her condition in the spirit world? If not how car find her and assist her to give a message through

Mrs. Conant?"

A.—It shall be done. How, when or where, we are not this moment able to determine.

Q.—F. H. W., of Charlestown, Mass., sends the following question: "If, as the messages received in these circles seem to indicate, a spirit enters the other world in the same moral and intellectual condition as it leaves this world, of what use will life with all its experience have been to the right of a new well into a very sold are accessed. will life with all its experience have been to the spirit of a man who lives to a very old age, consequently being far advanced to second childhood? Will he not have to learn again many things he had known in the prime of his earth-life?" A.—Yes; life is constantly reproducing itself whether in the mental or material kingdom; and

whether in the mental or material kingdom; and yet it is absolutely an advantage to all to live until they commence to decline in mortality. It is absolutely a disadvantage to pass on in infancy or childhood.

childhood.
Q.—The presiding spirit of the "BANNER Circle," on the 28th of April, kindly answered my interogatory as to the power of a dark spirit to control a medium. The substance of the reply is, "That all classes of individuals, high and low, developed and undeveloped, can make use of the law and come; and if you are higher than they give them your hand and raise them up to your standard—the lofty cannot debar the humble."
But is the converse also true—that spirits from the lower spheres cannot debar those from the brighter ones? Unhappily, my experience says they er ones? Unhappily, my experience says they can. For the last ten months I have not had one truthful communication, and all because of a certain spirit who says he is determined to prevent all other intercourse. And yet I have shown him naught but kindness, and strove for his conversion. Is there any ways of breaking the small? ion. Is there any way of breaking the spell?

Franktown, Va.

Franktown, Va.

A .- We know of no better way than to quietly and persistently endeavor to enlighten him. Turn his attention, if possible, to things spiritual. An-swer all his questions with a kindly spirit; never swer all his questions with a kindly spirit; never turn a deaf ear; never be blind when he would that you should see; but render him all the aid that you, as an individual, are capable of giving him. Strive to enlighten him, with patience, and that patience will sconer or later be rewarded with light to him and freedom to yourself.

With regard to the power of undeveloped intelligences to prevent the more highly developed from controlling mediums, we can only say, that each spirit lives within an atmosphere peculiar to itself; and when it wishes to attach itself to one of your earthly mediums, it seeks to envelope

one of your earthly mediums, it seeks to envelope that medium in its own atmosphere—to permeate it with its own life. Now that life may be inimical to a certain class of spirits, perhaps to a large class of intelligences, and yet to a certain class it may be attractive. But if the intelligence belong to the low and undeveloped class of spirits, then it can attract only such as are low, morally and mentally low, can attract no other. This is the law and no one can transcend it. You are simply unfortunate in certain directions, for the time being. And yet in certain others you are fortunate to a large degree.

July 7.

### Lieut. Hiram Ames.

I do n't want to interfere with any one else, but really would like to send word home to the folks

also that by some good turn in the wheel of life— I do n't know what one—we are most of us fur-nished with the means of coming back and speak-

nished with the means of coming back and speaking to our friends—that is, we are provided with numerous guides to help us along. It's new to me. I didn't know anything about it before death, but availed myself of it pretty quick after I learned about it.

My back pay and the pension may be obtained by getting a certificate, I suppose. But come to think of it, they may have some trouble to get it, because I died in rebel quarters. But I guess the right way will turn up for 'em to get it. I'll do all I can to help 'em.

I was second l'eutenant in the 12th Missouri. I do n't know as I 've made myself very clear here, but I've done the best I could. I'm constantly thinking of the tough time I had in rebeldom, and

but I've done the best I could. I'm constantly thinking of the tough time I had in rebeldom, and it comes pretty hard; can't get over it very well. You don your old feelings in pretty good shape here. But if the folks will give me a chance to speak at home, I'll report, and do the best I can. I'll tell 'em about this old world that's turned up in a new form, and all else I can. . Capt'n, charge whatever you ask for my coming here to headquarters, if you know where that is. July 7.

July 7.

### Rachel Hill.

Oh, I'd give the world, if I had it, for just a privilege of going to my children, of talking, telling my folks what I want done with them. I've only been dead five days. I lived on Mason street, Petersburg, Virginia. I had been sick, but not very sick, for about three months, I've had so much trouble. Ever since the last buttle, in which my oldest boy was killed, I failed, and knew I must die. I was formerly from New Jersey; was born in Now Jersey, and lived there until I was twenty-two years of age. Then I married, and

quest to Captain Alired Todd, of the 7th Virginia Regulars, that he will send some one, or go himself, or do something for my children. I know he'll get my letter, for God ever helps those that call earnestly upon him. Oh, tell him that Rachel Hill, who many times befriended him, calls upon him from her home in the spirit-world, and asks him to do this.

July 7.

### John S. Downey.

Halloa! halloa! [Well?] Whew! [Rather a strange place?] Well, I'm John S. Downey, of the 59th Massachusetts; who are you? [My name is White.] What's your commission? [I have none.] Private, then; so am I. We stand on equal ground, so I shan't take off my hat to you. [Do you find you have one on?] You're right: aint got any. You furnish us with all but the hat. Is that the orders of Uncle Sam? [No.] I shan't find any fault. well, I'm just mustered out. [How long since?]

Since the 18th, somewheres between the 18th and 20th of June. [A short time since.] Yes, I so understand it, but I'm a little puzzled. [Can we help you?] Well, I don't know whether you can or not. I was told, you see, if I would come here—by some of the boys that had been here—I should find a car, or coach, or some conveyance to take me home, to tell the folks how I was off on the other side. Is this the coach you give us?] [Yos: you tell your story here, and we print it and send it to your friends.] 70th of June. A short time since.

you tell your story here, and we print it and send it to your friends.]

Well, I was wounded in the head and right hip in the battle before Petersburg, and was taken to the hospital and died. I was twenty-one years old, and I claim Concord, Massachusetts, as my birthplace, and listed from these quarters—Boston, aint it? [Did you live in Concord?] No, sires; I lived here. I was a shoemaker by trade. If you wanted your shees tanged I could do it.

stree; I lived here. I was a shoemaker by trade. If you wanted your shoes tapped, I could do it well. If you've a mind to furnish leather and lap-stone and waxed end, I'd go to work.

Well, now, to be serious, I want to tell the folks, my brother particularly, that I'm mustered out, that I'm back here again on a furlough. That's what you call it. I'm a kind of non-commissioned private, you understand. There's thousands ed private, you understand. There's thousands of boys all ready to come back with the sword in their hand—of Justice, I mean—and I'm one of their hand—of Justice, I mean—and I'm one of 'om. Now there's a pretty big army on the other side. Grant's army is growing beautifully less, and Abe, they say, is calling for more men. But he never thinks of calling on us; don't see us, you know, but we're ready anyhow.

Now I want my brother—he's down South somewheres, near New Orleans, I can't tell where—he talks of resigning on account of some small act on the part of Government, but I want to tell

—he talks of resigning on account of some small act on the part of Government, but I want to tell him not to. Push ahead; none of your looking back, 'cause you may turn into a pillar of salt. And I want him to seek out one of these ere gocarts, and let me come, and I'll talk real nice, and same as ever I did when here. Now will you do it? [Yes.] All right then. What do you ask? [Nothing.] 'That's cheap.

About my name. Now do n't you spell it Downing, as most folks do, for it's Downey. [What is your brother's name?] Timothy, commonly called Tim by me. [Have you a mother and father here?] Nary a mother. I've got one on the other side, but I've not found her out yet. That's going to be my next business. [You'll see her when you go from here.] Shouldn't wonder; they tell me so. Well, she'll find me grown up some. Good-by.

### Hattie Fuller.

I want you to tell my mother and father that I am my little sister's guardian spirit, and I am home every day. When she gets a little older, she will see me just as plain as she does my pleture now. I have tried to—I have tried to come here a great many times, and I did n't know how to well, till now.

I lived in Cambridge. My name was Hattle Fuller, and I've only been in the spirit-land just a little while, and have n't learned much. But when I do—when I do learn more, then I shall come and tell what I know.

I have everything so nice in the spirit-land—everything so beautiful. The flowers are so handerything so beautiful. The flowers are so handsome, you won't want to go back when you live there. [Then you'd rather not come back to live on the earth again?] Oh sir, I'd rather stay where I live now. I was sorry when I first woke up in the spiritland, because all the folks felt so bad; but after they got quieted, my spirit-guides said "after the waters of sorrow had subsided, then the dove of peace would be born with me as with them." peace would be born with me as with them."
Good-by, Mister. [You'd better tell your father's
and mother's name.] Don't want to. Don't
want only my name to be printed. Good-by.
July 7.

#### Obituaries.

ANOTHER LANGERH GIONE.—With feelings of sorrow do I take my pen to chronicle the departure of a sincere friend and seriest co-laborer, Callstin P. Works, aged 33 years and a months. The first of June last since returned from her isbours in Lowell to her home in Cayendish, VI. Minco then the diseases of lung faver and pneumonia have struggled with her feeble form till sunday, the 1th of August, when at the gentle hour of sunset, her apirit was released from the physical body. Her sufferings were severe, and sho often begged of her companion, daughter and aged mother to give her up, to be willing that she should go. The tear of synnenty would flow while I conversed with the aged parent. Build she, "Callstia was the last of five beautiful daughters. I had hoped she would have closed my eyes and fuided my hands when my work was furished; but she has gone before—yes, all have gone—but I soon shall follow." A harpe concourse of friends manifested their rogard for our friend by gathering together at the meeting-house in Plymouth, where the funeral services were solemized. While I mourn her loss here as an earnest advocate for Truth, I rejoke that our beautiful philosophy was able to support her in the change, and enable her to calmiy fold her hands, close her eyes, and bld it come quickly.

Bo with us, gentle spirit.

Bo with us, gentle spirit, From thy bright home on high; Teach, oh teach us so to live, We shall not fear to die.

We feel that you will labor, As in the body here, And give the Truth to every soul, To dry the mourner's tear.

So we will not breathe farewell; We know the spirit 's near.

We know thy spirit's near, To point us to the mausion, When life is ended here.

From Chester, Vt., May 21st, the spirit of Cyrill A. Gould left the form that had served him 43 years. His disease was consumption. A companion and daughter, with a large circle of friends, mourn his absence; but methinks I hear him say:

Friends, would you call me back To that feeble form once more, To sicken and to suffer, As when with you before?

From Plymouth, Vt., June 20th, after a distressing sickness of two weeks, the gentic spirit of Aide A., only child of Aifred F. and Rhoda D. Moore, and granddaughter of Thomas and Athelia Moore, was released from the little casket through which she had endeared herself to all for 1 year 10 months and

"I was hard to bid adieu to the loved form, but her parents are comforted with the belief that their child still lives; that kind and loving hands will guide her, and when life's journey here is ended, she will be the first to greet their coming.

Then look beyond the shadow;
That vells her from your view;
Your darling child e'en now
Oft sits awhite with you.

At Cold Harbor, Va., while in the service of his country, in the 10th Vermont Regiment, June 23d, James II. Webster

aged 34 years.

An invalid wife and four children are thus early bereft of their cartily protector. On Sunday, July 10th, the writer attempted to present the truths the kind angels offered to the family, with a large circle of friends who gathered together at the residence of the widow, in Ludiow, Vt. Earnestly did they labor to call their attention to the land where war should be known no more. Oh, ministering spirits, protect the lone wife and shield the little ones.

From Chester, Vt., July 19th, Amos Gould, aged 64 years For a few days the split struggled with disease, and was then freed from suffering, and, we trust, permitted to realize the beautiful truths he earnestly labored to call the attention of all to while in health. May the wife, children and friends feel that "it is well with the father."

S. A. WILEY. Rockingham, VI.

Gåthered home to the angels, from East Boston, August 16th the spirit of little Lizzie Smalley, aged 13 months and 18 days. This little plant has been transplanted to the garden of eter-nal peace.

Passed home, from Neponset, August 16th, to add one more to the number of the angel-host, the spirit of Caroline E. Hallett, aged 6 years 3 months and 8 days.

She has gone from the parents' care to join one other gem, and await their coming. While the father was absent from home, the destroyer came and bore the spirit on to heaven. May the truths of spirit-power that have been made plain to him comfort his heart when the news reaches him; and may the fond mother, in this time of bereavement, feel that God dooth all things well, placing her trust in him ever, and knowing this will meet her child, with one gone before, where there is no more slekness or death.

ANOTHER ADDED TO THE ANGEL-WORLD .- From Waltham, August 19, Charles S. Twing, aged 4 months and 26 days. May the ministrations of angels comfort the parents, and en able them to look forward to the meeting of their child in the heaven of God's love.

neaven of God's love.

The writer was called to officiate at the funerals of these little treasures. Finding that the truths of Spiritualism have enabled the parents to say, "God's will be done," I rejoice that the light of the Father, through the messages from the spirit-world, is increasing; and may all at last be willing to admit that, as said by one of old, "God is the same yesterlay, to-day and forever."

Samuel Grover.

Somerville, Mass.

Passed to the higher life, from Monmouth, Ill., July 30th, or consumption and heart disease, Mrs. Maria Jane Morningstar, aged 24 years 10 months and 19 days.

aged 24 years 10 months and 19 days.

She was the daughter of Dwight Gillmore, of Brock County, Mich. She possessed an amiable, kind and affectionate disposition. Her mental and spiritual development exhibited those fine traits of character well calculated to make all happy around her. Thus early in life has the angel Denth separated her from a kind and devoted companion, with whom she had apent a short but happy period of her cartrilly existence. She was a firm believer in Spiritualism. Possessing, as she did, strong mediumistic gifts, she was caabled to hold sweet communion with the singel-world. Her guardian spirits prepared her for the change that was about to take place, assuring her that they would receive her spirit when she left the mortal casket. Happily and peacefully she passed on, fully realizing whither she was going.

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among those afflicted.

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Jackson, Wis., 1864.

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#### OFFICIAL REPORT

"National Convention of Spiritualists," HELD IN

OHIOAGO, ILL., AUGUST Oth to 14th, 1864.

[Reported by the Secretary, F. L. WADSWORTH.]

WEDNESDAY MORNING, AUG. 10.

Convention called to order at nine o'clock by the President. Wm. Kither it in a crock by the President. Wm. Kithatrick from Michigan desired to represent his native land, Scotland, in the Convention. Permission to do so was granted by vote of the Convention. On motion it was voted, that Charles Butt and

William J. Coles, non-residents of Illinois, be permitted to represent their native country, England, in the Convention.

On motion of Dr. H; F Gardner, a special com-mittee of one was appointed to enroll the names

mittee of one was appointed to enroll the names of Delegates as they arrive at the hall.

The names of the Committee on Resolutions were then reported by the Chairman of the several State Delegations as follows:—Maine, D. H. Hamilton, Jas. Furbish; Vermont, Mrs. E. M. Wolcott, D. Tarbell; Rhode Island, S. K. Joslin, C. V. Kennon; Connecticut, J. S. Loveland, H. B. Storer; New York, J. W. Seaver, Mrs. M. G. Bullard; Ohio, S. J. Rinney, Mrs. A. G. W. Carter; Indianna, Dr. J. H. Hill, Mrs. Agnes Cook; Missouri, J. I. Blood, Mrs. I. O. Eversale; Illinois, Thomas Richmond, Mrs. — Lukins; Iowa, A. J. Smith, J. W. Harland; Wisconsin, A. B. Smedley, Mrs. S. Williams; Michigan, A. B. Whiting, Mrs. M. J. Kutz; District of Columbia, Horace Dresser.

The Delegates from the several States reported the names of their Committee on Organization

The Delegates from the several States reported the names of their Committee on Organization as follows:—Maine, Mr. J. Furbish, D. H. Hamilton; New Hampshire, Elijah Averill, Miss J. J. Hubbard; Massachusetts, H. C. Wright, A. H. Richardson; Rhode Island, William G. R. Mowrey, L. Towne; Connecticut, J. S. Loveland, H. B. Storer; Ohio, Mr. A. G. W. Carter, Mrs. R. Ward; Indiana, Charles Yeakel, Mrs. Agnes Cook; Tennessee, J. E. Chadwick; Kentucky, J. S. Taylor, Mrs. Sarah E. Smith: Wisconsin, A. B. Cook; Tennessee, J. E. Chadwick; Kentucky, J. S. Taylor, Mrs. Sarah E. Smith; Wisconsin, A. B. Severance, Mrs. S. E. Warner; Michigan, J. G. Fish, Mrs. M. Fuller; Iowa, E. J. Wooley, A. P. Bowman; Missouri, A. J. Brown, Mrs. F. O. Eversale; Maryland, J. S. Frist; California, C. Pinkham; Dristrict of Columbia, Horace Dresser. John Wetherbee, Jr., Chairman of Business Committee, reported the following order of business for the Convention:

1st.—Three sessions per day, from nine to twelve; two to five: eight to ten o'clock.

two to five; eight to ten o'clock.

2d.—Morning Session, aside from business, to be devoted to ten minutes volunteer speeches.

3d.—No person shall speak the second time during the same session, until all who desire to speak

have had an opportunity.

4th.—Afternoon and evening Session to be occupied in part by two selected speakers, recommended to be limited to thirty minutes each, to be followed by business and ten minutes volunteer

Dr. A. G. Parker offered a motion, the reason

Dr. A. G. Parker offered a motion, the reason for which he presented at some length, that a Committee of five be appointed by the President to prepare a series of resolutions on the social condition of the country.

Uriah Clark thought that the Committees already appointed by the State Delegations would cover the ground proposed in this motion, and hoped no further Committees would be appointed.

Als. A. G. W. Carter said that general Committees had been appointed, and it was resolved the

tees had been appointed, and it was resolved the previous day that no Resolutions should come before the Convention except through the Committee on Resolutions. We have, however, appointed a committee to report Resolutions on the state

ed a committee to report Resolutions on the state of the Union, and now object to appointing a similar Committee on its social condition. She was opposed to bringing politics into the Convention; we were not a political, but a religious body; we did not convene to govern the country, but to look after our own welfare as Spiritualists.

Leo Miller supported Mr. Parker's motion. He helleved we had a perfect right to appoint Special Committees to report on special subjects. He did not see how one could at the present time separate their love of country and patriotism from their religion. He was willing to consider all subjects that pertained to human life.

The motion was put and carried, and the Presi-

that pertained to human life.

The motion was put and carried, and the President announced the following named persons as the Committee: A. G. Parker, Mrs. A. M. Spence, Warren Classe, S. J. Finney, and Leo Miller.

Colonel D. M. Fox, of Michigan said he had hoped the Convention would assume more fully the characteristics of a deliberative body; we should calmly discuss both sides of every question presented.

tion presented.

Mr. J. W. Seaver of New York, remarked that he felt pleased to meet so many convened to discuss the great principles of Spiritualism. He felt grieved to see so much contention, but thought, perhaps, the friction would ultimately prove beneficial. When his attention was first called to the subject of Spiritualism, he considered it false, but now that the heaven-born light had shone into his soul, he realized its truthfulness and thought it was destined to harmonize every class of mankind.

The President announced the presence of the Cincinnati choir; they favored the Convention with a song.

Ira Porter related briefly his experience with

regard to free speech; he was in favor of it, and thought by discipline we could appreciate more fully its proper use. He believed with H. C. Wright, that religion to be of any use should control our conduct in every sphere of life in which we were placed.

Judge A. G. W. Carter of Ohio, said he had had much experience during his life in making public nuch experience during his life in making public speeches. He, however, did not come to the National Spiritualist Convention to make a sectarian or political speech, but he came there from the promotings of his own heart, to further and promote the great cause of true Spiritualism. He could agree with all present on Spiritualism, but he could not agree with them all in their opinions on other subjects, especially political subjects. He went on to remark that he had reduced his ideas to writing on the false and lying communications. to writing on the false and lying communications from spirits. This was a subject which had creat od the greatest interest among Spiritualists, and sometimes indeed consternation. He had given it some study and much reflection, and would now state his views upon it.

JUDGE CARTER'S ADDRESS ON FALSE AND LY-ING COMMUNICATIONS OF SPIRITS.

On one occasion, after Mrs. Laura Cuppy had closed one of her interesting spiritual lectures in Cincinnati she announced or the spirit through her announced to the audience that they were now prepared to answer any questions that might be propounded from the audience. A considerable number had been asked, and most fitting and appropriate answers given, when some anxious inquirer of the auditory propounded the follow-

ing:
"What is the reason that we have so many false and lying communications from the spirits?"
This most pungent, pithy and prompt reply was

given:
"Oh, we people of earth, if you did not send so many liars to the other world, you would not have so many liars to come back to you."

Is not this a text on which a mighty sermon can be based? Oh, ye people of earth, list ye! list ye! Liars here—liars you are hereafter. You cannot enter that beautiful spiritual sphere into which the blessed must go—into which the truly good must go, but you must enter a low and degraded sphere, where, for a time—perhaps a long time—your false and lying natures will find their only fit associations; and, undeveloped in true grace of spirit, as you are, you will come back to your friends upon earth, and lie and bear false witness to them, as you did when in the body with them. And thus, too, commit more evil, because them. And thus, too, commit more evil, because of the confidence you necessarily engender from being spirits, than when you lived among your friends ingspirits, than when you lived among your friends upon the earth. Because of your disembodied existence—because of your spiritual sphere, with your lies and your abominations, you may be enabled to draw down the good, the innocent, and the pure of this earth even into a worse, much worse condition than yourselves. Yea, with your lies and your falsities, and your false imaginings, you may lead off whole troops of men, women and children into the very deaths of degrees.

dency and despair.

And liars in the other world, who were liars here, and now are liars there, have you not often done so? Have you not brought the great cause of true Spiritualism already to scandal, ridicule, and shame? Have you not borne false witness,

men and children into the very depths of despon-

and caused many of those who believe in spiritand caused many of those who believe in spirit-nal communication to be led astray into the miry sloughs of passion and sensiality—yea, even unto heastliness? Have you not brought the great cause of Spiritualism upon earth, in many in-stances, to the scandal and shame of so-called free-loveism? Truly, you have done so; for we see it with our eyes, and hear it with our ears, and are ashamed, and broken in spirit, that men and women-may, sensible men and women-may is women—may, sensible men and women—can be so influenced by your lies and falsities about con-

so influenced by your lies and faisities about con-genialities, adaptabilities, adinities, and a thou-sand other ties, and call it Spiritualism. "Oh, Shame, where is thy blush!"

But it is needless to apostrophize—let us enter into the common sense of our text. We of earth, at our decease here, enter into the other sphere in our spiritual nature precisely as we were upon the earth. The change from the body to the spirit is a waves conting off of the body as of a garment is a mere casting off of the body as of a garment, and appearing in that spirit form, which before was, as it were, clothed, and, I would say, sometimes clogged by the body. There is no change of the spirit from what it was when in the body—its case spirit from what it was when in the body—its rough garments are merely thrown off, and the spirit appears as it really is. It is important to hear all the time in mind that while upon earth, we have the two existences: that of the spirit and bear all the time in mind that while upon earth, we have the two existences: that of the spirit and that of the body. The body though, is a mere useful habitation of the spirit for the purposes and experiences of this earth, and to enable the spirit to develop itself, if it will, for a proper existence in its own peculiar sphere, when the body dies and returns to the dust from whence it sprung. Now, with this in mind, it is easy to see that at the change called death there can be no change of the spirit. It is as it was when in the body as to itself; but at death, it is in its own existence, in the spirit. It is as it was when in the body as to itself; but at death, it is in its own existence, in the spiritual sphere, a sphere better adapted to the conditions, wants, peculiarities and aspirations of itself, and fitter for its more progressive development.

development.

This being so, if the spirit was a liar in the body, it certainly will be a liar when it goes out of the body by death, and exactly the same liar it was before, with this only difference as to itself: that now in this brigater sphere, untrammeled by the things of earth, has a better chance of improvement and progress than it had before, if it has a mind to take advantage of the fact; and, with the difference as to its surroundings it cannot lie and difference as to its surroundings, it cannot lie and bear false witness to an effect among thom, however desirous it may be to do so—for the spirit-world is a world of thorough transparency—and no one can lie to his neighbor there with effect, for each sees and thoroughly knows each, and all see through all, so that the liar in the spirit-world, from very necessity to carry out his own nature, will seek his friends and former fellow mortals of earth to

his friends and former fellow mortals of earth to lie and bear false witness to, because he can deceive them better than before, he now being disembodied, and they not being able to see through his deceit, because they are in the body, and thus shut out from that through-seeing, so to speak, which belongs to the disembodied.

If there is any great truth taught by spiritual communication, and the experiences and demonstrations of Spiritualism, it is this: that no one on entering the other world changes at once his nature. Most complete and abundant proof of this without going any further is furnished in the columns of the BANNER OF LIGHT, in its every issue, by those communications coming from such a umns of the BANNER OF LIGHT, in its every issue, by those communications coming from such a multitude and variety of persons who have recently gone to the other world. Why, those persons, by what they say in those communications, appear indeed to be yet upon the earth, with no change of nature or character at all. It would seem, if they did not tell us otherwise, that they were absolutely yet with us in their body.

Then, looking this great truth straight in the face, how immensely important is it for all of us to take care of and cultivate our earth-life, that, at death and on our entrance into the other sphere.

to the care of and entrance into the other sphere, we may assume such a stand and position as to be enabled to come back to our earth friends as teachers of wisdom, and not as dealers in falses and lies; as educators of mankind up to the standard of the care to the standard of the stan ard of real truth, and not as levelers of mankind to the low plane of falsehood and deceit.

But it is not my purpose to enter upon the extended limits of a sermon, lecture or discourse. I am fearful if I did, certainly upon this subject, the prescribed limits of the ten minutes time here might not contain me. I only desire to throw out a few suggestions on the text, and let others extend the limits in their convenient. a rew suggestions on the text, and let others ex-tend the limits in their own minds. But I cannot help adding this reflection: that in our communi-cation with the inhabitants of the spirit-world, all and each of us should always be on our guard, and not take necessarily for truth and wisdom what may be given to us by them. Many, very many of the inhabitants of the other world, as to the genuine fact of their existence, stand upon a much lower plane than ourselves, although they are in the spiritual world. They are there undeveloped as well as here, and we should be careful that they lead us not astray. Test every spirit whether it be good or evil, or rather whether it be developed or undeveloped, and of all things that may be communicated to you hold fast to that only which is good and true. And then, too, let us remember this, that like begets like—like association begets this, that had begoes incoming association begoes association, and, we may depend upon it that if our own spirit is not clean, pure and good, we will not have the association of clean, pure and good spirits of the other world. If we are oursolves undeveloped, we will necessarily have the association of undeveloped spirits of the other association of undeveloped spirits of the other sphere. If we would communicate with good and wise spirits, we must lean ourselves unto goodness and wisdom. If we are liars we will have the association of liars of the other world, and they will drag us down to the lowest depths of existence. Let us, then, with the blessing of God, while on this mundane sphere, though it may cost us much labor and much struggle, so develop ourselves in goodness and truth, in love and wisdom, that when we "shuffle off this mortal coil," we may enter the other higher sphere of existence prepared to live as become the images of God. To prepared to live as become the images of God. To each and every Spiritualist who now begins to see the rays of a blessed light beaming upon him, I say cultivate your own nature, educate yourself in the language of ancient philosophy—"know-threelf" grd. thyself." and

# "This above all: to thine own self be true, And it must follow, as the night the day, Thou caust not then be false to any man."

during the reading of the essay, at the close of which Mr. James Furbish of Maine said he hoped arrangements would be made for its publication

Judge Carter be requested to furnish a copy of the essay to the BANNER OF LIGHT for publica-

Mr, F. Shuey, of Ind., said: He had heard much of organization, but he did not wish an organization that would prescribe or proscribe the opinion of any one; he wished all friends of universal freedom of body and soul, would unite harmoniously to bring about a consummation of their

profession. Dr. Rose, of Ohio, called upon Judge Carter to

Dr. Rose, of Ohio, called upon Judge Carter to read the Constitution and By-Laws of the "Cincinnati Association of Progressive Spiritualists."

Judge Carter accordingly read the document.

Communications received from several persons addressed to the Convention, were by vote referred to the Committees upon the several subjects to which the communications referred. On motion it was voted that the President an-

point a Committee of five on publication of the re-port of the Convention. The following named persons were appointed: C. M. Plumb, John Wetherbee, Jr., F. H. May, Benj. Todd and Ira Porter.

The Cincinnati Choir favored the Convention with another song, and the President declared the meeting adjourned until 2 o'clock P. M.

AFTERNOON SESSION.-WEDNESDAY. Convention called to order at 2 o'clock by the President. It was voted unanimously that the

Chicago Choir be requested to furnish music for the Convention.
Dr. H. F. Gardner moved that Mr. Chas. Partridge, of New York, be appointed a Special Committee on Organization, to advise with the General Committee of the Convention.

Ira Porter thought we had ample provision for Committees on that subject, and hoped no more

would be appointed.
F. L. Wadsworth said: The State Delegates from New York had not reported their Committee on Organization. If it was desirable that Mr. Partridge report to the Convention on Organization, it may not be too late for him to be on the General Committee. He was opposed to making Mr. Partridge a Special Committee. The motion was

put and negatived.

Mr. George Linn thought we had cause to be

proud of the present condition of the Convention. He saw in its workings great good to our cause. He even felt a great interest in Splittualism, for he believed that only through it can universal freedom be attained. We should measure Spiritualism by the good it conferred; as we understand its great truths, we shall acquire a better insight into the physical laws of life.

The State Delegation from New York reported on their Committee on Organization—Mr. Chas. Partridge and Mrs. L. Heath.

The Chicago Choir sung a musical selection entitled "The Spirit Land," with pleasing effect.

Urlah Clark was introduced as the first regular speaker of the afternoon. He remarked substantially as follows: This National Convention of Spiritualists may be regarded an anomaly of the

tially as follows: This National Convention of Spiritualists may be regarded an anomaly of the inneteenth century. Its movers are animated by objects and views of such practical moment, we can well afford to face the obloquy of an outside multitude who as yet, see in Spiritualism nothing but a jargon of delusion and fanaticism. The skeptical may scoff, religious and political bigots may denounce; but with heavenly councils in communion with me and eternal principles as our basis. ion with us, and eternal principles as our basis, all the clamor of the outer world is hushed into silence.

silence.

The prophecies of all time have anticipated something like a millennium—an era in which man on earth should come under the order of heaven. It is for us, as humble agents of higher hosts, to prepare the way for what has been so long anticipated—to solve the problems of the past and present, and indicate the order of the future. The failures of the past shall preve the first los-The failures of the past shall prove the first lessons for us to learn. We claim modern Spiritualism as the confirmation and culmination of all past prophecies and revelations, and the only literal fulfillment of all those hopes which opened the morning land of immortal life, and made men one in communion with the celestial empire of God. All schemers claiming the sauction of supernal intelligence have been limited, and in some sense sectarian. sense sectarian. In nature, as in every department of life here

and in the spirit-world, there can be no progress without an orderly centralization of elements and efforts. Of this we have had abundant illustraefforts. Of this we have had abundant illustration in our own ranks, as well as among others calling themselves reformers. Unless we can work in order, disorder and defeat will ensue. Turn which ever way we will, we are met by an organized opposition. Is the fact that the opposition is organized an argument against our organizing? No. It is the loosest sophistry ever offered to palliate that sort of disorderly irresponsibility which does nothing but grumble and denounce. Is it feared that a general organization of Spiritualists under the name of Spiritualism may degenerate into the erection of standard authorities and dictatorial leadership? We can ask for no name more Catholic or comprehensive than that and dictatorial leadership? We can ask for no name more Catholic or comprehensive than that of Spiritualism, and none so expressive of the allembracing truths of our philosophy and religion; and we ask no dogmatic theologians or self-stilted philosophers to define Spiritualism for us. Genuine Spiritualists have no fear of their name—no fear of the reputation attached to that name. But fear of the reputation attached to that name. But while we are discussing the subject of organization, the question uppermost is as to what kind of an organization we propose. Let none anticipate anything like the political parties of the past, with their shuffling politicians scrambling for office; nor anything like those social communities which have proposed to sell us out of house and home and shut us up in snug little Edens of ease and contends communities which is the politician of the second contends of the second contends and the second contends of the second and shut us up in snug little Edens of ease and opulence, compromising our liberty and individuality; nor anything like the old sects with their cramping creeds. Let those who have suspicions of covert designs on the part of their co-workers, hold themselves responsible for those suspicions. Instead of going into a compact for the suppression of liberty, we insist that it shall be guaranteed to every man, woman and child able to assume the responsibility of existence. The speaker proceeded, at length, to show some of the beliefs and purposes common to Spiritualists. Claiming further, that we should come to some sort of an further, that we should come, to some sort of an understanding and organization, put forth our principles and purposes, and devise ways and means for carrying them out, and reducing them

to practice. Some legal organization is necessary in order that we may maintain our civil rights and collect that we may maintain our civil rights and collect material means, and appropriate those means in a manner to encourage the benevolence and philanthropy of the thousands of Spiritualists who stand ready to make donations in behalf of the cause of truth and humanity. With a central bureau representing the general organization, and auxiliary bureau representing States, counties, towns, without seeking to control individuals or any local movements, a concert of action may be established between the people and the public laborers which will inaugurate a systematic cooperation throughout the country. Places needing speakers or mediums can report their needs and conditions, and mediums and speakers can report, conditions, and mediums and speakers can report, and thereby the whole country can become thoroughly and systematically canvassed without one half the labor and expense of our present unorganiz-ed condition. The speaker concluded by exhorting all to consider the responsibility of the hour and the needs of the people, hoping that ere the Convention closed, some efficient steps toward progress would be taken.

Music by the Chicago Choir. Miss Lizzie Doten was next introduced by the President. She was undecided in regard to the subject of organization; she could feel more assured either for or against when some plan was presented. Shedid not want any organization, which, like the organizations of the world, would limit or restrain her opinions; Spiritualism was stronger than she was, more powerful than her own soul; it had led her, sometimes, even against her will. It had removed her from the Church, and some beloved associations. She thought that some beloved associations. She thought that among parties in the Convention there had been strife for victory, but a mighty power above and beyond us had ruled us to its own use—a power which we could not name or define-the power which influenced men in the olden time, who spoke only as they were moved by the spirit of Go l. That power, she felt, would marshal us and lead us to victory over our own faults and failings, and over our imperfect ideas of freedom. Freedom! what is it? Not the common idea of isolated independence. She was never so glori-Much interest was manifested by the audience luring the reading of the essay, at the close of which Mr. James Furbish of Maine said he hoped trangements would be made for its publication and circulation.

On motion of Dr. Gardner, it was voted that fudge Carter be requested to furnish a copy of he essay to the BANNER OF LIGHT for publication.

Insulated independence. She was never so gloriously free as when she worked with and for others, sacrificing her individual preferences, but not one iota of her principles; these must be preserved even at the risk of giving offence. If her words gave offence, we must remember that she spoke from the heart, remembering those holy words, "Consider then this day whom ye will serve," mun or the Eternal Spirit. She had considered the question of organization and in vision sidered the question of organization, and in vision it was represented to her that the one that would eventually be adopted would be analagous to the Masonic Order, the fraternal workings of which might be beautifully carried into practice. She did not wish to interfere with politics, but it the progress of freedom crossed the path of polities, it was the fault of polities for being in the way, in a false position. We cannot yield or swerve from our onward course. Some might look up to the stars and stripes, and some to the stars and bars, and contend for their supremacy but we should look beyond to the great blue banner of the eternal God, studded with the stars of heaven, encircling them all as brethren. The speak-er concluded her remarks by saying she did not think any plan of organization would be brought about by the Convention, but we would all be brought nearer heaven, and feel all the better for

John Wetherbee, Jr., followed with a few re marks. He considered that organization would come in due time, but thought it would have to be sifted through human mentality. He knew the evils of former organizations, but considered that no good reason why proper association should fail; he thought it we remained unlocally heterogeneous mass, it would be impossible for us heterogeneous mass, it would be impossible for us fail; he thought if we remained unorganized as a to wield our power successfully. We are very powerful in reality; we represent millions of peo-ple, but our strength is not seen, because we have no system by which to represent and express our

Adjourned till 8 o'clock.

EVENING SESSION-WEDNESDAY.

Convention called to order by the President.
On motion of Moses Hull, Elder Miles Grant and Elder Wm. Sheldon, prominent Adventists, were invited to the platform. The President introduced to the Convention Mrs. Packard, who had been incarcerated in a lunatic asylum on account of her liberal views. She was the wife of an Old School Presbyterian minister, who, because she opposed his religious views, kept her closely confined in the asylumn

for three years, when she was liberated by the courts of Illinois. Mr. Seth Palno narrated a similar case of the incarceration of T. B. Eddy, a Spiritualist, in Chi-

Mr. Seth Palne marrated a similar case of the incarceration of T. B. Eddy, a Spiritualist, in Chicago some years ago.

The President then introduced H. C. Wright, as the first speaker of the ovening.

Mr. Wright wished to ask how many of the audience would obtain an idea from the proceedings of the Convention, that they would retain when they reached home? If no such good was gained, in what respect would they be benefited? He wished to repeat his maxim of yosterday, viz., "You will find what you carry with you wherever you travel, whether in the spirit-world or this." If you carry God in your soul in the shape of love to all humanity, you will find God wherever you go; and if you carry the Dovil with you in the shape of hatred, you will find the devil everywhere. Another maxim he wished all to remember was: "Man's natural demands are God's only commands." Our natures demand food, and God commands us to get it, but not from the black man under the lash. The man or woman who was ashamed to labor and earn their own food and drink and sleep beganese their own food and drink commanded all to earn their own food and drink and sleep, because their own nature demanded it. He dwelt upon the necessity of true social relations. He was a worshiper of humanity, and did not worship God aside from humanity. This world is full of God-worshipers, by prayers and sacrifices and fasts, but with no reference to the God in man. He hoped Spiritualists would learn to reverence human beings—to worship men, wo-men and children as Gou made them, not a deity far away from them. He was opposed to, and had urged an eternal warfare against, the ancient dogma of theology and customs; yet he was not opposed to proper association and organization, for he believed we could mass our forces and carry a great influence with us into the world. As the discussion of organization was coming on, he hoped all would treat the matter earnestly, so that if we differed in head, their might be har-mony in our hearts.

Music by the Unicago choir.

Mrs. Laura Cupp, was next introduced. She commenced by asking the questions: "What has Spiritualism done?" "Has it made any progress", Only a low years ago modern Spiritual-ism was born; let skeptics witness this Convenisin was born; let skeptes witness tins Conven-tion in answer to the questions asked. She said many shrank from the idea of organization, be-cause they thought it would bring about, eventu-ally, a bondage like unto the Churches. She thought we needed to be more united, needed a oneness of purpose; but as we did not fully understand what we did want, she thought we were not prepared to organize in the proper sense of that term. We must first be willing to unite as a reformatory body, and have more charity for each

other's ideas Dr. Randall, of Vermont, objected to organization. He thought that organization would weak-en individual enort; the churches and Sundayschools were for the purpose of promoting priest hood. We had left such organizations; and were we to go back to them? He hoped no organiza-tions would be formed until these questions were fully considered.
Adjourned till Thursday morning at 9 o'clock.

#### County Convention.

The Spiritualists of Boone County and vicinty will hold a Three Days' Meeting, on Friday, Saturday and Sunday, the 2d, 3d, and 4th of September next, in the incorporated town of Belvidere. A free platform will be sustained. Each speaker will be responsible only for his or her ideas.

Speakers from abroad are expected to be present, among whom is Rev. Moses Hull, of Battle Creek, Mich. A cordial invitation is extended to all. Arrangements will be made to entertain those who come from a distance.

By Order of Committee,
H. Bidwell, of Belvidere; D. Chapman, of Bonus;
D. H. Ellis, of Manchester; S. Wellington, of
Caledonia; S. Lovett, of Spring; A. S. Royal,
of Flora; Wm. Wadsworth, of Leroy; H. Willard, of Boone, Committee of Flora; Wm. Wadsworth, of Lower, lard, of Boone, Committee.
CHARLES GORHAM, Cor. Sec'y., Belvidere.

#### Meeting of the Friends of Human Progress.

The ninth yearly three days' meeting of the Friends of Human Progress, of North Collins, will be held at the hall in Tucker's Grove, in Brant, Eric Co., N. Y., commencing Friday, September 2d, 1864, at 10 o'clock A. M.

Among the prominent speakers we notice Lyman C. Howe, of New Albion; Mrs. Hyzer, of Buffalo, and George W. Taylor, of North Collins,

A cordial invitation is given to all persons to attend. Persons from a distance will take the stage at Buffalo for North Collins, or the Buffalo and State Line Railroad to Angola.

Lovi Brown, Lewis Baldwin, James Varney, Lucy Hawley, Eldety Landing, Committee.

# Vermont Annual State Convention.

The Annual State Convention of the Spiritual ermont will be held at Montpelier, F day, Saturday and Sunday, the 2d, 3d and 4th of September. A cordial invitation is extended to all. Mediums and speakers in and out of the State are especially invited to be present and participate. Ample accommodations will be provided at Montpelier on reasonable terms. Arrangements will be made with the several Vermont railroads to carry members of the Convention for fare one way.

GEORGE W. RIPLEY, Committee. NATHAN LAMB. GEORGE DUTTON, M. D., Cor. Sec'y. Rutland, Vt., July 30, 1864.

### Quarterly Meeting.

A quarterly meeting of Spiritualists and friends of progress will be held at Cadiz, Henry Co., Ind., on Friday, Sept. 9th, and continue for three days. Dr. James Cooper, of Ohio, and other good speak-ers, will be present. It is hoped there will be a generous gathering of Spiritualists in this part of the vineyard, so that we may be able to organize J. W. BOND.

### A Meeting of Spiritualists.

The friends of the Harmonial Philosophy will hold a two days' meeting at Auburn, Geauga Co., Ohio, on Saturday and Sunday, Sept. 3d and 4th. A. B. French, Dr. Humphrey, H. L. Clark, and other speakers, will be present and address the

### NOTICES OF MEETINGS.

HOSPITALLAR HALL.—Spiritual meetings are held in this all every Sunday, at 10% A. M. All mediums are invited.
Dr. C. H. Rines.

DR. C. H. RINES.

CHELSEA.—The Spiritualists of Chelsea have hired Library
Hall, to hold regular meetings Sunday afternoon and evening
of each week. All communications concerning them should be
addressed to Dr. B. H. Crandon, Chelsea, Mass. The following
speakers have been engaged:—N. Frank White, Sept. 18 and 25;
Mrs. E. A. Bliss, during October.

LOWELL—Spiritualists hold meetings in Lee street Church. "The Children's Progressive Lyceum" meets at 10% A. M. The following lecturers are engaged to speak afternoon and evening:—Mrs. E. A. Bliss, during September; Nellie J. Temple, during October, November and December; Chas. A. Hayden, during January. den, during January.

QUINOY.—Meetings overy Sunday in Rodger's Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock. Speakers engaged:—Mrs. Sudo A. Hutchinson, Sept. 4; Mrs. E. C. Clark, Sept. 18; and 25; Miss Martha L. Beckwith, Oct. 2 and 9; Mrs. Frances Lord Bond, Oct. 23 and 30; Mrs. M. Macomber Wood, Nov. 6 and 13; N. Frank White, Dec. 4 and 11.

N. Frank White, Dec. 4 and 11.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall
regularly at 2 and 75 r. m. Speakers engaged:—H. P. Fatrfield, Sept. 4 and 11; Sarah A. Byrnes, Sept. 18 and 25; Charles
A. Hayden, during October; N. Frank White, Nov. 6 and 13;
Miss Susic M. Johnson, Nov. 20 and 27; N. S. Greenleaf, during
December; Miss Mattle L. Beckwith, during January; Mrs.
Anna M. Middlebrook, during February; Miss Emma Houston,
March 5 and 12.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speak-ers engaged:—N. Frank White, Sept. 4 and 11; N. S. Green-leaf, Oct. 16 and 22; W. K. Ripley, Jan. 15 and 22; Charles A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13. March 5 and 12. PROVIDENCE.—Meetings are held in Pratt's Hall, Weybosact street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenom, at 10% o'clock. Speaker engaged:—Charles A. Hayden, during Sep-tember.

OLD TOWN, Mg.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sun-day, afternoon and evening, in the Universalist Church. day, atternoon and evening, in the Universalist Cruren.

PourtLand, Mr.—The Spiritualists of this city hold regular
meetings every Sunday, in Mechanics' Hall, corner of Congress and Canco streets. Free Conference in the forencon.
Lectures afternoon and evening, at 3 and 7% o'clock. Speakers engaged:—Mrs. S. A. Horton, Sept. 4 and 11; Miss Martha
L. Beckwith, Sept. 18 and 25; H. B. Storer, Oct. 2; Wm. Lloyd
Garrison, Oct. 9; Rev. Adin Ballou, Oct. 18; H. P. Fairfield,

Oct. 23 and 30; Mrs. Sarah A. Byrnes, Nov. 6 and 13; Mrs. Susta A. Hutchinson, Nov. 20 and 27; W. K. Ripley, Feb. 19

and 70.

The Friends of Phooness will hold spiritual meetings 4t Union Hall, corner of Brondway and 23d street, New York, overy Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.
Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Frogressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wahnut streets, where they hold regular meetings on Bunday mornings and evenings, at 10% and TM o'clock.

WASHINGTON, D. C.—Spiritualist Meetings are held every funday, in Sinced's Hall, ist ist street. Speakers engaged:— Mrs. F. O. Hyzer during November and March; Warren Chaso luring January.

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