VOL. XIX.

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BOSTON, SATURDAY, AUGUST

NO. 23.

Original Essay.

WHAT IS RIGHT?

BY WILLIAM DENTON.

erv of the muezzlu has stirred the sultry air, and And in the day of atonement have I gone to our thousands are flowing through the streets to synngogue, bowed down with guilt, where the the stately mosque. Let us follow; the swell-rabbi has interceded for us, and I have returned ing dome is over our heads, the marble pave- rejoicing in the God of my salvation; for my sins, ment beneath our feet, and around us a host of which were heavy as a mountain; God lifted off, bended worshipers, their hands clasped in the and removed them far from me." fervor of devotion. Listen to the voice of this kneeling suppliant by our side: "Oh, Allah, I am weak, but thou art all-strong; strengthen me to do the right, that I may enjoy hereafter the bliss | The Bible is God's holy Word, confirmed by mirof Paradise."

say, "Friend, you have been praying to Allah, or eternal truth, of which he that drinks shall live God, to strengthen you to do right; will you please forever. Besides, I know that it is true. Burto tell us what you mean by right?" "Certainly," dened with guilt, I came to the foot of the cross, replies the Mussulman, with a look of sorrow for as this book teaches; I cast my sins on my Saviour. our ignorance of so simple yet important a sub- and rose a new creature in Christ Jesus. I carry fect; "there is one God, and Mahomet is his about with me, therefore, continually the eviprophet. This God has graciously revealed his dence-God's seal set to his own Word." will to us, by his prophet, in his holy Word, the Koran-a book superior to every other book in en in this book, is to do right, and to disobey them is to do wrong. Cast away this precious volume, and we have no guiding star by which to regulate our wanderings; we cannot tell what is right or what is wrong, and are the slaves of ignorance them. "Is it right to drink intoxicating drinks?"

stands the gorgeous temple, little less beautiful and reading to us the following passage: "Oh, than the pride of Jerusalem on Mount Moriah, so true believers, surely wine and lots and images silently erected in the days of Solomon. In the and divining arrows are an abomination and of pulpit stands the venerable rabbi, his white beard | the work of Satan, therefore avoid them that ye resting upon his breast. Around him are the sons | may prosper." of Israel, and above in the gallery the daughters, assembled to worship the God of their fathers. From the ark he has taken the sacred parchment, and reverentially unrolling it, he reads a portion of the law of Moses, and then addresses the as-sembled congregation. "Men and brethren, children of our father Jacob, I beseech you, do right; your store, in your going out, and in your coming in. Do right at all times, and the blessing of Jehoval out of Zion will descend and rest upon

As the venerable rabbi descends from the pulpit, we accost him: "You have been advising pressly declares that we must touch not, taste your brethren to do right; will you please to tell not, handle not the unclean thing." us what you mean by right?" "Certainly, my son," replies the rabbl. "The Almighty God who made the heavens and the earth, has revealed himself to mankind by his servant, Moses, and the holy prophets; they have written his holy Genesis to Revelations, sanctions the moderate law, and that law is contained in a book that use of intoxicating drinks, and it is only their Christians call the Old Testament—the New Test- abuse that is forbidden." "What shall we do in ament is but a record of fables, and unworthy of this case?" I say. "Go to the Bible," replies the credence from any rational mind—to obey God's law, as thus revealed, is to do right; to violate it timony," says the little-drop brother; "if they is to do wrong; and under heaven there is no other way by which a man can tell what is right or what is wrong, but by studying this Word of after turning over several of its pages, we at Jehovah."

It is Sunday, the Christian's holy day: and from a hundred steeples floats the music of a thousand bells, and through the streets of the city pass multitudes, dressed in their gayest attire, to their respective places of worship. There stands the grand cathedral, with its cloud-reaching spire; we enter, and admire the stateliness and beauty of this " God's house."

The organ's peal sweeps through the aisle, In tones would make an angel smile; Then "groaning like a god in pain."

Slowly a head rises from behind a tasseled desk, and the minister reads: "He that doeth righteousness is righteous, even as he is righteous;" and from this text he preaches. "Friends," he exclaims, as he proceeds with his discourse, "to be some bearing upon the question. We find, on readhappy here and hereafter, we must obey the will | ing, that before the "fire shower of ruin" descendof God; in other words, do right. He who does ed on the doomed cities of the plain. Lot and his the right, has God for his father, Jesus for his family fled from Sodom, his wife being turned infriend, and heaven for his home; but to the wrongdoer there is misery in this world, and a fearful

looking for of flery indignation in the next." When the congregation is dismissed, we anproach the minister and inquire what he means by the word right, which he has so frequently | Yet not a word of condemnation is uttered, either used in his discourse. "To do right, sir," he replies, "is to do as God commands us. He has placing him in such a disgraceful position; he is revealed his will to us by his Word, contained in styled emphatically "just Lot" and a "righteous the Old and New Testaments, where we find man."-II. Peter, ii: 7-8. truth without any mixture of error.' To obey his will, as thus revealed, is to do right; to violate that will is to do wrong, and the wrong-doer, unless he applies to the Friend of sinners for pardon, will be cast into outer darkness, where there is

weeping and wailing and gnashing of teeth." Mahometan, Jewish and Christian. "How do forever. It reads thus: 'Thou shalt bestow that you know," we say to the Mahometan, "that money for whatsoever thy soul lusteth after: for yours is the rule of right?" "There can be no oxen, or for sheep, or for wine, or for strong drink." doubt of it," he replies. "Did not the angel Gabrief appear to our propliet, and cause the Koran, that holy volume written on a table by the liberty to drink them after so doing; it is absurd throne of God himself, to descend on his heart. for a direction and good tidings to the faithful? No unassisted human being could ever have written such a wonderful book, every page of which ed passage of Scripture; after that fashion a man bears the impress of a hand divine. See the rapid may prove, anything from the Bible. You must advance of our religion, which, in a few years, take the whole tenor of the Scriptures from one overspread the world, and now comprises so large end to the other, and, comparing passage with a portion of its population. Besides, I know that passage, thus learn what the will of the Lord is. the Koran is divine, and the only rule of right | Let me refer you to some parts of the Bible hav-Obeying its precepts, I have fasted and prayed, ing an important bearing on this question." Take with my face toward Mecca groaning under the for instance the case of Samson, recorded in the weight of my sins, when the prophet—glory to his 13th chapter of Judges. The children of Israel name!-has taken away my guilt, revealed him- had been in bondage to the Philistines for forty

you are right?" "Nothing can be more certain," | to put the strength of a hundred men's arms into | Paul, who followed in the footsteps of his masreplies the Jew. "God appeared to Moses, our law-giver, on Mount Sinal, and amid thunders and lightnings delivered to him our holy law, and instituted his everlasting ordinances. Through the Red Sea he brought our fathers, by the strength of his own right arm, fed them with angels' food, It is Friday, the Mussulman's holy day. The and delivered their chemies into their hands.

To the Christian we say, "Are you sure that yours is the rule of right? May you not be mistaken?" "Never," he replies; "it is impossible. acles, prophecies, and a morality pure as the light As he rises from his knees, we accost him, and of day. It is a sun without a spot, a fountain of

Which of these is right? Each seems to be satisfied with his own side; says he knows he is the world; to obey the commands of God, as giv- right; and, of course, if one is right, the rest are

Suppose we take up some practical questions, that are likely to come before us in daily life, and observe how these various rules of right deal with we say to the Mahometan. "No, certainly not," It is Saturday, the Jewish holy day. There he replies, turning over the leaves of the Koran.

> "That is sufficient," he says. "God, by his holy prophet, has forbidden wine, which includes everything that intoxicates, and no true believer can use it."

What do you think on that subject, Jew? From our law I cannot learn that there is anything wrong in the moderate use of intoxicating then shall ye be blessed, in your basket and in drinks, though drunkenness is of course a great crime, and forbidden by our holy law."

"What is your opinion upon that subject?" we say to the Christian. "Wrong, sir, wrong decidedly, and contrary to the uniform tenor of God's Word, from Genesis to Revelations, which ex-

"That is not so," says a gentleman, standing by his side, who overhears our conversation. "Pray what are you, sir?" "I am a believer in the Bible; and I say that the whole Bible, from abstaining Christian. "To the law and to the tesspeak not according to this rule, it is because there is no light in them." So to the Bible we go; and length come to the passage referring to the subject that we are considering: "And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken."-Gen., ix: 20. Within his tent the old man lay uncovered; while in this condition his younger son found him, and, as it appears, made sport of his father, who, learning the fact, on awaking, cursed his offspring most bitterly; and some plous divines see in the dark faces of the Negroes, "The servile progeny of Ham," the consequence of this black curse of Noah, to this day. The Bible does not, however, inform us whether Noah did right or wrong in getting drunk or in drinking; and the

question is left very much as we found it. We proceed, and our little-drop friend points significantly to the case of Lot, as one having to a statue of salt on the way, he and his two daughters dwelt in a cave in the mountain. Having made their father drunk, he committed incest with one of his daughters, and on the next evening did the same thing with the other.—Gen., xix:30-38. of the man or the liquor that was the means of

"If," says the moderate-drinking Christian, "God had not intended man to use the article, this was just the very time to forbid its use, and preach your temperance doctrine. Before you reply to my remarks," turning to his temperance brother, "let me refer you to one express passage upon We have, then, already three rules of right—the | the subject, that ought to set the question at rest -Deut. xiv: 20. Now if a man may spend his money for these articles, he certainly would be at

to think otherwise." "My dear sir," replies the temperance man. you must never build up a doctrine on an isolatself to my soul, and I have gone on my way to years, and the Lord sought a deliverer for them. For this purpose he needed a strong man-for To the Jew we say, "How do you know that God works, you know, by instruments; he desired last great day?"

one man's arm; a shepherd of might, that could ter, when writing to Timothy, one of your coldrescue his slicen from the jaws of the devouring water men, says-I. Tim., v: 23, 'Drink no longer lion. Now mark how he does this: the angel of the | water, but use a little wine for thy stomach's sake. Lord-that is, the Lord's messenger-appears to Samson's mother and says to her, Thou shalt conceive and bear a son. Now, therefore, beware, I pray thee, and drink not wine nor strong drink. And to her husband he says, 'She may not eat of anything that cometh of the vine; neither let swear for plaintiff as defendant; a guide pointing her drink wine or strong drink? Why these strineast and west at the same time, to the great asgent prohibitions? Evidently that the child tonishment of the bewildered traveler. Right and might be free from alcholic taint, he being also a Nazarite from the womb to the day of his death. Thus did God accomplish his purposes by the strength of this mighty abstainer, and deliver the Israelites from the hand of their oppressors. Nor is this all: God's word abounds with passages equally true in reference to every other practical condemning the use of intoxicating drinks. Let us hear what Solomon, the king of wise men, says: Who hath woe? who hath sorrow? who hath 'Who hath woe? who hath sorrow? who hath to the Mahometan. "Most assuredly," he recontentions? who hath babbling? who hath plies. "What day is it?" "Friday, of course; wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that so much better than other days?" "What a go to seek mixed wine. Look not thou upon the question, oh infidel, to ask. Friday is the day on wine when it is red, when it giveth its color in which God ended his labors, and rested after he the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder!'-Prov., xxiii: 29. What can be plainer than name-fied from Mecca to Medina; it is the day this? No abstainer could write a passage more strongly forbidding the use of intoxicating drinks. You must not even look at the tempter, lest you be poisoned by its deadly venom."

"Stop, stop!" says the moderate drinker. "I cannot allow you to rattle along in that way. You doctrine on an isolated passage of Scripture; you must take the whole tenor of God's Word, from one end to the other; that's the way to arrive at truth. Solomon certainly never meant what you urday so much better than other days?" want to wrest from his words; for turn to the last oh Lemnel, it is not for kings to drink wine, nor him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more.'-Prov., xxxi: 4-7. That is the doctrine. You see it is kings and princes that are not to look on the wine; those are the men that are not to drink: but for such men as we, there is no such command: when our hearts are heavy, we may drink and forget our poverty and remember our tenor throughout."

"The passage that you appeal to," says his opponent, "only refers to criminals condemned to truth? 'Remember the Sabbath-day to keep it die, who drank till they were stupid, in order to holy." "Yes, but that is Saturday." "No, it is drown the sense of their miseries. God's holy word is guilty of no such contradictions as you resurrection of Jesus Christ from the dead, on the seem to make it. Allow me to refer you to the first day of the week." "But as he rested in the case of Daniel and the three Hebrew children, as grave on Saturday, the Jewish Sabbath might one bearing out the glorious doctrine of abstinence | very well have been retained." "The Church, from all intoxicating drinks. The children of sir, from the earliest times, observed the first day Israel were carried off captives to Babylon; Nebuchadnezzar, desirous of having the most beauti- break bread; and from those earliest times to the ful and intelligent of them instructed in the lan- present, the Sunday has been observed as a day guage and learning of the Chaldeans, commands of rest and a peculiarly holy day, by all classes of the master of the eunuclis to search them out. Christians everywhere. John, in the Revelations, He does so, and Daniel and the three Hebrew evidently refers to it when he speaks of the Lord's He does so, and Daniel and the three received children are chosen. The king appoints them a Day."

"Is thee not somewhat mistaken there?" says wine that he drank; but they refuse the king's wine, and eat not his meat; but pulse had they for food, and water for drink.

Yet they were fatter, and far more fair Than any among their fellows there, And surpassed in learning and wisdom, too, Each proud Chaldean and boastful Jew.

See how the blessing of God followed these temperate young men: Daniel is saved from the hungry lions, for God shut their mouths. The Hebrew children walk unburt in the flery furnace, better evidence can we have of God's blessing crowning the temperance cause?"

"Allow me to ask you a question," says the was God almighty, who came down from heaven." as much more important than Daniel's, as God is day, or of the new moon, or of the Sabbath, which ple,-John, ii: 1-10. There was a marriage in invited to the wedding. The tables are spread for the feast, and the guests sit down to partake; the wine is handed round, and before the feast is over it is all gone; (not many of your kind of people there, you see;) the mother of Jesus whispers to him. 'They have no wine.' There were set there six water-pots, holding, say the commentators, about a hundred and twenty gallons. Jesus the brim. 'Now bear out to the Governor of the good wine.

The conscious water saw its God. And blushing, turned to generous wine."

Had you temperance men had his power, you turns simple water into wine; and, by so doing places the force of his holy example on the side gifts of God's bounty. When about to leave his though a fool, need not err therein? disciples, they took a last supper together; at that supper they had bread and wine. Taking the cup in his hand and offering it to them, he said Drink ye all of it.'-Matt., xxvi: 27. And as oft as ye do it, do it in remembrance of me.'-I. Cor., xi: 25.'. And I never take a glass of wine without remembering the dying Saviour. But you temperance men by your doctrines cast discredit on the Saviour of the world, and if he were here now, you would look down upon him with soorh and contempt; and how must be look upon you in the

and thine other infirmities."

After these two Christians have thus fought their way through the Bible, can any man tell on which side of the question the Bible stands? Is it not on both sides? It is a witness as ready to east and west at the same time, to the great aswrong are alternately on the sides of drinking and abstaining, and a man who seeks for information in the Bible on this subject, is further off when done than when he began. And what is true in reference to the use of intoxicating drinks, is question that can come before us.

" Is any one day holler than another?" I say every child knows that." "What makes Friday had made the heavens and the earth. Friday is the day on which our holy prophet-blessed be his set apart by the Koran as the Sabbath, and has been observed by our Church from the earliest times; the man who labors on that day is accursed of God."

I turn to the Jew. "What do you think upon that subject?" "There is no holy day," he remust remember, it will never do to build up a plies, "but Saturday. Fridays are no better than Sundays; but Saturday, the seventh day, is the Sabbath of the Lord our God, on which no manner of work may be done," . " What makes Satyou not know, that in six days the Lord made chapter of Proverbs and read: 'It is not for kings, heaven and earth, and rested on the seventh, wherefore he blessed and hallowed it? In his for princes strong drink. Give strong drink unto law, delivered to Moses on Mount Sinai, he gave the command to observe this day as a holy day forever-Ex., xxxi: 13-16-and what God commands, man must do."

"What do you think about that, Christian?" Well, sir, of keeping Fridays and Saturdays I know nothing; they are no better than other days of the week; but Sunday is the Lord's day, and whoever breaks the Sabbath, by work or play, does it at the peril of his soul; for all Sabbath misery no more. When you come to read the breakers shall have their portion in the lake that Bible understandingly, you will find this to be its burns with fire and brimstone." "But wherein lies the peculiar sanctity of the Sunday?" "Have you not read the Bible, sir, God's holy word of Sunday, for the day has been changed, by the of the week. On that day the disciples met to

an old gentlemen with a broad-brimmed hat, who had entered during our conversation. "I am a Christian, and a believer in that book to which thee has been appealing, and I find no such doctrine in it as thee sets forth. I find Jesus setting at naught the Sabbath by selecting it for the performance of his most notable miracles; and when chided by the Pharisees he says, 'The Sabbath was made for man, and not man for the Sabbath. The son of man is lord also of the Sabbath day.'-Mark, ii: 27. He never commanded his followers heated seven times hotter than it was wont to be, to observe holy days, but nailed all their ceremono smell of fire even upon their garments. What | nial observances to his cross, for they were only a shadow of good things to come. Paul says 'One man esteemeth one day above another; another regardeth every day alike; let every man be fully drinking Christian. "Was not Jesus Christ a persuaded in his own mind."-Rom., xiv: 5. And, greater person than Daniel?" "Oh certainly, he writing to the Colossians, in the spirit of his master, he says, 'Let no man, therefore, judge Very well, then, the example of Jesus must be you in ment or in drink, or in respect of an holy greater than man. Now let us look at his exam- are a shadow of things to come, but the body is of Christ.'-Col., ii: 16. Now when a man has his Cana of Galilee, and Jesus and his disciples were body, he never troubles himself to look after his shadow; and when Jesus, the body, came in his light and glory, the Jewish types and shadows disappeared, lost in his resplendent brightness. In writing to the Galatians, Paul says, 'Ye observe days and months and times; I am afraid of you lest I have bestowed upon you labor in vain.' -Gal., iv: 10-11. There are multitudes living now says, Fill them with water; they fill them to they have departed from the simplicity of the feast; they do so, and the Governor proclaims it men have set up." So says this Quaker of the old school.

If these men are to be believed, the Bible is a guide-board pointing in three different directions at the same time. Saturday is the holy day, and would have turned all the wine provided for the no other; Sunday is the holy day, and must be feast, to water; but he, the gracious Lord divine, observed; and no day is holler than another, but all are alike good. What shall the traveler do who finds these contradictory directions? Is this of those who believe in using with moderation the the road that is so plain that a wayfaring man,

If we take any other practical question, we find the same difficulty in deciding what is right or wrong by the various sacred books that have been adopted as standards. Should a man have more wives than one? The Mahometan replies yes, at once; his prophet had, and his holy book permits polygamy. The Jew says it was allowed by God at one time, but is no longer permitted. We ask the Christian, but he stares with astonishment that we should ask him such a question. One man and one woman united together for life is the doctrine of the Bible, taught most ex- dragged down from the throne of his glory by his

| plicitly throughout the pages of that blessed book and no Christian for a moment doubts it.'

"You are mistaken, sir," exclaims the Mormon;

on the contrary, polygamy is plainly taught in the Scriptures, as practiced in our Church at the present time." "How can you say so?" replies the Monogamist; "the Bible is opposed to such a doctrine from Genesis to Revelations. Just turn to the account of creation, as given in Genesis, and what can be plainer than the dual relation between the sexes there declared, as established by God himself. Adam being created and placed in Eden's flowery garden, the beasts were brought to him to name; and, as they marched before him, from the mouse to the monkey, he gave them appropriate names, but sought in vain for a companion. God, compassionating Adam in his lonely condition, cast him into a deep sleep, extracted one of his ribs, and of this made a woman, and brought her unto Adam. Had polygamy been right for man, then was the time for it to be made manifest; God could just as easily have taken out two or three ribs, and made as many women of them, as to take one; but, in his influite wisdom and goodness, he makes of one rib one woman, a companion for Adam for life. By what sophistries can you set aside these explicit revelations?"

"You don't understand the Bible, sir; you are blind to the beauty of its glorious teachings. Do you not know, sir, that through all Nature everything has a small beginning, however mighty it may become? First we have the germ peeping above the ground, then the sapling, and, in the end, the giant oak. First the spring, then the rill, the streamlet and the river. This is God's method of working, and it is not surprising that the statements of the Bible, God's holy word, should harmonize with it. Adam had one wife by God's appointment, that is true, and what we should reasonably expect. God could not have given him less, and, in accordance with his natural law, we could not expect him to give him more. But mark, as we advance along the line of the eminent worthies, whom God has chosen to honor in his Sacred Word, how the stream widens and deepens. Abraham, who was 'the father of the faithful, and the friend of God,' had one wife, Sarah, and another, Hagar.-Gen., xvi: 3. And when Sarah died he took another-Keturah-so as to keep up his number, two.—Gen., xxv: 1. Jacob, 🤧 further along the line, married two wives, his own first cousins, daughters of his Uncle Laban, and then had children by their two handmaids, making his number four. Gideon, a man of the Lord, by whom he delivered Israel, and one of Paul's cloud of "Itnesses, must have had at least ten wives, for the Bible informs us that he had many wives and seventy sons .- Judges, viii: 30. Then David, the 'man after God's own heart,' the man whom, we are told by God himself, never did wrong in his life but once-and that was in the matter of Uriah-takes to himself a number of wives; and when Saul dies, the blessed Bible declares that 'God gave to him the wives of his master Saul into his bosom.'-H. Sam., xii: 8. Do ou begin to see how naturally and beautifully this blessed system of polygamy grows? Adam one, Abraham two, Jacob four, Gideon ten, David twenty or thirty, and, lastly, Solomon, the wisest man that ever lived or ever shall live, with his seven hundred wives and three hundred concubines. In him humanity culminated; and, from that time, men went downward and backward, till Joseph Smith, the prophet of the Lord. arose and brought in the glory of the latter day. The Bible is full of beauty, when properly understood; but in the hands of the willful and ignorant is like a sharp sword, that cuts the hand of 'him who knows not how to wield it."

"Filthy wretches, to pervert the word of God, in order to pander to your deprayed appetites." says a tall, pale, overcoated, broadbrim-hatted gentleman, who has been listening attentively to the discussion. "Who are you?" exclaim both with one breath. "I am a Shaker, gentlemen, and a devout believer in the truths of that blessed volume, that you wrest to your own destruction, and I say that the Bible teaches, by example and precept, that marriage is one of the most prolific sources of evil, and that, as God's children, we should abstain from it. Go to the Garden of Eden, and what do you find? A paradise of delights; everything that is pleasant to the eye and useful for food is there. No earthquake heaves the ground, no volcano opens its flery mouth, but the angel of peace holds dominion over the world. The lion and the tiger, the lamb and the kid, lieside by side together, and there is nothing to hurt or destroy. But mark the change! Adam, dissatisfied, desires a helpmeet; and no sooner does she come, than misery comes as her companion. When woman came, the devil came, and then came death and all our wos. The fair face of Nature became seamed with yawning chasms, earththat Paul would be afraid of if he were here, for \ quakes shook the world, and volcanoes poured out desolating floods; the lion fleshed his teeth in Gospel of Jesus, and are bowing to the idols that | the innocent lamb, and the tiger, seizing the kid. rent it in pieces; the soul of man was dyed by sin as black as hell, and nothing but the blood of God could wash it out. Abraham has two wives, but their quarrels embitter his existence, and, for the sake of peace, he is compelled to turn one of them. with her child, out of doors into the wilderness. Jacob, the shepherd, keeping the sheep of his uncle Laban, is a lovely character, dreaming of heaven and angels and communing with God; but with his marriage commences his misery: his wives quarrel, his children are robbers and murderers, and even conspire against the life of their brother, till the old man, in the angulah of his heart, exclaims, 'Ye will bring down my gray hairs with sorrow to the grave." David's wives

vex his righteous soul, and Bethsheba leads him

to the commission of that terrible crime that blots

his whole; life. His beloved son makes war

against his father, and is slain, David, in his soul's

agony, exclaiming, 'Oh Absalom, my son, my

son! Would to God I had died for thee, oh Abea-

lom, my son.' Even Solomon, the wisest man, is

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"Oh, no, of course not," and Gerrie. "We don't wait to. I is a sain a sybody to say they like like some course," and Christia, warmly, "that your course Lucy do n't like Jo, and you can't prove

the a walk with us this afternoon, just after

Lussiand been on her mission of kindness, and

was returning home when Jo overtook her.

Lay, Miss, I've been thinking of what you said, and I don't mean to try and get Arthur into

"That's a good fellow!" said Lucy. "I thank

"Give me your hand, then," said Jo, "if you

"No, indeed, Jo. I am sure you are just as

good as I am, if you try to do right. Now good-

by, and don't forget to call and get the jelly to-

Christie and Gertie were walking slowly just behind the row of bushes that here divided the

main road from the foot path. Christie saw all.

Christie was equally determined to vindicate

a week. She had not answered one of his notes,

which all lay in Gertie's room, safely locked in a

drawer. This troubled him a little, but he deter-

mined to go every day toward Jo's miserable

home, and see for himself what was to be seen.

But he did not meet Lucy any more. But one

evening, directly in his path lay an unopened

letter. It was in writing so precisely like Lucy's,

that he did not doubt it was her's. It was direct-

ed to Master Jo Shrimp. Christie was too hon-

orable to open it, and dropped it again. It was

soon after picked up by Gertie, who had left it

Christie's faith was a little shaken, but he de-

termined to wait, trusting to the steadfast love

that he felt in his own breast to reveal to him the

faithfulness of Lucy. The next day he found an

open letter in his path, and saw the words, "Dear

Jo," but he would read no more. He did not stop

to consider how very improbable it was that Jo

should drop two letters, he only thought of what

he saw, and wondered if indeed Gertie was right.

The girls had not confined their evil remarks to

Christie, and all the school were buzzing about

Lucy, and her walks to meet Jo. Her name was

on the tongue of even little boys, who laughed

In the meantime, Lucy, missing the lessons

sent by Christie, had continued her writing. 'It

seemed as if some hand were guiding her pen, so

readily did the words follow it. She wrote on

and on, wondering herself at what she wrote.

And when she sat silent and thoughtful, she had

such sweet and holy dreams of heaven and of

baby Bessie, that she thought herself the happi-

Aunt Jane's troubles increased; for Arthur.

taking advantage of Gertle's selfishness, was

careless of his mother's advice or wishes, and

daily got into more and more mischief. One sac-

rifice after another was made, until the house had

lost all of its comforts, and had little of its former

appearance left. Gertie and Arthur did not hesi-

tate to demand what it was impossible to obtain,

except by debts already greater than good Mrs.

Clipp could contemplate with any degree of peace

Lucy saw all this when she visited her home,

and she longed to do something to help her moth-

er, but she knew of nothing better than to patient-

ly work to satisfy Mrs. Vane, and to hope and

One day the jovial face of Mr. Oberfelder pre-

"Mr. Vane is gone, and if he was here, I don't

"Well, if you are n't the sweetest and best sort

of a girl I know. Don't you remember that note

you wrote to me asking me to get your mother

some goods? Well, ever since, I've been a think-

ing you might be a writer. I've heard of folks

try your hand at it, I'll jist deliver the article to

the editor of the County paper. Don't shake

your head. If you'll try, I'll be bound you'll

This new thought inspired Lucy, and in a few

hours she had written a little piece of poetry,

called "The Village Outcast," and she had in her

mind poor Jo, whom no one would help to a bet-

ter and truer life. She put her whole heart into

the verses, and they glowed as only heart-poetry

She chose as signature the little flower she best

loved, Violet. In the course of the day, Mr. Ober-

felder returned and handed her a dollar, praising

her poem and urging her to continue. He did.

not tell her that the dollar came from his own

pocket. Week after week something appeared

sented itself, and Lucy ventured to ask him if

there was not some way for her to help her mother.

know as I should wish to trouble him; he would

about the girl that went a-courting.

est and most blessed of mortals.

pray for better days.

get paid."

think I was dissatisfied here."

aint too proud to shake hands with me; if you are,

I don't say that I'll remember what you said."

Lucy extended her hand most cordially.

he waits upon her home."

you from the bottom of heart."

chool and see.

inischief any more."

night."

wives and concubines, who turned his hears from the Lord, and he gives us the result of his wide experience in the mournful words. A many in a thousand have I found, but a woman in a thou-sand baye I not found; 'vanity of vanities; all is vanity and vexation of spirit. Come down to the New Testament, and Jesus, our Lord and Master, who set us an example that we should tread in his steps, was never married, and he says -oh that mankind would read and understand-'He that looketh on a woman to lust after her, hath committed adultery with her already in his heart.' Paul, who trod in the footsteps of his divine master, was no husband to any woman, no father to any child, and desired others to follow him, as he followed Jesus. When John, the revelator, had those sublime visions in the isle of Patmos, he saw a hundred and forty-four thousand around the throne of God, who were singing day and night unto him. John inquires who these favored few are, who thus approach the throne, and on whom God's smile rests continually, and the answer is-mark it-'These are they that were not defiled with women.'-Rev., xiv: 4. In other words, they were Shakers; and we shall bask in the aunshine of God's glory, when filthy sinners like you will be compelled to stand afar

So argue Bible believers; and no wonder, while they follow such a guide, who stands at life's cross roads, with as many hands as a Hindoo God, his fingers directing to every point of the compass, while he exclaims, " That is the way to life!" Does it point slaveryward? "No such thing," says the North, and shouts itself hourse in repeating, "Do unto another as ye would that another should do unto you." "Call no man master, for one is your master, even Christ, and all ye are brethren." Woe unto him that useth his neighbor's service without wages, and giveth him not for his work." "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." "How plain!" says the anti-slavery minister; " none but those blinded by avarice can help seeing how God frowns upon the damnable traffic in the souls of human beings, and how his word is laid like an axe at the root of this tree of misery." "The Almighty Maker of the universe," says the Southern slaveholder, "is ever the same: he never commands in one age what he forbids in another, nor blesses at one time what he curses and denounces at other times; and he has said in his Word, 'Both thy boudmen and bondmaids which thou shalt have shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids, and ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bondmen forever.'-Lev., xxv: 44-46. None of your anti-slavery and abolition in that," says he; "there we have God's charter, signed, scaled and delivered; our rights guaranteed by the great I Am forever. Abraham, the friend of God, Jacob, his intimate companion, and David, his beloved, all held slaves; and Jesus, finding the institution of slavery everywhere through Palestine, never said one word against its continuance. Paul not only recognizes slavery, but regulates it, when he says, ' Servants, obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God.' Masters are to give unto their servants what is just and equal. No word of denunciation of the institution, nothing of abolition; but the right-of the master is recognized, and the duty of the servant prescribed."

On this, as on all practical questions, the Bible is double-tongued, and is therefore no true moral

What, then, shall the traveler do? Is there no pole-star in the heavens, fixed immovably, while around the shifting lights revolve? I im left to tread the wilderness in midnight darkness, with nothing to dispel the gloom around his tortuous pathway but the flash of a meteor or the uncertain light of the ignis fatuis? There is a pole-star for the mariner, a highway for the traveler, with daylight to guide him, and men need not drive on flounder in hogs, or move slowly in dark ness with fear and trembling. THAT IS RIGHT WHICH IS FOR HUMANITY'S BENEFIT; THAT IS WRONG WHICH IS OPPOSED TO THE WELFARE OF THE HUMAN RACE. Of the Gods, we know nothing; it is not presumable, if they exist, that we can add to their happiness or diminish their enjoyment; but our deeds constantly influence ourselves and our fellows for good and evil. To know what actions are productive of good or evil, we need to use our judgment, aided by all the light that science can bestow.

Let us try by this rule the various questions that have come before us. Is it right or wrong to use intoxicating drinks? The basis of all intoxicating drinks is alcohol; it is this in them that makes them intoxicating. Rum and brandy contain a large quantity, while beer and hard cider contain but little. What is this alcohol? we inquire of science; and the answer is, an acrid polson. Then intoxicating liquors are poisonous in proportion to the alcohol that they contain, and as such, are at war with the healthy operations of the human system. The man in health who uses them, violates the law that governs his physical organism, and no amount of prayer or Bible reading can absolve the sinner from the consequences of his deeds. The headache that admonishes the moderate drinker, the diseased body that the drunkard carries with him continually, are much more effectual texts than "thus saith the Lord," in Bible or in Koran. Texts are they, written in an ever-living language, understood by men of every tongue.

Intoxicating drinks are injurious to those who use them; at war with the health of the body and strength of the mind; stimulating to physical and mental activity for a time, it is true, but using the strength of to-morrow to-day, and demanding for its use a fearful interest, that soon bankrupts the foolish borrower. Hence we apply our rule, and decide that it is not right to use intoxicating drinks.

But your rule, says an objector, leads no more to unanimity, of opinion than the Bible. Men who do not make the Bible their guide, differ in opinion on this subject as much as those who do. To those who are governed by it, it does. Multitudes never investigate the subjects some who do, have a strong appetite for intoxicating drinks that hinders clear vision. As people become intelligent, opinion on this subject becomes more unanimous. and there is no doubt that eventually the use of these drinks will be abandoned.

Is one day holier than another? The conflicting destimony of so-called holy books can never give a satisfactory snawer to this question, but Nasure's ample and consistent page contains a satisfactory reply. I work for six or eight hours daily on my form, and note carefully the condition of my system on the various days of the week. I do this for a whole year; and I find that labor agrees with my physical and mental constitution on every day of the week. Fridays are no more consecrated to rest by Nature than Saturdays; Sundays than Mondays. The corn I plant on Sunday grows as well as that planted on Monday; the rains, refuse not to fall upon it, nor the sun to shine its get group and to until the most freeze by this

pon it. On every day the grass grows the water lows, sally blows the breeze, the sap climbs up interest in their prayers that he may grieve her trees. Bunday guts no brake on the world's God no more by wandering from him, but move wheels, but the sound of the rushing sphere comes ateadily on to kin her face thitherward humming into the church on Sunday, as into the What has this poor soul done? What are the synagogue on Saturday. Nature knows no red etter days.

The man who invented the Sabbath evidently supposed the world to be flat: when the sun went down, it was night all over the world, and when he rose, day was everywhere. Not otherwise could all the people of the world observe the same portion of time. At six o'clock on Sunday evening the Christian minister, in this country, gives out his text, " Remember the Sabbath day to keep it holy," and solemnly denounces the violators of the holy day who do their own work, and obey not the divine record, and at the very same time his Christian brethren in China are swinging their axes, driving their planes, and wielding their hammers, for it is Monday morning with them. If we would but climb the mountain, sun ourcohwebs out of our eyes, we might read this truthful Scripture: All days are thine, man; use them for thy good. No tyrannical monarch sits in state, watching with scowling brow the little boys who play on Sunday, lightning striking one, and drowning another.

There is a time of rest marked by Nature, which sun sinks, and the curtain of night is drawn from well-doing, and that cannot be separated around the world; when

"The daisies have shut up their sleepy red eyes, And the bees and the birds are at rest.

Then sleep, like an angel, closes the laborer's eyes, and his soul wanders off into heaven.: Ab stain from sleep to-night, and to-morrow you feel faint and languid. Try it to-morrow night, and the pain you will suffer will teach you the necessity of obeying the laws that Nature imposes. It Shadows dimning deep recesses, unlit by pale is said that Napoleon's soldiers, in the retreat from Moscow, slept on the march. So well does Nature | Hovering o'er the dear one, in the fitful sleep of provide for obedience to her commands, that disobedience is almost impossible. This is the only Sabbath that Nature imposes; all others are of man's manufacture.

Indiscriminate intercourse between the sexes produces the foulest diseases, and its mental and moral effects are most disastrous. Polygamy debases woman, and degrades and brutalizes man, If one man appropriates to himself a dozen wives, he is a tyrant, and they his slaves. If many men were to do it, many of their brethren would be robbed of the happiness that flows from congenial companionship with woman. Monogamy is evidently the law of Nature; and when two congenial souls are truly united, theirs is the kingdom

What are the effects of slavery? Does it elevate mankind? Is it a blessing to the race? Its very defenders acknowledge that it is a curse. In consequence of it, comes to the white man idleness, that eats away his manhood like a canker Round our way in gladness, with their looks of worm, cruelty, that enthrones the beast in his soul, and fear, that holds a dagger before his eyes continually. To the colored man, a prison house for his mind, from which the light of knowledge is carefully excluded, a stagnation of soul that breeds pestilence and crime. It is accursed—let it die, says Nature, and die it will.

For want of this principle by which to distinguish right from wrong, the world is most sadly cursed. We have artificial virtues and artificial vices without number. Men are trained to believe that certain actions are right, nay, imperative, that have no tendency to benefit the doer or his neighbors, while they are trained to carefully abstain from doing what would be of decided

The faculty of conscience is blind, and never or wrong; it only induces us to do that which the judgment has decided to be right. The Hindoo devotee holds his closed hand above his head in a fixed position till the nails grow through his hand, | tion. and the muscles of his arm become so rigid that it is impossible to bend it. The torture thus inflicted upon his body, he is taught to believe, is so much virtue placed to the account of his soul: and i his conscience assists him in bearing the pain. The Mahometan dervish dances and howls by the hour, not because his dancing and howling benefit either himself or others, but to propitiate God, and obtain favors from him. We need not travel far to find instances of a somewhat similar kind in what we are pleased to call an "enlightened

Here is a baby, held in the arms of a gentleman, who utters some words over it, as if for a charm, and then sprinkles water in its face till it cries, all parties looking on with the greatest seriousness.

It is winter, and cold in the extreme. A hole ias been cut in the ice, and in the water stands another gentleman, a crowd of lookers on surrounding the spot, attracted by the singular spectacle. He dips overhead twenty or thirty people, two-thirds of them women or girls, and with stiffened clothes and chattering teeth they make their way to some neighboring house. Who is benefited? The water is no purer, the people no cleaner, the gentleman no warmer, the world no wiser.

A hundred people are gathered in a Christian place of worship. It is communion day. The minister discourses about a young man who was put to death more than eighteen centuries ago, who he says was God. He then hands to them cups filled with wine, and plates containing pieces of bread, and tells them to eat and drink, assuring them, as they do so, that they are eating the fiesh and drinking the blood of this young man who died so long ago, though the bread was made by the baker, and the wine is generally some villanous compound concocted by the wine merchant.

Artificial virtues that are no virtues, that make no soul wiser or better, purer or happier, take the place of manliness, intelligence and use. "Human beings meet by thousands, and cry to deaf Gods; they build sumptuous temples, and employ men to retail to them ancient fables, while they sternly reject living and important facts.

Artificial vices go side by side with artificial virtues. Your hired man is a Catholic; it is Friday, and the Church says no meat shall be eaten; a round of beef is on the table; Patrick has been laboring hard, and hunger has shortened his memory; cut after cut disappears, till the thought flashes like lightning into his mind, it is Friday! Down drop knife and fork, and remorse of conscience supplies the remainder of the meal. On Sunday he is off to confessional; he kneels: "Oh father, I have committed a great sin." "What is it, my son?" says the priest, who thinks of nothing less than murder. "I ate some beef on Friday." The priest prescribes a light penance, and away goes Patrick rejoicing, while he rolls over a large quid of tobacco, and chews with double force for loy. It is all right to chew tobacco, but to eat meat on Friday-what a deadly sin!

A company of Methodists have met in the base ment of the church at class meeting. The feater asks them one by one how it is with their souls, till he arrives at a poor widow, left with four young children and a heritage of woe." She tells with trembling voice of her many shortcomings: she does the things she ought not to do, and leaves

sins that she has committed, the remembrance of which overwhelms her like a flood? Fatigued with hard labor for herself and darlings, she slept without first praying, and thought of her children in the morning before she thought of her God. She heard a dull, prosy sermon last Sunday, and under it she went to sleep—the best possible thing she could do huder the circumstances and under the burden of such artificial sins as these she goes mourning all her days.

Thousands are made miserable by their violation of commands that they were never under any obligation to obey, and on the other hand are ruined by disoboying what nature commands, of which they are generally ignorant.

Let us study the effect of our actions upon ourselves and our neighbors, and what conduces to selves in the daylight, and let the wind blow the true permanent happiness let us perform. Here are the ignorant; let us enlighten them by all the means in our power. Here are our neighbors, suffering, dying; let us assist and relieve them. The Gods we can neither injure nor help. Man needs our assistance, and all that we can give. Blessed is he that applies his life to this work. In this life he has peace and joy, and in the life none can disregard with impunity. It is when the hereafter the happiness that legitimately springs from it.

Written for the Banner of Light. WAITING.

BY MRS. HARVEY A. JONES.

O'er the lowly couch of pain, through the watches of the night,

lamplight;

Waiting, watching for the dawning, to cheer the

heart again, Thus like mourner watching, Wakes the sad refrain,

"I am waiting, waiting, For morn to come again." Morn has brought no gladness, as slowly, day by

The form by sickness wasted, passes from earth

away; Still hope burns in its socket with fitful, flickering light,

While nearer, ever nearer, fall the shades of grief's dark night.

Still in the mourner's heart Is echoing the strain,

"I am waiting for a morn Of light to dawn again."

love. Forms are flitting from the past, that long have dwelt above.

And in the hour of sadness, low tones fall on the ear.

Whispered by angel-voices, our earth-worn hearts to cheer. "Faint not, fail not,

Through all the weary years, For we are waiting, waiting, Beyond the vale of tears."

Mrs. Wilhelm's Labors in Moumonth.

At a meeting of the Religio-Philosophical Society of this place just held, the Executive Board were instructed to draft a Resolution expressive of the gratification afforded the members of the enables a man to know whether actions are right | Society by the lectures of Mrs. A. Wilhelm, lately delivered and now concluded, as well as of the regret consequent upon their termination; also to send a copy of the same to the BANNER for publica-

> In accordance with which the subscribers beg leave to submit the following, assured that its substance will meet with hearty endorsement from et home to her aunt's, it cannot be supposed that

all concerned:

Resolved, That we have listened to the course of lectures delivered before this Society by Mrs. Withelm with much pleasure, deep appreciation, and, we may hope, no inconsiderable profit. Regretting that we cannot at present longer bo privileged to hear her expression, we realize that the active and energetic industry of the speaker insures our loss, low-over long felt, to be the gain of others. While our kindest wishes attend her wherever located, in pleasant remembrance of the precepts she inculcated, strengthened as they were by the weight of an example so worthy of being followed, we anticipatingly await the time when it may be our fortune to renew the experience "hich, as listeners to her earnest and perfinent expression of intelligent and imaginary thought, has been productive of so much that was enjoyable.

H. H. ROLERTS, Pres't.

D. R. STEVENS, See'y.

Mrs. W. PALMER, Vice-Pres't.

Mrs. W. has been at this place for the principal share of the four months last past. Her efforts were most acceptable to the great majority of those who heard her. She has done the cause of free thought in this vicinity excellent service; not merely through the expression made, and the wakening of new ideas in many minds, but by eminent illustration of the fact that public speaking, even among strangers, upon an unpopuiar theory, is not incompatible with true dignity and womanly respect. Although the little matters of justice, good sense, reason and natural right have been ignored here to the extent that female speaking is looked upon with great disfavor, a limited acquaintance with Mrs. W. has proved sufficient to extort from those of strongest prejudices acknowledgment that she bore herself most becomingly for one so unnaturally circumstanced as a woman upon the rostrum. That this particular relation of person and place should represent the extreme of impropriety is a sentiment so absurd that it can meet with no serious opposition. How very unnatural that a mind overflowing with earnest thought should seek the place where it can put itself in sympathy with the greatest number! Especially when we consider the universal application of the law of supply and demand, how strange the conceit that a brain surcharged with emotion should find relief in speech! that feeling for all should prompt address to all

Impressed with full sense of this unnaturalness, we are, nevertheless, obliged to record it as a verity, that to some of those who saw and heard the subject of our sketch, she really seemed less out of place than a large majority of those victims of misguided education, who, in the pulpits of our churches, while they rejoice in placing on exhibition the productions of the tailor rather than those of the mantua-maker, disgrace, their organism, likel the Source of Being, and burlesque reason by valu attempts to give the semblance of consistency to the rotten thread of dry discourses consistency to the rotten thread of dry discourses and dreary platitudes upon the beauty freshness and strength of originally misshapen and now time-worn and attenuated theologies. Could a few thousand of these, in different parts of our land, be exchanged for as many such speakers as the one named, or other of our female orators, who speak because they have something to say from the abundance of the heart rather than the spur of a necessity, (the more cruef lecture self-orated).

of a necessity, (the more cruel because self-created.)—who can tell to what extent the world would be the better for it?

Mrs. W. is at present tecturing in the more central part of the State, in which section she will, if I understand her rightly; remain some months or more, when she leaves. Illinois for an indefinite length of time. Succession The Itinesan Property and the comments, Ill., July, 1866.

BY MAS, LOVE, M. WILLIS ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

"We think not that we daily see
"No think not that we daily see
"About our hearths, angels that ore to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy alr."
[Luca Hour.

Conginal. SELFISHNESS:

AND THE TROUBLE IT BRINGS.

[Continued.] Lucy was too good and generous to mourn over the loss of her books, and too thoughtful of her mother to tell Mr. Vane of the sacrifice she had made. But the time she usually employed in study was now on her hands, and she was not a girl to idle it away. Therefore she began to review all she had learned, and to write it down on paper. As she proceeded with her labor, she was not satisfied at merely writing what she had learned, but began to write her own ideas and thoughts.

but was no way surprised. He was sure Lucy Sometimes, as she sat in her quiet room, it had some good motive in all she did, and this he would seem to her as if she heard the gleeful said to Gertie. As they walked home together, voice of a baby, and thoughts of little Bessie took Gertie was more than ever resolved to make away all loneliness that she might have felt when Christie think ill of her cousin. She saw it was she thought of the children in the school where no easy matter, and required much thought and she would so gladly have gone. But it was not possible for so good a friend as Mr. Vane to be long ignorant of the sacrifice Lucy had made, and Lucy. He had not heard from her for more than she soon gave him all she had written, and told him of the little companion that seemed to be near

"Did you ever think," said he, "that we could make heaven open its gates and sends its beautiful ones to us, if we desired?"

"I should n't think heaven would have gates,' thought Lucy aloud.

"The gates of heaven a re 'not of gold, or stone, or wood, but the evil passions and desires of men. They form a great barrier that shuts out those that perhaps would desire to visit us. But love is like a flood-gate that opens the way for even there. angels to come to us. If little Bessie comes to see you, it is not merely because you loved her, but because you have love enough to bless everybody. I might have a very selfish love for Bessie, which would be too cold an atmosphere for her little baby angel-life; but if I have love for all those about me, then I keep a warm life that is as good as the air of heaven for even little Bessie. I shall take for my text next Sunday this: 'For if ye love not your brother whom ye have seen, how can you love God, whom you have not seen?"" "If I did n't love Gertie and Arthur, and wish

to help them, you mean I could n't love the angels well enough to bring them to me?" "That is just it," said Mr. Vane; "and if you

have learned this truth you will be wiser than most men; for there are many that imagine they talk with very holy angels, and yet have not love enough to do a kind deed to a poor, unfortunate fellow-mortal. It is easy to tell those that really love God or the angels, for they are full of loving deeds."

Christie had seen Arthur's books and Lucy's name written in them, and he determined to supply the loss to her as far as possible; so he copied his lessons every day and sent them to her, often adding some pleasant words, so that Lucy was in no danger of losing much by her sacrifice.

But these little missives were not sent without the knowledge of Gertle, who was too selfish to see any good come to Lucy, without wishing to appropriate it to herself. Therefore she devised a plan for keeping Lucy from receiving the daily tributes. She stopped every day at Lucy's door to speak a few words to her, and then, in a most obliging manner, asked Christie to send his notes

"For," said she, "you know I see her every day, and I can deliver them promptly, and save you sending by the boy."

As Gertie took the first note safely in her pockshe felt quite at ease. She was eager to see the contents, yet she felt very much like a thief who suspects a police officer is on his track. She looked behind her, and held her hand over her pocket, and then ran a little ways. A boy hanpened to be passing on the other side of the fence, and she was quite sure it was Christie. But at last she reached home, and went to her room to read the contents of the package that Ohristic that made a heap of money writing, and if you'll had so trustingly given to her care.

She was somewhat surprised to find it a copy of several sums in Rule of Three, and a map of Asia, with a written account of the death of Mary, Queen of Scotts.

"What a fool that boy must be!" she said to herself. "I suppose he is trying to amuse Lucy. I believe I'll tell Bertie about it, and we will lay

some other plan to keep him from Lucy." Accordingly Gertie had a consultation with her riend Bertie Prang, and they decided on a very mean, but very common method of attempting to raise one's self in the opinion of another, namely to attempt to injure the good name of the one supposed to stand in the way of one's own apprecia-

There was in the neighborhood a family by the name of Shrimp. They were very poor, and the children were very coarse and rude. One boy, by the name of Jo, was the terror of all the girls who changed to meet him. So rude was he, that he hesitated not at any act of ill-breeding, and no girl who respected herself was willing to speak to

The family were very ill, and but few were charitable enough to assist them. Gertie know this through the kind acts of good. Aunt Jane, so she laid her little plan.

Jo appeared one morning at Mrs. Vane's door. "Please, ma'am, is there any one here who will go to the assistance of my poor mother? She is sick, and all the children are sick, and like enough they 'll all die." at a Lucy, full of kindly feeling, asked what they

sired, and an opportunity soon offered to carry out their plan more fully in filted reveal taken to

from the new correspondent, and at last the editor spoke in terms of praise of the new star that was giving its light through his paper. Everybody was wondering who it could be that gave such pleasant pictures of everyday life, and entered so fully into the beauty and loveliness of

common things. It could not be supposed that a: girl of fourteen could write without many faults; but Lucy's heart was full of goodness, and she uttered her feelings as truly as if she was talking her mother. Even Mr. Vane was puzzled to know who was the correspondent that pleased the young and old so well. He criticized the letters and poems, and thus Lucy improved every week. Mr. Oberand thus Lucy improved every week. Mr. Ober-felder kept her secret well, and brought her daily the small sum given by the editor, to which he

added always a little from his own purse. Christie had at last become convinced that Lucy needed, and Mr. Vane dispatched het with all the comforts necessary. Jo begged every day, and covery day Lucy went to care for the really story little ones. Jo was really touched with her kind-ness, and spoke warmly of her to every one. He often walked home with her and she, finding he was really touched by her gentle kindness, willingly talked with him. This was just what Gertle and her friends and proportion of the covery one. This was just what Gertle and her friends and hoped and prayed. Arthur went more and more with his gril, companions, and not had any power over him but Gertle, and she right, and she was just what Gertle and her friend deals and hoped and prayed. Arthur went more and more with his gril, companions, and not had any power over him but Gertle, and she right, and an opportunity soon offered to carry

longer; her place was to be sold, and she was to be without a home. And she talked it over with Lindy, and wondered what she should do. But

"I suppose you've heard the news? Lucy is over head and ears in love?" Jenst and wall and conty cheerful words, and was some over head and ears in love?" Jenst older will also only cheerful words, and was some continuous all also gots received the startine pulse of the was just what we all expected the best more than the cold days of the wall expected the best was just the startine and also gots remains after this were the starting winter word thing words, and the cold days of the wall expected the best things that were disagreed be what we all expected the best things that were disagreed by the shoot had closed, and Christie had well as the cold days of the cold, it is a lie! and christie, that we all the cold days of the cold, it is a lie! and christie, that we all the cold days of the cold, it is a lie! and christie, that we all the cold days of the cold days of the cold, it is a lie! the cold days of the co thing's a ile, but it is not sense to prove it is a prove it is not be the country. Gertle, disproduced at the "You can't prove it against Lucy/reside United having had some variance with Bertle, more at the stock of less and resident to gain his good opinion, and having had some variance with Bertle, more at the stock of less and resident to gain his good opinion.

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PROCEEDINGS IS SIX

committee of garante SPIRITUALISTS AND PRIENDS OF PROGRESS.

PHONOGRAPHICALLY REPORTED BY W. P. JANIESON, FOR THE BANKER OF LIGHT.

The Spiritualists and friends of progress of the State of Michigan met in Convention at Stuart Hall, in the city of Battle Creek, on the 27th of

July, 1866, at 11 o'clock A. M.

vention.
S. J. Finney was called on to address the Convention. He claimed that it was not the want of enthusiasm among Spiritualists, but the want of cooperative unity of action that was so sensibly felt by them—the want of organization. We want nity of action founded upon true Ideas, sustained by Facts, illustrated by Science. The great spiritual movement is the seventh form of religion in the world; it is a cosmopolitan religion. Within it are the elements of all the other religions. within it are the elements of all the other reli-gions. It is a spontaneous world-religion—the grandest fact in the universe. I really believe in religion. When you read history with a critical and divine eye, you will find that religion em-braces all that is eternal, although it has been made to take on all kinds of absurdities and oreeds. The very vices of Spiritualism show that it has power for the future. Why? Because anything that has no vice accompanying it has no power. Christianity was attended with the very vices that have been charged to modern Spirituallam—free-loveism, mountebankism, and other vices, which have disgraced the Spiritualists of this century. Spiritualism is a progressive force, which does not shut up its eyes, dream of heaven, and let this world go to the devil. On: motion of Sylvester Hoyt, the Convention took a recess until 2 o'clook.

AFTERNOON SESSION.

Convention met at the appointed hour, H. N. F.

Lewis in the Chair.
W. H. Hoisington, the blind lecturer, of Far-W. H. Hoisington, the blind lecturer, of Farrington. Wis., addressed the Convention as follows: Quite unexpectedly to myself, I am called upon to address you. The ground which you occupy is that of To-day—of the Living Age. You do not look to the past as your master, as your authority; but by the past you interpret the present—you make it your servant to interpret what is to-day. Although the same great laws express themselves from age to age, they never express themselves alike. They are not, in their manifestations, an unending monotony, but new roads are opening up. Now in your organizing you canare opening up. Now in your organizing you can-not tell what the next age, or the next dozen years will do; but you must trust. Do the hest you can to-day, and if there is not sufficient life-force, then there will be a crystallizing until other forms shall be evolved. I have an increasing faith that there is nothing lost in the universo—not even the knowledge of anything can be lost. We can go into the past and read all that has taken place, and by the same law penetrate the future. It is and by the same law penetrate the future. It is a charming thing to live, and to know that all the toll, all the fatigue, is necessary for us. What a thought! what a joyous thought to feel that we are in a universe where there is no mistake made by Infinite Wisdom, guided by Infinite Love, so that there is nothing in our existence that could be separated. The hour of anguish, the deep throes of the soul, all the disappointments of society—all, all are so many lessons in God's great

ciety—all, all are so many lessons in God's great universe, fitting us for a higher condition.

The Committee on Permanent Organization then presented the following report, which, on motion, was accepted and adopted:

President—Sylvester Hoyt, Esq., St. Johns.

First Vice-President—John C. Dexter, Ionia.

Second do.—E. Whipple, Mattawan.

Secretary—L. B. Brown, De Witt.
Mr. Lewis, Chairman pro tem., then introduced the Convention, Mr. Hoyt, the President elect.

who made the following introductory remarks: The Convention might with propriety have se-lected some older and abler head to preside over its deliberations. But as you have seen fit to place the houor of presiding over your First State Convention upon me, I return you my sincere thanks. I shall heartily cooperate with you in any plan that may be suggested for the advancement of the great cause in which we are engaged With a proper organization of our forces, we can accomplish treble the amount of good that we now do. I have not come here with the expecta tion that in organizing we are to get up a Church or Creed of any kind or character; but to enter into an organization such as will be recognized by the citizens of this State—a body corporate to do business, and thus become a power in the

tate. [Applause.] On motion of F. L. Wadsworth, a Committee of On motion of F. L. Wadsworth, a committee of Nine was appointed on State Association: F. L. Wadsworth, Sturgis; D. M. Fox, Lyons; Mrs. D. M. Brown, Battle Creek; H. N. F. Lewis, Detroit; S. J. Finney, Aun Arbor; Mrs. M. M. Peebles, Battle Creek; Selah Van Sickle, Lansing; Mary Woodhull, Mattawan; J. M. Peebles, Battle Creek.

Selden J. Finney was called upon to address the Convention. He said it seemed to him that the hour had come for spiritual association throughout the State. Without association our forces must remain scattered and fragmentary. Wherever I go I find a few men who have borne the whole load simply because they had no association. The religious bodies are aiming at power. Spiritual liberty is not allowed in the Church. Spiritualism asserts the democracy of the soul. It is God's Republican Religion, It is for the heart. Spiritualism does not simply mean inter-course with the other world. That is only an incident to it. It means equal liberty and fraternity; it means equality for the sexes; it means la-

Dor without slavery.

There are greater facts than mere spiritual intercourse. Does your religion propose to ignore those facts? Then it is not religion. Does Spiritualism deal only with the other world, or does it also deal with this world? Does it deal only with the angels of the other world, and not with the angels of this world? Not at all. It deals with both worlds and all human interests.

Mr. E. Balley, of Charlotte, sang "Brave Brotherhood of Truth."

Rev. J. O: Barrett, of Sycamore, Ill., addressed the Convention upon organization. He said: The

the Convention upon organization. He said: The brave words of my brother [Finney] touched my leart, and they seem like fire. They remind me of the fire that came down into the temple.

ist clergyman. It cannot be said that I smy one born out of due time—coming in the rear. I have been a Spiritualist from my boylood up. In all the vicinsitudes of life, there have been forces that have welled up in the heart! There have been times when I have endeavored to take the policy that some of my brethren in the Universalist churches are now taking viz. to work carefully and take the people along with them. I have now takes a lifterent stand, and stand dat off the taken a different stand, and stand out off the ground of the phenomena of Spiritualism and its whole philosophy. [Applauke] I tremble before organization. When I say this, I have the 'sympathy, of the people before me, we'd have beelf emblayed by them; yet, without organization nothing can be accomplished. Bewere, them, my friends, when you present an organic law, Bewere how you organize. Let the foundation be solid, your principles progressive of 1/17 a gains and the Green, of Adrian [antranced] 1/17 a gains after or a solid of a spiritual association his arrived. We assyre you distant the mighty inhals that have fired in the past, and who have passed on to the spirit

in the past, and who have passed on to the spiritland, are not dead. We are here; yes, we ar

here speaking unto you. We want to speak of the duties of to day. We want true, self-acordicing men and women, those who are willing to scorlice their all to proclaim these spiritual truths. Let the aspiration of your souls to forth for this glorious and beautiful philosophy. The truth of Spiritualism is sweeping the land from one part to another. It is sounding the death knell of old institutions. My friends, arisel and we will march in solid phalans. Arise 4n your strength, and let the people feel and know that there is an everlasting principle of truth that is deathed to overturn the tyrannical nations of the earth, and plant universal freedom instead.

plant universal freedom instead.

S. J. Finney read a poem.

On motion, the Convention adjourned to half-past seven o'clock in the evening.

EVENING BESSION.

July, 1865, at 11 o'clock A. M.

A temporary organization was effected by selecting H. N. F. Lewis, Esq., of Detroit, as Chairman pro tem, and Sylvester Hoyt, Esq., of St. Johns, Secretary.

On motion of Sylvester Hoyt, a Committee of Three on Credentials and Permanent Organization of Convention were appointed, viz.; J. M.
Peebles, of Battle Creek; F. L. Wadsworth, of Sturgis; S. J. Finney, of Ann Arbor.

On motion of S. J. Finney, a Committee of Five were appointed on Order of Business, viz.; S. J.
Finney, Jeremiah Brown, of Battle Creek; Sylvester Hoyt, Wm. A. Baldwin, of Battle Creek; Sylvester Hoyt, Wm. A. Baldwin, of Battle Creek; On motion, the last-named Committee were instructed to act as Committee on Resolutions.

On motion, the last-named Committee were instructed to act as Committee on Resolutions.

On motion of S. J. Finney, visitors from other States were made Honorary Members of the Convention. He said, we easily persuade ourselves that after the conflicts, and trials, and struggles of life are over, that there is a wider sphere of action. We have a double consciousness. Man is related to the world of matter, and to the world of spirit. The visible world has not been created for usuaght, I cannot exactly agree with friend Hoisington, that we have added powers. All the powers have their basis in the human soul. We have here too transcendental in our Ideas. of spirit. The visible world has not been created for naught. It cannot exactly agree with friend Hoisington, that we have added powers. All the powers have their basis in the human soul. We have been too transcendental in our Ideas. This physical world is performing the mission that it was designed to fulfill—there is not one mistake, was designed to fulfill—there is not one mistake, however much antagonism you may see in it. All events are necessary incidents in the growth of the human race. The material body is constantly undergoing change, which causes a corresponding change in the manifestation of the soul. This law of change exists in the spirit-world, as well as in the physical. The nineteenth century opens up a religion of true brotherhood. This world means something. Every moment of existence here should be devoted to self-culture.

Rev. J. B. Harrison of Kendallville, Ind., spoke

istence here should be devoted to self-culture.

Rev. J. B. Harrison, of Kendallville, Ind., spoke
upon" Practical Work and Support of Lecturers."

He said, I should have preferred hearing Mr.
Whipple talk longer to taking up the time myself; but it may be just as well for me to say
something, and then be out of the way of other
folks. I have come from Indiana to see what
you intend to do here. I am chiefly interested in
what you are designing to DO PRACTICALLY. My
friends, there have been truths snoken in the friends, there have been truths spoken in the past, yet it does not necessarily follow that they will suffice for the demands of to-day. We need not only to establish a religion that will answer not only to establish a religion that will answer for the present, but we need, as Spiritualists, more than anything else, to live a divine life. [Applause.] We should have that sanctification, and goodness, and moral purity that will bring us into harmony with the Infinite Love of Things. It is not so much what a man knows as what he does, that tells upon the world. [Applause.] It is the measure of power for good. We do not need to talk of this religious to talk object in is the measure of power for good. We do need to talk of this religion; to talk about beauties, unless our own souls are all aglow with its teachings. The people say to the lecturers, "why, you are endowed with genius, you have wonderful powers, divine illuminations!" and the men thus endowed must go out and suffer, and men thus endowed must go out and silver, and starve if need be. These people think these men would be spoiled if any adequate means were allowed them. If a lecturer fails to live up to his high obligations, men will say, "An, he could not endure the toil, had not sufficient power;" and yet lecturers are expected to go on in the work, whether they have anything to eat, or not? work, whether they have anything to eat or not! Of course they should. [Laughter.] These men [Lecturers] should have the condition of poverty, it is claimed. "It is all for their good!" [Laughter.] If they could only be secured from those ter.] If they could only be secured from those bitter, corroding cares and anxieties, then poverty might be a good condition for those exalting inspirations; but I do think that the way things work in this world, that the idea that poverty is a blessing, is an infernal lie. [Uproarous laughter.] There are men in our ranks who, if they devoted their talents to accumulating property, could be pilling it up like the rest of you, and none of you make such sacrifices as they do. A man is not in a very good condition to dig after truth when he has but seventy-nive cents in his pocket and a family to provide for.

he has but seventy-five cents in his pocket and a family to provide for.

S. J. Finney said: As a lecturer, I will thank my brother for his speech. It is very uncomfortable, after a man has done his best, to have the lecture committee say, "Well, we cannot pay this bill now." I have heard of several such instances as this in the course of my life. This is owing to a want of cooperation and the right men in the right place. Brother Harrison has told you God's truth.

truth.
Mr. Finney read a poem composed by James G.

Mr. and Mrs. Bailey sang a duet: "He shall give his angels charge concerning thee."

Jeremiah Brown said: I ask you, one and all, do you think there was any truth in what our Indiana brother has said? I will take an expression

of the house. [Mr. Brown, with assistants, pro-ceeded to take up a collection for the defrayal of the expenses of the meeting.] Adjourned until nine o'clock, Saturday morning.

BATURDAY MORNING SESSION.

Convention met pursuant to adjournment. President Hoyt in the chair. Ray J. B. Harrison was announced as the first speaker. He wished to understand how much he was expected to talk. Did not think he would be called upon again. Hoped the brethren would not feel obliged to call upon him. Gave an internot rest obliged to call upon him. Gave an interesting history of Spiritualism in his place—Kendallville, Ind. Recommended lecturers to do what they could for Kendallville. After he withdrew from the Protestant Methodist Church, the iberal people there wished him to remain and labor among them, which he did, and enjo work very much—preaching on the basis of entire

[As the Convention voted an amount for a pageand a half report only, in the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL, there will not be room for more than an outline—scarcely that-of the excellent things said at this Convention.—REPORTER.1

8. J. Finney offered the following Resolutions: 1. Resolved, That common sense, common justice, and the welfare of the people of the American Republic, demand the extension of the elective franchise to the women of the United

States.

2. Resolved, That, as citizens of the State of Michigan, we demand that all the schools, colleges, and the University of the State be opened to its daughters on perfect equality with its sorres and we will not cease the sgitation of this subject until this justice shall be done.

3. Resolved, That Justice, Liberty and Fraternity, Honor, Integrity and the Constitution itself, as well as the permanence, peace and prosperity of the Republic, demand that equal suffrage be extended to the American colored citizen.

Mr. Finney made a few remarks upon the fore-going Resolutions. They were laid over until the

afternoon session Adjourned until two o'clock P. M.

AFTERMOON SESSION, Convention assembled per adjournment. Sylvester Hoyt, Esq., in the chair.

Mr. Fibney's Resolutions were taken up and

accepted.
On motion to adopt, Mr. Anderson (a colored gentleman, of Battle Creek,) spoke in support of the Resolutions, especially the one on negro suffrage. He said: The first Resolution was ably discussed by my friend, Mr. Finney. All up and down the world, as far as I have traveled, I have noticed wherever you find intelligent women you find a dignified class of, men. I want the people of this Convention to plant themselves on the flatform of universal suffrage, justice, integrity, common sense; and the Constitution itself demands this. accepted.

wands this.

W. F. Jamieson: It is frequently said that men advocate "Woman's Rights" for the purpose of fishing for the good opinion of women. They could not have it in a better cause. Women are entitled to educi rights with men, and it is impossible to that what who is unwilling to give back what he has stolen. Every man who woles in our nation is a robber and an oppressor of twoman. Women have not even a right to own their own children or, the clothes they wear. A man and woman have not even a right to own their own children or, the clothes they wear. A man and woman have work together for twenty, finity or forty years; the wife dies, said the joint last earns ings amouned; by the imaband. That, you say, is all right, So, it is entitled by law—man-made law—to the use of one-third of what belongs to her; for, if the whole of the property belongs to the hus-

for, if the whole of the property belongs to the hus-

band at the decease of the wife, the whole should belong to the wife at the decease of the husband.

William A. Baldwin; Eqg.: I wish to correct a few of the statements made by Mr. Jamicaon. We should be careful not to claim too much. [Mr. Baldwin then quoted from the revised statutes of the State of Michigan to the effect that women were allowed to own all personal property poaseased before marriage, and allowed all individual earnings after marriage; the right to traffic and trade.]

Thought lecturers should be careful how they make statements.

Mr. Jamicaon: I wish to set myself right before this Convention. I am the last one that wishes to make statements that I cannot prove. If I am wrong, it is because I received my information from a wrong source, the lawyers themselves. [Laughter.] I have taken great pains to inquire of them concerning this very question. Even my friend, Mr. Baldwin, substantiated my statements in the discretion of the Court whether the children shall be given into the custody of the husband or wife. Mr. President. I did not claim that the law. Addieved.

intend, Mr. Baldwin, substantiated my statements himself before he got through. He says that it is in the discretion of the Court whether the children shall be given into the custody of the husband or wife. Mr. President, I did not claim that the law robbed a mother of all her children. That would be a little too brutal; it is bad enough as it is. The children all belong to the mother, do they not? Nature says that much.

Mr. Baldwin: How in case the woman is unfit to take care of. her own offspring—suppose she is a drunken, immoral woman?

Mr. Janieson: All rules have their exceptions. This is a supposed case of rare occurrence. Even then, the possession of her children might have an influence upon her for good.

S. J. Finney proposed to say a few words more on the educational system. Science is dry and uninteresting to your girls. The statements in our scientific works are put without life, put without spirituality and inspiration. Science, as in your text-books, is repulsive to your girls and your boys. The text-books require the woman influence to give them vitality. Science should be made as vital and interesting as Nature herself. Science has turned her back upon the spiritworld—against infinite beauty and wholeness; she has gone mad with induction. Your fact-gatherer is continually talking of the value of facts; your inductionlets may understand the form of truth, but they cannot understand—are not filled with its spirit. The genius of thought blazes in sunbeams and pours itself into the veins and arteries of the soul. Ay, sir, I am a Spirituality from the crown of my head to the bottom of my soles. It took Newton twenty years to demonstrate what the received by deduction in twenty minutes. There was a soul; a minute of inspiration against a year of your scientific induction.

[Mr. Finney proceeded to show the relation of the deductive and inductive method, each to the other, and that it was necessary to have the influence of woman (who is deductive) in science as

[Mr. Finney proceeded to show the relation of the deductive and inductive method, each to the other, and that it was necessary to have the influence of woman (who is deductive) in science as elsewhere with man, who is inductive. Both methods were necessary, therefore both elements, the male and female, were necessary in all the varied departments of life.]

Mr. Baldwin—Mr. Chairman, I will say that these resolutions have my cordial approval.

Mr. Hoisington said he had been all after to say one or two words. Thought woman's capacity for evil was proportionate to her power of

city for evil was proportionate to her power of

Mr. Jamieson said he did not believe because

Mr. Jamieson said he did not believe because women were more refined than men, that they could sink in a corresponding degree below man, into the depths of degradation.

Mr. HOISINGTON—As is the capacity for exaltation, so is the capacity for degradation.

Mr. Jamieson—Do you then helleve that it is possible for the highest, most refined intelligence in the universe to become more degraded than the most brutal, coarse nature? the most brutal, coarse nature?

MR. HOISINGTON—Yes—the greater the capacity for exaltation, the greater the capacity for degradation—the capacity is greater both ways.

MR. JAMIESON—If that is true, refinement is at

All JAMIESON—If that is true, remement is at a discount. I do n't believe the theory.

The resolutions, on motion of Col. D. M. Fox, were adopted, in scriatim. The vote was taken by the audience rising en masse. The first two resolutions were unanimously adopted. One gentleman arose, voting against the resolution on pages suffrage.

negro suffrage.

Mr. Wadsworth, Chairman of Committee on State Organizations, announced the committee

The following report was read:

MICHIGAN STATE SPIRITUAL ASSO-CIATION.

PREAMBLE.

We, the Spiritualists and friends of progress of the State of Michigan, in Convention assembled,

Accepting the great fact of Modern Spiritual Intercourse, as demonstration of Spirit-Entity and relation which it bears to the soul; of its possibilities for eternal progress in higher spheres, and illustrative of Angel ministries, which have through all ages cheered on the great Prophets and Seers of the race; the sovereign authority of Nature, Reason and Intuition; the essential unity of all true Science, Philosophy and Religion; the liberty and equality before the law of all humanity, without distinction of sex or race, we seek to fully discover and unfold a progressive world Religion, without Sect, Superstition, Bibliolatry, or priestcraft; to secure in America a pure Republican foundation, on the eternal principles of Justice, Liberty and Love, and establish on earth a pure and divine society, in which no individual class, or sex shall be debarred from access to all its blessings, privileges and protections.

And for the attainment of these great

And for the attainment of these great purposes we do ordain and establish this Michigan State Spiritual Association.

CONSTITUTION

ART. I.—This Society shall be known as the Michigan State Spiritual Association. ART. II.-The Officers of this Association shall consist of a President, Vice President, Secretary, Treasurer, and a Finance Committee of five persons, to be elected annually in general convention, and to hold their offices for the term of one year, or until the election of their successors. ART. III.-It shall be the duty of the President

to preside over all the meetingshif the Society; to sign all orders on the Treasure under the direction of the Board of Trustees, and to perform sucl other duties as the office he holds shall require,
ART. IV.—It shall be the duty of the Vice Pres

dent to aid the President when necessary in the discharge of his duties; and in he absence of the President to assume the power and duties of the

ART. V.—It shall be the dut of the Secretary to keep a record of the proceedings and acts of the Association; to attend to its correspondence, to draw up all Calls for and raices of its meet-ings, and in case of the absole of the two pro-siding officers to call all meetings to order, and to preside until a president pro tea, or for the year, thall be elected ART. VI.-It shall be the day of the Treasurer

to receive, hold, and give adequate bonds to the satisfaction of the Trustees, and disburse the funds of the Association, unor the direction of

funds of the Association, under the direction of the Board of Trustees, and t render said Trustees an annual account of all moneys received, held, or used for the purposes f the Association.

ART. VII.—It shall be the dty of the Board of Trustees to call all meetingsof the Association, to, have in charge all properly belonging to the Association; to elect all offiers to fill vacancies not otherwise provided for, and to have all other necessary and legal powers required to enable them to discharge their fundons as a Board of Trustees, for the accomplishment of the work and objects of the Association, an said Trustees shall objects of the Association, an said Trustees shall report their dolugs at the annual meeting of the Association.

Association.

Ast. VIII.—The members of this Association shall consist of delegates, eleted by the various local societies in harmony wis the objects herein set forth, each society being diffied to three delegates for each local organization, and pur for every stiditional ten over tweety members.

Ast. IX.—A majority voted all the members present at any regularly cated meeting of the Association, when it does it contravene these arricles, shall control.

Sarah E. Barnes,
Wm. A. Baldwin,
Joshua Bangs,
Lovina B. Rothrick,
Olive E. Rothrick,
Sarah More,
Charlotte More,
Lydia C. Harrington, Fanny A. Lewis, Mary L. Gray, Olive A. Alden, Celinda F. Cox, P. M. Wilson, Mrs. Chidister, Nathan Chidistor, Mary Stevens, Sarah M. Burdick, Lucy Clark, Jane Farham, Jane Bacon, Udolph Sherman, Charles Simpson, John Frost, A. Harwood Wm. Hewitt, Henry Snow, G. W. Webster, John Hogeboom Amos Framan. Wm. Kilpatrick, C. P. Chidister, Elliah Smedley. Maria R. Barney, Lucretia Doy, Mrs. J. D. Miller, Frederic Wingate, John Harper, Charles Mercitt, Timothy Snow Sylvester Higgins, E. M. Higgins, Mrs. D. Follett, Wilson Wright, Wm. H. Birmminstool,

L. H. Hutchinson, M. D. Jessie Farrington, On motion of S. J. Finney, the Convention proceeded to the nomination and election of officers of the Association. The following named persons were nominated and unanimously elected:

Erastus Clark,

Horace Clark, Mrs. Cornell,

For President—Selden J. Finney, Ann Arbor.
For Vice President—J. G. Wait, Sturgis,
For Secretary—J. M. Peebles, Battle Creek.
For Treasurer—John C. Dexter, Ionia.
Finance Committee—H. N. F. Lewis, Detroit;
D. M. Fox, Lyons; Mrs. Deborah M. Brown, Battle Creek; Mrs. Charlotte M. Fobes, Lausing; G.
W. Winslow Kalanazoo.

W. Winslow, Kalamazoo.
S. J. Finney thanked the Convention for the honor which they had bestowed upon him in electing him President of the First Michigan State Association of Spiritualists. He believed that the hour had come for the Spiritualists of the State of Michigan to work in support of this Association. 8. J. Finney's resolution was then taken up and

4. Resolved, That as a Spiritual and Progressive Association, we will keep open on all sides for the discovery and reception of Universal Truth; that we will so adjust our Association to the growing needs and life of the world as to keep, at least, fully abreast of the foremost spirit of the age, and so become an ever-growing Religious, Social and Educational Power.

On motion of F. L. Wadsworth, the foregoing resolution was incorporated in the Preamble of the Constitution.

The Convention voted that copies of the report of its proceedings be furnished for publication in the BANNER OF LIGHT and RELIGIO-PHILO-SOPHICAL JOURNAL, and the Reporter be paid

SATURDAY EVENING SESSION.

President Hoyt in the Chair. Song by the choir, Progress."
Rev. J. O. Barrett offered the following resolu-

the State of Michigan, in Convention assembled, feeling a true self-respect, a desire to be understood, and a decent regard for the opinions of mankind, all constrain us to declare to the world our objects; and we here announce our aim to be the highest, and most harmonious development of all the powers of man to a complete and consistent whole.

Accepting the law of Universal Progress, and believing that Freedom is its primary condition, we hereby unite to destroy all institutions, religious, governmental and social, which unjustly limit its full and complete enjoyment by humanity.

Mr. Barrett said he was highly pleased, proud, that he was a member of this Convention is the moral vim and character—the representative people-of the State of Michigan. The grand and noble results of this meeting will not be con-fined to this place, nor this State. Its influence will reach down to the National Convention, and give shape and contour to it.

S. J. Finney addressed the Convention for more than an hour. His speech was one of great power. He said the Convention was a gratification to him. We have met here for two days, and discussed the practical questions of the hour. We have adopted a State Constitution, and elected the officers of our State Association. It now remains to put on the finishing touches—to unfold that philosophy which is to become a world's faith, a world's science, as

its aim, its object, and its results.

Mr. Finney went on to say that he would, at that time, discuss the great central Idea of the Spiritual Philosophy, that central idea being that there is but one substance in the universe, that substance is spirit. He argued in the two methods, inductive and deductive, in support of the statement. He said the soul is an entity, not a function of the body. It could not be half way be-

tween function and entity.

Mr. Finney proceeded with an argument based upon Physiology and Phrenology. The lecture was listened to with the deepest attention by the vast audience

[To be concluded in our next.]

Appeal for a Suffering Sister-Convention, &c.

Permit me to make an appeal to you in behalf of Miss Anna Barnes, formerly a young lady of high promise, who has for the last few years suffered from ill health, thus imposing great care and anxiety upon her family.

Her father, Chauncy Barnes, the eccentric but good-hearted medium, who has convinced many of spirit-power and presence, is now living in this place, earning his daily bread by the sweat of his brow. Anna formerly gained a livelihood by teaching music in the South, but, by close confinement to her duties, contracted ill health. Medical care was furnished her till her little all was exhausted, and the inexorable physcian took from her her last means of support and solace in the hours of her illness, a piano, for which she had paid four hundred dollars, his debt being an indefinite sum, which he at last placed at about eighty dollars. *

My son-in-law has written to the physician to see what can be done, and I am making an effort to raise, by such appeals as this to the charitable. the necessary sum. I hope you may be moved to assist us in bringing peace and comfort to our unfortunate sister and her parents, by such measures as may seem wisest to you. I have it in mind to call upon speakers and benevolent parties whom I know; and all moneys so appropriated and sent to A. C. Stiles, M. D., of this place, will be strictly accounted for and dedicated to the purpose above mentioned. I shall do what I can in my fall

Association, when it does not contravelle these we are informed that, according to the laws of New York; irridies; shall control.

ART. X.—All money received for the objects of payment of the debt.

cappaige, which will commence at the collins yearly meeting, from which point I have engagements in Western New York to occupy my time till cold weather, when I would like employment In Bouthern Ohio and Indiana.

Our two days' meeting at Gowanda, June 23d and 24th, which I have not yet seen reported, was a truly pentecestal time. The utmost harmony prevailed, though the platform was kept free as the atmosphere of heaven; and side by side, as in beautiful promise, stood the Anglo-Saxon and his swarthy Indian brother, conferring upon the momenious questions of the day. Some of our dissenting brethren acknowledged the "facts," but, a la McDonald, charged it upon the devil. A speaker read the thoughts of a gentleman present, and he at once testified to the truth, but said "it was the devil that helped her." Well, let us refoice that old Beelzebub is becoming a lover of truth. If Spiritualism has converted "the father of lies" and chief captain of the Orthodox hell, we may well rest now upon our laurels, and shout "victory!" for the angel-world.

In our band of workers we had the meek and harmonious Taylor, the remarkable improvinatore, Lyman C. Howe, Sister Carrie Hazen, the seeing and symbolic medium, and the elder Davenport and daughter, whose manifestations somewhat disturbed the tar-and-feather opposition, calling forth many empty threats. But, generally, I apprehend from appearances, the Convention left an influence disastrous to the old superstitions, and most hopeful for the spread of rational and true liberty. Thine for the cause,

M. J. WILCOXSON. Hammonton, Atlantic Co., N. J., July 31, 1866.

Matters in Philadelphia – Excellent Tente, etc.

Since the closing of our lectures at Sansom-Street Hall, we have enjoyed a highly interesting series of conferences, on Sundays, at 101 A. M., and 71 P. M., in which several of our prominent Spiritualists have taken part. The subjects have been well selected, and the speaking and clucidation of the questions brought forward have been well handled, and the arguments to the point.

In addition to the conferences, the regular meetings at the Thompson-Street Church continue, and, owing to the Lyceum, attract a good deal of interest.

The Thrusday-evening circles at Ninth and Spring Garden, have also assumed quite an importance, from the fact that the speaking there has taken quite a turn toward scientific investigation, and, I am happy to say, with marked success, and progressive benefit to those attending. The circle at Second and Pine also continues its

weekly meetings; and that at Fourth and Green will resume its sessions in a few weeks, having been closed during the very warm weather. In addition to the above enumeration, the num-

ber of our private circles is not only on the increase, but give rise to much interest and a spirit of inquiry that cannot fail to be of benefit to hose engaged in them, and also aid the advancement of human progress and the cause of truth.

These social, private circles are also doing a good work in the development of new mediums, and in the bringing forward of others who have hitherto kept aloof from taking a public part in the common duty assigned to us all.

Among the most prominent of these latter, is a young man named Geo. N. Galloway, at present giving public sittings for tests at No. 141 North Sixth street, and attending the private evening circles (Mondays and Fridays) at 136 North Ninth street. Since the age of twelve years, when he was first developed, he has been well and favorably known to many of the Spiritualists here as an honest, good and reliable medium, and of late possessing the thanmaturgic power similar to that of Foster and others, in a high degree. I have had the pleasure of being present repeatedly at his scances and private circles, and have seen the power exhibited through him under the most sat-

Let me give you the result of one of his private circles, held a few evenings since at the house of Mr. C, at present much interested in investigating the phenomena. I give it to you pretty much in his own words:

isfactory test conditions.

"A few evenings ago an evening party assembled and formed a circle, with a view of investigating spirit-manifestations. Mr. Geo. N. Galloway, the medium, was present, and after sitting a few minutes, became entranced, whilst music was being performed. After being more or less controlled by different spirits, he started off up stairs in the dark, and found his way into one of the rooms where there was a bureau—the party following with lights. He opened the bureau, searched the drawers, and became quite distressed at not finding what he sought! I asked him what he was looking for, and he replied, 'The hair;' and he would not leave the bureau until I promised to obtain it for him. I then asked the lady of the house if she had in her possession the hair of any one in spirit-life, and she replied that she had, and that it had been kept for several years in the bureau, but had been recently removed, She then brought it, and it was laid upon the table in a box with a number of other packages of hair, from which he selected one and put it in his bosom, then rolled up his coat and shirt sleeve, exhibiting his arm so that all present could see there was nothing upon it. Immediately, however, blood-red letters began to show themselves, until the name 'Laura' became distinctly visible to all in the room, was examined by them, and then disappeared. Laura was the name of a little daughter of the lady, who had passed away in 1852, at the age of five years, and the hair selected by the medium from all the others, was found to be hers. Mr. Galloway was a stranger to the family, and had not been to their house before. Several excellent written communications were then given to different persons present, signed with the names of departed spirit-friends. Buddenly the medium held out his hand-several tried to take it, but were repulsed, uptil at last a lady, little expecting the result, offered hers, when it was taken and shaken heartily, with every manifestation of great joy by the medium. The medium wrote out the name of the lady's husband in full, the middle one of which is a very uncommon one, and was only known to the lady herself; he then took a number of rings off her fingers, and selected the one her husband had given her. He then seated himself quietly, and sang two pieces from the opera La Somnambula,. both of which had been selected by her husband for her. The night before his death he attended, with his wife, the opera above-named, and on re-

among them was a small medallion, which the medium opened and showed her that it contained her husband's hair. It was a most satisfactory and affecting scance throughout."

I cannot refrain from adding that I trust some more energetic course of action will be pursued by the approaching National Convention, than by that of its predecessors. It is high time we or-ganized for defence, if for nothing else, and I trust. that some effort will be made to make the influonce of Spiritualism felt throughout the length and breadth of our loved and restored Union.

turning home, sang those identical pieces. At-

tached to her watch the lady had some charms;.

Fraternally yours,

Banner of Tight.

BOSTON, BATURDAY, AUGUST 25, 1866.

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LUTHER COLBY, · · · · EDITOR.

All letters and communications intended for the Edito-ial Department of this paper, should be addressed to the

SPIRITUALISM is based on the cardinal fact of spirit-commun-ion and influx: it is the effort to discover all truth relating to man's spiritual nature, capacilies, relations, duties, welfare and dealiny, and its application to a regenerate life. It recog-cizes 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 apirit to matter, and of man to tiod and the apiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy,—[Lon-don Spiritual Monature. the true religion as at on don Spiritual Magazine.

A Monopoly of God.

When an individual, or a sect; assumes that he has a sort of title-deed to the favor of the Almighty in his pocket, which gives him the warrant to drive and keep all other people out of the enclosure, it is perfectly safe to say that there is no true trust in God there. The worship of the Divine has little to do with bragging about the exclusive possession of it. Men might as rationally, and as religiously, bet upon it as brag upon it; either practice shows that the bottom is out and the contents of course are wanting.

What volumes of blasphemous verbiage are statedly poured forth about "trusting in God." Davis and Lee were full of it, on setting up the self-styled Confederacy. But it seems that Heaven paid little or no attention to their claims, after all; these and their zealously pious appeals all went for nothing. How many times was the worn, old phrase of "trusting to the God of battles" used by them in their addresses! Yet that same "God of battles" did nothing for them. It was as Napoleon the First said it was in his day: the Lord was on the side of the heavy artillery.

So with Francis Joseph, the Emperor of Austria, whose power has been completely trodden under toot by the superior military energy and skill of Prussia. On entering upon the war which has just reached a breathing-place, he made proclamation in a solemn enough manner to be really ministerial, that Heaven was assuredly on his side, and would never consent to see the wrong cause get uppermost. He was perfectly satisfied with the case as it stood, for he knew that he and his side never could go down while there was a God that ruled in the heavens. And it was true that Prussia was the wicked and determined aggressor, too. But what change did that fact make in the general result? When it came to a trial of sheer force, it was anything but a divine principle or rule that was likely to come off victorious. Arms performed the work. Austria went down in spite of the fact that she professed such a loud obedience to the wishes and will of the Almighty. If she had been in the habit of doing so in all strictness before the day of travail came upon her, it would have helped her in this last trial, because there is little doubt that it would have kept her out of it altogether.

Now is it probable that Davis, of the defunct Confederacy, and Francis Joseph, of vanquished Austria, trust and believe in the interposition of the Lord as much as they professed to before their misfortunes? That is the question to test their sincerity. Do they believe now that the Lord was only on the side of the Right, and that they were themselves wholly in the Wrong? They certainly should do so, if their faith in God is a sincere one. They must certainly conclude that he has turned against them, and taken sides with their adversaries in order to work their own deserved discomfiture. On any other theory, and with any narrower conclusion than this, their professions are nothing but the basest sort of hypoerisy. They are obliged to accept the bad as well as the good, in their faith.

The same hollow habit prevails, too, with the Orthodox ecclesiastics as creedists. They are very sure, so sure that all possible testimony in addition could not make them more so, that the Lord is all their own, that he has them in his exclusive keeping; that he laid the foundations of the earth and stretched out the curtains of the heavens for their peculiar satisfaction and good; that he watches over them personally, having a close care of their domestic affairs when those of their neighbors no doubt go unthought of; that they are the elect few out of untold millions of human beings who are destined to enjoy" salvation," while the rest of creation are sure to go down into the pit from which escape is entirely out of the question; and, in fine, that their property in the Almighty is personal and exclusive, having the right to grant favors from Him to others as they feel disposed, and able to shut out others from all share in such benefits as they think ought not to be allowed.

And so it goes the world over. Mankind have yet to rise to a far higher and broader contemplation of the divine power which creates, sustains, and rules all things, within and without the human family, or what is popularly styled Religion will in time become a worse tyrant than it is now. It is so mixed up with human conceit today, that it is difficult to separate the one from the other. But there is a difference between them, and a wide one. Religion teaches us that we are all children of a common Father. Sectarinnism teaches only that God is a powerful being who is on our side, but full of wrath toward our enemies.

National Convention of Spiritualists.

The Third National Convention of Spiritualists convenes at Providence, R. I., on Tuesday morning August 21st, at 11 o'clock, and will continue its sessions till the close of the following Sunday. Bo far as heard from, quite a large number of delegates have been elected, and no doubt most of them will be present. There has not been that interest felt in the matter in this part of the country which so important a Convention deserves, partly owing to the existing prejudice against organization of any kind. This should not be so, for there are many other important subjects which will command the attention of the Convention. It is well for Spiritualists to meet together occasionally from different sections of the country and compare notes, and then discuss all progressive movements in a candid and rational spirit, remembering that Spiritualism is the basis of all reforms. In this manner much good can be effected, which the future will surely realiza.

We shall furnish our readers with a phonographic report of the proceedings, which cannot but be of interest to all Spiritualists.

Cliss, H. Crowell, J. M. Peebles, and L. B. Wilson will be present at the Convention; and attend to they business our friends may liave connected. with the BARYER OF LIGHT, and the street line

Training Course 1

the Pertland Fire.

the necessitous condition of Spiritualists who lost their property in the great conflagration which recently visited the city of Portland. As the facts come to light, the calamity assumes enormous proportions, showing that the suffering must be

great the coming winter, unless more aid comes

in. The benevolent have promptly come forward with sympathizing hearts, and contributed nobly toward the relief of their suffering fellow mortals. but only a fractional part of the losses have been made up to the sufferers. Denominational societies in many instances have raised what they could to relieve the distresses of their friends but no general effort has been made among Spiritualists, in different parts of the country, to succor their suffering brethren in Portland, and we earnestly hope such measures will at once be taken as will procure the necessary means to do so. If all would contribute what they could easily spare, much suffering would be averted, and much good be done. Our suffering friends thus far have only received a small proportion from the general fund sent in, to which many Spiritualists contributed largely, and to which we added our mite. Mr. Rich, of the BANNER OF LIGHT, gave an entertainment at the Howard Atheneum, and realized \$318, all of which he gave to the general fund; the proprietors of the BANNER added \$25 more, and the editor \$10, making \$353 from this office. Many other Spiritualists contributed freely, among whom we noticed Dr. Gardner's name for \$20, Miss Lizzle Doten's for \$5, and Alvin Adams for a large sum; but this all went into the general fund. Now, however, we are pleased to notice that efforts are being made among the Spiritualists, to assist their friends, who represent a large portion of the sufferers. This can easily be done with a little effort. Here is an instance: Dr. Gardner called attention to this subject at his late picnic at Abington, and asked the people to contribute what each chose to give, and in a few minutes he collected \$116, which he promptly forwarded to Mr. Blanchard, and we understood the Doctor to say he should send them in addition a hundred dollar sewing machine. A few such energetic men would soon bring a smile to countenances now enveloped in sadness from sheer want. Friends, move promptly in this matter. First read the following:

CIRCULAR LETTER FROM PORTLAND.

The undersigned, a Committee from the first occasioned thereby.

scourge that swept our city as with the besom of Preface to these revelations, as to the course purdestruction, on the night of July 4th, 1866, especially as the contributions to that end from all parts of the country have been, and still are, most munificent, in which we doubt not Spiritualists have borne their full share.

and sympathetic, who, in the light of our beautithe immediate presence, not less than under the lirect influence of the angel-world.

Little did the inhabitants of our city think on the morning of the last anniversary of the naan area of rising two hundred acres, would be flames, leaving but two buildings standing in the appalling cannot well be conceived. The mansion and the hovel alike ted the devouring element; the rich and poor, the saint and sinner alike its victims. The wealth of long years of toil, care and prudence disappeared as by magic, and many whose small life earnings had been tenderly nursed to sweeten and gladden their descent of the shady side of life toward the "land of the hereafter," saw them snatched from their grasp in a moment, scattered to the winds, and they turned into the street without a penny, dependent, for the time being, for a meal of victuals or a night's lodging.

Instances have been numerous of the loss of every memento that immediately connects the memory of the "loved ones gone before" with the shifting scenes of this life. Every family has treassures of this kind, priceless to the possessors, though valueless to others for whom they furnish no suggestion of pleasant memories or happy associations. But the hardest of all to bear in this visitation-not of kind providence, but of inexorable cause and effect—is the utter desolation that has overtaken so many families, bringing poverty, want and suffering to those who, by industry and the exercise of a prudent economy in early life, till past middle age, or indeed until old age even had actually been reached, had gathered enough of this world's goods, or had placed themselves in such comfortable circumstances, as render life a perpetual benediction; these, so far as materiality is concerned, must begin life anew, starting again where they did thirty or fifty years

So far as yet ascertained, about forty families of Spiritualists have been burned out, either in their business or homes, about one-half of them in both. Some, a few, possess means with which to regain business standing again; these do not need aid, and have carefully abstained from receiving any of the contributions so generously bestowed from abroad and at home; but the great unjority are not so fortunate; they have lost the accumulations of years, which had become necessary to their everyday comfort. It is needless, however, to everyday comfort. It is needless, however, to enumerate particulars. Picture to yourselves a sudden, complete and overwhelming loss of all accumulated means, and also of dil present means of livelihood, such as places of business, tools, &c. the parties actually turned into the street with, in many instances, absolutely nothing but what they stood in, wholly dependent upon their more fortunate neighbors for the means to live for a day, and you have a faint conception of the destructive calamity that surprised our people on that eventral night.

Though the contributions in relief have been apparently enormous, it must also be borne in mind that the victims are counted by thousands attractive force belt removed, that they shall have been attractive force belt removed, that they in the particular states are counted by thousands attractive force belt removed, that they in the particular states are supported.

Aid to Spiritualists who Suffered by and could a distribution be made pro-rate, or even in proportion to losses according to actual meces-We wish particularly to call the attention of aities in each case, it would then be found but as our readers to the following circular, setting forth a drop in the bucket; and while we feel it to be a very delicate matter to suggest further and special contributions by our friends of the Spiritualintic faith, we yet believe they will accord to us a knowledge of the necessities of the case, impossible to be known except to those dwelling amidst the ruins of our once prosperous and beautiful city, and which, with the latent energy of our people, coupled with the generous aid of strangers and friends, which has strengthened our hearts and hopes, we purpose at no distant day shall be as prosperous and more beautiful than before,

We beg leave to suggest that contributions which our friends may see fit to make, should be in money, and may be directed to M. A. Blanchard-Post-Office Box 1844.

Fraternally and truly, your obedient servants,

M. A. BLANCHARD, JAMES FURBISH, Committee. N. A. FOSTER, Portland, Me., Aug. 10th, 1866.

The Principles of Nature. AN EXTRAORDINARY WORK.

We are inclined to believe that the most important contribution to spiritual and physical science that has yet been made by any modern seer or secress, is about to appear in a work, the first volume of which has just been received by us, and the title of which we here give:

"The principles of Nature, as discovered in the development and structure of the Universe. The Solar System: Laws and Method of its Develop-ment. Earth: History of its Development, Beng a concise exposition of the laws of universal Development, of origin of systems, suns, planets; the laws governing their motions, forces, &c. Also a history of the development of Earth from the period of its first formation until the present.
Also an Exposition of the Spiritual Universe, Given inspirationally by Mrs. Maria M. King. Vol. I. Saratoga Springs: Published by Andrew J. King, 1866."

Such is the grand and august theme upon which he spirit influencing Mrs. King has entered in this remarkable work. This lady, as we learn from the communicating spirit's Preface, is of the age of forty-one, a wife and mother. Her advantages for education have been limited, although she was " a teacher at fifteen, and at twenty-four, and a student also." She was a member of the Baptist Church until four years since, when she voluntarily withdrew from church fellowship, being convinced of the truth of the Spiritual Philosophy and of the reality of spirit manifestations. Association of Spiritualists in this city, were ap- | "Spirit-friends, guardians, understanding from the pointed to confer with our friends in other locali- period of her birth, the quality of her mind, guided ties, and lay before them a general statement of her to the end that circumstances might favor her the losses sustained by Spiritualists in the late development at the proper period." Processes fire, and some account of the inevitable suffering simultaneously acting upon body and mind have been conducted in her case by these spirit-guard-We do not presume to address you in the light lians, until her present stage of development has of an appeal simply to your sympathy and gen- been reached. Such is the substance of the exerosity in aid of the sufferers by the terrible planation given by the controlling spirit, in his

sued toward the medium. Besides the "Author's" or controlling spirit's Preface, there is a modest and well-written Preface by the medium's husband, Mr. A. J. King, in which he tells us that some two weeks previous But as denominational efforts to considerable to the 8th of March, 1864, the medium announced extent are taking place, and as our friends in that on that day she would commence to dictate some instances have kindly extended additional to him the work long before promised, on the aid in that direction, and the desire has been ex- Principles of Nature, and that he was to act as pressed to know with whom to communicate, in scribe. Accordingly, at an early hour on the day order that any aid so contributed might be judi-indicated, they seated themselves at a table, and ciously disbursed, we have consented to assume after an hour of slience, followed by prayer, the the delicate duty imposed, and therefore address | medium began to dictate and the scribe to write. this circular communication to the kind-hearted | The first day will serve for a description of others. The actual time she was thus engaged in preparful faith, and in a sense hitherto unknown, live in ling the book for the printer was less than six months; the medium occupying, for much of that time, from three to four hours a day in the dicta-

tion. When a poet of his time asked Socrates what tion's birthday that before the rising of another he thought of a certain production, the philososun, nearly, if not quite, one-third of the thickly pher replied: "As what I can understand of it I populated territory of the city, comprising more admire very much, I presume that what I do not than half of its business, and the habitations of understand is equally admirable." Something more than ten thousand of its citizens, covering like this we might say of the present marvelous volume. It bears abundant internal evidence of laid in ashes, swept clean by the devouring spirit-origin. To suppose that an uneducated woman could, from her own mind, write a work like track of the fire; but so it was, and for a distance this, is to suppose an absurdity. We shall not be of about a mile and a half in length, by a varying disturbed in our conviction, should any scrutinizdistance of a point to a half mile in width, a ing critic detect here and there a scientific blundestruction more complete or a desolation more der; though, with our imperfect examination, we have been unable to find one. But the vast subjects here treated are unfolded in a wonderfully lucid and original style, different from all we have met with in any scientific treatise.

The spirit author forewarns us that in the preparation of this work he has experienced embarrassment not only from the poverty of human language but from the method he has pursued of using no word which was not in the mind of the medium and comprehensible by her. "Human language," he says, "is void of terms whereby to give expression to the true principles of Nature; therefore, confusion of terms is unavoidable. The language has ne names for qualities, or for methods of action which are not known to exist. Thus many terms are misapplied, in the sense in which men understandthem, and the charity, as well as reason of the realer, is appealed to for an excuse for this innovation."

As this is a vork which requires to be profoundly studied and not hastily skimmed, for its appreciation, it is not likely to meet the tastes of sensation novelreaders. But we trust that all intelligent Spiritualists who can afford it, will place the work in their libraries, and, read it as they have opportunity and time. As a specimen of its style we afote the following passage; in which the question "What becomes of the spirit on the death of the material body?" is answered in a manner which seems to us more reconcilable to the laws of science than most of the explanations which have been given. Let us premise that the sprit-author gives the following clear and admiralle approximation to an explanation of spirit. Spirit is of an infinite number of grades; a number corresponding to the number of grades of riysical substance. All stable forms of matter colve spiritual essences, which correspond to the ligher spiritual essences. The term spirit applie to those essences which are of a nature sufficiently perfected to rise from the spliere of physical substance to that of spiritual: from the physicalplane to the spiritual." We now come to the pasage referred to above:

"The sphere to which gravitates spiritual sub-

position of the Willer or intom the - Zi tate

elements, together, disorganized, the forms which elements together, disorganized the forms which these elements composed—is first to enter again into organization, in obsellence to the paramount law of matter, which determines that affinitized proportions shall unite. As naturally, do these elements recombine on arriving at the spiritual plane, as they combine when evolved to form the life-principle of physical forms on the physical plane, and upon the same principle. Thus combining, as naturally de they arrange themselves in appropriate positions, according to quality, affinity; thus forming a plane in exact correspondence to the physical plane by which they were evolved—in exact correspondence relative to the ence to the physical plane dy white the covolved—in exact correspondence relative to the appropriate distribution of planetary planes, the appropriate nature of each planetary plane as a whole. Appropriately distributed over the spiritual sphere in positions perfectly corresponding to the positions of planets in the physical systems, to the positions of planets in the physical systems, are planes of spiritual substance, denominated spiritual planetary planes, being the planes to which gravitates spiritual substance from the corwhich gravitates spiritual aubstance from the cor-responding physical planes or planets. A slight reference, only, is made to the constitution of the spiritual spheres; this being sufficient for the ex-planation of the principle under consideration— the arrangement, distribution, of spiritual sub-stance upon spiritual planes; the nature of that substance, its grades, its office, its destination in the universe."

"The Principles of Nature" may be had at the BANNER office. We shall look with great interest for the succeeding volumes of this work, in which topics of a nature less abstruce, and demanding a study less severe than those of this first volume, will probably be treated.

Ourselves and Correspondents.

We do not hold ourselves responsible for sentiments expressed in these columns by correspondents. Variety, it has been said, is the spice of life. And in order to make an acceptable journal for family reading, our thirty years of newspaporial life has convinced us that VARIETY is the essen tial element of success in conducting a newspaper. While one reader may consider a certain article objectionable, another may fully endorse it; hence we do not deem it expedient to run every communication we print through the editorial tunnel. Newspapers would soon become one-idea affairs altogether, did their conductors pursue this course by listening to those critics who volunteer gratuitous advice.

"The Friend," a well-conducted paper published in New York, contains a brief article upon this subject, which so entirely agrees with our own views, that we copy it, for the especial benefit of those who do not find things just as they would have them. The editor, with the caption, "How to treat the Question," remarks:

"It is probable that every reader of the Friend finds in each number something that does not command his approval. If he detects what seems to him an important error, it is natural that he should wish it corrected. Some of our friends attempt this by remonstrating with the editor, per sonally or by private letter, for admitting the ob ectionable article into his paper; others, by writ ing out a plain, straightforward statement of their own views, and sending it in for publication. The former is perhaps the more common course pur-sued; the latter will commend itself as the most rational and efficacious. Let it be noted that we hold ourselves editorially responsible for senti-ments expressed on these two editorial pages, and or such only. In making up the remainder of the aper, we endeavor to select what is most valupaper, we entervor to select what is most valuable and appropriate from the contributions offered, frequently giving the preference to articles which do not accord with our own views. Our desire is that whoever has a thought to offer, or a criticism to make, shall have a fair hearing, so far as there is opportunity. The truth can bear criticism, and the time is coming when error cannot escape it, on any plea."

L. Judd Pardee in Chicago.

In a private note from Mr. Parlee, he speaks rather disparagingly of his health, and regrets he has not the means to enable him to rest awhile from the lecturing field. We trust he will not break down, for he is too able a champion in the spiritual ranks to be spared at this particular time. He also says:

"I notice in your issue of the 11th inst., that 'Mrs. Cora L. V. Daniels has been lecturing before the Spiritualists of Chicago recently with marked success.' Perhaps she has. But I was laboring under the impression that the undersinged had, through the kindness of the Committee here, im-mediately followed Mr. Finney, who spoke the first four Sundays of July. However, as Bishop Berkeley held that matter was a myth and material existence a phontom, perhaps I have been, and am, laboring under a stupendous delusion. The only remaining point of difficulty in the matter would then be—how could, under such an hypothesis (Berkeleyan), Mrs. Daniels have been

speaking here, or anywhere else?
But to quit metaphysics and come down to physics—or facts—the latter are briefly these, as I was informed by one of the Committee: Mrs. D. was expected to speak for the friends here immediately succeeding Mr. Finney. There was a strong desire that she should. But, at the eleventh hour, the Committee were informed by On that her price (per Sunday) was fifty dollars. As this was just double the sum they were paying speakers, and as the condition of the Society's finances would not permit so large an outlay for services rendered it, they were rejuctantly compelled to forego Mrs. D.'s valuable lecturing aid and her instructions as a spiritual teacher. Mrs. D. did speak, however, on her own responsibility one week-day evening; and her given lec-ture was, I am informed, highly interesting and

France Up in Arms.

Napoleon shows now all the more plainly what he would be at, had the war between Prussia and Austria hung along by the eyelids as he calculated it would. In that case, neither party being victorious, it was manifestly his purpose to step in as pretended mediator, and in dividing up the spoils of territory take a thick slice for himself along the Rhine. The sudden and overwhelming successes of Prussia, however, broke up that arrangement. Naturally, too, he grew jealous of Bismark, who appears to care no more for him in making terms of peace than if there was no Paris and no Napoleon in existence. Therefore he thinks it about time to put in a word at the court of Berlin. That word is in effect a demand.

He says-"Since you are 'rectifying' your territory and its frontiers at such a free rate, I pronose to take my share of the advantage. Give France, then, the extended boundaries along the Rhine which she had in 1814." That was just before she was despoiled by the Allies. Incomequence of this pointed demand, there is great trepidation at Berlin. It now remains to be been whether Bismark has the courage to face the music of open war with France. If he has, then we shall witness a war of glants indeed. Austria would naturally ally herself with Napoleon; if that was the understanding beforehind," So that Prussia may yet he hald back for her yinlenes without cause; yet it will thus, turn out that both she and Austria will have been fully punished for their sin toward Denmark.

The state of the s

The essay on our fitht page, from the pen of Prof. Win. Denton, should receive the thoughtful perusal of all—the profoundest thinker and the humblest seeker after truth; in particular-for it will greatly help childhich their midds, Pro-Denion bossesses a mild of great depth, research and capacity, and ranks high smong the ablest geologists of the age. We wish he would move and and Rive the public the benefit of the know! of the state of th No are here; yes, we are for, if the according property feelings with some

Opening at the Howard Athenseum, Mr. Manager High has really done the handsome thing by the Boston public in the efforts he lias made, and the expense he has met, to offer them choice and generous dramatic entertainents during the coming season. Since the last brief season closed, he has renovated the entire theatre, ponyatting it into a perfect little temple of amideement. Every point and part of the interior has been retouched or made over entirely. The auditorium is attractive beyond what can usually be said of places of public entertainment. The anterooms, lobbles, and entrances are most tastefully decorated and improved. The prevailing color of the walls of the interior is a delicate shade of yellow, upon which the panels and more prominent work are painted in a deep and rich red, whose exquisite relief is to be found in shades of blue and gold and the purest white. The taste displayed here is certainly worthy of special note. The Howard opened last week, on Monday evening, with a new play, entitled "Life's Revenge, or Two Lovers for One Heart." Miss Cecile Rush likewise made her appearance early in the week an accomplished actress and a brilliant theatrical star. The house has been crowded with admiring and enthusiastic spectators since the new season opened, and we shall be happy to congratulate Manager Rich, at its termination, on one of the most brilliant and successful seasons

The Spiritualist Camp Meeting.

ever known in Boston.

The Malden and Melrose Camp Meeting, to begin on Thursday, the 30th, and continue till the following Sunday evening, promises to attract a large concourse of people from Boston and vicini. tv. and various parts of the country. All due arrangements are being made to insure success and good order. Many of the best citizens in Malden and Melrose, without regard to their creeds, are interested with Spiritualists in promoting the enterprise. The town constables are engaged to preserve order, and a large committee will act as deputies. Mr. Taylor, the Malden caterer, will spread a table for single meals, or boarders by the day, and will also provide those who wish provisions to board themselves. Dr. P. Clark, 15 Marshall street, Boston, will furnish tents on the ground to those who order them beforehand, for three dollars. The tents will accommodate from eight to ten persons. Parties from a distance or from the city, who wish to ruralize, and have a home of their own in the beautiful grove, can find no accommodations more cheap or agreeable than to order a tent. The call for the Camp Meeting in another column of the BANNER, gives further

Children's Lyceum in Troy.

The Sunday Mirror, published in Troy, N. Y., n its issue of Aug. 5th, devotes over a column in elucidation of the workings and benefits of "the new Sunday-School system" recently inaugurated in that city by the Spiritualists. In the course of his remarks the editor says, "The school is visited by large numbers of our citizens, who are well entertained for their trouble, every Sunday. The public are always welcome, and we are requested to state that all interested in such matters are invited to attend. Those who do attend will be well repaid for doing so. The Lyceum in this city was superintended for a few Sundays after its commencement by Mr. Andrew Jackson Davis himself. After it had got fairly in working order, it was taken in charge by several of our prominent citizens belonging to the Spiritualist Society. The managers of the institution have labored assiduously for the foundation of the Lyceum, and their school now ranks among the foremost of the Sunday Schools in the city in point of numbers and management."

The Atlantic Cable.

The cable is certainly no failure, while it shows the transmitting power of eleven words a minute. with the feeble batteries at present engaged in service. Other cables will of course be laid in time, and not very far off, either, and much more powerful instruments will be made to work them with. The fact is established at any rate that intelligence can be flashed under the Atlantic by electric agency. That is the great point which the scientific world has been trying to establish, these nine years. Now it is to be improved upon by all possible means, and in the most speedy way. Powerful batteries must supplant the present feeble ones, at each end of the cable. And by a multiplication of the lines, prices will have to come down, so that it will not be necessary to establish a corporate company in order to secure capital enough to pay for an ordinary despatch from Europe.

Iliness of Jennie Lord.

We received a letter recently from Miss Lord. dated Cumberland Centre, Maine, where she at present resides. From it we learn that she has been seriously ill, and is still in very feeble health, so much so that she is obliged to abstain entirely from further exhibitions of the physical phase of the spiritual phenomena. From this her friends will understand why she has not answered all her private correspondence. She wishes us to say that she remembers them all with heartfelt gratitude. We regret so good and truthful a medium has been obliged, on account of ill health, to withdraw from active labor, and especially one who has done so much good in opening the eyes of skeptics who could not be reached in any other way. We hope she will again resume her labors, and prove a further blessing to mankind in leading them to seek for a truer knowledge of the future life.

Death of W. P. Brannan.

We are saddened, in one sense of that word, at noticing the translation to a higher sphere of the spirit of the artist and author, W. P. Brannan, one of the editors of the Cincinnati Union. He was a Spiritualist by faith and life, and gave forth many beautiful tokens of his elevated and progressive character. His disease was inflatemation of the brain. As an author, he was best known by the little work entitled " Vagaries of Vandyke Brown." He was a well-known contributor of choice verse to the columns of the Banner, whose readers will long and foully remember him. A true and noble spirit the less in mortal form, yet divested in no measure of his interest in the affairs of earth and in the great work of human progress.

Dr. John Mayhow Coming East. The Maybew who for eight years past has been laboring in the Western States, is about to revisit the East .. (He/intends to cross the Mississipp) at Digitating from thence will travel by way of catio, Tole 16, Oliveland, Buffalo, and Albany A. Mew Andrews and String and Albany A. String and String a visit from him for lecturing purposes. may receive it by allifreeting him without, deliv. current Ethos day Modrogor, fown Oircles for the development of the healing gift will be formed, if desired, wherever he may lecture. hand.

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A. E. Newton, who for several years past has resided in Washington, superintending the Freedmen Associations, is on a short visit to his family in West Cambridge. He returns to Washington Angle Liedmeter of September A

George A. Shufeldt, Esq., and Mr. A. James, of Chicago, are in this city, on a short visit. They will attend the National Convention at Provi-

Dr. James Cooper will speak at Cuyahoga Falls, Summit Co., O., on the 1st and 2d of Sent. at the Two Days' Meeting. He will have a sunply of books for sale, and will take subscrintions for the BANNER, JOURNAL and LITTLE BOU-

Elijah Woodworth is speaking in Palmyra, Mich., during this month.

Mrs. Lydia S. Hardy, the well known medium. highly esteemed as a true woman, closed her earthly sojourn on Thursday night, August 9th, at

Lady Franklin, widow of Sir John Franklin, has recently arrived in England, having : made a voyage round the world.

Blind Tom is giving concerts in England. The London Spiritual Times of Aug. 1st says: elegant recreation. "We have good reason to believe that Dr. J. B. Ferguson will re-visit England in November next. Should be come, many of his old friends will be glad to welcome him."

Fred Douglass reports five thousand one hun-

dred and seventy-five dollars income. Gen. Neal Dow has been lecturing on Temperance in Scotland. He has just started on a Con-

Rev. Samuel M. Worcester, D. D., died in Salem last Thursday.

New Sheet Music.

WATERFALLS AND FRIZZES -A new humorous Song, with Langhing Chorus, ad lib., and Planoforte accompaniment, as sung by the "Alleghanians." Music by T. E. A. Boston: Adams & Co., 21 Brounfield street. Thirty cents.

The above is the title of a capital humorous song. It is a decided hit at the fashions of the day, in which our ladies will find an index of the present and some idea of what is to follow, and a very queer conceit, too. Aside from the irresistible humor of the words, the music is good, and contains a new feature in the shape of a Laughing Chorus.

Oliver Ditson & Co., have issued a temperance song, words by W. Dexter Smith, entitled "Daughter, I will drink no more." The music was composed by Alfred Von Rochow, and is a credit to the author.

Mr. Rochow has published a Prayer, words and music by himself. The music is very good. It can be procured only of the author. Address Alfred Von Rochow, Natick, enclosing twenty-five

Picuic at Concord.

The Charlestown Independent Society of Spiritualists enjoyed their last picnic excursion at Walden-Poud Grove, Concord, a few weeks since, so well, that they have arranged for a repetition of the same on Tuesday, Aug. 28th. A special train will leave the Fitchburg Depot, in this city, at quarter before nine o'clock, stopping at Charlestown, Prospect-Street Station, Somerville, Porter's and Waltham. Another train leaves at eleven, stopping at the usual places. Tickets can be procured from members of the committee, one of whom will be found at each station. If stormy, the picnic will be postponed till further notice. Some good speakers will be present. A band of music will also accompany the party. A nice fish chowder will be served up. As this is the Anniversary of the Society, no doubt a large party will attend. The proceeds go to pay the expenses of

Dr. Randolph's School Scheme.

the free meetings in Charlestown.

We learn that Dr. P. B. Randolph is meeting with good success in New York, in raising funds to establish his Normal School for colored pupils. He has received five hundred and twenty-three dollars for that especial object. Through his instrumentality thirteen thousand dollars have been secured for the general school fund for colored schools in Louisiana. He is coming to Boston to \$95,500,000, and in 1818 to not as many thou-

Hannibal, Mo.

The Spiritualists of Hannibal, Mo., not wishing to be outdone by their Orthodox friends, have purchased a melodeon, at a cost of one hundred and ninety dollars, for the use of their congregation. Services twice every Sabbath by Rev. A. J. Fishback. The Spiritualists of that place number about three hundred souls, and they pay their pastor one thousand dollars a year.

Hull's New Monthly Clarion.

This magazine, which is devoted to the cause of "reforms, science and literature," comes to us the present month well filled with live essays and pungent paragraphs. Spiritualists should render it all the support in their power. It is filling a mission no other spiritual journal can. May success attend your efforts, Bro. Hull. "Persevere unto the end."

Lawrence, Kansas.

This thriving place is very much in need of lecturers on Spiritualism. Our friend, E. B. Sawyer, informs us that there is quite a large number of Spiritualists there "who are anxious to have the gospel of truth preached to them," and desire that lecturers should give them a call, and they will try to do well by them. Lecturers can address Mr. Sawyer.

Dr. J. R. Newton.

We are informed by Dr. Newton, who is at present located at No. 6 St. Marks Place, 8th street, New York, that he intends to close his office there on the 12th of September, and open one in the city of Buffalo the 23d of September. This timely notice will give patients an opportunity to avail themselves of his great healing powers, before he goes further West, wheat and have nouted with month

Pienie at Ashland.

The Spiritualists of : Ashland and vicinity will hold their second picnic on Sunday, Aug. 26th, in a grove near the house of Eli Belknap, in the southwesterly part of the town. They will assemble in the grove at 10 o'clock A. M. Among the speakers are Henry C. Wright, Lizzie F. Belknap and others.

London, Aug. 15-Noon. It is announced to-day that the plans for the confederation of the British Provinces of North America have been definitely arranged by the Government.

The estatement is also middly that the terms of the loan from the Government for the building of the International Radicad, from Halfax, N.8., to a point in connection with the Canadian Grand Trunk Railway, has been settled.

Trunk Railway, has been settled.

PARIS, Aug. 15-Noon. Tripreported to-day on good authority, that the Frenchi Government has abandoned that idea of extending she frontlar of France by the annexation of pertain German provinces on the Rhine.

ALL SORTS OF PARAGRAPHS.

The proceedings of the Michigan State Convention, on our third page, will be read with

The notice of a piculo of the Spiritualists of Westmoreland, N. H., on the 18th, came too late for an insertion in last week's paper.

John A. Heyl, a German, of this city, has invented a new method of lighting the street lamps by electricity, by means of which every lamp in the city can be lighted simultaneously or singly, at the pleasure of the operator.

Boats float when ships flounder.

A Glasgow antiquary recently visited Catheart Castle, and naked one of the villagers "if he knew anything of an old story about the building?" 'Ay," said the rustic, "there was anither suld story, but it fell down long since."

Music, both in theory and practice, vocal and instrumental, we consider a necessary part of education, on account of the soothing and purifying effects of the melodies, and because men, wearied with more serious pursuits, require an

To remove warts from cattle, anoint them once in three or four days with a mixture of equal parts of blue vitriol, lard and honey.

Until within a recent period the haircloth so extensively used in upholstering, was brought from foreign countries, mainly from Germany. The manufacture has, however, become a noticeable element in our mechanical progress. Haircloth of superior quality is now manufactured in this country.

THE PARIS EXPOSITION .- M. Odillon Barrot. the Secretary of the French Legation at Washington, has addressed a letter to Secretary Seward, stating that the Parls Exposition will positively open on the 1st of April, 1867. He states that events in Europe will in no way interfere with the programme already announced.

The papers state that a colored woman plucking some ears of corn in a field in the suburbs of Nashville, Tenn., was shot dead by the owner, a Methodist minister, on the 25th ult.

saw some lambs and remarked on their beauty. Yes," said the wife, "lambs are beautiful-boil-

Sir Walter Scott, walking once with Lady Scott,

The yearly income of Messrs. A. T. Stewart, W. B. Astor, C. Vanderbilt and H. B. Ciaflin, four of New York's leading wealthy men, averages four millions each. On the legs and thighs of a man who was killed

by lightning the other day in Piqua, Penn., and on the back of his little son, were daguerreotyped perfect images of the trees under which they were standing at the time of the accident.

We have known a disorderly soldier to be an

A fashionable, but ignorant, lady, desirous of purchasing a watch, was shown a very beautiful one, the shop-keeper remarking that it went thirtysix hours. "What, in one day?" she asked.

The Boston contributions for Portland make a grand total of \$128,486,50.

News from Paris, and London, dated at noon, was published in this city at 4 o'clock the same day, received by the cable.

The consumption of petroleum in Europe in 1864 was 30,000,000 gallons, against 16,000,000 in 1862; the probable consumption in 1866 is estimated at 90,000,000 gallons.

The principal haunts of cats-the purr-lieus of

Out of thirty-five safes opened by one machinist, in Portland, since the fire, only five were found to have been really safe.

A dentist of our acquaintance says it is much easier to take the "Tartar" off a woman's teeth than off her tongue.

The value of boots and shoes manufacthred in the United States in 1865, at wholesale, amounted

A London paper says it is the larve of a beetle. known to science as the Dysticus Marginealis. which is the heretofore unknown cause of the death of so many gold fish.

THE BOUL-GEM Who walls the decree that sets the gem free, Its prison bed riven?
Is death not a birth!—say not "Lost of Earth,"
But write First of Heaven. Ohl strangely mistaken-a truth bids us waken-An error is rife:

Bewildered by breath, we call the change Death,

Which angels name Life.

Prof. Hitchcock says in his report there is peat enough in Massachusetts, not reckoning the four western counties, to make 121,000,000 cords of the best fuel. Not a town in the State can be named where peat does not exist; and upon Cape Cod where wood for fuel is nearly exhausted, there neat is found most abundant and of most excellent quality, though the people have not yet learned its true value.

Specimens of jasper have been found in Minne-

During the recent session of the Teachers' Institute, in Rutland county, while Professor Adams was endeavoring to illustrate the manner of teach ing arithmetic, he took up a small globe standing on the desk, and asked, "How many units in the globe?" Answer-"One." Taking up his hat, 'How many units in my hat?" Answer-(by a naughty boy in the audience)-"Shake it and seel" The Professor was taken down.

Women never truly command till they have given their promise to obey.

A teacher at a National school at Whittlesea, asked a boy, "Which is the highest dignitary of the Church?" Then, looking up North, East, South and West, the boy innocently replied, "The weathercock!"

The little Boston yacht, Alice, of 31 tons, Capt. Clark, has crossed the Atlantic in the extraordinary good time of nineteen days, and arrived on the 20th ult. at the Isle of Wight. 180 says the cable.

In St. Paul, this season, 270 new buildings of all descriptions are in course of erection, at the aggregate cost of \$750,435.

A Capital Inducement to Subscribe for the Banner.

Until Sent. 22. 1866, we will send to the address of any person which will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (83), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; " History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "AB C of Life," by A. B. Child, M. D.

For new subscribers, with 86 accompanying we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead." by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of the nuttle photograph of the nu by Hudson and Emma Tuttle; "Whatever Is, is each of the publishers of the BANNER, the editor,

ers-not renewals-and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Cur-

BENEVOLENT FUND DONATIONS

TO PURNISH THE BANNER PREE TO THE POOR. We signified our desire sometime since to send the BANNER free to the poor, but stated that we should be obliged to wait until our patronage was sufficient to warrant us in so doing. A prominent Boston Spiritualist, on reading our paragraph, called at this office and signified his willingness to aid in so laudable an enterprisethought it a capital idea-and presented us one hundred dollars to commence with, and directed us to call upon him yearly for that amount as long as he lives in the form. This is a good beginning; and we urge upon those who are able, to aid in dispensing the bread of life to their less fortunate brethren in mortal. The amount of good such an effort will effect, cannot be estimated by mere dollars and cents. A large class of the human family will thus be enabled to obtain a knowledge of the glorious truths of Spiritualism. for which their souls are hungering and thirsting daily.

We propose to publish, under the above heading, a correct account of all moneys received for this purpose, and the dishursements made, so that donors may be assured that the object for which they give is strictly carried out.

From our Washington Correspondent.

Dr. Randolph spoke at the second of our grove meetings, on Sunday, July 29, in connection with Bro. T. Gales Forster, and we had one of the finest and happiest gatherings it has ever been my-good fortune to attend. It was a rare treat to hear Bro. Randolph. His subject was the education of the freedmen of the South. He has entered heartly into this subject, and all who know him can conceive of the earnestness with which his energetic soul has taken hold of this matter. He will succeed in his undertaking, for he knows no such word as fail. I never saw an audience so perfectly spellbound as was his on this occasion. He is now in the North and his old friends (who are numberless) will embrace every opportunity to hear him. As on a previous occasion, we had a large congregation of colored people, who listened attentively, and gave us a treat in the way of music. One young man, of perhaps sixteen to eighteen years of age, sang falsetto, in, to my ear, the most artistic style. Were he a white man, he would be eagerly sought for; but at present he cannot be appreciated, as he is nothing but a

negro.
The Spiritualists elected Dr. J. A. Roland and your correspondent delegates to represent the District of Columbia in the third National Convention. It is to be hoped that speakers desirous of visiting the Capital of the nation the coming lecturing season, will make themselves known to the delegates at the Convention. The numerous friends of Dr. Gilman Pike, of your

city, will be pleased to know that the President has appointed the Doctor's son Albert to a lieutenancy in the artillery arm of the U.S. army. This is an appointment eminently fit to be made, and one that would have been made by the noble onartyr Lincoln had he lived. Lieut. Pike is full of military ardor, a good student, and will prove good soldier, worthy of the compliment paid by the President.

Under the new law of bounties to soldiers, many of our friends will need the services of an honorable agent in this city, and I take pleasure in recommending the firm of Lewis S. Wells & Co., No. 223 Pennsylvania Avenue, as gentlemen wholly qualified to do this business. I have known Mr. Wells for years, and can safely recommend all friends to apply to that firm. And this I do from knowing the great darger in applying to agents unskilled, and, in many instances, not too scrnpulous. too scrupulous.

Washington, D. C., Aug. 10, 1866.

Delegates Elected to the National Convention of Spiritualists.

At a stated meeting of the Children's Progressive Lyceum No. 1 of Philadelphia, the following delegates to the Third National Convention were elected, with power to fill vacancies! Miss E. C. Odiorne, Mrs. A. Ballenger, Mr. Reed, Mrs. F. Lanning, Mr. I. Lanning, Mrs. M. I. Dyott.

Philadelphia, Aug. 9, 1866. At a regular meeting of the society of the friends

of progress, held at Vineland, N. O., on Tuesday of progress, held at Vineland, N. J., on Tuesday evening, Aug. 7, the following, named persons were chosen as delegates to attend the National Spiritualist Convention, to be holden at the city of Providence, R. I., on the 21st of August; Mrs. R. S. Blaisdell, Mrs. Dr. A. W. M. Bartlett, Dr. L. K. Coonley.

O. B. Camphell, President, Sarah A. Coonley, Secretary.

Vineland, N. J., Aug. 9, 1866.

At a meeting of the Spiritualists of Taunton, At a meeting of the Spiritualists of Taunton, Mass., on Sunday, Aug. Eth., the following named persons were chosen as delegates to attend the National Spiritual Convention, to he holden in Providence, R. I., with directions to send ambatintes if, they could not attend: Mrs. Mary Anderson, Mrs. C.R. Pierce, Mr. W. W. Tripp, Mr. and Mrs. W. R. Potter. W. R. Potter, President.

Correspondence in Brief.

Death of Mrs. L. S. Hardy.

It will pain the many friends of the medium, Mrs. Lydia S. Hardy, of Lynn, to learn of her departure to the summer-land. She died at the residence of her father-in-law on Thursday night, August 9th, at 11 o'clock, after a painful illness of over six months duration.

All through her severe illness she has displayed a Christian fortirde, and resignation.

Christian fortitude and resignation as only bose can who, like her, have that strong faith,

and knowledge of the ministration of angels and communion of the spirits of departed friends.

She conversed cheerfully of her departure, as one about to start on a pleasant journey and to meet loving friends. The same cheerfulness

marked all her conversation in regard to her fu-ture welfare. Truly in her case death had no sting or the grave victory.

During her fillness she was visited by the Uni-versalist elergymen of the city, who took quite an interest in her case.

versalist clergymen of the city, who took quite an interest in her case.

The Rev. Mr. Wright visited her on several occasions, and always found her in a happy frame of mind, willing to go or remain and suffer as God willed. Mr. Wright made the remark to a friend, "That he had not seen a person so happy when so near their end."

Through her instrumentality Spiritualism in

each of the publishers of the BANNER, the editor, and Mrs. J. H. Conaut.

For new subscribers; with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribuses. The proposal and all money for subscriptions. Through her instrumentality Spiritualism in this city owes its proud position to day. Her funeral took place Sunday afternoon; and by her request, Rev. Mr. Wright conducted the services. His remarks were full of consolation to the affilicted, full of hope to all present, and gave perfect satisfaction. No one could take exception to one single sentiment uttered by him.

Mrs. Hardy having expressed a wish to have singing at her funeral, the choir attending Rev. Mr. Wright's church volunteered their services, and sing with beautiful effect the hymns, "Peaca, troubled soul," and "Peacefully sleep," which closed the impressive service.

closed the impressive service.

Lynn, Aug. 13th, 1866.

John Alley, 5th.

Matters in St. Louis.

Knowing that a short report of the progress of knowing that a short report of the progress of the good work in this city would prove of interest to your many readers, I avail myself of the op-portunity which your paper affords. The cause with us is in a flourishing condition, but, by the efforts of mediums good and true, its influence can be increased to a very great extent. Spiritu-alism, like every new doctrine, must be built up by efforts on the part of persons who take a deap by efforts on the part of persons who take a deep interest in its advancement. I am happy to add

that the many friends of the cause in this city, have so far proved themselves workers as well as talkers; and by this means, and this only, can Spiritualism be advanced to its proper standard. In addition to our own mediums, we have had others from more remote States. Mrs. F. S. McQuestion, of the East, was with us last year, and, we have talk the cast, was with us last year, and, y her active exertions and many arduous labors n our behalf, raised the cause to a very high degree. Receiving a call from her many friends in New England, we reluctantly bade her adieu, but trust, as soon as her engagements will permit, to again become the recipient of her sweet commu-nications and angelic influences.

Trusting the East will vie with the West in this great progressive movement for the regeneration of mankind, I am yours in the cause of truth, St. Louis. Aug. 6, 1866. W. E. W.

Errata.

EDITOR OF BANNER-I see that my communication in the BANNER for this week contains sev-eral typographical errors, which, however, may not eral typographical errors, which, however, may not have been altogether the printer's fault, as it was written rather hastily (owing to pressure of other business), and consequently not with that degree of care which I usually bestow in preparing my manuscript for the printer. In the paragraph where I said, "Individual progression is not confined to earth alone," the printer has made me say, "earthdom." Also, in the sentence where I said, "She minutely describes them from the time of its first occupation," &c., I am made to say, therefrom," which entirely destroys the meaning intended to be conveyed.

There are several other mistakes in the changing of words, &c., as well as in one of my initials, which I will not trouble you to correct, as they are of minor importance. Yours, L. M. Smith. Cincinnati, O., Aug. 10, 1860.

Spiritualism in South Scienate. As Spiritualists, we are few in number, but firm in purpose. We have not had any public lectures here for several years. Our much loved sister, Mrs. Jennie S. Rudd, is here on a visit to her childhood home, and very kindly offered to dience, who listened attentively to an able expo-sition of Spiritualism, which was perfectly satis-

factory to us, and highly creditable to her as a speaker. We offer our sincere thanks.

South Scittuate, Aug. 14, 1865. Stevens.

[From the Religio-Philosophical Journal of Aug. 11th.] Dr. J. B. Bryant in Canada.

This world-renowned and successful healer has ust returned from Compton, C. E., after a week of hard labor there. It seems that the Doctor closed his business at his residence in Brooklyn, N. Y., on the 5th of July, and started upon a north-ern trip for recreation, and while at Montreal was invited and engaged to visit a Mrs. Theo. C. Farwell, of Compton, bedridden for unwards of four years from female and spinal difficulties, unable years from female and spinal difficulties, unable to stand alone, and upon his arrival at Compton, as we are informed, he laid his hand upon Mrs. F., commanding her to "rise and walk." She did so, and her disease left her. She is now perfectly well. A Mrs. Baldwin, of the same place, afflicted similarly, was also quickly restored.

Several prominent citizens of the place offered

he Doctor their houses free, if he would remain there-and the many manifestations of kindness there—and the many infilines attents of kinduces to him by the people will be long remembered.

From what we learn we doubt if ever there was in any age of the world, or in any place, an occurrence of a similar kind, causing greater joy in the

Dr. Bryant. Many were healed of their diseases, and his unceasing attention to them by night and day was crowned with admirable success.

We believe, from our own observation, that Dr.

Bryant is fully endowed with powers from angel sources to heal the sick and suffering, and not only qualified, but perfectly willing to do so on the Christ plan. The poor are welcome, and the rich according to their wealth.

Generous, open-hearted and frank, his sympa-thy beams upon all suffering humanity, who will come to him with faith, believing in his power to

Dr. B. obtained several subscribers for the Jour-nal and Little Bouquet while in Canada, and assures us that the Religio-Philosophical Pubishing Association is an appreciated there, as in the States, the Journal being halled from week to week as a welcome messenger of truth, and its present wardens will guarantee its moral worth to all who will subscribe for it.

Dr. Bryant has accepted the invitation of the

leading friends of progress on the Pacific Coast, and will sail for California Sept. 1st. In the meanthue he will rest from labor. He will commeantine he will rest from labor. He will com-mence practice at San Francisco about October 1st, 1986, remaining there six months. If the friends will secure for him a hall, he will operate during the forenoon free to all, and in the after-noon at his rooms, at the "Lick House," upon those who are able to pay.

We recommend him to our friends in California

as a great public benefactor, true to every sufferer's interest, and a harmonious cooperation with bim by the people will result in great good. Give him a welcome, friends, as a good man and a great healer, whose reputation in the States is une-qualed, and whose shilly to cure the sick has been tried and not found wanting. Extend to him the right hand of fellowship, and you will re-alize a Pentecostal time.

1. 7.11.

To Correspondents. J. L. M. New York.—The notice was sent to us by the lady herself. SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will more every Sunday, at 25 r. m., in No. 2 Tremont Row, Haft 22. Evening meeting will commence at 45 r. m.

The Independent Roctor of Reprivations, Charlestown, had meetings every Sunday afternoon and sweding, at Machanies Hall, corner of Cheisea street and City square. Reats free. Children's Lyceum meets every Sunday at 10% A. M. W. C. C. York, Conductor: Mrs. L. A. York, Guardian. Speaker engaged:—N. S. Greenleaf, Aug. 26.

A. M. C. York, Conductor: Mrs. L. A. York, Guardian. Speaker etugged:—N. 8. Greenleaf, Aug. 28.

CHELERA.—The Associated Spiritualists of Chelega hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at Sand The. B. The Children's Progressive Lyceum assembles at 10% a. M. J. S. Dodge, Conductor: Mirs. E. S. Dodge, Guardian. Speakers engaged:—Miss Liszle Doten during September; Mrs. M. Macomber Wood during October. J. S. Dodge, Cor. Sec'y.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelega, at J and 28 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Rup't.

LOWELL.—Spiritualists hold-meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakersengged:—J Madison Allyn during August; S. J. Finney during September, October and November.

November.

IIAVERUILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music IIIAL Children's Progressive Lyceum meets at 10 o'clock a. M. PLYMOUTE, MASS.—Spiritualists hold meetings in Levden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

Ho'clock.

TAUNTON, MASS.—Meetings will be resumed in September, in Concert Hall, and be continued regularly thereafter every Sunday. Mrs. N. J. Willis will speak during September.

WORKSEXER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Nicarns, Guardian. Speaker sengaged: Mrs. Sunda A. Huichinson during September; F. L. H. Wills during October; Dr. W. K. Ripley, Nov. 4; Mrs. Ann M. Middlebrock, Nov. 11, 18, 25 and Dec. 2.

dieurous, Nov. 11, 18, 20 and 1902. 2.

HANSON, MASS.—Spiritual meetings are held in the Universalist Church, Hanson, every other Bunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mass. Speaker engaged:—Mrs. C. Fannie Allyn, Sept. 2.

Sept. 2.

MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 14 r. m. Mrs. Yeaw, speaker.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. m. Speaker engaged:—Charles A. Hayden, Aug. 26.

PROVINGEGE, R. I.—Meetings are held in Pratt's Hall, Way-bosset street, Sundays, afternoons at J and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

AT 10'S O'clock.

NEW YORK-CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS Hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, See'y, P. O. box 5679. New York.

Hammovon N. L.—Moetings held avery Sunday at 104.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ a. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

RECHAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o clock A. M. Children a Lyccum meets at 2 P. M. H. Bowman, Conductor; Mrs. Bowman, Leader of Groups.

Business Matters.

TP L. L. FARNSWORTH ANSWERS SEALED LETTERS: Persons sending \$3,00 and four 3-cent stamps, will receive a prompt reply. Address, 10 Kendall street, Boston, Mass.

Martin Luther once thought he saw the devil in his chamber, and threw an inkstand at his head. Had they had in those days Aver's PILLS to ex-orcise all the devils that come from a disordered stomach, his laughable fright would not have become a mattery of history.

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See Prof. Spence's advertisement in another column.
Aug. 18.

More Suffering, Sorrow and Death, are the re-

sults of Indigestion and Dyspepsia than from all other known diseases. Con's Dyspepsia Cunk is a sure and immediate remedy. It will stop distress after cating as soon as you take

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iumers will find this the cheapest l'otash in market B. T. BABBITT. 84, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York.

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THE MAIDEN IN THE SPIRIT-LAND! 2,000 Reward improved copies, per "Fasact," of this now has a world-wide reputation, are now on hand and ready for matting at 50 cts. each. Please address, 801411A ERREN-FELS, Room 21, No. 132 South Clark street, Chicago, Ill. Aug. 25.—

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CURES ALL, KINDS OF DISEASE without the use of medicino "And he laid his hands upon them, and they were healed of whatmoever disease they had."
OFFICE-Sherman House, CONCORD, N. H. "-Aug. 25. RURAL HOME-CURE

FOR LONG-SUFFERING INVALIDS. DATIENTS who have tried inedicines and physicians in value, and are in cuspense as to what to do, should come at once to my flural Home-Cure, Maiden, Mass., but a few minutes ride by steam or horse-cars from boston. The Home is pleasant, finely located, cool, quiet, siry, roomy, healthful, and harmonic. Tab supplied with fresh fruits and vegetables raised on the place. Patients furnished board, treatment, and everything needed to guarantee cures, without Madden, and Cremier quilable and satisfactory. Come at once, or soud for a Circular with terms and testimonials of numerous wonderful cures.

DR. URIAH CLARK, MALDEN, MASS.

The Children's Progressive Lyceum.

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Message Department.

Each Message in this Department of the Ban-MER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentali-

Mrs. J. H. Conant.

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

The questions propounded at these circles by

mortals, are answered by spirits who do not an-

nounce their names. We ask the reader to receive no doctrine put

firth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more

Our Public Free Circles.

These circles, in which the public have hereto-fore manifested so deep an interest, will be re-sumed on Monday afternoon, Sept. 3d.

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

Invocation.

Oh Life, from the deep recesses of being we bring thee offerings, laying them upon thine altar. We shall ask thee to bless them, and we call these offerings the sorrows of human life. We have called them from haunts of poverty, from prison cells, from palaces, from cottage hearths, from byways and highways, and from all places, oh Life, we bring these offerings. And we ask thee to bless them. Let each possessor feel the assurance that no sorrow exists that does not fold to its heart the bud of joy. Let all thy children who sorrow everywhere feel that thou art with them, that thine arm of strength encircles them. And while all Nature chants her unending hymn of praise to thee, we will pray that we may be lifted higher, still higher, until at last, standing upon Wisdom's mountain, we shall understand thee, oh Life, and worship thee accordingly. Thou hast all names; thou fillest all places; art all in all to us. The mountain has thy life; the valley understandeth thee; the ocean and dry land knoweth thy presence; and thy children also know and understand thee. So, oh Life, thou who art our Father, and our Mother, too, in unison with our prayers oh receive our praises. They go out unto thee as the fragrance of these fair flowers (referring to a vase of flowers upon the table.) They shall return, like bread cast upon the waters of life, after many days, bringing rejoicing and peace. Unto thee, oh Life, we ascribe all honor, all glory, all power, to-day and ever-May 3.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are ready to consider whatever inquiries you have to propound.

QUES .- Are there any permanent unions in Nature, either with matter or mind?

Ans.-No; there are no permanent unions in Nature, either in the nature of matter, or of mind, because life is perpetually perfecting itself through change. Therefore the atoms that form an aggregate mass to-day, may be scattered broadcast tomorrow. Souls that are grouped together in love and affinity to-day, to-morrow may be widely

Q .- A message purporting to come from the spirit of Anna Goodwin, was published in the "Banner of Light" last February, communicated at the Free Circles. It stated that her father had called upon some medium with a friend, [Mr. Moulton,] to obtain a message from his daughter [Anna]. A gentleman wishing a test, inquired of Mr. Goodwin if it were so. He said he had never been to any medium or scance, or made any inquiries upon the subject. Will the Controlling Spirit please explain the discrepancy?

A.-It sometimes happens that those intelligences who have lately become residents of the spirit-land, do so far confound the action of mind with the action of matter, as to declare that the form, the external form, was seen in such and such places and communed with earth friends, instead of the indwelling life of the form. It is a well known spiritual scientific fact, that the indwelling spirit, at all times, under all circumstances, holds communion with those it loves the best. But the result of that communion is rarely transmitted to external senses. Now it is very possible that this may be attributed to the confounding of the spiritual with the external; yet we do not know-we say it is possible; we are not informed directly with regard to the case, but we believe the discrepancy may have been caused in this way.

Q.—The Baptists say there is a judgment day. What is done with the spirits of those that are

not good until that day?

A.—As a spirit, as a conscious intelligence, you are continually being judged. Therefore there is no need of any special judgment day. This tradition has been handed down from Egyptian mythology, they deriving their belief from the starry heavens. At certain seasons of the year they believed that the sun, which was the God of creation, called all his subjects together and passed sentence upon them. Those who were more fortunate were resurrected in the springtime. Those who were unfortunate were consigned to oblivion. From this, and this alone, originated the Christian's belief in a judgment day. Believe us, you are all continually being judged by the judge within you. You cannot commit what you understand to be sin, without being judged. Therefore in this way alone are you to be judged. No keener judge do you need. No one will pass judgment more justly than the judge within you. There is no general judgment day. There can be none. May 3.

Henry Gardiner.

I am Henry Gardiner, or was, from Goldsboro', North Carolina. I am not in the happiest mood that a mortal can be in, or immortal, I should say, for I see things now in such a strange light that I am not reconciled. Those that I believed were friends have turned out to be foes, and those who I thought were foes have turned out to be my friends; and I don't know where I stand. That's what brings me here to-day, to find out, if I can. [What can we do for you?] As much as you do for any one, that's all.

I have a brother Joel, and is strikes me very clearly that I may possibly get a hearing with him. Not because he knows anything about our coming back, but because he is n't creed-bound. I am dispirited. I am lost. I've got no com-

pass. I've got nothing. Ldon't understand this life business at all. I don's understand it. I believed we were to find somebody what would take control of us when we got on the other side. [So you have.] / No, I have n't, begging your pardon. Every one I ask what to do there, refers me to myself." What do you want to do?" "Well Ldon't know." "Walt until you find out, then." [When you leave here you will understand things better.] Will 4? then I shall gain something by coming. I have thought I might

possibly be somewhere on the wrong road. I've even thought God has made a mistake about me.

I had n't much of an idea about these things, anyway. I believed what folks said who thought they knowed all about it; that's all I had for a staff. I can't lean on that now, for the cane was a borrowed one at that, and when I died I had to give it up. So I'm here without anything to lean on. [You have n't seen with your own eyes?] Seen with my own eyes? Always have! That's what has always led me astray. I said I leaned upon a borrowed cane.

Well, has Joel got my money? That's what I'd like to know, for one thing. [Do you want I don't. [Did you leave any children?] I left one-but there 's a strange story about that-very strange. You see the mother and I couldn't and I went another. She was brought up among the Abolitionists, and could u't think slavery was right, so there was some misunderstanding. [You don't think slavery is right now, do you?] I do not know what to think of it; haven't made up my mind yet whether it's right or not. But somehow or other, hang me if I do n't think she's the for him, but he must never mention it to me hest friend I've got. That's what puzzles me; again." that's what puzzles me. [Is your wife still on the earth?] Yes. I thought she'd be glad to know I was dead; but somehow or other tisnt so, for believe we are all differently constituted; all she's sorry, sorry. If I could possibly reach my wife, I'd be glad to.

I think I'll reach Joel first, if I can. If he's got any fears about talking with folks that have died, let him get rid of 'em, and give me an opportunity to talk with him. Perhaps I shall be more collected then. I'm upside down and inside out now. [You'll be all right when you get away from here.] Well, I hope I shall. It'll be a good thing if I do. I conclude I've been wrong for forty odd years, going it backwards, and blind at

If Joel's anywhere within calling distance, I want him to answer to his name, and give me a chance to talk. That's the first thing I can think of. Don't know but I am wrong, but hope I aint.

Now I'm going to try and see if I shall be any May 3. better off, as you said I should be.

Mary Alice Reinhart.

I want my mother! [Is she here this afternoon?] No, sir, she is n't here; she 's in Trenton,

I don't like what a minister said when I was buried, and I've tried ever so hard to get back to tell my mother he told a story. [What did he say?] He said I was in the arms of the Saviour, and it was wicked for my mother to grieve so. That was a story. I was right there. I was n't in anybody's arms. [He didn't know.] He should n't have said so, then. He made my mother think she was awful wicked to cry because I was dead. And my teachers in the spirit-land say it is right, and that I should come and try to do as much as I could to soften her grief; but her grief was natural, perfectly right.

I have n't seen the Saviour. I've seen a good many nice folks, who are so kind, and they know a good deal, too. I haven't seen the Saviour yet, and I don't see why he should say I was in the Saviour's arms. [According to his belief he thought you were.] Do they read books in the Church what tell them that? [The Bible teaches that.] Does the Bible make them think so? [Yes; they get the idea from that.] Then the Bible makes them think what aint true, and I don't like it at all. I should n't ever read it if I was here. [You must have charity for them.] not: but you should not feel hard toward them.] I do n't; but I was cross then, because it made my mother cry so bad, and she thought she was d to tell her so. I thought I would like to shake

Haven't told you who I was yet, have I? [No.] Mary Alice Reinhart: eight years old. [How long have you been in the spirit-land?] I've been there-well, the flowers have come only once before this since I come; I come just before the flowers bloomed, and this makes twice that they have come. How long is that? It's a year, aint it? [Yes.] I forget how time goes here, because we don't have it in the spirit-land. I keep a reckoning of when the spring-flowers come. When May-day comes I know. [Can you see the flowers on the earth?]. Oh, yes; oh, yes, I can. [Do you ever want to come back and stay?] No, I don't: but I do want to tell my mother a good many things I've seen: how a good many things aint what you think they are. You'll be real glad when you come here; you'll be so delighted that you won't know who to speak to first. When the children were all around me, I didn't know who to speak to first, I felt so glad. I knew where I was, but I thought it was heaven. It was, was n't it? [Yes; you'll never see any heaven such as they tell of here.] Don't want to; don't want to; because I'd rather run about than sit still. [I have a little girl in the spirit-world about your age.] Have you? [Yes, two, and a little boy there.] Well, I reckon they're glad to be there. You know that they aint in anybody's arms, do n't you? [Yes.] You would n't believe anybody who told you so, would you? [No.]

Well, that's what I want to tell my mother, and make her know that it's not wicked for her to grieve for me, and I should feel awfully if she did n't cry for me. I should say she did n't love me, and I should feel awfully.

Do n't forget my name, will you, to put it to my letter, so she'll know who it's from? Good-by.

Charlotte Goodno.

I am Charlotte Goodno. I died in Boston near nine years since. I am very anxious to communicate with those I've left here, but particularly with my child, Ellen. [Is she in Boston now?] think she is.

There were many strange circumstances connected with our family, that I do not care to speak of here; some things she has many times asked me, and I always told her by-and-by I would explain; by-and-by I would tell her. But I died before I fulfilled my promise, and it's troubled me since. I want, if possible, to find a way to talk to her, to redeem my promise And then it's best I should, too, because if she hears what I ought to tell her from those who do not understand the case, she may be prejudiced. and may think unjustly and unwisely of those who are still on the earth. I'll tell her then what I promised to. When I was first taken sick I thought I should get well, so I deferred it, hoping every day to get better; but, instead of that, I parised on, and my first keen sensation of regret on the other side was, that I had not told Ellen what I promised to. That calls me to your place

to-day, sir. (1917) (19

. Olive Pope.

I have now been an inhabitant of the spiritworld long enough to understand that I made very many mistakes during my journey through human life; and also to be willing, as far forth as I am able, to rectify those mistakes.

My brother, who is a firm believer in your spiritual philosophy, said to me about ten years ago, "Olive, you will yet tell me that you have been mistaken in these spiritual matters; and if I don't mistake very much, you will consider that much of your time on earth has been very poorly spent, although you now think you are doing a great deal of good." I have to declare him to have it?] On some accounts I do, on some that that time has come. I can look back now and see that my life was very poorly spent here, and if I had it to use over again, I am sure it would be used far differently. I am free to own agree, so we agreed to disagree. She went one way, that he was right and I was wrong. My coming proves that; my coming settles the question.

I remember, oh how distinctly, how earnest he was in his appeal in behalf of the truth of Spiritualism. But I turned from him; told him "I would not listen to such talk. It was a great delusion, and I was sorry for him. I would pray

I do not know as we are to be held entirely accountable for all mistakes we make in life. I have different organizations. Those organizations are the points from which we go out as individual spirits. And I believe, also, that we, being under the control of an all-wise Supreme Intelligence, if that Intelligence controls us, then that Intelligence is responsible for what we do.

The Book of Life is now open to me, and I shall be a diligent student; shall study hard and long to do my duty to others. I thought I was doing great good when I lived on earth; but I see I was mistaken. Now if I can do the good I failed to do then, I'll gladly take up every cross, perform every duty, and thank God for life.

I would have that dear brother ever true to his glorious faith, let whatever clouds the Father may see fit to enshroud him with be near. Oh, pray he may be true to his faith; never forgetting that it is the most sublime, most glorious philosophy God ever vouchsafed to man. And I should be saddened to know that he for one moment wavered in his faith or his duty.

I am Olive Pope. I would like that you send my letter to my brother, Frederick G. Pope, at New Orleans. May 3.

Circle closed by William E. Channing,

Invocation.

Our Father, through the weak lips of human life we venture to praise thee. This day lifts its song of thanksgiving to thee, and so, oh spirit of all life, do we, thy children, lift our souls in thanksgiving to thee. Our life, our strength, thou who givest unto us our eternal life, oh, today, as in all the past, we praise thee for life-Though it comes to us with its shades as with its sunbeams, yet do we praise, thee. Though misfortunes, though distress, though sickness is everywhere present, still we praise thee for life. Looking out on the great map of creation, we see thy glory, we understand somewhat of thy greatness. we turn within the sanctuary of our own lives, and there see thee in all thy perfectness and love, ever ready to bless thy children. So, our Father and our Mother, wheresoever we may be, we will feel secure because of thy presence. Under whatever circumstances, thy arms encircle us, and thy power is sufficient unto all our needs.. Oh spirit who watcheth the nations, we implore thee to That is to feel sorry for them? [No; try to make look in mercy, in tender pity upon Victoria of them know better.] Well, how will I, if I don't England. When the shadow comes near and come back and tell them it is wrong? [You can- still nearer to her, oh grant that the sunlight of eternal truth beam in upon her, teaching her thy will and thy way, and making her strong in the way of right, and weak in the way of wrong Oh know better than that.] Yes, I do; and I want- Justice. Cleanse her garments, ye who control nations and individuals. Guide her into all wave of truth, and finally make her, oh Spirit of Eternal Truth, thine agent here for infinite good. Let her see that thine angels are with her, oh God, and they will sustain her, though the shadow overwhelm her.

In behalf of this nation, this great Republic, that boasts of its freedom, that hangs the word Liberty upon all its banners, in behalf of this great people, oh God, we also pray. Oh let thy children everywhere love justice, that justice that is to be found with thee. Let them love mercy. and understand thy way, even here. Let them. oh God, everywhere be willing to mete out to others that they desire themselves. Father, upon thine altar we lay our petitions. Receive them, answer them, and bless us through thine agencies in human life. May 14.

Questions and Answers.

QUES.-By J. E. W-r, of Golden City, Col. Ter.: Can spirits see or describe a locality unknown to them when on earth?

ANS.-The disembodied spirit, in taking cognizance of things that belong to this mundane sphere, is obliged to make use of your spiritual mediums as agents. Therefore, if these agents are good and well adapted to the case in question, they can see and perfectly describe any locality -not without.

Q.—By G. K.: Is happiness a legitimate object of human pursuit?

A .- Inasmuch as all intelligent life is seeking for happiness, that, in itself, is sufficient proof that it is legitimate to seek for it. We do not believe that the great Author of Life would ever have implanted the desire to be happy, if that desire were not legitimate and to be granted.

Q.-Will the spirit please explain the passage: He will have mercy upon whom he will have mercy; and whom he will he hardeneth?"

A.—The passage seems to lean very strongly upon the side of fatalism, when considered from a material or external standpoint. It simply declares there is a Power governing the universe that will do whatsoever it will, despite all individual prayers or entreaties. You are always under the control of that Power. You have no will over it. It has spoken you into existence, and will control that existence, not according to the will of the individual. This is all the defini-tion we can give concerning the passage. May 14.

John Hughes.

I dislike to intrude without sufficient cause. As I have manifested at this place before, I feel some little delicacy 'upon' returning again! But, at the same time, I feel that I should do so, in order to vindicate the apiritual cause, if not my own position before death. O of agreemental 'II

It is believed by the greater portion of my lo-quaintances, that I was fied to commit the mint-der for which I was executed, because I was a Spiritualist-because I find beek induced to that course by holding communication with will sind I was in my forty-fifth year; was born in Barn-stable, Massachusetts. You will please spell my last name, Goodno. May 3.

any way tend to corrupt the morals of human life hands with you. When old freland is sounding astray. Indeed, I was always encouraged to ob- | I tell you? It was to be free!" serve law and order, and ever warned against allowing myself to be exorcised, as I sometimes was, by fits of anger and jealousy. Spiritualism had nothing to do with the course I pursued on earth. But I verily believe that I was as much then in the hands of a Power that controlled me entirely, as I am to-day. I believe it was foreordained by that Power that I should pursue just the course I did. I believe it was known to some intelligences that I was to commit the murder I did, and finally be ushered into the spirit-land from the gallows.

Some of those friends who are so loud in their denunciations against Spiritualism, will remember that in my younger days, when I was quite a boy. I dreamed a very strange dream. I now know that that dream was a vision portraying certain circumstances in my after life. I dreamed that I was to be executed that I was executed, and that I finally stood in the spirit-land upon a barren eminence, wondering where God was, and what the next move would be upon the checkerboard of human life. The dream made such an inpression upon me that I frequently spoke of it.

What I want to ask my friends is this: If there was no reality in the dream, if it had no soul in it, how came it into existence? If it was not known to some intelligences what was about to take place, how could that picture of real, actual life have ever been impressed upon my consciousness? I do not believe it ever could. I do believe, however, that my course was fashioned by an infinite and all-wise God, and that it was just as necessary for me to move on in that course as it was necessary for me to move at all.

I want my friends, one and all, to distinctly understand that Spiritualism comes to teach men to be good and true, to serve God and live righteously, to observe laws, and not to break them; but to be orderly; not to tear down institutions before you have erected something better. No: Spiritualism, when it comes to you perfect and true, teaches you to march on, by law and order, to a higher and more perfect state. Seek to understand what Spiritualism is before you denounce it; and do not lay to its charge any of the sins that are floating upon the surface, for they do not belong to it.

I am John Hughes. Farewell, sir. May 14.

Charlie O'Brien.

I have come here, sir, to make a communication, if it be possible to, to my brother, who still remains on earth. My brother and myself were greatly interested in that movement that is with you to-day, purporting to liberate Ireland; and, in order to perfect ourselves in the-well, I-may say in the art of war, we went into the war for the restoration of the Union; and it was my very good fortune-or very bad, I do n't know whichto have too many rebel bullets strike against me, so I went over. But my brother is left, and now he seems to be kind of-well, don't know what is best to do. He's waiting for something to come folks on this side only are conscious of it. to him. It was always so. He used to say to me, "Charlie, you go ahead, and I 'll follow you." So, when the war broke out, I went ahead and he followed: but I soon went where he could n't follow. Oh, it was a sorry day! It stirs me all over, and I wouldn't stay away from here, not if I had all the glories I had lioned to possess in heaven denied me. 'No, sir; I am just as much interested now in what's going on here as ever I was before death, and I could fight, too, only I haven't the bone and muscle; but I feel just the same in | jail? I don't mean to say I lived there, exactly, spirit. Oh, if I can only get Jim to do just what but pretty near. [The prison, you mean?] Yes, is right, I shall feel that half of me is here, any-

Well, now, see here, Mister; what I propose is this: It was our intention, when the thing got just as far along as it is to-day, we would—that is if so wicked God would never forgive her. [You strengthen her hands, ye ministering Angels of should—we were going to Ireland, and we had our plans all laid what to do; and those plans, I'm not there to go ahead, he thinks.

as far along as it is to-day, we would—that is if we came safely out of the war, and I felt sure we should—we were going to Ireland, and we had our plans all laid what to do; and those plans, begging your pardon, I do n't like to speak of here. Now he's waiting, not doing much at all, because I'm not there to go ahead, he thinks.

Qur project was a good one, and should be carried out now just the same. I'll go ahead, anyway, and I want him to follow. I want Jim, as soon as he gets my letter, just as soon as he gets it—and I know he will get my letter—I want him to take the very next conveyance to old Ireland,

Therefay. May 15.—Invocation; Questions and Answers: Therefay.** May 15.—Invocation; Questions and Answers: Therefay.** May 15.—Invocation; Questions and Answers: Stephen Algers, to her plants and the friends; Rev. Arthur Puller, to his friend Adams; Naot (an Indian gir), cducated in our schools, to her sire in England, who has called for her.

Monday. May 15.—Invocation; Questions and Answers: May 10.—Invocation; Questions and Answers: Therefay.** May 15.—Invocation; Questions and Answers: Naota (Answers: Adams), Alley 21.—Invocation; Questions and Answers: The project was a good one, and should be carried with upon Spiritualism, also to other friends to take the very next conveyance to old Ireland,

Therefay. May 15.—Invocation; Questions and Answers: Naota (Answers: Naota (Answe to take the very next conveyance to old Ireland, and do what's to be done there. Oh never mind where I be; I'm here giving my orders now, and I want him to just go ahead and do that. Oh I'm Baldwin, to lis mother, in Boston; theory, to his father, George to the father, George to the father, George to the father, George to the can do it. We have it all down in black and white, and he knows just what to do, because he came out of the war unscratched, and I was took over, you know. It matters not; I'm here is critic most of the time if I have last my hold.

I want him to just go ahead and do that. Oh I'm Baldwin, to lis mother, in Boston; theory, of New York City, to his friends; George Or. Albert Gunley, Key; Fanny Chase, Georgetown, I want him to just go ahead and do that. Oh I'm Baldwin, to lis mother, in Boston; theory, I ferry Charles, How Therefore, I have lead to the work of the time if I have last my hold.

I want him to just go ahead and do that. Oh I'm Baldwin, to lis mother, in Boston; theory, of New York City, to his friends; George Or. Albert Gunley, is most classed, May 24.—Invocation: Questions and Answers; Mary Ellen Kearney, of Row York City, to his friends; George Or. Albert Gunley, is most classed, May 24.—Invocation: Questions and Answers; Mary Ellen Kearney, of Row York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his friends; George Or. Albert Gunley, of New York City, to his frie in spirit most of the time, if I have lost my body, and I want him to know I'm right by him, and if he don't go ahead, I'll believe he's one of the greatest cowards on earth.

greatest cowards on earth. I want you to say this is from Charlie O'Brien. to his brother Jim, in New York, who went out in the 140th regiment-Charlie and James. Charles was killed, and that is me; James is me brother, who is still on the earth. Yes, sir; and he has been told about folks coming back after death, and he's waiting, hoping I'll come. Oh the divil take these folks that are always waiting! No.

In glory lay.

sir; I could hardly wait till the order was given The hilltops, crowned with his last beams, to "Fall in, boys." Yes, sir; I went shead rather Saug their joy in woodland echoes low, too fast that time. But I'm just as ready now to The murm ring ripples of the streams fight for what I think is right, just as ready to fight for the freedom of Ireland, and just as sure I can count on your helping old Ireland as I'm sure that the sun will shine on you to morrow. Yes, sir; but you might as well sharpen up your swords, and keep yourselves in readiness for war. I tell you what it is: the Irishman did n't go to war and help you fight for nothing; no, sir. And since you whipped England once pretty hadly, it would n't do you any harm, since she took such a neutral stand in your late war, to have a little bit of a brush with her again. You'd be sure to come out best, and you would have the satisfaction, of knowing that old Ireland's harp is restored again, Yes, sir; if that day comes when Ireland calls upon America to help her, she will, no fear; yes, sir, there is no fear about it, not atall. You should have heard the speech of Mr. Lincoln, on our side. Ah, did n't lie talk to the boys, though! 'He said, when I heard him the other day, "Irishmen, hear! America and God is on your side; what more do you want?" Ah, that w talking it pretty good; and if America sees England getting beat, she ill stand off and look ob. No, sir; if she can't do anything more, she ill give irpland her sympathy, and show that she likes to see fair play. Oh, we can count on you; oh yes, we can. -. I want my communication—that 's what you

call it—to reach my brother James, so he 'll go to' Ireland and do his work. Now he has the means. Batch, we laid it up together, and he has my share and his own now. Ab, then, he s got nothing to thin to be the start This wing the fell fell fell fell of the said the bog ni qu

, Good by 18 Tout ... Sometime or other if it have the pleasure of seasing hands with you... it can't tell whether it will be on the other side, or whether it will be as you are. But I 'll be sure to shake ties in an eminent degree.

that would in any way tend to lead rany one out her cry of freedom, then I'll say," What did May 14

Angie Russell

I am Angle Russell, and I want to go to my father, I heodore Russell, or to my mother, Mary Bussell. My father is in New Orleans, and my mother is in St. Louis. I died in St. Louis last winter. I was twolve years old.

I have a great many things to tell my father or my mother, that I can't tell here, because there is n't time, and because it would n't be best. But I can come; and there is a life after death. My father thinks there is none, and I have felt so bail because he's thought there wasn't any more of me after I died. And I want him to know there is. I can't feel happy, because it seems as though he had disowned me.

I am very glad I have n't got to die again, and I wish all the folks had n't; but so long as they have, I think they'd better know where they're coming to, and how folks live there.

I want to talk with my father and mother just like I do here, and I can tell them a great many things. I did know, I was n't unconscious when I died, but I was n't able to speak to them. Good-by, Mister. I'll pay you sometime. [Did

vou tell your age?] Twelve years old. [Did you give your mother's name?] Mary. [Had you any brothers or sisters?] No, sir; I had n't any. May 14.

William Harris.

I'm not much used to these things, but I have thought I should perhaps do as much good as anybody by coming back. My folks don't know anything about these things, and they don't know that we can come; are a little in the dark.

I am William Harris, from the 9th New Hampshire; a soldier, sir; went to do what I could toward making peace and restoring the Union; lost my life, or body, which didn't amount to much; but it was worth something to me.

I was wounded, and taken to Fortress Monroe: died there. I had no friends, none of my friends with me. They have often said if they could only know how I went, and whether I was reconciled, they should n't feel so badly. I was reconciled, ready to go, and believe I was as much at peace with my God as I ever was. At any rate, I found. no trouble in getting into a very comfortable state after death. This spirit-world is not the kind of place my friends believe it to be, but entirely different. Instead of being some special locality, a great way off, it's right here. You are only divested of your mortal bodies, but exist undersim-Har surroundings.

I believe my folks are trying to get some back pay, which they, have been misinformed was due me. It's not so. There was none, or very little, due me when I died, so my friends had better drop it; do n't amount to anything, anyway.

If I can do anything to make any of the folks wiser, better in any way, I should be happy to do o. I am now in a situation where I can do it, if

I claim Concord, sir, as my native place; suppose I ought to say I hailed from there. [Were you born there?] Yes, sir.

I feel very strange here, talking in this way, so you'll pardon me if I appear a little awkward. My object in coming here to-day was to apprise my friends of my power to come, and to ask that they allow me to come to them. [What part of the town did you live in?] Very near the Eagle Hotel; know where that is? [Yes.] And the old May 14. sir. Good-day,

Circle closed by Robert Owen.

MESSAGES TO BE PUBLISHED.

Seattle of Written for the Banner of Light.

Lines.

Markett of a BY ADDIE HITCHINS. I stood alone!

The God of Day On the horizon

Danced gleeful in his ruby glow; While blithesome warblers of the sky, Caught up the refrain of the hour, nd, sailing on swift pinious high, The prean swelled with birdlike power,

From each, from all of Nature's horde, Outpoured this authem of delights: . Sleep, cradled in the peace of night

No sound disturbs the brooding air; No fraction jars the whole; Trysting of each eternal pair,

Boul answers unto soul! Anon, fair Luna and her hosts advance; Treading the sky with matchless mien, Dispensing free their all very radiance, Shed constant beauty on the scene.

The night grows old!
The darkness yields
To rays of gold. To rays of gold.

Shot through azure fields!

Nature awakes! Morn grows apage! Sol, upspringing from the vasty deep, Begins and dalla tireless these in the state of the state o With shadows on the mountain steep! 1176 Another day in born! Life's tidal flow

"Leads on with vigordus activity."

Birda, atranus, and; trees, and flowers, blooming

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ce. [Were iis way, so awkward. to apprise o ask that at part of the Engle and the old e, exactly, an?] Yes, May 14.

d Answers; s, to her pa-and brother, nd Answers; nd Answers; lain Brown, ary Richard-ther, William his parents, ad Answers; s cousin Dan-to the friend other friends nd Answers; inds; George s father, Geo: Georgetown,

nd Answers; iohn Bioran; cQuade, who nos; Nathan mos T. Sims, nd Answers; lav, living in lolmes, to his er, Frederick 150 5.00 out the

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Third National Convention.

To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS, held in Philadelphia, by adjournment from the 17th to the 21st of October, 1865, it was.

Resolved, That this Convention and its successors be, and hereby are declared to be, a Fernianent National Organization of Spiritualists, and that the officers of this Convention had their respective offices until the next annual Convention, and their successors are elected:

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall be elected by their respective office, as delegates, shall be elected by their respective office, as delegates, shall be elected by their respective local organizations, but whose membership of the National Organizations, but whose membership of the National Organization, shall not entitle members to tote, or take part in the business of Annual Conventions of delegates from local organization, shall not entitle members to tote, or take part in the business of Annual Conventions of delegates from local organization, at such times and places as the President, Vice Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate and such officers are hereby declared an Executive Committee.

Resolved, That the delegates, shall be elected by their respective local organizations, but whose membership of the National Organization of Spiritualists.

Resolved, That the delegates from local organization of Spiritualists.

Resolved, That the delegates from local organization of Spiritualists.

Resolved, That the delegates from local organization shall not entitle members to the source of Meeting.

The next annual meeting of the "Northern Wisconsin Spiritualist Association" will be held at constitution of the spiritualist and sociation will be held at the spiritualist and sociation will be held at the spiritualist and sociation

and such officers are hereby declared an Executive Constitution of that purpose;

Resolved. That eppointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until itleir names are voluntarily withdrawn.

Resolved. That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization; and an additional one for each fractional fifty over the first fifty mem-

additional one on cachinate the property of the personal of th

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists he invited to hold their next session in the city of Providence, in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our half, a fraternal greeting, and kind hospitality.

(Signed)

And an accordance with each cities were described.

free uso of our hall, a fraternal greeting, and kind hospitality."
(Signed)

And, on conferring with each other, we have decided to call the Third National Convention, to meet on Tuesday, Aug. 21st, at 11 A. M., and continue in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President,
District of Columbia,
HENRY T. CHILD, M. D., Secretary,
634 Race street, Philadelphia, Pa.
M. B. DYOTT, Treasurer,
Of Philadelphia, Pa.
MARY F. DAYIS,
Vice-President for New York,
J. G. FISH,
Vice-President for New Jersey

Vice-President for New York.

J. G. FISH,
Vice-President for New Jersey.

I. REHN,
Vice-President for Pennsylvania.

THOMAS GARRETT,
Vice-President for Delaware.

J. A. ROWLAND
A. G. W. CARTEH,
Vice-President for Ohio,
BENJAMIN TODD,
Vice-President for Michigan.

S. S. JONES,
Vice-President for Illinois.

CHARLES H. CROWELL,
Vice President for Massachusetts.

H. S. BROWN, M. D.,
Vice-President for Wisconsin.

MRS. M. B. RANDALL, M. D.
Vice-President for Vermont.

First Spiritualist Mass Camp Meeting, near Maiden and Melrose, Mass.

near Maiden and Melrose, Mass.

The undersigned committee appointed by the Malden and Melrose Grove Meeting, on Sunday, July 20th, having duly deliberated and made all preliminay arrrangements, are happy to announce that the first Spiritualist Mass Camp Meeting will be held in Lynde's woods, about half way between Malden and Melrose, Mass., commencing on Thursday, Aug. 30th (the week after the Providence National Convention), and continuing till Sunday evening following. The grove is beautiful, cool, quiet, retired, and well adapted in every particular. It is near the public highway, and a short distance on the west side of the Boston and Maine Railroad, one mile from Melrose, and less than half a mile from Wyoming Station, the nearest station to the grove. Cars leave Boston and Maine Railroad station, Haymarket Square, at 7, 745, 10.15 A. M., 2, 2.30, 4.30, 5.30, 6.30 and 7.30 P. M. Fare 20 cents. Fare to Malden, 15 cents. Omnibuses and job "A vast amount of good sense, enlarged and enlightened by a wide observation of men and their manners, is put between the covers of this pleasant volume. A more readable, attractive or inseful book of the same class has never happened to full in our way."—N. Y. Independent. The Poet, and Other Poems, 2, 2.30, 4.30, 5.30, 6.30 and 7.30 P. M. Fare 20 cents. Fare to Malden, 15 cents. Omnibuses and job wagons will be at the station, to carry passengers and baggage. Omnibuses will run from Malden and Melrose to the camp ground. Horse cars run every half hour between Boston and Malden, till 13 p. Fare 15 cents.

OPINIONS OF THE PRESS:

11 P. M. Fare 15 cents.

Parties desiring tents put up for them on the ground can secure the same by writing beforehand to Dr. P. Clark, 15 Marshall street, Boston, Mass. Terms for a whole tent, accommodating from eight to ten, one dollar a day, or three dollars for the four day.

Stretch in the four day of the press in the press

Mass. Terms for a whole tent, accommodating from eight to ten, one dollar a day, or three dollars for the four days. Single individuals can be accommodated by writing to the same.

Parties wishing a tent, and desiring to provide for themselves and stay through the meeting, can bring a few utensils, pillows, blankets, etc., and they will find all kinds of provisions for sale on the grounds at the market prices. H. F. Taylor, of Malden, will spread tables in a large tent, to accommodate those who wish single meals, or will also furnish refreshment stands, straw for tents, fuel, and water. Though no disorder is anticipated, yet police officers will be on the ground and coöperate with the executive committee to insure order and harmony. No phenomenal exhibitions or disordering will be not been equally and an entering in the series in the cause of pillanthropy, and a remarkable facility of composition.—Ratiand liferald. These Poems show a strong individuality. An earnest life, and a remarkable facility of composition.—Ratiand liferald. These Poems show a strong individuality. An earnest life, and are an are carried to those who knew has knew the authous the been quickened to lother thought, or filled with the balm of consolation.—Christian Repository.

Miss Spaceus sprung from the people. Springing thus from the people, she was loved by them. Her friends, numerous in this section of vermont, can but regard this book with lively interest, and as a mement of her whom took with lively interest, and as a mement of her whom the solling provides of woman's faith, and prayer, and aspiration; as such, worth reading.—Christian Inquirer.

These Poems show a strong individuality. The bear and a curl strong in the sense in the bear of our distributions of our distributions of our distributions for our distributions are characterized by great case of style, flowing rythm, caracsiness in the cause of pillanthropy, and at our Branch Office, 158 Washington street, Boston, and at our Branch Office, 158 Washington street, Boston, and sure order and harmony. No phenomenal exhibitions or disorderly manifestations will be permitted, either in or outside of the tents. The strictest order and decorum will be preserved. A corps of efficient speakers is already engaged, and all accredited speakers and workers are cordially invited to attend and participate. Public services,

101 A. M., 2 and 71 P. M. P. CLARK, M. D., Boston, G. W. BACON, Melrose, J. S. HOPPIN, "C. C. YORK, M. D., Charlestown, G. WOVAUGHN, Malden, L. MOODY,
DR. U. CLARK,
C. E. THOMPSON,

Later , 12 Meeting of the Friends of Human

14. 11.

Progress. The Eleventh Annual Meeting of the friends of Human Progress, of North Collins, will be held at Hemlock Hall, in Brant, Eric county, N. Y., at Henilock Hall, in Brant, Eric county, N. Y., commencing on Friday, August 24th, 1866, at 10 o'clock A. M. Frederick Douglass, of Rochester; Mrs. Hyzer, of Buffalo; Lyman C. Howe, of Clear Creek, Chautauque Co.; Geo. W. Taylor, of Collins, and other speakers are expected to be present. A cordial invitation is given to all persons to attend. Persons from a distance will take the State Line Bullrand to Appelle State Line Railroad to Angola. LEVI'BROWN

FRANCIS LEACH, LEWIS BALDWIN, ELECTA LANDEN Committee. JAMES VABNEY, ANNIE TAYLOR

County Convention.

The Spiritualists of Boone Od. Ilif, will hold their Fourth Annual Convention in Belyiders, on Friday, Saturday and Sunday, Sapt. 7, 8 and 9.

A social dance and basket picute will be held the first day, and those who come are requested to bring well filled baskets; to commende \$1.0

A. M.
The friends will extend, their hospitalities to those who come. Mrs. Alcinda Wilhelm, and Miss. S. A. Nutt are engaged, and other good speakers are expected.

Per order of Committee. H. BIDWELL, Belvidere, Ill., Cor. Sec.

Annual Picute. The Spiritualists of Johnson's Creek and vicinity will field their annual plenid at Milddisport, on Wodnesday, the 5th day, of Sept. B. fo. J. M. Peables is expected to be present. A cordial invitation is extended to all who can be present. 3.3.3.3.3.3.4.3.6.1.1.2.8.1.LOPER.

Grove Meetings 14.11

There will be a two days, meeting in a grove near Cuyahoga Falls, Summit County, Ohio, on the first and second of September, Good speakers ers will be present. A. UNDERHILL, and others,

Aew Books.

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J. P. GALLUP, Sec'y. Oshkosh, Wis., Aug. 4, 1860.

Passed to the Spirit-Land, from near Jacksonville, Ill., July 27th, 1866, the freed spirit of E. F. Martin, aged 52 years.

He left his home at West Townsend, Mass., a few weeks ago, to go to his son at the West, thinking that a change of climate might restore his falling health; but he was called to a higher state of existence after a short lilness of only ten days. He was a firm believer in the beautiful faith of Apiritualism for over twenty years, which cheered and sustained him during his last moments. His last words spoken: "This is happiness; the bright angels are around me; the many spirits are gath ered near to welcome me on."

In Reading, Vt., July 31st, Mrs. Lydia Whitemore, aged 83 years, passed to spirit-life.

Her husband, Oliver Whitemore, went twenty years before her to the angels' home. In Bridgewater, August 3d, Lizzie Alberdes Angell, aged 13 years, also passed to spirit-life.

In Bridgewater, august 11.

years, also passed to spirit-life.

She was the daughter of David and Anna Angell, and had been a sufferer from heart disease ten years of her short life.

Teach us in all addictions to say, "Thy will, oh God! not make done."

M. S. Towesend.

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knew, than is the editor of the following extraordinary calc.
He has no applogies to make for offering "Land exchese; even
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THREE LECTURES. BY ANDREW JACKSON DAVIS.

Obituaries.

-

mine, be done."
Bridgewater, VI., Aug. 8, 1866.

The next annual meeting of the "Northern Wisconsin Spiritualist Association" will be held at the city of Berlin, Green Lake County, on the second Saturday and Sunday of September next, The speakers engaged are W. F. Jamieson, Mrs. S. E. Warner and Mrs. H. F. M. Brown.

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BOOK I.—PRELIMINARY. Statement of the Subject Cited;
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BOOK II.—TOUGHNO CERTAIN PHASES IN SLEEP. Sleep in General; Dreams.
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General Character of the Phenomena; Natratives; Summing Up. General Character of the Fuenomena; Assistance; Summing Up.

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Benefits of Sickness.

On earth we live in two worlds, the outer and the inner-a shell-life and a soul-life. The body is the soul's temple, exhibiting a wonderful structural skill, well and wisely adapted to this external existence, so rich in storm and sun-land experiences. The physical is as husks to the corn. Its purpose, though useful, is temporal - chaff serves the wheat only till the harvest-moon sifts down its silvery linze. .Owing to our complex organisms and comparative ignorance of the mystic network of surrounding laws and conditions, the body often becomes impaired, diseased, seriously affecting the workings of the spiritual, for the spirit depends upon the physical form for its external manifestations. Music comes from souls. not the instruments used; and the musician's instrainent must be full-keyed and in perfect tune to discourse delicious melody. So the soul must have a sound and refined body to make beautiful and harmonial manifestations,

Disease is obstruction. Houses are safer after their chimneys are "burned out"-more elegant after the cobwebs have been brushed downmore attractive after being cleansed, dusted and aired; so the incidents and painful processes connected with sickness only serve to purify the mortal casket and burnish it for higher spiritual uses. Hence, sufferings are but the shadows of future pleasures-let them prance. Pains are but dancing bubbles that sport on the crystal pools which angels touch with healing wands. Pains are necessities of transgressed laws, and beautiful as penalties, because such penalties are the natural sequences of perfect laws. Nature deals in no remissions. Over the shining archway of her temple is inscribed: "No forgiveness." She presents a bold front to violation of law-is vocal with warnings-echoes the mandate obey and live, transgress and die, and with a firm justice tempered with mercy, inflicts stripes to bless, bidding the wanderer from rectitude hasten toward that heaven attained only through obedience.

No baby act pleadings of ignorance are entertained at Nature's tribunal. Her volume is unsealed. Her pages flame with justice. Her voice bids every human intelligence investigate, comprehend and obey, or take the consequences. Nature, the oldest Bible in the universe, calls for no new translations-requires no priests to interpret her meaning, and knows nothing of atonements or substitutions. Prayers will not brush away her penalties; neither will appeals to "Father, Son and Holy Ghost," prove as efficacious in removing physical pain as herb-tea, or Indian magnetism through a medium. Though thus stern in her decrees. Nature holds in store for her children the choicest compensations. The storms that so fiercely howl purify the air we breathe-showers that rust the grain revive the grass-the east-off rubbish and refuse of yards, cause the peach and pear to grow luxuriantly, and even the hard, flinty rock, that made the feet to bleed, furnished a refreshing moss to rest the weary head; so sickness, with its throes and fevered restlessness, is replete with sweet lessons of wisdom. Who so full of charity-who so fresh with tender sympathieswho so prize health-who so thoroughly strive to heed the organic laws of life, and who so gratefully appreciate neighborly kindnesses as those that have pined on pillows of disease? Sufferings lengthen the golden chain of friendship; brighten the social feelings; warm the affections; kindle upon the altar of the heart diviner aspirations, and lift the soul above the frivolous vanities of earth into the realms of the beautiful and heavenly, where loving angels become our guest:

Sickness and sorrow connect the soul with the invisible and the everlasting, and pointing behind each threatening cloud, show angel-faces. The highest and holiest are tinged with melancholyautumn prophesying of spring, drips dry and withered leaves. The eye of the spiritual has always a plaintive expression. Its silent language is pathos, purity, heaven. Seers are sadder than other men, and one reputed greater than the olden prophets was a "man of sorrows and acquainted with grief." Patiently bearing the cross he passed alone, all alone, through deep shadows up into the golden sunshine that ever gladdens the mansions of the Infinite.

If ever the voice of friends sounds sweet-if ever there's music in their tread, and meek-eved mercy in their aims-if ever their forms seem angel-like, it is when they stand the starry night through by the invalid's side, administering the healing balm:

"Go to the pillow of disease, Where night gives no repose And on the cheek where sickness preys, Bid health to plant a rose."

Wherever pines brother, sister, or stranger even -wherever there is a fevered brow-an emaciated form-a careworn countenance-a languishing soul-a sorrowing heart, or a despairing spirit. there, oh Reformer! let your feet be swift to go; your nature quick to feel; your hands willing to work, and your purse open to give. Enter the sick apartment with inmost being aglow in sunshine and smiles - bear bouquets of flowers speak gently, cheerfully-move quietly, musically, and see that every impulse and emotion is warm with kindness and a sonl-gushing sympathy; then you become the magnetic balm-bearer of health, meriting the approval of angels-or, should the death-missioned messenger have stooped from his dizzy flight to call the loved one heavenward, your inspired words of cheer and comfort may have helped an upward-tending spirit in its onward march through the firmamental sweep of the ages toward the inaccessible heights of God. Then, while the "poor in spirit," the "mourner," the "meek," the "seeker after righteousness," the "merciful," the "pure fu heart," the "persecuted" and the "peace-makers," are blessed, we add this to the list of the Nazarene's beatitudes-blessed are the sick, for they shall enjoy sounder spiritual health.

Mrs. M. J. Wilcoxson.

This devoted co-worker, now reating a few weeks from arduous lecture labors, writes us from Hammonton, N. J., that she opens her fall and winter campaign by attending the Yearly Collins Meeting in Western New York, commencing Aug. 24th. Though strong in spirit, and aided by the immortal-eloquentrin speech, she is delicate in health, and consequently prefers leeturing during the winter in Southern Ohio, Indiselves accordingly? in pressure and a comment of the com

The Martyred Boy,

Among the precious of all ages are martyrs. Their garments are brilliant, though enveloped in shiets of fire, and their heroism stirs our souls with the loffiest enthusiasm to dare and do for the truth.

Periodicals from all quarters continue to bring charges of condemnation upon the Rev. Mr. Lindsley, of Medina, N. Y., for murderously whipping an unprayerful child into eternity. In doing it, however, he but exemplified the yery spirit of his faith. He believed, as the Bible teaches, that "God is angry with the wicked every, day," and that he will whip, scourge, torture and damn all the nonprayerful men of earth in hell-torments forever. Taking the hint, and desirous to imitate his God, he commenced the whipping in this world. It was the legitimate influence of his church-doctrines.

But the boy-ny, brave son! native of the skies! Children, naturally intuitive and partaking of the nature of the "kingdom of heaven," have a deep, inborn consciousness of truth, and also an innate, God-implanted disrelish of sectarian prayers and ceremonies. This dear child refused to pray, and the clerical father whipped him from earth into the celestial heavens, (where Presbyterian clergy enter not,) there to be received by loving teachers and placed in some of those blessed educational lyceums that gladden the evergreen isles of the

Infinite. "The angels have need of these holy buds In their gardons so fair; They graft them on immortal stems,

To bloom forever there." A genuine Orthodox prayer, gotten up in the good old style, (we know, for we have said them, and said them sincerely, too,) consists of the following general formula: First: flattering Jehovah by telling him he is great, vast, holy, omulscient,

splendid. Secondly; informing him minutely of the condition of things on earth, dictating what he must do for them individually, for souls out of the "ark of safety," and the Church everywhere, to maintain his matchless glory and honor. Thirdly: snubbing him, by declaring that 't is only through the mediation of his crucified son and the atoning blood of a sinless Jew, that they can approach His Infinite majesty, and-what is morefrequently accusing God of injustice, by saying, 'If thou hadst been strict to mark justice against us, we should long since have been cast off and had our portion appointed with the hopelessly

This precocious child, in his innocence, could not, would not say such prayers. He preferred death first, and died a martyr. We believe in prayer; a calm, divine aspiration; a soul communing with the Infinite, with Nature, with the angel-world, and with the good, the beautiful and the true everywhere. Such prayer is the soul's native breath, the incense of glowing devotion, the golden chain that unites us in divinest sympathy with heavenly hosts, and opens to us the border-land gates that lead into the realms of immortal blessedness.

lost!" the whole to conclude with, "All these

favors grant, oh Lord, for Christ's sake !"

The Beautiful Nazarene.

The most unsophisticated child of our human ity, and hence the true Son of God—without ordi nation, without priestly lineage—this was Jesus of Nazareth.

Of poor parentage, his reputed father a humble carpenter, his mother an innocent maiden, unknown beyond her neighborhood, begotten in spiritual love, called the Holy Ghost, born in a stable, cradled in a manger, a play boy in the streets of Nazareth, an apprentice at a trade, a lover of his own home and of nature, a communicant with the angels-such was the Nazarene. What had he to do with philosophy, kingly courts, law or Church? A love-child, a true boy, a balanced man, filial in affection, supremely moral, enriched with the fidelities of life, unbiased by disciplined prejudices, a natural, devoted, practical Jew, too clear-headed to reason much, too artless to disguise-such was the beautiful Nazarene. His material body was so well mated with the spiritual, that his brain was like a finely polished mirror, in which truth was formed direct, without the pain of study. He was not scientific, as we call it, but intuitional, reading God without the aid of books, feeling God in his soul, hearing God in his unalloyed conscience, living with God in central love. He comprehended the world at sight; with clear vision peered into the heavens, into the earth, into the very secrets of men's thoughts, and therefore had the essence of things. Why, then, be taught, in the "isms" of his age? In his material and mental composition, happily conjoined, is revealed the fact that when mankind is obedient to the laws of generation and natural education, the mind will see truth face to face, and be no longer tortured about questions of theology or metaphysics. How little the Church knows about this! how horrified at the thought, that, when harmoniously spiritualized, we can unravel any mysteries, and know by an inner sense, without rule, what is truth, wisdom and practical use of love! "These signs shall follow them that believe." Do we need books to hear the birds sing? do we need forms and ceremonials to perceive the beauty of nature, or taste of her sweetness? Neither shall we need such appendages when opened in the spiritual senses, as was Jesus, to communicate with the soul of things. Let us lade our memories with all the good lessons of the past, and pass with the precious bur den through the gates of our own senses, incorporating them in our affections as offerings of gratitude, and with what the living present inspires and develops, feel as Jesus did, love as he did. rise above all self-interest as he did into perfect manhood, into yet loftler conception of life than ever angel cherished in the primitive years of human civilization. 💜

The Belvidere Seminary.

Where shall we send our daughters? Where shall we educate our children? are ever recurring questions. We unhesitatingly answer, the "Belvidere Seminary," Warren County, New Jersey the Misses Bush, Principals. In addition to the ordinary courses of instruction adopted in the primary, junior and senior departments, for the development of the mental, great attention is devoted to gymnastic exercises, for the benefit of the physical, thus securing at once a wholeness in their educational processes. These excellent teachers say in their circular;

"No sectarian or party spirit will be introduced into the school, but every pupil will be received and treated in accordance with the sacred principles of equality, justice, and liberty of conscience.
The experience of years spent in the mental and moral training of the young has led the Principals to believe that the law of love is ever the most effective in uniting the heart of teacher and pupil. They have therefore adopted it as their chief rule of action, and will endeavor to adhere to it in the government of all 'those' placed under their tuition."

Knowing whereof we wille, we take great ana, or Illinois, the climate being more mild and genial. Will the friends in these localities, desiring our shirt friends in these localities, desiring our shirt for truth, assuring him that while our hopes and for truth, assuring him that while our hopes and for truth, assuring him that while our hopes and for truth, assuring him that while our hopes and shirt friends our shirt friends our best for truth, assuring him that while our hopes and shirt friends our shirt friends our best friends. Send your shirt friends our best friends our best friends our best friends our best friends. Send your children with and worth, as were !

The Courts on Scolding Women.

The Supremie Court, at its recent session in Harrisburg, Pa., decided that scolding women were punishabil hy law. Whe case in question was that of the Commonwealth ys. Elnors Mohn, who was indicted in Leligh'as a " common scold, disturbing the peace of the neighborhood." Judge Woodward, in delivering the opinion of the Court, said: north the energy property the the binable &

" As to the unreasonableness of holding women liable to punishment for a too free use of their tongues, it is enough to say that the common law, which is the express wisdom of ages, adjudged that it is not unreasonable. And the Legislature has not changed the common law in this regard, but, on the contrary, declared so recently as 1860 that this offence shall be punished as beretofore."

Is not this behind the spirit of the age? Wonder if Pennsylvania men, or even judges themselves, ever scold; if so, why do not their state statutes take cognizance of the offence? Ay, men did the voting-men made the laws, denying women the right of "elective franchise" there, as everywhere else. And then, again, is masculine scolding any more musical than the soprano style? Is either necessary? Is the practice spiritually elevating? The Scriptures speak of angels singing, but never of their fretting and scolding. A scolding seraph! what a misuomer! Be sure Einora may have been perplexed with life's trials-may have had a shiftless or intemperate husband, or what, if possible, would be more aggravating, one that smiled abroad and snarled at home; a sort of street-angel and house-demon. If so, she was nardonable for speaking earnestly, and shame on the Court that would indict and punish a woman for such a meagre bit of satisfaction. We think Pope's philosophy, that

"All discord is harmony not understood," sound in principle, and applicable to everything omnipresent, and, in every possible conception, in the universe except a "woman's scolding." We may develop up to see harmony and divine, soulentrancing inclody from that yet. What do you think, Sister Frances?

Build but Little.

Humanity is obliged to expend more time in destruction than in construction. The old institutions, whose rubbish we are trying to remove, are so huge and multiform, it costs battle and bloodshed, and years of waiting, ere a space even is cleared for re-construction; and centuries only do the finishing. Nature has no such bleeding sacrifices, when she changes embodiments. How willingly the landscape pales and bleaches before autumnal death! How hallowed the hour, of departure to the serene spirit-how blessed the rest. when it pulsates anew in a deathless form that images the divine of angels! How still the disintegration of the body, mingling with its mother elements to revive again in fresh developments of life and beauty!

Let nature have her perfect sway. Add no extra cost. Make no more room than is needed. Tax not the energies to "keep up appearances," frittering away the soul's dearest affections for that which "satisfieth not."

In some respects, even the birds are wiser than the sons of avarice. A snug little nest under the leaves or tender grass, is enough to nurture melodies that gladden earth and sky. A neat log hut, in a clean, sunny glen, adorned with flowers and vines, has an attractiveness far surpassing that of the aristocratic mansion of the fevered city. A beautiful home with just room enough, redolent with loving voices, is the nursery of heaven.

Build but little. The house lasts not long. Do not compel our successors to consume the best portion of their life in tearing down our work. when its turn of disintegration shall have come Get as near nature as possible. Listen to its lessons of decay and resurrection, growth and glory. Love is the law of organization. Wisdom builds a simple, orderly, modern house, and Love dedicates it as the "kingdom of God."

The Good Work in St. Johns, Mick. We are indebted to Bro. S. Hoyt, President of our recent Michigan State Convention, for giving us such an encouraging state of affairs relative to Spiritualism in St. Johns. The friends have organized under Chapter 68 of the compiled laws, entitled of "Religious Societies," and, accordingly, are a legal body. They wisely provided in

their Articles of Association for a library, and have already over a hundred dollars' worth of books. They also organized a "Progressive Lyceum" July 15th, numbering over forty children. considering this the "key-stone of the arch;" and further, they have gathered a fine choir of singers, and are now agitating the question of an elegant

It is truly pleasant to make record of such energy and spiritual life. It looks like work. The Spiritualists of St. Johns, instead of sitting in easy chairs, dozing, dreaming, and waiting for the spirits to do something for them, are doing something for themselves. They mean something-do something. Blessed are the workers. The Secretary of this Society of Spiritualists is Mrs. E. D. Tripp; the President, Bro. S. Hoyt, Esq., an able and an energetic attorney.

The Illinois State Convention of Spiritualists.

Severe sickness and other circumstances entirey beyond our control, have prevented a reference, till the present, to this grand gathering of earnest souls from nearly all portions of the "Garden State." The primary object of the meeting was a State organization of Spiritualists. This, upon a broad platform, with Argus eyes to the great moral reform issues of the day, was accomplished with almost perfect unanimity and general good feeling. Thus the work of system, of order and of organization for a better concert of action to practical ends goes on. Spiritualism is truly becoming a power before which the ranks of sectarists may well tremble with consternation. Though its years are not a score, its proportions are already gigantic, and its work more positive and aggressive each day. The speaking was excellent, causing at times a thrilling enthusiasm to pervade the whole assemblage. It was a general season of rejoicing, of good purposes, holy aims and spiritual growth. The citizens of Rockford had a much better opinion of Spiritualism at the close than the commencement of this Convention.

Dr. E. C. Dunn in Wisconsin.

We are indebted to this exmest brother for a brief account of the deep interest manifest upon the subject of Spiritualism in Darlen, Appleton and Omro; all flourishing Western localities. His recent lectures there, in connection with his tests, have given a new impetus to the spiritual movement, inducing Churchtheil thid skeptics to inquire "What do there things mean? "In Bro. Dunn's healing powers, we have the most perfect confidence, his controlling circle of spirit physicians, having been our medical advisors for savturally speaking, ever rests upon himmenness. Here

The, Michigan State Consention of The Solding Spiritualists Continues of Action in BY BRV. J. O. BARRETT, top of the

For the first time in my public history I have had the privilege of attending a Spiritual Convention -the one intely held in Battle Creek, Mich. Here I met some of the ploneers of Spirit. ualism-men and women-who have suffered, and endured, and gained the victory. Though warworn in heaven's battles, they all retain their Boston.

spiritual youthfulness. The Convention was well New England through the summer and fall. Address, box 818, represented by woman's talent, but it was mostly silent, and very utilike. I thought, progressive Michigan. I never before heard so earnest speaking. The men spoke to be felt in the work of reformation. They paused not at nicety of diction, but, in Western parlance, "pitched into the fight all over," and in so doing were eloquent indeed. Two grand objects absorbed their thought-the Construction of the New and the Destruction of the Old. There were no guess-attempts, no healtating; they knew what to do, and how to do it. I queried if Spiritualists generally are so determined? Are they? If so, they will surely revolutionize the world. Such wills, such minds cannot be resisted. If what they claim is not trueif spirits do not dictate their labors—they are so full of enthusiasm, so energetic, so concentrating now in measures of action, they will eventually bring the angels down from very love of humanity, and encircle earth in the new and beautiful Philosophy. Powerful psychologists, whatever they touch will be molded after the form of "the patterns shown them in the Mount." The Convention was well represented by men

and women whose mental and moral stamina cannot be questioned. The resolutions passed were of the highest radical order, plain and uncompromising, brave and fraternal, and emineutly practical. The Michigan Spiritualists do not intend to go to heaven on kites, but via this world in a sensible manner, as the God of Nature hath pur-

The singing was truly inspiring, and often swelling to the listening soul. Had there been a free and enunciated testimony of the devotion which swelled the heart of that great meeting, its beauty would have been completed. The bird will die of imprisoned fullness, if it cannot sing. Let the silent prayer that flames so many souls, become as habitual in expression as music and speech, and Spiritualists then will have spatched away the last lingering spark of life in the conservative Church to be the glory of the New Temple of worship. The religious reformer is irresistible. After surveying the whole field, I am satisfied that the Spiritualists, as a body, are the only live element in Christendom which heaven hath anointed for the "good time coming."

Sycamore, Ill.

This faithful worker in behalf of the sick, and for the interests of Spiritualism, writes us from Erie that he is there healing, and holding circles Sunday evenings. There is an earnest call in this locality for test mediums-even the Universalist clergymen are desirous for such interviews. Lecturers are also requested to call. Dr. Ruttley will attend the meeting in Corry, Pa., for the purpose of healing. He is richly blest with this gift.

Dr. Buttley in Eric, Pa.

Excursion to the National Convention.

Arrangements have been made with the Boston and Providence Railroad to carry passengers from Boston to Providence to attend the Convention, and return, at the reduced fare of \$1.80 the round trip. Tickets to hold good from Monday, Aug. 20th, to Monday, Aug. 27th, inclusive.

Persons availing themselves of this arrangement, will call for Excursion Tickets to the Spiritualist Convention, and return.

Trains leave Boston at 7.25 and 10.30 A. M., and 4

This arrangement will accommodate the friends from Chicago and the West who come by way of the Lakes and Grand Trunk Railroad; also those in Boston and vicinity, and many other parts of

New England. Providence, R. I., Aug. 1, 1866.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERK IN THE BANKER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column laintended for Lecturers only.

Is intended for Lecturers only. 1

Miss Lizzer Dotar will lecture in Chelsea during September: in St. Louis during October and November: in New York during January and February. Will make no further engagements. Adoress, Pavilion, 51 Tremont street, Beston.

N. Frank Whitze will speak in Seymour, Conn., during August: in Quincy, Mass., Bept 2 and 9; in Springfield, Sept. 16 and 23; in Detroit, Mich., during October; in Chicago, Ill, during November and December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evonings will be attended to. Address in advance as above.

MRS. SABAH A. BYRNES will speak in Salem, Mass., during November. Will make engagements for the fall and winter. Address, 87 Spring st., East Cambridge, Mass. AUSTEN E. SIMMORE will appeak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

WARREN CHASE will attend the National Convention in Providence, and speak in Chicago, Ill., during October: in Davenport, Iowa, Juring November; in Rock Island, Ill., dur-ing December. He will receive subscriptions for the Banner

DEAN CLARE, inspirational speaker, will speak in Union-ville, Vt., Aug. 26. Address. Brandon V.

IRAAU P. GREENLEAF will lecture in Glenburn, Me., Aug. 19.
Address, Kendusacag, Me.;
Mrs. M. MACOMBER WOOD will speak in Stafford, Conn.,
Sept. 9, 16, 23 and 30; in Chelsea, Mass., during October; in
Quincy during November, Address, 11 Dowey street, Worcester; Mass.

teri Mass.

MES. ANNA M. MIDDLEBROOK will lecture in Cleveland, O., every Sanday in September and October; in Wortcater, Mass., Nov. 11, 18 and 25, and Dec. 2

J. MADISON ALLYN, trance and inspirational speaker, will lecture in Lowell, Mass., during August; in Rutland, Vt., Sept. 2, 9, 16 and 23; in Middle Granville, N. Y., Sept. 30. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address; Woodstock, Vt., care of Thomas Middleton.

C. FAMRIE ALLYWWIII speak in Bridgewater and Woodstock, Vt., Aug. 28; in Hanson, Mass., Sept. 2. Address as per ap-ionitments.

Miss Saram A. Nurr will speak in Aurora, Ill., Auring August, in Belvidere during September; in Eigin during October; in Beloit, Wis., during November. Address as above, or Aurora, Kano Co., Ill. Aurors, Kane, Co., Ill.

MRS. MARY J. WILCOXSON will lecture in Northwestern, Ponnsylvania and Western New York till after the Mass Convention in Corry. Address, care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J.

DE. W. K. RIPLEY will speak in Sutton, N. H., Sept. 2 and 9.

MRS. SARAH HELEE MATTHEWS will speak in Gloucester, Mass., during October. Address, East Westmoreland, N. H. J. T. Dow will speak in Hebron, Ill., Sept. 2: in Janesville, Wis., Sept. 16. Permanent address, Cookaville, Bock Co., Wis. E. S. WHERLER. inspirational speaker, will lecture in Quincy, Aug. 26. Address this office. Mas: S. A. Honton will speak in Ferrisburg, Vt., Aug. 26.

M. Hanay Houderon will lecture in West Paris, Me., and vicinity, during August. Will speek Sundays and week even; ings. Address as above, or box 50, Foxboro , Mass.

Lois, WARSENDORER & El chart at Dover abdiset fron. Me., ag. 26 and 8cpt. 2 and 9. Address accordingly, the pan be dereased at Java Village, Wyoming Uo., N. X., during October.

per.

160.P. Kattooo, lecturer, East Trumbull, Ashtabula Co., O.
Will speak in Monroe Centre the first Sunday of every month. DR. L. K. COOMLEY will answer calls to locture. Will re-ceive aubscriptions for the Banner of Light, and acli Spiritual and Reform Books. Address, Vineland, K.

J. H. Brozwozo, inspirational speaker, Charlestown, Mass. A. T. Foss will answer calls to lecture. Address, Man-F. U. H. WILLIS, M. D., care Banner of Light, Boston.

MRS. SOPHIA L. CHAPPELL Will receive calls to lecture in New England until further notice. Address, 54 Hudson street, Lowell, Mass

ANDREW JACKSON DAVIS can be addressed at Orange, R. J. Mass Susik M. Johnson will not lecture during August. Mas. N. J. Willie, trance speaker, Boston, Mass.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyce-ums. Address, Hamburg, Conn. M. C. Bent, inspirational speaker, Cavendish, Conn.
M. E. K. Ladd, trance locturer, 178 Cours street, Boston.

J. M. PERELES, box 1402, Cincinnati, O. Mas. N. K. Andross, trance speaker, Delton, Wis.

MRS. LAURA DE FORUE GORDON'S address is Cache Creek, MRS. FANNIE B. FRLTON'S address through the summer will be Cache Creek, Colorado Territory.

MRS. FRANCES T. YOUNG, trance speaking medium. Address, care Banner of Light. F. L. WADSWORTH'S address is care of the R. P. Journal, P. J. drawer 6325, Chicago, 111.

George Stearns, normal speaker, may be addressed at Newton Lower Falls, Mass. ton Lower Fails, Mass.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week day evenings, in lilinois, Wisconsin and Missouri during the summer, fail and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, Ill.

MRS. H. T. STRARMS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohlo and Michigan. Miss Lottis Small, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me.

DR. P. B. RANDOLPH, lecturer, box 1714, New Orleans, La. SELAH VAN SICELE, Lansing, Mich. Dr. E. B. Horney, No. Clarendon, Vt. MRS. ENMA F. JAY BULLENE, 161 West 12th st., New York.

MRS. AMELIA H. COLBY, trance speaker, Monmouth, 111. LEO MILLER, Canastota, N. Y. MRS. A. P. BROWN, St. Johnsbury Centre, Vt. B. M. LAWRENCE, M. D., will answer calls to lecture. Address. 15 Marshall street, Boston, Mass.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker, Address, Biyatic, Conn. E. V. WILSON may be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements next fall and winter, J. G. Fish, Carversville, Pa., "Excelsior Normal Institute."

W. A. D. Hume will lecture on Spiritualism and all progress, we subjects. Address, WEST SIDE P. O., Cleveland. O. MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill. DR. JAMES MORRISON, lecturer, McHenry, Ill. Moses Hull, Milwaukee, Wis.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. N. S. GREENLEAF, Lowell, Mass. MISS B. C. PELTON, Woodstock, Vt. J. H. W. Tooney, 42 Cambridge street, Boston. H. B. STORER, 8 Harrison place, Brooklyn, N Y.

DR. J. K. HAILEY, Quincy, Ill., will answer calls to lecture.

DR. H. E. EMERY, lecturer, South Coventry, Conn.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisle, N. Y. DR. JAMES COOPER, Bellefontaine, O., will take aubscriptions for the Banner of Light. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. LYDIA ANN PEARSALL, inspirational speaker, Disco. Mich. ALBERT E. CARPERTER will lecture Sundays and week evenings, and also attend tunerals. Address, Putnam, Conn. S. J. Firner, Ann Arbor, Mich. MRS. II. F. M. BROWN, P. O. drawer 5815, Chicago, Ill.

MISS MARTHA S. STURTEVANT, trance speaker, 56 Elliot street, Boston. MRS. M. S. TOWNSEND, Bridgewater, Vt.

A. B. WHITING, Albion, Mich. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. MRS. JERNETT J. CLARK, trance speaker, will answer calls to lecture on Bundays in any of the towns in Connecticus. Will also attend funcrais. Address, Fail Haven, Conn. L. JUDD PARDER, Chicago, Ill, care R. P. Journal, box 6325.

J. WM. VAN NAMEE, Monroe, Mich. C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill. J. W. SEAVER, inspirational speaker Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

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EMMA HARDINGE. Persons desiring information of her
whereabouts can obtain it by inquiry of Mrs. E. J. French, 8
Fourth avenue, New York. Those who have occasion to write
to her can address letters to Mrs. Hardinge, care of Mrs. Gil-bert Wilkinson, 205 Cheetham Hill, Manchester, England.

MRS. MARY L. FRENCH, Inspirational and trance medium. ddress, Bradford, Mass., for the present. No circles until he first of October. MISS MARY M. LYONS, trance speaker, Detroit, Mich.

MRS. FARRIE DAVIS SMITH, Milford, Mass. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.
MBS. C. M. Stown will answercalls to lecture in the Pacific
tates and Territories. Address, San José, Cal.
Thomas Cook, Huntsville, Ind., lecturer on organization.

GEO. W. ATWOOD, trance speaker, We3 mouth Landing, Ms. A. A. POND, inspirational speaker, North West, Ohio. Julia J. Hubbard, trance speaker, care Banner of Light. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y. BEV. ADIN BALLOU, Hopedale, Mass. Mrs. E. DeLaman, trance speaker, Quincy. Mass.

A. P. Bownan, inspirational speaker, Richmond, Iowi Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O.

WARREN WOOLSON, trance speaker, Hastings, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. DR. E. C. DUNK, lecturer and healer, Ruckford, III. CHARLES S. MARSH, semi-trance speaker. Address, Wone-wor, Juneau Co., Wis-

W. F. Jamizson, inspirational speaker, care of the R.P. Journsl, P. O. drawer 625, Chicago, In. A. U. Rozikson, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

BANNER OF LIGHT: A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the

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