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N, MASS.," White & Co.

21 Nassau street

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outh, Ill.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, SEPTEMBER 8, 1866.

NO. 25.

TEntered according to Act of Congress in the year 1868, by TLLIAM WHITE & Co., in the Clerk's office of the District ourt of the United States, for the District of Massachusetts.]

PROCEEDINGS OF THE

Address of J. H. W. Toohey.

Mr. Chairman, Ladies and Gentlemen—It affords me a great deal of pleasure to meet you in the city of Providence, the name is so significant, as well as the occasion. My mind goes back some twenty years, when circumstances brought me to this place, when I need hardly say, reform was scarcely dreamed of; and the complexion it took at that time was mostly of an agitational character. I will not attempt to mention here the many agencies that have been constantly working from that time to this to bring about the gigantic results which to-day we perceive manifested in the spiritual life, as well as in the life of the nation. In those early days, we did not know what awaited us, but sufficient unto the day was strength given us. We then looked forward, dimly, as it were through a glass, very darkly, hoping that something would come out of it. The men who did the work went forward, day after day, and year after, enduring odium and obloquy and persecution. We did not know that back of them were the ages in point of principle, and above then were the ages in point of principle, and above and Gentlemen—We are some out of it. The men who year after, enduring odium and obloguy and persecution. We did not know that back of them was the angel host. We did not know that there was a significance in this word "Providence," better, deeper, broader than was ever given us from pulpit or platform. We did not know that there was something in it which was to come home to our hearts and make us members one with another in this grand confraternites. We did not know that every manner. know that there was something in it which was to come home to our hearts and make us members one with another in this grand confraternity of use. We did not know that every man and every woman, in every manner and form, like bees in a hive, was working to a common end. We are not here to day simply as representatives of the ninetaonth century in its reformatory aspects, but as complements of this reform, which has saved us from going off into materialism; saving us, poised, balanced with that spiritual rectitude which will keen us perpendicular on the voyage before us.

with a good purpose, destiny before us, God and the spirit-world above us, let us have a good wrestle, hand to hand, heart to heart, head to head, and if you dislocate my logic, God's blessing upon you, for I know that in the long run humanity will be the gainer, and I, too, shall be better, having learned a lesson of humility. (Loud applause.)

Let us rejoice that in some sort we have learned the importance of individuality. I said that one of the apparently contradictory traits of my character was its intense individuality, and I do not think that any man or any woman will accomplish much in this world by allowing himself or herself to sit tamely down and believe that somebody else is going to do his or her work. We used to say, years ago: with a good purpose, destiny before us, God and the

used to sny, years ago: There is a divinity that shapes our ends, Rough hew them how we will,"

and leave the work for God to do; but now, instead of talking about a "divinity that shapes our ends," we have begun to talk about the "logic of events." I hold that every man and every weevents." I hold that every man and every weman is an actor in the great republic of effort.
No man in this country is so weak that he has
not something to say in settling his destiny. Why?
Because you have one great and glorious thing,
to me, namely, the ballot box. I stand here as
the representative of that neglected, I was going
to say down-trodden people, the Irish. Judge of
my admiration, then, for that little thing, the ballot. You look tamely upon it, but believe me, the
day is coming when millions will rise responsive
to such eloquent words as have never yet thrilled

lot. You look tamely upon it, but believe me, the day is coming when millions will rise responsive to such eloquent words as have never yet thrilled and plants within every atom, every seed, every the heart of humanity, when the ballot is known in Ireland, and the green flag floats over a new Republic. (Applause.)

There is one other thing to which I wish to draw your attention. During the late war, for the first time in my life, I found myself free to enter into politics. For the first time in my life, I could put conscience into politics. Everywhere in my travels, I found the representatives of New England, men who had been educated by these venerable men sitting behind me. I found men and women ture, and what must we do? We must adopt a method that will introduce divinity into human nature, has not existed of nature, not outside of nature, not outside of nature, not outside of nature, in all things that exist, man nature, but in nature, but in nature, in all things that exist, man nature, but in nature, in all things that exist, want plants within every atom. every seed, every soul all the power and possibilities that can be required of that atom, that seed, or that hound, within the seed, or that human soul.

If we take the position of supernaturalism, what follows? We wish to elevate human nature, but in nature, not outside of nature, not outside of nature, not outside of nature, not outside of nature, in all things that exist, and plants within every atom. every seed, every soul all the power and possibilities that can be required of that atom, that seed, or that human soul, cannot by any means be brought out or expressed as from that atom, that seed, or that human soul.

If we take the position of supernaturalism, what follows? We wish to elevate human nature, but in n There is one other thing to which I wish to draw your attention. During the late war, for the first time in my life, I found myself free to enter into politics. For the first time in my life, I could put conscience into politics. Everywhere in my travels, I found the representatives of New England, men who had been educated by these venerable men sitting behind me. I found men and women far down the Mississippi, even, who, with tears in their eyes, blessed New England, because she had fostered the men who had defended liberal principles and been true to the cause of universal freedom.

Friends, I hall this occasion as most clockers in

Friends, I hall this occasion as most glorious in its character, and I think it will be most auspicious in its results. We were the ploneers of this most radical movement—the concentration of all most radical movement—the concentration of all heresy, as our brother said in his opening address to-day. We have been stigmatized as infidels, and why should I not be happy in meeting so many persons who have come together with diverse education and conflicting opinions, and to look forward to the action of this Convention as something that is to bless us immediately and the world eventually? I beseech you, friends—dropping argument for exhortation, for importunity—to look, in all you do, not simply to the individuto look, in all you do, not simply to the individual spirits that may be here, but to the large audience that wait the results of your deliberations. Let me implore you, in the name of all that can animate and actuate a man, to be cordial, impartial, harmonious, resolute; and, whether combative or harmonious, in all things honest to yourselves, leaving the issue to God and the destiny that awaits our mation. (Loud applaise.)

The Convention then adjourned, to meet at 71

o'clock in the evening.

EVENING SESSION.

At the opening of the meeting, the newly-elected President, Mr. NEWMAN WEEKS, of Vermont, was introduced to the Convention, and spoke as follows:

THIRD NATIONAL CONVENTION

OF SPIRITUALISTS.

PHONOGRAPHICALLY REFORED FOR THE HANNER OF LIGHT,
BY J. W. VERRENNON.

PHONOGRAPHICALLY REFORED FOR THE HANNER OF LIGHT,
BY J. W. VERRENNON.

FIRST DAY—AFTERNOON SESSION—CONTINUED,
Warren Chase offered the following Resolution,
which was adopted:

Resolved, That L. K. Joslin, M. B. Dyott, Dr. H. F. Gardner, Mrs. M. S. Townsend, Mrs. H. W. Lee, Lee Miller, and H.
B. Storer, be appointed a Committee on Finance, whose duty in the high by the choir, after which Mr. Toohey was called upon to address the Convention.

Address of J. H. W. Toohey.

Mr. Chairman, Ladies and Gentlemen—It affords me a great deal of pleasure to: meet you in the city of Providence, the name is so significant, as well as the occasion. My mind goes back some twenty years, when circumstances brought me to this place, when, I need liarly say, reform was scarcely dreamed of; and the complexion it took at that thus was mostly of an activation of the President.

Brother and Sisters of the President.

Brother and Sisters of the Third National Convention of Spiritualists—It would have pleased me far better if you had selected one of maturer years and larger experience to preside over the deliberations of this Convention, for the army of Spiritualists, over fifteen years ago, I did it with the full understanding that there was to be no discharge in this war. Therefore I have naught the war to obey thank you sincerely for this speech, but merely thank you sincerely for this to obey the beheats of this Convention. And, in doing so, I shall not attempt to make a lengthy speech, but merely thank you sincerely for this the best of my shillty I will perform the duties devolving upon me; and I trust that the other of feers of the Convention, and the members, will unitedly and earnestly cooperate with the Chairman in the endeavor not only to make this Convention.

It is hall be to report the farman in the devolving upon me; and I trust that the other of the providence in me, and say that the order of the conventio

By invitation of the Providence choir, the Chicago choir-a quartette-sang a beautiful and appriate song, in a manner which called forth the hearty applause of the audience.

Address of F. L. Wadsworth, of Michigan.

on our purpose as Spiritualists, as Reformers, and upon the methods that we are to adopt for the accomplishment of that purpose.

Of course, every age gives birth to ideas. Out of those ideas are evolved methods, and resulting from those methods, institutions. Therefore, every age produces its ideas, its methods, and its institutions; and to be true to the time, to be true to the great inner principles that exist in nature, we as men and women and as Spiritualists, should view this question fundamentally and look to what we are as compared with what has been, and as compared with what is proposed and what is to be proposed in the future. Religiously, one of the ideas of the past has been supernaturalism, or the introduction of the theory that represented the universe as having a natural and a supernatural department—the natural directly under the direction of the supernatural. This theory, carried out, gives us an infinite spirit, outside of things. God is outside of the universe of matter, outside of human nature. The inevitable result of such an idea or such a conception is, that the life will correspond thereto. The world has been laboring through the centuries to put divinity into that which has been considered as not divine, and hence the schemes of theology that have been introduced—hence the thought existing in balanced with that spiritual rectitude which will keep us perpendicular on the voyage before us. I therefore feel that this is to me a gratifying hour, for God gave to me, in point of organization, two seemingly contradictory traits: one that makes me exceedingly susceptible to religious impressions, and another that seemingly makes me intensely irroverent. I have dared to differ from nearly every friend on this platform, and I can see that there are some who feel just as well when I am at a respectable distance. (Laughter.)

Now, friends, there is another thing that is very attractive to me in this Convention. This platform is broad physically, but it is very much broader spiritually. I wrestle with my brother; the reporters put it in print, and some men say, "Look at these noisy, crazy people!" But the same persons who call us "noisy" and "crazy," will tell us that Jacob at one time wrestled with an angel, and finally won the blessing that he sought. Now, here is an angel just as good as Jacob ever wrestled with, and on a free platform, with a good purpose, destiny before us, God and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit, world abnow he let us have a good and the spirit and the spirit world abnow he let us have a good and the spirit and the spirit world abnow he let us have a good and the spirit and the spirit world abnow he let us have a good and the spirit world abnow he let us have a good and the spirit world abnow he let us have a good and the spirit world abnow he let us have a good and the spirit world abnow he let us have a good and the s

It seems to me that all the theological institu-tions of the time really have their basis on that idea: that there is a process by which the divine, which is outside of the human, is inducted, as it which is outside of the human, is inducted, as it were, into the human, and the human brought up by that process. The process of education is considered to be, mostly, not an evolution, but an induction of something into the nature that is undergoing the process of education. If you take the governments that have been, and those that are, at least, to a very considerable extent, you will find that they were and are the result of that same idea of the supernatural, the result of that same method of arbitrarily and absolutely, by an outside pressure, acting upon that which is to be governed. governed.

Now as to ourselves. It seems to me that this phritual movement possesses in it something which is characteristic and new; something that sets itself against the whole past, and forbids a reconciliation between the movement of the present time and the theories or the methods of the

pand and reach out and take into itself, in a certain sense, the things that exist around it. This is education. Now, this whole spiritual movement, in method, is educational. There is nothing supernatural about it. It does not propose that the world shall be converted in an hour. It does not propose that mankind shall be saved from the sin they have committed or the ignorance they are in without an effort. It is educational. We advance by a process of education, and by no other process. We advance just in proportion as we are aroused and awakened without superselves, and made to see and feel the divin-

alism does not become a working movement, it crystalizes, turns upon itself, rots, and passes away with the other institutions that have been incompetent to answer the demands of human nature. (Loud applause.)

The song commencing "Shall we meet beyond the river?" was then sung by the Chicago choir. after which, Dr. Dutton, from the Committee on Business, submitted a report, which recommended that three sessions be held daily, at 9 A. M., and 3 and 8 P. M., the first session to be devoted to the discussion of specific subjects; that conferences of one hour each be held at 8 A. M. and 7 P. M., in which any person should be at liberty to speak; and that a discourse be delivered at the opening of the afternoon session, and two discourses each evening. The Committee also recommended that the invitation of the Providence friends to visit Rocky Point be accepted. The report was adopt-

Address of Miss Susie M. Johnson.

Ladies and Gentlemen—The term "Spiritualism" is very indefinite to me. When a person tells me that such an one is a Spiritualist, it means very little. They may possibly be Spiritualists who only accept the fact of spirit-communication, and only accept the fact of spirit-communication, and not at all the fundamental principles that underlie those facts and phenomena. But I hope to find men and women here whose hearts are thoroughly imbued with a desire to promulgate the truths of Spiritualism, and also to institute a practical working system, by and through which those truths may become living realities. I do not expect that these men and women will agree upon all points; but I do expect that they will so far "agree to disagree," that they will so far control their prejudices and personal preferences as to come together and work unitedly for a common purpose and a common necessity; and that necessity seems to me to be the elevation and education of humanity. I am not, it seems to me, addressing a com, that seed, of that human soil.

a complete seed, of that human soil.

a complete seed, of that human soil.

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the spiritual phenomena introducing to us the facts of spirit existence and spirit communion, opening care way from this world. In the next, and the spiritual phenomena introducing to us the facts of spirit existence and spirit communion, opening care way from this world. In the next, and the spiritual phenomena introducing to use the facts of inherent ulvinity, after contemplating, the destiny of the summary soul, this finds the strate before in, it seems to me that, after viewing the facts of inherent ulvinity, after contemplating, the destiny of the spiritual parameters in the contemplating the contemplating the contemplating the destiny of the spiritual parameters in the contemplating the contemplating the contemplating of the spiritual parameters and the that the world shall be converted in an hour. It does not propose that mankind shall be saved from the sin they have committed or the ignorance they are in without an effort. It is educational. We advance by a process of education, and by no other process. We advance just in proportion as we are aroused and awakened within ourselves, and made to see and feel the divinity of the things that are around us. I think that we need to-day, more than ever, to announce to the world what we propose to do, and the method by which we propose to do, and the method by which we propose to do, and the method by which we propose to do, and the method by which we propose to do, and the method of the world what we propose to do, and the method of the world what we propose to do it. The power is within as to act; a power is without as seconding our action; and averywhere we propose to move onward and work continually and to strage for the upraising of human natures. We shall have to battle institutions. Here is a church based upon the old idea of supernaturalism. Every shred of an institution is abolished. Suppose we do destroy; if we are destroyers, we are also builders; and our purpose is to bring into existence institutions that hall supplant the old method and give to the human family a clearer sweep of thought, more definite action, and a more certain understandly and the method and give to the human family a clearer sweep of thought, more definite action, and a more certain understandly and the method and give to the human family a clearer sweep of thought, more definite action, and a more certain understandly and the method and give to the human family a clearer sweep of thought, more definite action, and a more certain understandly and the strage for the human of God, and to advance with the spirit of the time, if you are practically to be the human family a clearer sweep of thought, work. ("Hear, hear!") "He that will not work shall not eat." Emerson says. He that will not work shall not eat." Emerson says. He that will n

> the name of their sect or society, and confer with others to promote the highest welfare of the hu-man race. As an individual, then, I announce myself ready to work; and I hope the men and women here will come forward and show me something to do. (Loud applause.) Address of Andrew T. Foss.

est and only aim. I want to see those halls large enough and hospitable enough to accommodate al

classes. I do not object to sectarians, even, it they will come in the name of humanity, and in

Ladies and Gentlemen—I suppose you are all tired, and I am sure I am, and so I will begin with a story and end with a song, and I will be careful not to put them too far apart. (Laughter.) The story is this: Once upon a time, away back in the dim past, a king was marching with a powerful din past, a king was marching with a powerful army against a city, for the purpose of conquering it. In that city there was an idol, standing upon the top of a tall shaft, and all the people reverenced and worshiped the idol; and they had been taught from their childhood, and all believed most devoutly that if they should offer any insult to that idol, the whole city would be engulphed in rain, and all the country would be desolated. This king with his army entered the city, and one brave soldier climbed up to the top of that shaft. brave soldier climbed up to the top of that shaft, and smote with his battle-axe the head of that and smote with his battle-axe the head of that idol until he broke it in pieces, and acattered the fragments all around. The people were amazed, and expected some red bot would descend from heaven and destroy them all. But hour after hour passed, and evening came, and the moon rode high and clear and beautiful; and the morning came, and the sun rose in the East, just at the time the almanac said it would—if they had any almanac in those days—and nothing occurred. The people began to get rid of their superstition and lost their reverence and fear for the idol, rejoiced in their reverence and fear for the idol, rejoiced in their deliverance, and shook the hand of the audacious soldier, and thanked him for the good work he had done. Now, my friends, just such a city is the Church of our land, and the idol is its theolo-

And roars, and bites his iron bands;
In vain the rehel strives to rise,
Crushed with the weight of both thy hands."

What a picture that would be for a magazinel (Shouts of laughter.)

Then in regard to prayer, there has been great progress. We used to have a deacon in our church who was accustomed to pray, "Oh, Lord, we thank thee that we have not to be guided by reason to find the way to thy throne, but we can come right to thy throne, through Jeans Christ our Lord." Thanking God that he had nothing to do with reason, and that reason had nothing to do with him! You do not hear our Orthodox friends pray in that way now. They pray a great deal better; and they will pray a great deal better; and they will pray a great deal better; and they will pray a great deal better by and-by than now; until finally they will get so as to pray in a pleasant and profitable unanner, giving pleasure to themselves, to Him to whom they pray, and to us who listen to their prayers.

There has been great progress in preaching, too, my friends. I know that by experience. (Laughter.) When I was twenty-two years old, I was regularly ordained by the laying on of hands, and I started out on my mission. I wondered if I was the same man I was before they ordained me, and whether I should be able to preach any better the next Sunday than I preached the Sunday before, but I could not tell what ordination had done, but then I supposed it had done some wonderful thing. At any rate, I had taken the medicine, and thought I would wait its operation. Well, friends, I need to preach, when I first began, the doctrine of the trinity; that is, that a mathematical lie is a theological truth: three is one and one is three—theologically, not mathematically. Then I used to trinity; that is, that a mathematical he is a theological truth: three is one and one is three—theologically, not mathematically. Then I used to preach a vicarious atonement, an endless hell, an angry God, and a roaring devil; but I don't preach any of them now, and I think that is an inprovement. Now, I try to tell you, friends, of the beauties that shine everywhere in the heavens, and that there is the same of the same o ment. Now, I try to tell you, friends, of the beauties that shine everywhere in the heavens, and that bloom everywhere upon the earth, of the sweet sounds that are heard in all voices; and, in a word, to tell you of the heauty and the truth of the heavens and of the earth, and draw you to the love and worship of all these, and try to bring you into harmony with the laws of the universe around you and the laws of your own being; and I think that is a great improvement over the old method of preaching.

Now, friends, not only is progress the law, but there is a law of progress. That law is, adherence to truth and justice, not only when circumstances will warrant it, but every time. In poverty or wealth, in any and every condition in which we are called to live, adhere to truth, stand by it; stand by justice, build on it, and you build securely—and not otherwise. That is the law of progress. If you want to get ahead, friends, get right, and then go ahead.

The speaker illustrated this point by referring to the case of thomas Garrett, of Delaware, who has been instrumental in the deliverance of about two thousand slaves from their chains, and who having been flowly on me occasion to the extent

two thousand slaves from their chains, and who having been fined, on one occasion, to the extent of his whole property, for " remembering those in bonds as bound with them," turned to the judge and said, "If thee sees a fugitive who wants a supper and lodging to-night, please send him to me." Thomas Garrett, said Mr. Foss, by the help of friends, was able to continue his business, and pro-slavery democrats and republicans came to or shavery democrats and republicans came to him to trade, for they knew he was an honest man, and that they would get the value of their money every time, and to-day he has just as much of this world's goods as he needs, and something to be-stow upon the poor wanderer. In joy he fills his bosom, and bears the sheaves rejeting home. Oh may the angel-world, said Mr. Foss, help us

of may the angel-world, said Mr. Poss, help us to illustrate the great truth that it is safe to do right. Whatever it may cost us, let us adhere to the right, and especially at this time, when we stand upon the verge of ruin. This hour is preg-nant with more fearful danger than was that hour stand upon the verge of run. Ins. nour is pregnant with more fearful danger than was that hour
at Gettysburg when the battle hung uncertain,
which, if lost, would open the way for the rebels
to Philadelphia and New York and perhaps to
Providence and Boston. Let us dare to sattle all
questions upon the principles of justice. Make all
men equal before the law, and then the heavens
will smile and the earth will be glad. (Applause.)
I call upon you, my brethren in the spiritual cause,
to stand true in this hour of peril, and if the country is lost, take care that the truth is not lost. But
the country is not to be lost. And may God grant,
and all the angel-world, that you and I may be
instruments in their hands to save this government to posterity, and to save the principles of
freedom to coming generations. I appeal to you,
men and women all, to do your whole duty, and
by-and-by, in the "good time coming," the great
sun of freedom and peace will wheel his broad
disk above the eastern horizon, and soon stand in disk above the eastern horizon, and soon stand in mid-day glory shining upon us, making glad the world, and filling even heaven with joy. In conclusion, the speaker recited the song which he had promised in the beginning, which

he said was composed by an Indian, and runs in this wise—
"Go on—go on—go on—go on—go on—go on—go on—go on—go on—go on."

Massachusetts, severally presented resolutions, which were read and referred to the Committee

Dr. H. T. Child submitted the report of the Committee appointed by the last National Convention to publish the Address delivered on that occasion, which report stated that they had received subscriptions to the amount of two hundred and twenty-eight dollars, most of which had been paid, and that they had caused ten thousand

pand, and that they had caused ten thousand copies to be printed, which had been distributed among the subscribers. The report was accepted.

Mr. Danskin, from the Business Committee, reported a resolution, recommending the appointment of a committee of seven to prepare an address to go forth to the world stating the objects and purposes of the Convention and purposes of the Convention.

On motion of Mr. Wadsworth, the Chair was

empowered to appoint the Committee, which he did, as follows: S. J. Finney, H. B. Storer, Leo Miller, J. M. Peebles, Mrs. M. S. Townsend, Miss C. A. Grimes, Warren Chase.

The Business Committee reported the following as the subject for discussion this forenoon— "Spiritualism, and the best method of disseminating a knowledge of its facts and philosophy.

Henry C. Wright inquired whether it was the purpose of the Convention to act upon the resolu-tions presented to it by its Business Committe or simply to discuss them, without taking any vote. He had no wish that the Convention should vote upon resolutions prepared by himself, but wished them to go out to the world as resolutions upon which there had been a perfectly free discussion. One of the most important objects to be gained by discussion was, that men and women would learn to have their sentiments controverted and contradicted and shown up from a different standpoint from that which they occupied, and yet be perfectly good-natured about it. Let each one peak his opinions in his own vermeular, and criticism.

Pr. 11. F. Gardner, of Boston, moved the ap-

pointment of a committee of one from each State by the respective delegations, to revise, amend or annul the Constitution of the organization; and draw up a Constitution for the government of the National Organization of Spiritualists. Dr. Gardner said he had always been opposed to the existing Constitution, because it put restrictions upon freedom of speech, and there was no provision for its amendment. He wanted it amended or blotted from the spiritual record, if there was any

Mr. Thompson, of Philadelphia inquired how such a motion could be entertained, if there was no provision in the Constitution for its amend-

ment.
J. H. W. Tooliey, of Boston, said it was repeat edly affirmed at Philadelphia, by those having charge of that Convention, that they had no inthat Convention, that they had no intention of cramping in any particular, the action of this Convention. That being so, he thought the motion was entirely in order.

J. G. Fish, of New Jersey, thought the motion out of order, the Business Committee having reported a subject for discussion.

ported a subject for discussion.

Dr. Gardner raised the point of order, that the discussion on the question reported by the Business Committee was not in order, the time having

been devoted to business.

Mr. Fish said he understood that the Convention was in the hands of the committee, so far as the business was concerned.

A. E. Giles, of Boston, said the Business Committee was the servant of the Convention, which could at any moment supersede the action of its

The Chair stated that he considered the report of the committee as a recommendation only, to be accepted or rejected by the Convention. He ruled the motion of Dr. Gardner in order.

Warren Chase, of Ill., said that the articles of Warren Chase, or 111., said that the articles of the Constitution (consisting of six resolutions) could be altered or amended at any time by the Convention. The very fact that his friend (Dr. Gardper) had proposed to amend indicated that he so regarded it himself. They had met for the first time under these articles, which were broad and liberal in every respect except the one to and liberal in every respect except the one to and liberal in every respect except the one to which objection was taken; action in the Convention was restricted to delegates. Mass Conventions had been held at Rutland, Buffalo, Chicago, New York, Boston, and other places, and the reports of these Conventions had done great injustice to Spiritualists and Spiritualism, for the reason that all persons in those Conventions had an equal yight to take part in the discussions and an equal right to take part in the discussions, and by that means many persons partially deranged, partially developed as mediums, and in various ways acting so as to be ridiculous to the community at large, took part in the Conventions, were reported in the newspapers, and it rendered the whole subject of Spiritualism ridiculous to the public. The Convention at Philadelphia saw this evil and guarded against it by providing that the members of this body should be delegates elected by local and State organizations, in order to ex-clude those persons who cannot behave prudently had come to Providence with their hearts full of good feeling toward one another, toward the cause, and toward the country at large, and he hoped there was still candor and good feeling enough among the members to carry the Convention forward, and if defects were found in the Constitu-tion, provide for their amendment; but until some oppressive feature was pointed out, he did not see an necessity for an alteration. If these Conventions were to be perpetuated, and to stand before the world as the representatives of Spiritualism, its intelligence, its integrity, its honesty of pur-pose, its disinterestedness and earnestness in the cause of human rights, he was sure that they must maintain this exclusiveness, and limit their membership to delegates elected by local and State organizations. As no other alteration had been suggested by any person, he did not see any necessity for appointing a committee for the purpose of revision. (Applause.)

My. Pinney said that the Constitution had been herelofore so interpreted as to prevent the National Convention from declaring to a priest-ridden and enslaved world the purpose of universal intellectual and moral emancipation; and if this interpretation was to be continued, he should certainly be in favor of the motion to appoint a

Committee to amend the articles adopted at the Philadelphia Convention.

Mr. F. then read the sixth resolution of the series constituting the Constitution, as follows: Resolved. That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

He (Mr. F.) understood that this article had been so construed as to bind the Convention ngainst the expression of any sentiment, any purpose, or any aim. He was astonished that such a rendering should be made of the article, and more astonished that with such an understanding, it should ever have been adopted. Were they to meet year after year merely to discuss questions, without declaring that they took any side in the great practical issues that arose? He had not so learned the object of Spiritualism. They proposed the elevation of man—the spirit-ualization or culture of this lower world. How could they do it, if they were forbidden to say that they would not stop the work of emancinathat they would not stop the work of emancipa-tion until every chain was stricken from the limbs of every slave? According to the ordinary rendering of this article, their Convention was nothing but a place for disputes without a pur-pose. He was in favor of such a modification of this resolution as would make the Spiritualists the standard-bearers of liberty, equality and fra-ternity, until the last chain shall fall, until the last soul stands regenerated, disenthralled and free. They had a positive work to do, which, like the flames of justice from the everlasting throne of God should burn up the injustice and oppressions and superstitions of this world; and how were they to accomplish it, if they could not de-

clare their purposes in Convention?

It is time, said Mr. F., that we did something, and announced to the world that we mean something. We have, on the one hand, Supernaturalism, with its battlements of spiritual despotism to pull down. Let us declare our purpose in this respect to the world, and on our standard let us respect to the worth, and on our standard let us inscribe, "Death to all institutions that unjustly limit the rights or liberties of the soul." On the other hand, we have a constructive work to do in this world, and that constructive work is to build the great temple of God's infinite spiritual repub-lic—to found a spiritual democracy, based on the equality and fraternity of all human spirits. All human souls are members of God's infinite republic, and if Spiritualism means anything, it means universal liberty for nations and for men; and in order to secure this, it is necessary that we de-

clare ourselves on this subject, not only to atrengthen the old, but confirm the new. It is strides in the career of advancement that will be time, it seems to me, that we mark out some definite purpose. At least, it is competent for us to declare that we will not tie our hands from the recognized magnetic and attractive forces that government that we will not the our hands from the

of the proposed revision to be to make free dis-cussion constitutional, not to destroy the delegate

character of the body.

Dr. Storer asked what was meant by the statement, that they ought to declare their purpose? If it meant anything, it meant the purpose of the whole assembly; but if any resolution was passed, declaring what action they proposed to take, it would simply be a declaration on the part of those voting for it, not of the whole body. It was wholly impracticable to pass resolutions which should constitute a declaration of faith. His brother Finney proposed to form a new sect, a new distinctly stated, as they did, and articles of faith to go out to the world. He would join such an organization, outside of the spiritual ranks, but, speaking in the name of Spiritualism, he affirmed that they had no right to take such a step. They had only to do a work of education. The two sides of every subject were to be brought before them, that they might compare them, and then trust to the love of truth to instigate them in their individual action; and if they believed that, work-

them. She had never met a whole-souled, noble Spiritualist yet, but she had hoped that there would be a class of people here who would show themselves worthy of being called men and women. She had hoped that they would pass resolutions that should be active, and not dead letters, going back to the buried past, and that they would find manhood and womanhood coming up to the work of hymanity. If there was one single soul in the universe to be shut out from the single soul in the universe to be shut out from the invention, she wanted to be shut out with them. If there was a single person going to hell she wanted to go with them; and if there was a work to be done in the lower regions, she would go and help the Eternal Father do that work. She hoped that resolutions would be passed that would be an honor to humanity, and of which they would not be ashamed in the future.

The resolution providing for the appointment of a Committee of revision was then adopted. This Committee was subsequently announced as fol-

lows:
Maine—J. N. Hodges; New Hampshire—A. T. Foss; Vermont—Mrs. Sarah A. Horton; Massa-chusetts—J. H. W. Toohey; Rhode Island—Wil-liam G. R. Mowry; Connecticut—J. S. Loveland; New York—Leo Miller; New Jersey—J. G. Fish; Pennsylvania—William H. Johnston; Maryland —Isaac Corbett; Olio—A. E. Macomber; Indian-na—J. B. Harrison; Illinois—Warren Chase; Michigan—E. Whipple; Wisconsin—Dr. H. S.

Address of Dr. A. B. Child, of Boston.

"Treat the devil with polite hospitality, then he will leave your house without breaking your fur-niture to pieces." Thus speaks Dr. Lararus in a work called "The Trinity." The "systems of education based on forced obedience to the mandates cation based on forced obedience to the mandates of another's will" is a good definition of the devil—the consequence of which has been, and is, general hypocrisy, universal selfishness, overbearing demeanor, brutal cruelty and the reaction and continuance everywhere of compulsatory methods. Compulsion, repulsion and hatred is the daylin concealment. The unganerous cyrchesdevil in concealment. The ungenerous, overbear-ing demeanor of man toward his fellow man everywhere is the devil made manifest. Attraction creates, underlies and produces all motive power, white compulsion becomes repulsion and

s destructive.

Christ saw this, The Church has not seen it yet. Has Spiritualism seen it? If it has not seen it will. The devil is a necessity in his day. But he will die and God will live. Hatred will grow weaker and love stronger. The childish mandates of compulsatory methods will go downward Spontaneous love will draw and cease to be. Spontaneous love will draw every soul up to God. Nothing is in creation that is unnecessary to the ends of wisdom. Force and compulsion are good in physics, but in religion and morals they are coarse and clumsy, and will sometime become an outcast. Religion and morality are of feelings that are finer than inanimate wood and stone which only can be moved by force. In the derivers of ignerance, he would also.

In the darkness of ignorance, by methods of force and repulsion, the idea of hell has been propounded. This comes of the application of com-pulsatory methods in morals and in religion. By tropping these methods, Spiritualism has bridged the gulf-between Abraham's bosom and the rich man's hell. Christianity was appointed to re-deem the world from darkness. Spiritualism is the first fundamental manifestation of its re-demption. From our present condition the road to Christianity is a dark and sorrowful one. This is why Spiritualists have suffered so much. But when the goal of Christianity is gained it is as when the goal of Christianity is gained it is as light as noonday, pleasant as the summer breezes. Our Church, our State, our people, our saints and our sinners have a long hard road of progress to go over in coming to Charles Fourier and Jesus Christ. The sacred forgiveness of Christies in the pathway of overy one's future, as also does the unselfish, social life of Fourier. The Church has been exhorting sinners to repentance, to turn from the error of their ways. Sinners, under the name of Shiritualists, are now exhorting the Church to of Spiritualists, are now exhorting the Church to repentance, to turn from the error of its ways. But the time is speedily coming when no man will counsel another to repentance.

Before man shall see angels as he sees mortals, and read the events of the future as he reads the past, he has sorrow added to sorrow, repentance added to repentance, to pass through, and the las of which is repentance of all blame for self and all blame for others. Pure attraction may then lead him; methods of force are ended. Our commerce and our politics, our church congregations and public assemblies, our ideas of refined leisure, foreign travel and social pleasure are only epheme-ral realities of unadulterated selfishness, resting upon the drifting foundation of compulatory bondage—ought and ought not—debt and credit give and receive for compensation, and punishing other men for wrong. Thus the world drifts to religious and social disease and final ruin, under rengious and social disease and final ruin, under the rule of force. On this foundation rests the Church, the State, Society. Is the Church an organized profanity, as Dr. Lararus has said? Is it an organization without a base? will it vanish away? The Church would not believe it, if an angel should come from heaven and say that Lucifus was its companies in chief. All products cifer was its commander-in-chief. All mandates of compulsion by divinity are assigned to this chieftain for execution, whether they be in the Church or State. His work is not without use, and it has been well done in the Church, in the State and in society. Take compulsion from the morals and religions of men, and the devil has

Is Spiritualism an organized profanity? If it be an organization, it is. Is it without a base? and will it vanish away? All that pertains to organization, in it, is baseless and will vanish away. The church has fulfilled all that is asked of her. Let Spiritualism not follow her example to do again what she has done well in organization, preaching, condenning, compelling and repelling. Man has risen as high in the scale of his being as he can, by combining his forces for self-ish ends. Culmination, ripeness and decay in

ish ends. Culmination, ripeness and decay in organizations for the development of better morals and religious must be. It has come.

Christ and Fourier are worthy for present imitations—are higher volumes in the solool of life for men to study. With Christ in a liberal religion, with Fourier in humane and social life, with Hahnemann and modern Newton in disease, and with the wat unwritten unputsent tenders. with the yet unwritten, unuttered tenets of half a million of Spiritualists, man has but the faint-tion

declare that we will not tie our hands from the enunciation of a purpose. I hope, therefore, that this resolution will pass, and pass with a sublime unanimity. (Applause.)

Mr. Toohey made a statement in regard to the proceedings of the Convention at Philadelphia. He said that he opposed the resolution putting limitation upon membership, and when the vote was taken, there was only a majority of three against him; and the gentleman who announced the result of that vote said they would vote again the next morning, for it was doubtful which way the decision really was. He (Mr. T.) would have no man excluded from any Convention unless nature disqualified him for the place.

Mr. Wadsworth said he understood the object of the proposed revision to be to make free distinction of human life, forces that govern all the conditions of human life, forces that mainly are unreached yet. Far back in the dark-mistly are u

their work in the bondage of compulsatory meth-ods and systems, and repulsion in every feeling heart has even now almost come to a power sufficient for the overthrow of these methods and systems. All that is real rests on the power of attraction, which is another word for love, and the sooner man comes to recognize this power in the methods of his daily life, the greater nobler will be the schievement of his efforts.

The Church is an organization of force. It is a necessity. It employs a half of the world to send the other half to hell. Is this unwitting conspiracy? or do the conspirators know no better than to do to others what they would not have done unto themselves? It is right to be criminal, and it is right, too, that there be an end put to the career of crime. The Church is innocent but is stupid; the same of a criminal: every criminal is innocent but is stupid. Clear intelligence commits no crime—punishes no crime—sees no wrong.
Stupidity commits crime—punishes crime—sees
wrong and adopts compulsatory methods to make
the world right, by the forcible abolition of evil.
Man has vainly tried in his religion and morals

ing as individuals, they could accomplish as much as they could by majority votes in Convention, morals and system of religion that is coming as they could by majority votes in Convention, morals and system of religion that is coming they would then approve this sentiment in favor upon us, will show how nature cuts things to fit of discussion and education, rather than the other man. It is nature, not man, that produces and ly, and which he knew had swayed their mind under the influence of that eloquence.

Mrs. Susie A. Hutchinson, of Massachusetts, said she had labored for eight years in the cause of Spiritualism, but had always been ashamed of them. She had nover met a whole-souled, noble of them, so he had nover met a whole-souled, noble out on this stupid errand of attending to the faults of others, is nature's fool, and will, like the product of the standard of them. sentiment which had been proclaimed so eloquent-ly, and which he knew had swayed their minds and executes—that makes the varied phases of that designs opposition and pours out scorn and obloquy. Errands of folly have their uses. Thus has come repulsion—the hirth of the devil made manifest. Blame and fault-finding come of innocent ignorance, and make discord everywhere. Approval is appreciation, is artistic; it comes of involuntary intelligence, and makes concord. Our greatness in progress is great in exact proportion to our acceptance of things. Our littleness in progress is little in proportion to the largeness of our condemnation.

The religion of Christ (I do not mean the religion of the Churches nor the States,) is a hold and practical presentation of nature's high, wide and deep laws. It is not a religion of rites and ceremonies, professions and pretensions-my salration and your damnation—my earthly highness and your earthly lowness—my virtues and your faults. The religion of Christ is an invitation to a life that everybody loves—an invitation for all to all. It harmonizes with the natural desires of the human heart. It is natural religion. It is assimilation—it is attraction. Whatever has been put into our ideal Christ in the form of faultfinding or war with sin belongs not there, it is profune interpolation. The religion of Christ is for man's inner, more sacred life, which is always governed by attraction—never by repulsion. He is bold who takes a step in progress toward Christ and by stupid folks is called a fool, crazy, a devil. Do not mind it.

Do not mind it.

In every age progress takes a step or two toward Christianity. What a bold step in this direction Hahneniann took! He treated disease on Christian ground without resistance, by attraction, assimilation. "Similla similibus." He, tirst after Christ, hearned that war with disease nursed it, strengthened and continued it.

The isolated, selfish interests of the world are at perpetual war one with another. Behold the successes which are failures! nine men without a connectence to one man with! Fourier casts out

competence to one man with! Fourier casts out the devil—isolated, selfish interests—and invites men to the recognition of attraction, of combined, unselfish interests, of common sense. Adopt the Christ-like system of Charles Fourier, and everybody will have a competence. But as infants cannot go to school till they have grown older, so men cannot come to Fourier till they have grown

It is a signal evidence of dawning Christianity and "they recover." And thanks be given to Homeopathy that has led the way from tangible substance to more tangible spirit; from physical war with disease, the steel lancet and mineral pills, to the sacred, magnetic powers of love and attraction that are now beginning to fall from the invisible world of real existence, remedial agents for the ills of earthly life. And thus it must come to be, and is coming, in the treatment of diseased morals; as Homeopathy and Spiritualism have

come to treatdiseased bodies—on Christian ground. And thanks be given to every communitory proclamation and effort that is leading men from the isolation of self-interest to the interests of hu-mane society; that is leading man from the curse of riches, from the curse of poverty, from the meanness of excessive wealth, from the sorrow and suffering of want, from self-righteous moralism and its inevitable revenge and cruelty to Christian ground. And thanks be given, too, for the rising light that is driving away from the hearts and heads of men the dismal phantom born of force, the shadow of ignorance, the folly of self-islness, viz, elernal damnation for others. And thanksgiving be added to thanksgiving, and gratitude to gratitude for every blow that breaks or weakens the superstructure of human law which, by the land of man, punishes man for doing wrong; for every blow that is struck to break and demolish the institutions of selfishness; for every step everywhere the world has taken and is taking, that leads man onto Christian ground. (Loud applause.)

The Convention then adjourned, to meet again at three o'clock.
[To be continued in our next.]

The Title of "Brother."

Our friend, Thomas A. Maskell, of Salem, N. J., renews his subscription to the Banner, with these

remarks: "If I did not know, dear Banner, that thy feet are upon the rock of justice to all, I should wonder at thy courage to appear in this vicinity with so few companions. Accepting all men as brethren and God as our father and protector, what has any one to fear? Please ask your friends if it would not look more consistent to dispense with that much used title of brother? for it always seems to imply that those who use it have not yet seems to imply that those who use it have not yet arrived at that broad state of perfection where they may shout with joy that "the world is my country and all mankind my brethren," and then live so that all may know we hold that relationship without the necessity of our using the term. It always sounds to me, at any rate, like partiality—see though one brother was worst though one brother was worst though one of the second. ty—as though one brother was more than another. This may often be so, and undoubtedly is, if all be right."

"FRENCH LEAVE."—A French paper has this story: "One Monday morning a clerk applied to story: "One Monday morning a clerk applied to his superior for permission to be absent forty-eight hours on some family affairs, and received an affirmative answer. On the following 'Monday he reappeared at the regular hour. 'Well, Monsieur,' demanded his superior, 'why have you stayed all the week?' 'You, sir,' replied the clerk, 'gave me permission.' 'Il' cried the chief, 'I gave you leave for forty-eight hours only, and not for six days!' 'I beg your pardon, sir,' answered the young man, 'I have only taken the exact time which you granted me. We work here eight hours a day, but six times eight are forty-eight. I certainly had no occasion to six your permission for the night, any more than for the hours I do not the night, any more than for the hours I do not owe to the administration. This was logic, but since that day the chief specifies by administrative hours the duration of the leave lie grants."

The evil passions of men lead them to destruc-

Children's Department.

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

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

[Original.] RUTHIE'S SUNDAY-SCHOOL.

"Now, Ruthie, I think you are quite right, and commend your plan; but listen to an old man's advice: the way to get this business all settled is, not to arrange too much at first, but to act on what is before you."

This Uncle John said with so genial a smile, that Ruthie thought the sunlight had fallen ou her; but she did not quite like the words, so she answered:

"Well, Uncle, if I don't plan I shall never accomplish anything. I propose to carry out my ideas by-and-by, when they are all arranged. I shall have a model school, and I shall insist upon order and cleanliness; and I shall make the boys all behave like gentlemen, and the girls like ladies. You see Mr. Frill advises that we convert

them all first, and then proceed to teach them." A little smile passed over Uncle John's face, but he said not a word; but Ruthie was quick to rend thoughts.

"You see I shall repeat the catechism every morning, and they will soon learn it; and then we can soon instruct them in all that is neceseary.'

"No. Ruthie, did you never think that the poor might have some ideas of their own, and not quite like to accept yours? The human is the same in the rich and the poor."

But Ruthie did not wish to think any such thing, and she went out to execute her plan. She was a noble-hearted girl, and was really in earnest in wishing to benefit the world by some good deeds of her own; so she had joined herself to the labors of a zealous clergyman, and was proceeding to perform that desirable task—" the conversion of the world."

Uncle John waited her return from her first efforts, and was determined not to dampen her ardor.

"But, Uncle, they wouldn't read, and they would n't sit still; and when I asked them the questions, they just stared at me, and one boy nut his thumb to his nose, and the rest all laughed." And Ruthie gave a little sigh, and looked very much injured.

"Don't be discouraged, dear," said Mrs. Stearns, her mother; " it is a great comfort to me that you wish to enter so noble a field of labor as teaching poor children to honor and love the Lord."

"Honor and love the new clothes you give them!" said Jim, quite heartlessly. "There is n't one that cares for anything else. Have n't I tried them, and do n't I know?"

Jim was a good brother to Ruthie, and she liked to think that he was just right; but she saw that he was determined now to oppose her, and, like a spirited girl as she was, she resolved to support her own ideas, and not yield a whit to Jim.

"I'm sure, if somebody don't try to teach the truth, how will it ever be known? and if the children are not grateful, that is not the fault of the one that tries. Mr. Frill says all our good deeds are sanctified, and I'm sure we ought to believe

"Now don't, Ruthie, be a dunce, and believe every word that a selfish, worldly Rev. Mr. Somebody tells you. What does he care, except for the

glory and honor of his Church?" "Oh, Jim! how can you say so of our minister? I'm sure, he is a real saint! Why, he works early

and late to convert the world!"

"Works early and late to get renown and worldly honor!" said Jim. "But," said Uncle John, placidly, "that has

nothing to do with Ruthie's efforts. She is fired with a noble zeal to bless the world, and if she as good a purpose as glows under the efforts of Ruthie." "You mean me, I suppose?" said Jim, with ex-

citement. "I'd like to know if I have n't tried the whole thing? I believe it's all pretty near right as it is. The Lord was n't so greatly mistaken when he arranged matters, and I think he 'd thank folks to let things alone, and tend to their own business."

"Ruthic, dear," said Mrs. Stearns, "go and tell Jane to get supper;" and Ruthie retired, thankful to be kept from crying, which she was very likely to be made to do by Jim's words,

"Fle on you, Jim!" said Uncle John. "There is as good a girl as ever lived, and she is full of noble ardor, which you ought to admire."

"And so I do; but she's too smart and too handsome a girl to be led round to do the dirty work of a mean set of people, that only care for her for what they can get out of her."

"Well, Jim, that's pretty hard on those that think they are on the only road to future glory. But don't you interfere with Ruthie's school; if you do, you'll drive her further and further away from what we desire her to do. I know that girl's capacities, and she's fit to redeem men, if any

"I do n't care for the school," said Jim; "though she's a heap too good to be drilling those dirty brats for three hours every Sunday. The fact is, I want her to ride out with me. What's the use of driving a fast team, and keeping the best carriage on our street, if one can't take the handsomest girl out in it, and that girl one's sister. too?'

"Well, when I was your age I was of your mind, and so I do n't intend to blame you; but I can tell you there is something a good deal better than all that."

But Jim went off whistling.

Ruthie's Sunday-school for the poor was a sore trial for her. She had undertaken something that she did not know how to accomplish. She had worked week days, and made suitable garments for the children, to displace their ragged ones, and she had spent all the money she intended for her own use without a regret, and she had visited and carried tracts, and talked in her best and sweetest way about the beauty of holiness. In this way she had spent most of her time for three months since she first laid her plan for the blessing of the world. And yet the children showed few signs of grace, and most of them had forsaken the school, and their places had been filled by others who needed also new clothes. Some of them, to be sure, seemed to respect the sweet voice of Ruthie, and loved to look at her noble face, and to touch her soft hand; but when she came to talk to them of the interests of their souls, or to teach them the catechism, they were listless, or played, or laughed, and some even used words she trembled to hear.

It was now a levely spring day, and the peace and quiet of a spring Sunday seems like a realization of heaven. Ruthle longed for the woods

and fields, and sighed a little at the thought of the close little room that she must go to. Uncle John had the blessed gift of knowing precisely what others need to make them happy.

Ruthie, suppose we take a little walk into the country?"

"Oh. Uncle, how nice it would be! But there's the school;" and a little cloud overspread her face. "I must go there; but I'd much rather go to walk."

"Suppose we take the school with us? There's a little path beyond Maple street that takes one out to the estate of a friend of mine, and it is as wild there as up in Lancaster. Will you go?"

"But what would Mr. Frill say?" "Well, Ruthie, if you are helping Mr. Frill, instead of the Lord, I say stay here in the close room of a city; but if you are trying to serve the

Lord, I say take your school with you for a bit of fresh air; and if you will, Ruthie, I'll be teacher." "Oh how good! I will be ready in a minute. and we will have a grand time." "But stop, Ruthle; take a bag of crackers, for,

before food can touch the soul, there must be a

plenty for the body." What gladness was in the heart of the children, as they read the beautiful truths written on the leaves and sang in the soft air. They were willing to be quiet, and to enjoy the great pleasure, as Ruthie demanded, in an orderly manner; and when they were fully satisfied with seeing and walking, Uncle John proposed that they all sit down and have a short lesson. There were

frowns on the faces of all; and Ruthie looked dis-

appointed, for she expected a ready assent to her

wishes after having given so much pleasure. "Now look here, boys and girls," said Uncle John, "I'm not going to take a catechism or to teach you hymns or psalms, but just to see whether you and I agree about some things. I am an old man, but I was once a boy, and so I know just how boys feel, and I don't intend to worry you, but just to feed your minds a little, as Ruthie has been feeding your bodies.

Let us take this little sprig of grass for our text. There is hardly a place so barren that it will not grow. Did you ever think why it came up grass, instead of violets or clover? It is because of the wonderful life in it: and that life is the power of God in the grass. Now, there is in your bodies a life that is also the power of God, and it all the time puts forth some kind of growth. If you wish to be very good and gentle and loving, then you are, like this grass, showing the power of God in the beauty of holiness. When I was a boy, I knew another boy who lived a miserable life in the poorest streets of a city, but in his heart was a great desire to do good and to be good, and he said to himself, 'If there is no place so poor that the little sprig of grass cannot come up to show how beautiful and holy is the life of God, there is no place so poor but one cannot make some beauty reveal itself.' And he began a life of goodness; and he not only became a good man, but a rich and honored man, and he delighted himself in works that would bless others. When I saw him last he said, 'I am more convinced than ever that every one may do something to the honor and glory of God.' Who of you say the same?"

There was no answer.

"Well, Harry, I will put the question to you. If you had a piece of land, would you let it lie waste, or would you try to improve it?"

"I would try to make it like that meadow," said Harry, the oldest boy, who came quite up to Ruthie's shoulder.

"Well, there are in your spirit great fields to be cultivated and made beautiful. God has put his holy life in you, and given you the opportunity to make it spring forth in heauty. I once owned some land, and I said I would make it produce everything that was excellent; but I did not take the right measures, and left my land to grow up to stubble and weeds. I saw my neighbor's garden full of beautiful flowers and delicious fruit, and I admired, but did not work to gain the same good. At last I said, why not have something beautiful n place of all this unloyely rubbish? And I set has mistaken the way she will find it out, and be to work, and in time I had as beautiful a garden willing to acknowledge it. I wish everybody had as you would wish to see. Now you all have richer ground to cultivate than that. You have spirits to cultivate, and there is no limit to the improvement you can make there. . Begin by first pulling up all the weeds; such as lying, the use of bad words, taking that which is not your own; anger, impatience, laziness; all these are very noxious weeds, and the only way is to pull them up. Don't let them get the least spot of your ground. Who is willing to pull up some of the bad weeds that make his life so very unlovely?" >

Up went the dozen eager hands,

"Then begin with a good will. God has given you all a plenty of good seed to plant, in place of the weeds. There is no one so poor that he has not some love; no one so worthless that there are not holy wishes springing up always. See how a dear, loving father has surrounded us with beautiful things to please and bless us. Shall we not also try to surround ourselves with those spiritual beauties that he also wishes us to possess?"

Ruthle looked during this speech as if she were in heaven. She saw open before her a way to reform the world, besides teaching the catechism or repeating long prayers. It was the simple way of making truth and goodness plain to the mind. When they got back to the city it was time for meeting, and Ruthie took her accustomed seat, but there was something in her mind better than the forms she engaged in. But the music touched her heart, and oh how she wished she could have taken those children in by her side and taught them the holy lesson of sweet sounds.

"Why not," said Uncle John, when she mentioned her wish to him; "why cannot all come together, rich and poor, and be helped by the same means to better and nobler lives? It is easy to answer: The churches are made for the rich. It is fashionable worship that is offered

"But Mr. Frill loves the poor, I am sure. I should never have thought of teaching the poor children, if he had not suggested it."

"And put a catechism in your hand," said Jim, who had just come in from his ride. "I hate the property hing. I guest the You! can manage his

whole thing. I guess the Lord can manage his universe without any Reverends' help. I've been serving him by a good trot with my fast horse, and I recken I'm as well satisfied as if I'd been hived up in a meritar house."

hived up in a meeting house."

"Oh Jim, don't talk so," said Ruthle. "I'm sure the music was heavenly, and I wished you were there to hear it. Why don't you ever go to church now a days?"

"Because it is all nonsense and sham. I believe in luving a good time, and so did you once. I've got religion enough for my life; have heard it ever since I was knee high. I can repeat half the bymns in the book, and can say every word of the catechism."

of the catechism."

Ruthle gave a little sigh, but said no more; and Uncle John thought what a pity that boy's heart could not be made to feel that religion is not to be found alone in the inside of a church, or plety

be found alone in the inside of it chief, or it is the said only:

"There is something better than one's own pleasure, for all that; and, by-and-by, you'll want to find what that is." Ruthle sat dreaming about a heaven where there were no rich nor poor, and of a church whose aisles were broad enough for all the world.

[To be continued in our next.]

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Original Essays.

LABOR---WEALTH---THEIR USES. Change is nature's normal condition,

Action or reaction is its ceaseless routine; With all things, to exist is to do.

Growth in some degree or dissolution is the stern alternative demanded of all conceivable matter. Labor and live; cease to do so, and perish, is immutable law. All apparent exceptions, when tested by time, more surely establish its truth. Everything desirable to be achieved, whether small or great, demands exertion. He who does not labor earnestly and energetically, highest conceptions of right, as drawn from the has no cause of complaint, though he remain puny and unnoticed. A daily increasing toil is the of all the great and good men from Jesus to the secret of a great life. It resolves that which in the outset seems impossible, to trifling proportions. To such as practice it, there is no failure. Love of ease more plainly than aught else discovers want of inspiration and intellectual great-

As the mind seeks expression through material conditions, so must its activities become conspicnous in deeds. Mental inferiority must be the verdict pronounced upon that life which presents no work of consequence. He who would live by the labors of others, has the stamp of imbecility find evidence of his greatness; scale the mounupon his character; but he who, unaided and unpropped, battles with all contending forces, who with his own hands does whatever is necessary to be done, exhibits a strength of character which sooner or later will be respected. To labor is to be a man; to be a thing, is but to remain in idle-

However severe this ordeal, when applied to leisurely and fashlonable classes, its sentence is irrepealable. In its own good time sound intelligence will consign such to deserved infamy. He who covets their leisure is a fool; scarcely less simple is he who would don their gaudy apparel. Real strength or innate beauty covets no exterior attractions. Clothe deformity with the most artistic surroundings, and the contrast makes it only the more annarent. An elegant frame never compensated for a bad picture.

Affectation is a device so shallow as to provoke either the pity or contempt of the wise. To be, to act himself, is the height of man's endeavor. Yet if his aims are either broad or high, self will be lost in the magnitude of his undertakings. The thing to be done will overshadow the doer. In doing, consists all of attainment. To appropriate and hoard the effects of labor, presupposes fear; therefore is weakness. To disseminate wealth, is strength. "Cast thy bread upon the waters, and thou shalt receive it after many days." Multifarious as are the phases of nature, all illustrate, none contradict these truths. If a tree cease to grow, it must inevitably decay. Should it fruit in this condition, the harvest is premature. Should it produce none, the design to a much greater extent is unaccomplished. But if healthy, and producing a crop which is retained until maturity, so far as the tree and fruit are concerned nature's intentions are perfected. So long as contact was necessary to growth, the tree held the fruit, but when sufficiently ripened, the tree casts off that it had before so zealously retained.

Among the lower animals, the mother with the greatest solicitude guards her offspring until capable of self support, then casts it off, and under no circumstances will do aught to weaken the selfreliance of her progeny. Nature imparts, until the object becomes self-supporting, then as con stantly withholds further aid.

These lessons, taught by more rudimental creations, should not be forgotten by man. He should | their way to heaven. recollect that all existence is unitary; that developed humanity must have corresponding analogies. To labor is noble; the production of wealth is commendable; but to apply that wealth to humanitary uses, is a far greater test of nobility. Within certain limits we must retain and perfect our products. This attained, like the tree, must we release our grasp, scattering what we had been so intent to gain; else do we less than life in its lower forms. Were such economy possible, what would like to hear how it came about? I will would be our estimate of a tree that should re- tell you. Long, long ago, before we made our fuse to ripen its fruits, through fear that the ripening process would curtail its powers of appropriation? With much ability in this direction do we hug the fruits of our labors, until they wither and rot in our grasp.

Such is the abnormal result of accumulation. The incessant producer, with a weakness closely allied to that of him who produces nothing, refuses to make humanitary investments. Forgetting, or having never learned that Nature knows no ends, but uses all seeming ones as means for higher conditions, he hoards, although the treasure becomes a burden, though its sweet be transformed to bitterness. With the increase of illused gains, comes a yet greater desire to accumulate, until the supervision of the superfluous treasure becomes more laborious to its possessor than the acquisition of life's simplest necessities to him whose wages he has reduced to a pittance. Such persistent chase after phantom-happiness most forcibly exhibits the childhood of the race. His boyhood extended, he has but exchanged one bubble for another.

To labor for the satisfaction of acquisitiveness, or for such display of power as wealth renders possible, reveals gross materiality. To labor for the pleasures which labor confers, is the prophecy of high civilization; but to derive the purest satisfaction from labor consecrated to others' uses, is godlike. As even Nature asserts herself, as by refraction she shows a glimpse of the coming day, so even now we approach that dawn whose prominent declaration is that labor is happiness, that idleness is misery. Still further, that labor being happiness, any accumulation looking to future ease is as suicidal as is self-destruction to rid ourselves of earth-life responsibilities. To the correct thinker, all toll, however severe, is education-

al, all life a school which admits of no graduation. As labor is essential to happiness, so, also, is wealth. As labor must be generally distributed to promote happiness, so must wealth, Proportionate to the inequalities in the distribution must he the amount of misery. He who conceives that self-gratification is true-enjoyment, has learned but little. He who sees that universal labor. wealth and happiness, are one and inseparable, has reached that point where he can begin to unravel the intricate web of so-called political economy, and, to some extent, present true lights for human guidance, instead of those reflections hitherto so fearfully uncertain. That the elaboration of this idea is to be one of the chief features of the now dawning era, is plainly apparent; that universal liberty without universal employment is as truly a slavery as is that system of labor extorted by the lash of a master; that the promulgation of this idea must originate a new political science, basing all proprietary rights upon simple labor, instead of usury, which now swallows up its products; that when each performs so much of physical labor as shall guarantee robust health, then will the lowest and weakest have time for the study of political principles, thus transforming voting cattle into self-reliant law-givers. Only nor surrendered.

by increasing the dignity of labor can this be accomplished. Tried by this ordeal, all arbitary, all class honors must perish. Capital is our childtoy: labor the mark of manhood, the great chime of the spheres, whose undulations constitute the Eternal.

Chicago, Ill.

SPIRITUALISM---WHAT IS IT?

It is the belief in the return of disembodied spirits to earth and their cognizance of human affairs, after the change called death, and in all the great and God-given powers of man, to be by him used in and for the elevation of humanity in all possible ways. It teaches us to live up to our consciousness of our own souls, and the teachings present day, as they have been and are now exemplified in the unfoldment of our higher natures and attributes.

It teaches us to look abroad through all the manifestations of Nature for instruction and knowledge, both for the present and future; to look abroad and around us, that we may gather truths and receive impressions from the Great and Supreme Ruler of the Universe; that we may go out into the fields, and there learn of God and his goodness; wander in the valleys, and there tain's rugged steep, and there witness his majesty; sail on the mighty, trackless deep, and there learn his power; look around among the nations of men, in all their varied and multiform circumstances, and there learn of his wisdom in accommodating all the outward circumstances of their being to their best and greatest good, if only improved aright.

It teaches us to know ourselves, and learn of the Great Spirit above what he would have us to do; it teaches us that a consciousness of right and justice is implanted within every human breast, and although we often stray from the right, and do things which we know to be in violation of both the laws of God and man, yet we never sin without the knowledge thereof.

It ever teaches us to seek for the elevation and improvement of man, both spiritually and temporally; it enforces upon our minds the necessity of free thought, and a freedom from all sectarianism and bigotry, as found among and taught by many of the so-called religionists of the present day; it gives to man an enlargement of all the qualities of his mind, and alms to benefit every son and daughter of Adam.

While Spiritualism claims for itself the right to its own belief and opinions, it accords to others the same freedom, ever striving to overthrow error by a daily walk and life that will be seen and felt by all, and whose influence will tell far down the circling years of the future. It claims to elevate the life and character of those who believe and live up to their belief of its truths and teachings. It teaches that the sorrowing sons and daughters of earth are ever surrounded by the spirits of the loved ones gone before. It teaches that to enjoy the future in all its perfection of harmony and bliss, we must ever strive for the unfoldment of our powers and the strengthening of our virtues, having for our watchword, Onward and upward," until we have our hearts touched with a spark from off the altar of our God, when we shall be better prepared to join the band which has passed over the river of death before us, and stand ready to welcome us to that land where all who have been faithful here shall dwell in perfectness of heart, and ever be chanting the welcome chorus to those who have severed the ties binding them to earth, and have sped

> HEART-LEAVES: NUMBER SEVENTEEN.

BY LOIS WAISBROOKER. Drenched.

Yes, and pretty thoroughly too; wet to the skin, and all for my own foolhardiness. Perhaps you the shore of Lake Erie. my childhood years, my parents lived on what was called the East Hill, in a certain county of the old Empire State. On the hill, but not at the top, for after going across the big meadow, across the pasture-field, and full half of the bush lot, and all the way up hill, we came at length to where the blueberries grew. Oh, the delicious fruit with which they were loaded in summer; and so abundant! It was before I was troubled with the question of sanctification; but even in that case, they were so plenteous that I could have eaten my fill without injuring my peace of

mind. Well, I went one day with my little sister, to my favorite resort, the very top of the hill, to gather berries. Before we had been there long the clouds began to look black and threatening, and a few drops of rain foretold the coming shower. I did not like the idea of going home empty basketed, but what should I do? go without accomplishing the object for which I came, or stay and get a shower bath? I finally concluded that would do neither; I would break branches from the surrounding shrubbery, form a temporary shelter, break up all the well filled blueberry bushes we could find handily, take them under this shelter and pick the fruit from them at our

leisure. Sister acquiesced, for she never thought of questioning my "superior wisdom," and so we went to work with a will. The shelter was prepared, the bushes broken off and brought thither for picking, and none too soon, for the few drops that had come, and then held off, as if on purpose for us to escape, were now increased to a gentle shower. However, we huddled together in our house of refuge, and began to fill our baskets; I boasting, meanwhile, to my silent auditor, who, while she tried to smile, kept turning her blue eyes toward the intruding drops, for our shelter was rather leaky, I kept boasting that we were not agoing to be scared out: not we !

But the rain fell thicker and faster; courage waned, and water increased in our domicil, till finally courage took to her heels, and with little sister close behind, broke into a full run for home. Right through the hardest of the shower, down through the bush lot, down through the pasturefield, but by the time we reached the meadow it had spent its force, and retiring in haste, left the liquid pearls it had flung so profusely over field and forest, to sparkle like diamonds in the sunlight. Beautiful, oh how beautiful the scene! But I was in no condition to enjoy it, for upon my head must fall the blame of not only my own condition, but that of my little sister's.

You see, I have never forgotten it, and I often wonder if there are not reformers who sometimes brave public opinion as recklessly, provide for themselves as poor a defence, and retreat from the contest as ingloriously as I did from my fortification in the blueberry field.

Windom in a defence that can neither be stormed

Grand Picnic Excursion-Spiritual-Ism Organizing in Western New York.

The Spiritualists of Western New York, especially in the district lying west of the Genesco River, have for several summers past met each year in a grand picuic excursion and conference, and these occasions having proved so promotive of harmony and good feeling, and so generally beneficial, it has been decided to make them annual. This year, as last, Portage Bridge, which spans the great chasm cut by the Genesee River

The proposition for organizing such an Association was received with much favor, and was adopted by the unanimous vote of the meeting. The following committee was appointed to present names for officers for the "Genesee Associain the rock at Portage, was selected as the scene of the picnic. The bridge carries the track of the New York and Erie Railroad over the chasm, two hundred and thirty-four feet above the bed of the stream, and is a wonder of engineering and mechanical skill, and with the grand and beautiful scenery of the locality, the place is attractive to tourists and pleasure parties,

The day chosen for the picnic was Thursday, August 16th, and never was the weather more auspicious for such an occasion. The day was auspicious for such an occasion. The day was bright and beautiful, with cool, refreshing breezes. The excursion train, furnished by the Eric Rail-road, started from Rochester early in the morning, and after passing through Avon, Le Roy, Batavia and Attica, besides minor stations, arrived at the Bridge a little before noon, a distance by rail of more than a hundred miles. At each station the party was swelled by large accessions, and when the train arrived at its journey's end, it consisted of twenty-six large passenger conclusions. consisted of twenty-six large passenger coaches, filled with joyous excursionists, and two power ful engines drew it with difficulty. Other, and regular trains from Buffalo, and from the east ward, brought large additions to the company, which, with the numerous attendance from the surrounding country, was fairly estimated to number from four to five thousand persons.

The people were soon assembled in the beautiful grove prepared for their reception, a little eastward of the Bridge, and the meeting was organized by calling Bro. J. W. Seaver, of Byron, Genesee county, to preside. The organization was completed by appointing S. Chamberlain and Amy Post, Vice Presidents; M.A. Hyde, C. W. Heberd and B. F. Chamberlain and Proceedings of the control of the contro and Amy Post, Vice Presidents; M. A. Hyde, C. W. Hebard and P. I. Clum, Secretaries; and A. C. English, Treasurer. A committee on Finance, consisting of R. L. Sampson, J. C. Walker, L. O. Preston, J. J. Marsh, M. A. Hyde and Isaac Post; and another on Resolutions, consisting of Dr. Blakesley, C. W. Hebard, Sarah Stevens and Francis Rice, were also chosen. Bro. Seaver opposed the meeting with appropriate and soul opened the meeting with appropriate and soul-stirring remarks, after which the following spirit-poem, which had been given through Nettie Col-burn, at a Sunday meeting in Rochester, and afterward reported by "Pinkie," a little Indian maiden, in anticipation of the occasion, was read:

A picule in the wildwood! How pleasant it will be. To meet you in the solemn shade Of grand old forest trees; Where the robin and the squirrel skips
In glee, from bough to bough, Their merry music in the air— We almost hear it now. A picule in the wildwood.

With angels drawing near,
To whisper of the promised land,
Your world-worn hearts to cheer;
To whisper of the promised land, Where Truth's bright waters flow, Where you shall meet a happy band, The friends of Long Ago. A picule in the forest wild, Where Nature's whispered praver Swells to a glorious anthem Upon the morning air; Where fragrant flowers are blooming All o'er each grassy mound, Oh! what more fitting temple Of worship can be found?

A picuic in the wildwood, When the sultry summer breeze
Is whispering idle gossip
To the nodding forest leaves;
Where the sweet bird on the swaying branch, Above the water's flow, Makes her pretty morning toilet In the looking-glass below.

A picnic in the forest, A picnic in the forest,
With Nature free and wild!
Go! fling your weary years away,
And be again a child;
Go! gather bright-eyed flowers,
And ramble o'er the sod, Or each in silence sweet retire, And walk alone with God.

The people were then dismissed to dinner which was partaken with great relish, some spreading their comestibles upon the tables prepared for the purpose, while many sat upon the leaf-covered ground, in the shade of the over-arching trees. After an hour or more had been arching trees. After an hour of more had been consumed in discussing the refreshments, and in examining and admiring the great work of man's art, and the grander natural scenery in the vicinity, the company were again assembled about the speaker's stand by the band's musical notes. The first business in order was the reading of the example to the computations reported by the Compilete. which were as follows:

which were as follows:

1. Resolved, That the sublime sentiments of the immortal Declaration of Independence of these United States gives form to the highest ideal of the most advanced minds of earth regarding government, and are worthy of our most cordial approbation and acceptance; and that by its guidance and our own perceptions of justice, we cheerfully acknowledge the right of all citizens to be equal before the law, and to be entitled to the exercise of the elective franchise, without discrimination as to set or color.

2. Resolved, That, recognizing the justice of the principle that the laws of our country should be made and executed by truly loyal officers, we are opposed to the admission of unrepentant rebels into the halls of our national councils, or to allow such to bear rule over the loyal inhabitants of the States which they so recently sought by hoody war to separate from the union founded by Washington and his immortal compers, and that it is eminently just and proper that they should take back seats, while loyal men guide the Ship of State on her voyage.

2. Resolved, That as "the twig is bent the tree's inclined."

ack seats, while loyar men government, while loyage, oyage, S. Resolved, That as " the twig is bent the tree's inclined,"

3. Resolved, That as " the twig is bent the youth of our he

voyace.

3. Resolved. That as "the twig is bent the tree's inclined," we deem it of the first importance that the youth of our he loved country be protected from the untruthful and unprofitable lessons usually impressed upon their tender minds in the popular church Sunday-school system of the day, and that Children's Progressive Lyceums should be fostered and encouraged in their stead.

4. Resolved, That we hall with unspeakable satisfaction every achievement of Philosophy, Science and Art by which the human race is advanced and brought en rapport with the angel-world, and that as Spiritualism embraces and fosters all Science, all true Chilosophy, and all true Religion, and is therefore based upon an impregnable foundation, and appealing to the reason of mankind for acceptance, it becomes us, as its true and sincereadherents, to manifeat by our consistent and well ordered lives its power to elevate, harmonize and bless a needly humanity.

5. Resolved, That we recognize in the phenomena and philosophy of Spiritualism the power by which Infidelity is to be relieved of its doubts, and theelogical Intolerance and Bigorry of their sway, and to creet in their stead a universal system of facts and principles, demonstrating and establishing as clearly as any mathematical problem the certainty of munoriality, and the utter worthlessness of the thousand and one creeds and formulas by which religious despotism seeks the mental and spiritual ensistement of its votaries.

5. Resolved, That as the recent more general investigation and acceptance of liberal and progressive sentiments among free minds has had a tendency to unite the adherents of the more effectually to check the alarming progress of freedom manifested by such investigations, it becomes the more uccessary for us, and all other friends of mental and apiritual liberty to, to granize and form associations for the more systematic presentation of the facts and principles involved in the New Dispensation.

The resolutions

The resolutions were received with hearty ap-clause, especially those referring to the equal civil rights of all classes of society, and to unrepentant rebels taking back seats in the government of the country, and were unanimously and heartily

The Committee also reported the following plan of organization for the Spiritualists of the ten western-most counties of Western New York: or organization for the Splittualists of the ten western-most counties of Western New York:

Resolved. That in order more fully to systematize effort, and to effectually advance the interests and sid in the dissemination of the principles and blessings of our heaven-born l'bliosophy and Religion in Western New York, we deem it advisable to and do hereby organize an Association to be known as the Genesee Association of Splittualists," to embrace the counties of Chautauque, Cattaraugus, Alleghany, Livingston, Wyoming, Erie, Genesee, Monroe, Orleans and Niagara; its officers to consist of a Fresident, five Vice-Presidents, a Secretary and Treasurer, and on Executive Committee of twenty, to be clossen annually, and hold their office until their successors are chosen and enter upon the discharge of their respective duties; the said officers in their associate capacity to form a Board of Control, to meet on the call of the President, all questions to be decided by a majority voto of those present at any regularly called meeting, ten days' notice, citier personally or by mail, laving been given. The Treasurer's accounts to be audited and settled by said Board. Alterations or additions may be made to these rules at any regular meeting by a unanimous vote, or by a majority vote, when notice of such alterations or additions had been made at a previous meeting; but there never shall be adopted any creed or articles of belief to fetter any free soul. but there never shall be adopted any creed or articles of beller to fotter any free soul.

Resolved, That meetings of this Association shall be held at least once in each year, at such time and place as said Board shall select t that all who desire to promote the objects contemplated by the Association, are cordially invited to cooper.

McCarty."

ato and to form local organizations, every such local organization to be entitled to choose a member of the Executive Committee to be added to the twenty hereinbefore provided for, and to have equal voice with them in managing the affairs of the Association, notice of such organization and appointment to be given to the Secretary.

Resolved, That the above locard is authorized to solicit subscriptions and raise funds to be expended under their direction in the employment of competent and efficient fecturers, or in the dissemination of spiritual intelligence by publication, or in any other way they shall deem the most expedient and efficient, within the territory embraced by this Association, making a full report at the Annual Meeting.

The proposition for organizing such an Association

tion of Spiritualists" for the ensuing year:— S. Chamberlain, Le Roy; Stephen C. Gaylord,

Post, Rochester; Mrs. Maynard, Buffalo.

Lyman C. Howe, the eloquent trance speaker, was now introduced, and after a thrilling invocation, delivered an effective address, forcibly address, vocating organization as the means of spreading the glorious doctrines of the Harmonial Philosophy and Religion.

Bro, Howe was followed by Nettle Colburn, in

a short address in the trance condition, embracing many beautiful and appropriate sentiments and dressed in eloquent and well-chosen language.
The Committee on Officers for the new Associa-

tion now appeared, and recommended the follow-

President-J. W. Seaver, Byron, Genesce Co. Vice Presidents—George W. Taylor, North Collins, Niagara Co.; Lyman C. Howe, Clear Creek, Cattarangus Co.; Elizabeth Watson, Rochester, Monroe Co.: Mrs. Maynard, Buffalo, Eric Co.: Charles W. Hebard, Rochester, Monroe Co.

Secretary—Francis Rice, York, Livingston Co.
Treasurer—A. C. English, Batavia, Genesee Co.
Executive Committee—L. O. Preston, Avon, Livingston Co.; Mrs. Dr. Blakeslee, Avon, Livingston Co.; Lyman C. Howe, Clear Creek, Cattaraugus Co.; Mrs. L. C. Howe, Clear Creek, Cattaraugus Co.; J. Forsyth, Buffalo, Eric Co.; Mrs. Maynard, Ell Clark, Yates, Orleans Co.; Mr. — Fox Jamestown, Chautauque Co.; Mrs. Maria Rams Jamestown, Chautauque Co.; Mrs. Maria Ramsdell, Laona, Chautauque Co.; Mr. — Cooper, Bennington, Wyoming Co.; Mrs. A. Miller, Bennington, Wyoming Co.; Edward Jones, Rochester, Mouroe Co.; Amy Post, Rochester, Mouroe Co.; S. Chamberlain, Le Roy, Genesee Co.; Miss Sarah Stevens, Batavia, Genesee Co.; Mrs. Samuel Morgan, Cuba, Alleghany Co.

On motion, the action of the Committee, recommending officers for the "Genesee Association of Spiritualists" was unanimously ratified by the meeting, and the new organization set in motion with its roll of officers duly installed, and, it is presumed, ready to assume the duties assigned them

A motion to hold the next annual picnic for Western New York at Niagara Falls was voted down, and another motion to bring it again to Portage Bridge adopted.
On inotion, the present Committee of Arrange-

ments was reappointed to act in getting up the plenic next year.

The names of the Committee are as follows: The names of the Committee are as follows:
J. W. Seaver, Byron; Isaac Post, Rochester;
S. Chamberlain, Le Roy; A. M. Hyde, Mumford; L. O. Preston. Avon; Dr. Blakeslee. Avon;
Elisha Merritt, Bethany; A. C. English, Batavia;
J. C. Walker, Byron; J. Wilson, Pembroke; William Thayor, Darien; A. A. Waldo, Alexander;
J. Forsyth, Buffalo; J. Washburn, Attica; A.
Miller, Bennington; A. Andrews, Elha; C. Brown,
Warsaw; S. B. Osgood Stafford, and Gilbert

Warsaw; S. B. Osgood, Stafford, and Gilbert Preston, Hornelisville. Bro. Seaver then announced that half-past four the time for the departure of the cars, had nearly arrived, when, on motion, the meeting was formally adjourned for one year. The immense throng that had given animation to the beautiful grove then separated, a portion taking the train for Buf-falo, and a large number again filling the im-mense excursion train which had waited for them,

mense excursion train which had water for them, and in the next hour the whole concourse of happy excursionists were on their homeward way.

The picnic was a splendid success, bringing together, as it did, several thousands of the progressive and advanced minds of one of the most intelligent portions of the country, and, except the absence of expected speakers, who were detained by sickness or circumstance, no accident occurred to mar the happiness or jar the harmony of the occasion. May the like good fortune attend upon

the next year's picule.

To Bro. Seaver and the gentlemen serving with him on the Committee of Arrangements, are the participants in the great picnic excursion of 1860 greatly indebted for their indefatigable zeal and untiring energy in perfecting their plans for the pleasure of so many people.

M. A. HYDE, C. W. HEBARD, P. I. CLUM,

A Prophecy.

Last winter, while discoursing on Sundays, in The Spiritual Lyceum, corner of 23d street and Brondway, in the City of New York, I was favored with the advice, suggestions, &c., of certain invisibles who took an interest in my undertaking. I was in the constant receipt of communications, written and oral, purporting to come from historical characters, ancient and modern, among whom were Plato, Seneca, Galen, Martin Luther, John Huss, Swedenborg, Goldsmith, Humboldt, Andrew Jackson, Webster, John M. Niles, President Lincoln, Chancellor Kent, Theodore Parker, Francis Jackson, &c. From among the many letters received from these visitants, I copy one, with its post scriptum, which I find marked by me, at the time it was written, "Jan. 24. 1866." I submit it for the purpose of the reader's inquiry whether the declaration made by John Huss, has any reference to recent events transpiring in Germany.

"MY FRIEND AND BROTHER-I should like very much to hear you discourse on the subject of the Lord's Prayer. To me it is a beautiful tueme, and if rightly understood, would appear

still more beautiful to the minds of mankind.

I have often been with you, and love your true motives for the promulgation of truth independently of dogmas and church theology. Go on ently of dogmas and church theology. On sowing ever the good seed, and your harvest will be abundant and cause your soul to fill full of that joy which a knowledge of faithfully doing your duty ever brings.

The Austrian despotism shall yet crumble and fall.

Has the House of Hapsburg met with such disaster as to come within the prophecy of the old martyr? I will add that the letter owes its origin to a consultation had in respect to a topic of discourse. I had translated the Pater Noster, and was considering whether to speak upon it at some future time. You may remember I sent you a copy of the translation, and that it was published in the BANNER. HORACE DRESSER.

The charming poet Merz, who died recently in France, was a believer in the doctrine of the transmigration of souls, and had declared, from his youth up, that in a former state of existence he had been a palanquin-hearer to a great Indian nabob; and when he came to write his various Indian romances, he asserted that all the descriptions of scenery and vegetation were entirely from memory.

A cabin boy on board of a ship, the captain of which was a religious man, was called up to be whipped for some misdemeanor. Little Jack went crying and trembling to the captain. "Please, sir, will you wait till I say my prayers?" "Yes," was the stern reply. "Well, then," replied Jack, looking up and smiling triumphantly, "I'll say them when I get ashore."

"I bequeath," said an Irishman, in his will, " to my beloved wife, all my property without reserve, and to my eldest son, Patrick, one-half of the remainder, and to Dennis, my youngest, the rest. If anything is left, it may go to Terrence

A Letter from Fred. L. H. Willis, M. D.

DEAR BANNER-I have just laid down your welcome weekly sheet, which I have read with much interest, and I remember the partial pledge given when last in your cosy Editorial Sanctum, o send you something fresh from the Granite Hills

But, what can I write from this little quiet village, nestling here among the mountains, twenty miles from any railroad, that can interest the busy, bustling world that holds your numerous readers? I fear not much,

I came here to spend the month of August, hoping that the perfect rest, the serene quiet of the place, would restore my toll-worn body and spirit, and give me a little better basis upon which to commence the Fall Campaign, which opens for me the first Sunday in September in Haverhill, Mass.

Hancock seems to have been left by the Spirit of the Age, to a Rip Van Winkle slumber. With surroundings of rare loveliness, and gems of unsurpassed beauty sparkling upon its bosom, with the now famed Monadnock within easy riding distance, with an exquisite little lake of its own, and the beautiful Half-Moon Pond of Dublin not far away, with streams full of trout, and forests full of game, and fields and highways abounding in berries, with a clear, bracing atmosphere that makes it a luxury to use one's lungs, one might seek the world over and not find a loveller or more desirable spot in which to spend the warm weeks of summer.

Were there any public spirit in the place, the town might be overflowing with summer visitors, for its varied beauties could not fail to attract them. But there is no Hotel to accommodate them, and the town's people will not take boarders, and so the place remains in its primitive quiet, with nothing to break in upon the monotony of its dreamy repose, save the passage through it every other day of the lumbering stage coach that brings the mail, thus forming its link with the great, outside world. •

There are a few liberal minds here who are strong in the faith of Spiritualism, and but a few. The only meeting-house of the town disseminates the stern theology of Calvin. A few copies of the BANNER find their way here, and are carefully read and circulated, as widely as prejudice will permit. The wife of Mr. Aaron Flint entered the spirit-life a few weeks since, after a long and distressing illness. She was a Spiritualist and a medium, and bore her illness with a sweetness and a patience rarely equaled. She knew in what she believed, and so met death with all the serenity and peace of one who "wraps the drapery of his couch around him, and lies down to pleasant dreams."

The church was granted for her funeral services, which were conducted by Mrs. Wiley, from Vermont, who gave general satisfaction to the good audience assembled, and we may hope that seeds of truth were scattered that cannot fail to bear fruit an hundred fold.

The question has come to me many times of late, "Are you not going to the Providence Convention?" To tell you the truth, dear BANNER, I do not like Conventions. I have never been able to see that they resulted in anything practical. They are always more or less incongruous and inharmonious, and for a long time I have ceased to get any satisfaction from them, and have felt that I could serve the cause of Human Progress, or my own soul's progress, at least, quite as effectually by staying away, as by attending them.

And yet I read with much interest the report of the recent Michigan State Convention, held at Battle Creek. It seems to me that the right spirit pervaded the meetings. The speakers seemed earnest and practical, and endeavoring to aim at something positive and definite. Their resolutions ring with the true Humanitarian spirit, and earnest, strong words were spoken. The importance of the Divine Life was dwelt upon, and Spiritualism shown to be something more than a mere form of faith, something more than a phenomenon, even a religion-a heart religion, that brings forth as its most perfect fruit, a divine, harmonious life.

Why, it seems to me that Spiritualists, as a body, been entrusted to them by angel hands. We have heard a vast deal about the philosophy of Spiritualism, the science of Spiritualism, but far too little of the religion of Spiritualism. We have indeed in Spiritualism a religion that meets the demand of the age; but alas, how few seem to realize it; a religion of life, duty, destiny, not of creeds and meeting-houses; a religion which, rightly comprehended and truly received, would fill the world with noble men and women, consecrated to a life of even-handed justice and right. serving God in the beauty of holiness, without a shadow of fear, through fully and harmoniously

developed faculties. I read to-day the call in behalf of our Portland brethren, signed by three of my personal friends, and my whole soul responded to it. What a joy it would have been for me to have drawn up a check for a few thousands of dollars, to send for the relief of that noble, generous-hearted people, among whom I have labored and enjoyed so much in past years. But alas, what can we poor lecturers do toward beloing on the great charities. of the world? We toll early and late in the vineyard, many of us not receiving enough for the support of the wife and little ones dependent upon us, from whom we are obliged to be sensrated a large portion of the time, and at the end of a year of wearisome toil, find that traveling and other expenses outside of home matters, have left the balance upon the wrong page of the account book.

And yet it would be as blessed for us to respond to such calls upon our sympathies as it is for others. I am not complaining. I am simply giving expression to the thoughts that claim utterance. Statistics say that there are millions of Spiritualists in the United States. And yet our best speakers are being driven from the field, because they cannot possibly live in these times of ruinous prices upon the compensation offered

I carnestly hope that this call in behalf of the suffering Spiritualists of Portland, may be systematically responded to by the different associations in our body, that, as a denomination, we may show that we are as keenly alive in our sympathies and as munificent in our charities as any of the sects. If our lecturers cannot give money, they can use their eloquence and power in appeals to their audiences, in behalf of the suffering Spiritualists of Portland.

But much I fear I am trespassing on your time and space. Many thoughts on subjects pertaining to our worthy cause suggest themselves as I write, but I must dismiss them for the present.

With an earnest wish that you may continue to wave, dear BANNER, until the world is emaucipated from ignorance and error,

I am faithfully yours, FRED. L. H. WILLIS, M. D. Hancock, N. H., August 21, 1866.

A dog that watches his chances to steal a bite is the worst kind of watch-dog.

Bunner of Aight.

BOSTON, SATURDAY, SEPTEMBER 8, 1866.

OFFICE 158 WASHINGTON STREET, ROOM No. 2, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPERTORS.

C. II. CROWELL, I. B. Rich. WM. WHITE, For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Buston, Mass.

LUTHER COLRY, - - - - EDITOR. All letters and communications intended for the Editorial Department of this paper, should be addressed to the

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

A Splendid Original Story.

One more number of this paper closes volume nineteen. In the first issue of volume twenty we shall commence the publication of an Original Story of great interest, entitled

"Jessie Gray."

It was written expressly for the BANNER by one of the most talented authors in this country, viz.: Mrs. A. E. PORTER, whose fine literary productions have in times past graced these columns.

Death of John Pierpont.

Few who listened to the words of the venerable Mr. Pierpont at Providence, week before last, on retiring from the position of President of the National Convention of Spiritualists, really thought his earthly career was so near its close, although they were willing to believe it possible that his prediction that he would never meet with them again save in spirit, might prove a verity. But on the very morning that the BANNER appeared, bearing upon its folds a verbatim report of his excellent address, his spirit passed quietly to the eternal world from his home in Medford. How prophetic he wrote, when, in 1840, he uttered these

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"My grave, I'm ready for thee. I would fain,? Were it my Father's will, put by the cup. The bitter cup, of sharp or chronic pain, Or wasting sickness—for that bitter cup. The hand of God's most holy providence Hath oft commended to my feverish lips; And deep, already, have I drunk of it. Fain would I, if I might, be spared the scene Of wife and children round my dying bed, Kneeling in prayer, or to my last poor words Bending with tearful eyes.

And so it was. His desires were gratified. No "sharp or chronic pain," or "wasting sickness." embittered his last moments. He parted from his earthly tabernacle early on Monday morning, August 27th, without a struggle to indicate his departure, at the ripe age of eighty-one years, and was welcomed to the spirit-world by the many dear friends who had preceded him, fully impressed with the mighty traths Spiritualism inculcates, as the sequel of this article will fully

Although the good man has left his casket of flesh, which he kept pure and holy for the occupancy of his spirit during its pilgrimage here, yet his interest in earthly affairs will not cease. He must cease to be himself, cease to be conscious of his own identity, if he could by the mere act of translation forget that which made earth-life so interesting and dear to him.

His career embraced almost every department of action that could give a man confidence and develop the courage and the strength of manhood that is in him. He was a reformer, a man of ideas, a lover of the truth wherever found, impervious to the bushear of social fear, brave and tender strong and feminine, tenacious of his opinions, overflowing with charity, and full of a knightly resolution to challenge all comers for the cause of Truth in whose defence he stood, a genuine poet, and a sincere, healthy, whole man.

Mr. Pierpout was born in Litchfield, Conn. April 6th, 1785. He graduated at Yale College in 1804. He was a teacher for some time, both in New England and at the South. He subsequently studied law, and was admitted to the bar of Essex county and practised in Newburyport, in this State. His health demanding a more active life, he abandoned his profession for commercial pursuits, first in Boston, and afterwards in Baltimore. In these he was not successful, and we owe to the failure of the merchant the appearance of the poet, scholar and preacher. He studied theology at Cambridge, and was ordained minister of the Hollis-street Church in this city, April, 1819. He resigned his position in 1845. Afterwards he was installed in Medford. In 1835-6, he traveled extensively in Europe.

On his retirement from the active ministry, he gave his attention to lecturing on temperance, freedom, and Spiritualism. Becoming a Spiritualist late in life, he proclaimed his faith far and wide, in the same brave spirit in which he did everything else. A resident of Washington, all believers who had occasion to frequent the capital, found in him a ready friend and sympathizer. The papers that are wont to speak tauntingly of Spiritualism, praise him for his devotion to temperance and other reforms, but carefully abstain from speaking of his devoted and single faith in Spiritualism. It is no matter. That true spirit, just freed from the bonds of flesh, is neither helped nor harmed by what they can say now. He sees with the eye of his own being clearly at last. He is in the perfect fruition of all he aspired to and all he loved. And the earth will be many times blessed and enriched, both from his having dwelt upon it, and by his reiippearance after his resurrection.

At the age of seventy-five, when most men who kave compassed it are folding their hands and practising the arts of resignation, Mr. Pierpont marched from camp in Massachusetts to the Virginia battle-fields, the chaplain of a regiment. In the office to which he was subsequently invited by Secretary Chase, he performed an amount and quality of intellectual labor that is absolutely surprising to men accustomed to regard octogenarians as helpless and too often imbecile. He lived, to the last hour of his life. No part of it was given away to fears and superstition, and childish weakness, and death before it came.

Such was the life of one of Nature's noblemen, It was indeed glorious. He "still lives." Although we shall not behold his manly form again, yet we know he is present with us, and will continue in the good work in which he was so recently engaged.

We will here introduce a scene which occurred at the late National Convention of Spiritualists at Providence:

Pending the discussion relative to the best method of advancing the interests of Progressive | which so interested me, that all may obtain a happiness.

of elucidating the physical, mental and spiritual benefits that would necessarily result from this course of instruction so in harmony with natural like his. law. During his remarks, he said, "As the aim of these Lyceums is to cultivate at once all the germinal powers of soul and body, for the perfection of the entire manhood and womanhood, thus rounding out human character—when the children of this country become thoroughly imbued with these principles, there will be no need of doctors, no need of lawyers, and (turning to the venerable then, friend Pierpont?"

"I'll write temperance songs for Children's Progressive Lyceums."

"He says he will write songs for the children that attend our Spiritualist Lyceums."

"I'll give one now to this Convention." "He says he'll give us a temperance song for our Children's Lyceums now."

"The song! the song!" echoed a thousand voices. Mr. Pierpont arose, his hair whitened with the snows of eighty winters, his noble form straight as an arrow, his eye flashing with the fires of youth, and voice clear and distinct, he gave the following poem, which was set to music by an inspirational composer attending the Convention, and sung twice or three times during the different

sessions. He prefaced the song with the following remarks: "The Greek poet Anacreon lived and wrote songs in praise of wine till he was more than eighty years old. I do not claim to be like Anaeighty years old. I do not chain to be like Americon in anything more than my age; but I have lately written a few stanzas in praise of water, which may possibly be sung by the children of your Sunday Progressive Lyceums. They run

When the bright morning star the new daylight is bringing, And the orchards and groves are with melody ringing; Their way to and from them the early birds winging, And their anthems of gladness and thanksgiving singing;

Why do they so twitter and sing, do you think?

Because they 've had nothing but water to drink. When a shower on a hot day of summer is over, And the fields are all smelling of white and red clover, And the honey bee-busy and plundering rover-

Because they 've had nothing but water to drink. Do you see that stout oak on its windy hill growing? Do you see what great hallstones that black cloud is throwing

Why so fresh, clean and sweet are the fields, do you think !

Do you see that steam war-ship its ocean way going, Against trade winds and head winds, like hurricanes blowing? Why are oaks, clouds and war-ships so strong, do you think Because they 've had nothing but water to drink.

Now if we have to work in the shop, field or study, And would have a strong hand, and a check that is ruddy. And would not have a brain that is addled and muddy, With our eyes all bunged up and our noses all bloodyw shall we make and keep ourselves so, do you think? Why, you must have nothing but water to drink.

RETURN OF THE SPIRIT.

The spirit of a man who has been so efficient and active, while in the form, as Mr. Pierpout has ever been, could not well remain for any great length of time inactive in spirit-life; at least, such long been in the company of his friends there before he became anxious to return and satisfy him-self that his faith was based on an eternal truth; in his sarcasms. and he soon found the opportunity. He came to Mrs. Conant while we were present, in company with our co-laborer, J. M. Peebles, and several others, the evening following his demise. Mrs. C. distinctly saw the spirit of Mr. Pierpont approach Mr. Peebles, and take hold of his arm. It was noticed that Mr. P. made a spasmodic movement, but as he kept on talking to a gentleman with whom he was engaged in earnest conversation, nothing was said to him about it at the time. When the conversation lulled, Mrs. C. asked him why he started so suddenly. He replied, "I felt a severe shock from some spiritprobably one of my Indian friends—as they are in the habit of approaching me."

Mrs. C. then mentioned what she had seen, and shortly afterwards became entranced. It was his investigations branched out in all directions; evident that some spirit was taking possession of accordingly, in his later years, he espoused cerher who had never controlled before, for it por tain doctrines that I do not choose to mention, trayed its last earthly scene. The departure must have been very easy, for there was no struggle in the demonstration; merely a few short breathings, an earnest and steady gaze, and all was over. An effort was made to speak, and soon this immortal sentence was uttered:

"Blessed-thrice blessed-are they who die with a knowledge of the truth."

After a slight pause, the spirit resumed:

Brothers and Sisters-The problem now is solved with me. And because I live, you shall live also; for the same divine Father and Mother that confers immortality upon one soul, bestows the gift upon all.

Oh, I am so joyous to-night, that my soul can scarcely give expression to its thoughts through this weak mortal; and I never realized before how good God is.

I regret I cannot portray to you the transcendent heauty of the vision I saw just before I passed to the spirit-world, as my dear ones stretched out their hands to receive me, saying, "Your time has arrived-come home with us." The glo ries of this new life are beyond description. Language would fail me should I attempt to describe

Tell those who were in sympathy with me, but belief, is now a blessed reality. I know that I live, and can return.

Then, addressing Mr. Peebles, he said: "My good brother, go on in the work in which you are engaged, regardless of the derision and scorn of those who do not understand you. Be fearless in the way of right, for Christ our elder brother, and God our Father, will ever be with you to bless and sustain you in the noble cause in which you are engaged. Take courage, brother; persevere resolutely, and it will be well with you."

Wm. E. Channing then assumed control, and said: It was thought best that our friend and brother, who so recently passed from the mortal to the immortal life, should take this early opportunity to return, and, as far as possible, give expression to the joy which fills his soul: but, as he has himself remarked, no language can make you fully understand the foy that fills his soul. After he had realized that he had changed worlds, he said to us: "Dear brothers, I am now conscious of the change which has taken place with me. Now take me back to earth, and find me some subject through whom I can communicate with my friends, and thus prove true what I have so firmly believed and maintained, namely, that our spirit friends can and do return, identifying themselves to mortals." Pierpont is now the happiest of souls; and his cup of joy seems full to running over. He knows now that he has not been misled, nor mistaken in his faith. The same Power that has sustained him for eighty-one | them that they were right in principle, and that years, was sufficient to bear him safely over the River of Death, leading him to a realization of his faith on earth. His soul is filled with love to God and love to all mankind. He pities and forgives | said he had always thought and felt that the lathose who ridiculed him on account of his belief, | boring man ought to have more leisure for his and to those who sympathized with him in reli- improvement, and that culture and study, as well

Lyceums as means of counteracting the delete- knowledge of the unseen world; so that when rious influences of sectarian Sunday Schools, H. they come to die, they can pass on as peacefully C. Wright, the child's friend, arose for the purpose and calmly as I did." Oh, my friends, were I to crave any blessing in your behalf, it would be that your entrance to the spirit-world might be

> Bro. Peebles, our associate, was present at the funeral of Mr. Pierpont, and furnishes the following account of it:

FUNERAL OF THE REV. JOHN PIERPONT. Personally acquainted with, and an ardent admirer of this venerable man, ripe in wisdom, as well as crowned with the fadeless laurels of a true Pierpont) no need of preachers. What will you do life, we werein attendance at his funeral in Medford. The services were held in the Unitarian Church. The Rev. E. C. Towne, a young and talented Unitarian clergyman of progressive tendencies, is the Pastor; and yet he was only permitted to read passages of Scripture, and this probably for mere appearance sake." There were several distinguished advocates of the Spiritual Philosophy present, whose religious sentiments were in perfect sympathy with his; but owing to management, and such manipulations as pertain to the Unitarian policy of the more conservative school, they were not invited to participate in the exercises.

The Rev. Mr. Stetson read the hymn com-

mencing: 'How blest the righteous when he dies;"

after which, among many other excellent things, he said: "In this sacred hour we have assembled to do honor to a true man, now clothed in the robes of immortality. In his last days there was no twilight—no fading away like a wave along the shore, but an immediate transition, with no faculty in the least impaired, save hearing. His days were many and eventful. He lived long enough for both life's joys and sorrows, and now with the majesty of power upon his manly brow, with little physical and no mental weakness, with no relief from work, with no rest from those great reforms that ever glowed in his soul, he sleeps on earth to awake in the heavenly world, and is more alive than ever. A great man and a prince has fallen-one who conscientiously exercised all his powers for good, and I think had he been consulted, would have desired just such a death.

I have known the deceased for nearly fifty years. In college, by way of distinction, he was called the 'great unknown.' During a financial crisis, when reduced to extreme poverty, he wrote his 'Airs of Palestine.' His diversity of gifts was wonderful. Before me lies not only a man of the most sterling integrity, but a genius, a moral hero, a philanthropist, an orator and a poet. His poems will live and sparkle upon the pages of American literature, so long as the English language is written. His useful life was both historic and providential, daguerrectyping itself upon all future ages. He was a great worker: at times impulsively earnest, and possessed of an unbending will. As the leading philanthropist of his age for a whole generation, he was forced into was the case with our friend Pierpont. He had not discussions upon the prominent issues of the day. At such times he was powerful in argument,

Upon the Temperance question he never flinched; neither threats nor persuasions could turn him from his line of duty. The Hollis-street Church begged of him not to speak upon these exciting topics.' His reply was, 'I will stand in a free pulpit, or none; I will speak the whole truth, or not speak at all!' He was imbued with great kindness of heart, warm and tender sympathies, exalted hopes for the race, and possessed of such an indomitable will that he would willingly be reduced to beggary—be thrown aside, sacrificing everything for reform or such unpopular truths as met with the approbation of his own conscience. As a strenuous advocate of human rights, and freedom for all races, he had left his mark upon the century. Being a natural genius, ot considering them essential either venerable Pierpont rests from 'his labors, and his works do follow him.' He is not dead; has gone

up higher, and is awaiting our arrival there.' The Rev. Dr. Gannett offered the prayer. It was long, cold, formal and chilling, falling like snow-flakes upon spring flowers. True, he said a good thing when he told us, or rather the Infinite Father, that Pierpont's "last days were his best days." His last days were spent at the National Convention of Spiritualists, and his last public effort was a discourse in defence of the truth, beauty and ultimate triumph of modern Spiritualism. Truly, his last days were his best days. The wonder is that Dr. Gannett, one of his old persecutors, should have admitted it. The closing hymn, beautifully, plaintively sung by the choir, was selected by Dr. Gannett, and com-

"Servant of God, well done!"

The audience was large. Thompson, the English orator, Garrison, and other eminent citizens of Boston and vicinity, were present. All seemed disappointed that no direct reference was made to his acceptance and frequent public advocacy of Spiritualism during the last ten years. . It was a sectarian dodge, a Unitarian trick, a fresh sample not with my belief, that what was then to me a of "liberal Christianity." The Rev. Mr. Stetson showed himself expert in omitting just what ought to have been said. His blind reference to what he did not "choose to mention," for he did not consider it "essential," was Spiritualismi

Understand this, ye five millions of American Spiritualists! understand it, ye fifty thousand readers of the BANNER OF LIGHT, and down on this priestly cowardice, this shallow persistence in holding back the truth, this failure to declare the whole counsel of God!

We shall never forget his last words to us at the National Convention. Extending his hand, he said, Brother, go on; Christ, our elder brother, is. with you; God, the Father, and his angels, are with you! proclaim the ministry of spirits to earth! It is the chief blessing of my life! Do the work of an Evangelist, and, as far as possible, make our faith practical among men." Oh, blessed man! thou didst fight the good fight, and the crown of rejoicing is now thine. Rest and roam with the angels of God in the summer-lands of heaven!

The Labor Congress.

The deputation appointed by the Labor Congress, recently in session at Baltimore, to wait on the President with a view to lay before him the sentiments and proceedings of that numerous and highly respectable body of our citizens, performed that duty in an acceptable manner. The report of the conversation informally had with the President is of decided interest. The latter informed he had always been with them. He professed to believe in no aristocracy but the aristocracy of labor. As for a shorter term for a day's work, he glous faith, he says, "Go on in the good work as recreation, were essential to his progress and

The Late National Convention,

The Third National Convention of Spiritualists closed its sessions at Providence on Sunday evening, Aug. 26, and its doings are now matters of history. We gave, last week, several columns of the proceedings, and occupy considerable space in this issue with a continuation of our report; but as, from the length of the session, it will necessarily be some time before the record of our reporter will be complete, we propose here, as briefly as may be, to state the results of the Convention, so far as they appear in the resolutions adopted, and in the plans proposed for the furtherance of the cause. It will appear, we think, that while there was an uncommon amount of oratorical ability among the delegates, there was also an abundance of practical working talent of the first order, the fruits of which will in due time be manifest to all eyes. The seeds that such men

That hear their precious fruit for general weal, ... When sleep the husbandmen."

It is known to our readers, that at the Convention in Philadelphia, strenuous opposition was made to the resolutions then adopted for the organization of the Convention, on the ground of alleged exclusiveness, all persons except regularly appointed delegates being prohibited from participation in the debates. This question was again mooted very early in the recent session, and a committee appointed to revise the Constitution, and make it conform to what seemed to be a very general wish on the part of the delegates, that a door should be left open through which this convention, and those which were to follow it, might avail themselves of the counsel and experience of all the apostles of our faith, although not delegates. This committee reported a series of resolutions, in substance the same as the original Constitution, save that the freedom of the platform was enlarged, by placing it in the power of the President, the Business Committee, and the Convention itself, to invite any person to speak, at their pleasure. This amended Constitution apparently removed all, or nearly all, objection, and it was adopted with great unanimity.

Nearly the whole of one session was devoted to an exceedingly interesting discussion on the subject of the Progressive Lyceums, which was opened by Mr. Dvott, of Philadelphia, who read an able and interesting paper, containing many practical suggestions of the highest value in the management of these important auxiliaries to our movement. At the close of the discussion, in which most of the ablest speakers in the Convention took part, a resolution was passed recommending that all sectarian teaching and Sundayschool discipline of children be discountenanced and that such systems of physical, mental and moral gymnastics as are taught and practiced in the Children's Progressive Lyceums be extended and encouraged as far as possible.

A most important resolution was presented by Mr. Finney, looking to a careful and thorough investigation of the history of Spiritualism, and the on it long enough to reach out again. That is the many questions involved in spiritual phenomena and reform, by persons of known ability and cul- | truths; we merely come into new views of old ture. This resolution provided for the preparation of addresses, to be delivered at the next Annual Convention, on the following subjects:

1st. The origin and progress of modern Spiritu-

2d. Ancient Historic Spiritualism.

3d. The type of Spiritual Philosophy. 4th. The relations of Spiritual Philosophy to the other (so-called) "systems" of Philosophy. 5th. The Religion of the Spiritual movement.

6th. Spiritual idea of man and his relations. 7th. Spiritual idea and method of education. 8th. Reforms growing out of the Spiritual ideas

and movement. 9th. On the philosophy of mediumship.

The names of the persons to whom these essays have been assigned-Robert Dale Owen, Dr. Henry T. Child, J. M. Peebles, S. J. Finney, J. S. Loveland, H. B. Storer, Mrs. Mary F. Davis. and Mrs. M. S. Townsend-are sufficient guaranty that these topics will be treated with signal ability, and in the broadest and most catholic spirit.

F. L. Wadsworth, W. A. Danskin, M. B. Dyott, J. S. Loveland, and Mrs. Clark, to examine the spiritual phenomena in their physical and psychological characteristics, and report to the next Nawill be an important addition to the literature of Spiritualism, and of permanent value.

Another practical suggestion, taking hold on the all denominations—to come together. future, was embodied in the report of Dr. George Dutton, Chairman of the Committee on Education appointed at the last Convention, who recommended the foundation and endowment of a National Spiritual College, where the most practical education in the arts and sciences and the most complete and systematic development of the body and mind can be obtained. This proposition was discussed at considerable length, with an earnestness which demonstrated the deep interest attach ing to it; but in view of the magnitude of the un dertaking, and the great importance that the incipient steps should be taken only after the most mature and intelligent consideration, it was deem ed wise, instead of at once endorsing the plan, to refer the matter to a committee of one from each State, to consider the whole subject, and report a plan for the establishment of such a college at the next session.

The great question of the rights of labor, now so strongly agitating the community, was somewhat discussed toward the close of the session. and a committee appointed to consider the matter, in all its bearings, and report at the next annual meeting. In the meantime, the following resolution was adopted, as expressive of the opinion of the Convention on the general subject:

Resolved, That the hand of honest labor alone holds the sovereign sceptre of civilization; that its rights are commensurate with its character and importance; and hence, that it should he so fully and completely compensated as to furnish to the toiling millions ample means, times and opportunities for education, culture, refinement and pleasure; and that equal labor, whether performed by men or women, should receive equal compensation.

Resolutions were also adopted declaring it the duty of Spiritualists to discountenance the use of spiritous liquors and tobacco; asserting the right of woman to the ballot; and declaring that, "since it is the central idea of our American civilization that all men are created equal, that taxation without representation is tyranny; and that justice, honor and liberty demand the extension of the elective franchise to colored American citizens." We have thus presented a summary of the ac-

tion of the Convention. It makes a record of which we think not only the delegates, but every intelligent Spiritualist, may well be proud.

Visitors from Abroad.

Last week we were honored with calls from large number of our friends from the West, North and East, who were delegates at the late National Convention in Providence. It was a source of great pleasure to meet so many with whom we sympathize, but never before had seen. We thank them all for their kind remembrance and the weather may henceforth, prove as uppropicordial greeting. God bless you, co-laborers, and strengthed you in the noble work in which you to excite the anxiety of our people in any quarter are engaged.

The Creeds and the Spirit.

On all sides we see proofs of the great revolution that is taking place. It runs through everything in society; politics, government, business, laws, morals, creeds, and the churches. The stirring up of the creeds begets a movement of all other departments of social life. When that wheel turns, it is certain to set in sympathetic, motion all the rest.

One cannot open a newspaper, whether secular or professedly religious, and not discover the greatly changed spirit of the time. It is impossible to overlook it, or to guard against its contacion. The London Spectator recently had an article on "The Times we Live in;" in which it confessed that we were in a transition state, of surpassing activity in every respect, and that even in sluggish England this spirit of the age was manifesting itself by the demand of the people for an extension of suffrage, and by the great discussion which was taking place within the Church establishment. This discussion proceeds on fundamental principles, and is destined to shake the Church of England to its centre. When a strong citadel like that is obliged to give in to the effectiveness of assault, and revolt takes place within, we may feel sure that the great deeps themselves are stirred.

And so in other directions. Scarce any of the papers of this country, on whichever side of pubic questions, but openly acknowledges that we have come upon new times, under new circumstances, and that new methods are demanded, and a new spirit to inspire them. Even a paper like the New York Herald preaches from this text, perhaps oftener than any of the others. All sides admit the change, simply because they have to. It is no more, however, than our spirit friends have communicated as certain to come, years ago; but their prophesies were received as vain babblings then, uttered by "possessed" men and women: time and the actual fulfillment which it brings, however, have done much to correct this infidelity by supplanting it with realization. That is a cure-all for skeptics. Seeing and knowing is with them believing.

'For all there is such wide and deep motion in the churches, over the creeds and the articles and forms by which they make public proclamation of their faith, it is only a process of nature, and in no sense miraculous or to be wondered at that these transformations should be wrought. If there were no such changes or developments, it would only prove that there is no progress. We may as well give over all further effort, when we fail to see progress; and the visible proof of its presence and operation is that what we hold today is vigorously criticised by those who were born to unsettle it before it can establish itself and become a corrupting dogma. The truth is nothing is attained to, that we may permanently rest ourselves upon it. All belief is tentative, and should so be received and published. We reach out and take hold of one thing, only to rest life of the soul. We do not discover any new ones, which themselves are eternal.

We have recently met with a very happy illustration of the state of the churches, past and present, and of their future when the great oceanwave of Spiritualism shall have driven them out of their petty limitations and boundaries. It is in comparing the churches with the little pools that are left in the rocks and sand when the tide is out. To the shrimp in such a pool, says the writer, his foot depth of salt water is all the ocean for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divides them. But when the rising ocean begins to lip over the margin of his lurking-place, one pool ioins another, their various tenants meet, and byand-by, in place of their little patches of standing water, they have the ocean's boundless fields to roam in. When the tide is out-when religion is low, the faithful are to be found insulated; here and there a few, in the little standing-pools that stud the beach, having no dealings with their A committee was also appointed, consisting of | neighbors of the adjoining pools, calling them Samaritans, and fancying that their own little communion included all that are precious in God's sight. They forget, for a time, that there is a vast and expansive ocean rising-every ripple, every tional Convention. We anticipate, as the result of reflux brings it nearer—a mightier communion, the investigations of this committee, a paper that even the communion of saints, which is to engulf all minor considerations, and to enable the fishers of all pools—the Christians, the Christ lovers of

There could not be a more fit illustration of the present condition of the creeds, or a more graphic sketch of the great spiritual power which is to swallow them all up in the rising flood.

Ten Machine Girls.

Casting our eyes over the advertisements of the Boston Herald, the other day, they fell upon one which read thus: "Wanted-Ten Machine Girls, to work on overcoats." Now how much are "machine girls" paid, does the reader think? If the truth is known, as it certainly should be, they receive barely enough to keep body and soul together. Starvation rates is the rule of wages for them. They are machine girls, sure enough; treated as if they were mere machines of bone, sinew, and muscle, and made to yield the very largest possible profit to their employers. What matters t that they lay claim to souls? That has nothing to do in a question of dollars and cents merely.

And while these poor girls are "run," machine fashion, for as many seasons or years as their systems will permit, their employers pile up large fortunes in a very few years, as has been notorious all through the war. In other words, they coin their money out of the very lives of the poor "machine girls," when they pay starvation prices for their work. It is infamous; but it is still more so, that in a civilized land there is still no remedy for it that our legislators have ever found. Could a philanthropist enter the home of one of these pard-working machine girls, and see the way she is forced to live, and afterwards visit the residence of a bloated man of wealth who has made so large a part of it by the labor of this same poor girlthere would be no further need of argument or appeal.

The Cholera.

On account of insufficient preparations to meet the approaching pestilence, it is said to be the reason why the Western cities are sufferers to such a degree to-day. The mortality from this cause in St. Louis has been truly alarming. Between seven and eight hundred deaths a week from this single cause, is a large ratio. In Cincinnati and Chicago the suffering and anxiety from Cholera has been great, and in other cities it has prevailed to a large extent. In New York it has aboted, and fears are departing on account of it. In Boston we have fortunately had but two cases during the season, and these were both of them brought from New York. We only hope tions for it as possible, and that it may soon cease of the country. () and and a special content and

Truth from Nazareth.

We find in the Rochester papers mention made

of a discourse recently delivered by Rev. Dr. E.

C. Robinson before the students of the Baptist

Theological Seminary, of which institution he is

the head. The discourse is eliciting pretty ex-

tended comments where delivered, and perhaps

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of that city, asking if the Baptists are to allow tract from the discourse to go unchallenged. steadily the influence of progress and liberalism the Rev. Mr. Fulton, of the Tremont Temple Bantist Society in this city, would find it for his adthe truly religious temper which shines out Dr. Robinson's discourse. Mr. F. fairly hates

To show, without further qualification, what not seem to know what it is to be religious without being sectarian, we append the following significant extracts. They are an admission that Old Theology has had its day and done its work:

abuse of them in his sermons. Dr. Robinson,

however, could never be induced to use the lan-

the Temple Church, indulges in with such free-

"There is a large third party which rejects both the Church and the Bible as standards of authority, and demands the control of all things for human reason. It is one of the most significant facts of the times, which, as Christian men and this party of rationalism is daily gaining accessions from both the other sections.

Assuming that Romanism and Protestantism

Assuming that Romanism and Protestantism have both been at fault in commanding unreasoning obedience to authority, (meaning the one to the Church, and the other to the Bible,) it is not strange that the third party should increase. Why was that highest human faculty given to us if it is not to be used? We are made rational beings for the exercise of our rational faculties, and never more than forth in highest carries is not the stranger. for their highest exercise in rational thinking on the great question of Truth and its relation to man and the Bible."

The idea of having an ultimate statement of beliefs that will last for all time is absurd. A man cannot believe any further than his own experience carries him.

Some men go around with long faces, mourning that reverence for creeds is dying out. Yes, God be thanked for it! The new wine is entering into and bursting the old bottles."

"The many singles of the Pills of the

The miracles of the Bible are now held to be

The above extracts prompted a member of the Baptist ministry in Rochester to put several questions in connection with them, of no other interest than that they are each one of them a protest against the spirit of liberality that is finding its way through the old Church organizations. He wants to know if "no clerical professor, either of seminary or university, is started out of his chair by this address as reported." And, he further inquires if "the worthy and, it is to be presumed, able and faithful pastors of the Baptist flock in this city, are content to let this address go among the learned and unlearned, the old and young, the skeptical and careless of their respective congregations." The anxiety is perfectly natural on this subject, since the progress of the spirit and ideas which make Mr. Robinson's discourse remarkable within his denomination, is what sectarians have chiefly to dread. And it is as plain as any specific confession itself could make it, that there is more address before the Convention gave great satisexcitement and anxiety about the fact of the decay of sectarianism than about the hurt which its | dence during October, but would like to make devotees are afraid will come to the cause of true and pure religion.

The great question, in Dr. Robinson's view, is this-What is Truth? To get at that, he would set aside all the teachings and precepts of ecclesiastical theology, all the traditions of the Church's past, all the rules and formalities of a ceremonial which holds men's minds as in a machine, and, for lectures. He can be addressed for the present putting everything else behind him, aim directly at that which is of first importance to us all. He believes that churches and creeds die, like everything else. He worships nothing but what is real and enduring. He would break down all barriers to the growth of the human spirit.

Personal.

Dr. P. B. Randolph paid a flying visit to this city last week, on his way to the Malden Camp Meeting. He left for Philadelphia subsequently. to attend the National Loyal Convention, after the adjournment of which he will return to New England, and will speak every day for one month at all accessible points. Address him at this office. He proposes to go West shortly, and will lecture en route, but application should at once be made.

We understand that Mr. Alfred von Rochow who is engaged as translator for our paper, will give lessons in German, either to private scholars or in classes Mr. Rochow is a graduate of Berlin University, and very familiar with the English language. This is a rare opportunity for seminaries, schools and other institutions to secure a good teacher of the German language. Mr. Rochow will also answer any orders for translation promptly. Address care of Henry Tolman & Co., 291 Washington street, Boston.

Dr. W. H. C. Martin, healing medium and inipirational lecturer, will answer calls to lecture. Address No. 12 Baker's Block, Rochester, N. Y. ?. O. Box 626.

William H. Johnston, an excellent speaker, deires us to announce that he will answer calls to ecture before Spiritualist Societies. Address orry, Pa.

L. K. Coonley, Mrs. A. W. M. Bartlett, and J. . Blaisdell, delegates to the National Convention Spiritualists, were from Vineland, and not ammonton, as previously printed.

American Infants' Magazine.

Miss Fanny P. Seaverns, of No. 51 G street, uth Boston, is now canvassing for this little irk, which is to be on the plan of the London lants' Magazine, and which she proposes to t with such aid as she can get from our most ted writers for the young. Miss S. is admirably alified for the work, and we commend her proit warmly to the countenance of our friends. ready her success is such as to render almost ctain her plan of procuring two thousand good nmes before starting the publication. Among he subscribers are some of the most eminent min and women in the land. Though not yet wenty-three, Miss Seaverns has shown rare en-

"Ministering Angels"-Discourse by Mrs. Laura Cuppy.

It is not often that the secular press speak of Spiritualist lectures with so much frankness and honesty as is evinced in the following extract from the San Francisco "American Flag," of July 23d, with the above heading, written by the edfrom the members of the same denomination more liter, after having listened, for the first time, to a than from any other class. One writer addresses discourse by Mrs. Cuppy. He says: "This lady some very plain queries to the Evening Express pronounced a remarkable and most interesting lecture last night, at the upper hall, opposite the such sentiments and views as he is pleased to ex- Academy of Music, on Pine street. Remarkable, because of the extreme beauty of language and The matter is worth particular mention at the opulence of fancy, and interesting on account of present time, because it shows what is the ten- its beautiful and grateful theology. Her discourse dency of those sects which even held on fastest by was founded on the Scriptural passages: 'He their dogmatisms and assumptions, and how hath made His angels ministers, and, Believe not every swirit, but try the spirits, whether they is making itself felt. We should not forget what it be of God. Her cardinal affirmation was, that belongs to us properly to add in this place, that which is so eagerly believed by the good and pure of mankind. That they are ever watched over by the ministering spirits of friends, who are no vantage in the future to familiarize himself with longer present in the flesh, but who are permitted to return from the ethereal shrouds of the Invisthrough the extracts which we might give from lible, to hover about and shield those whom they had loved. The lecturess quoted the Scriptural Spiritualists, and betrays his piety by his public truths, that an angel talked with Abraham, that another wrestled with Jacob, and hence argued that if angels were thus suffered to visit the earth. guage toward them which his Baptist brother, of why not the human souls who had gone thence? We regret the fact that we were not prepared to take notes of the discourse, which was remarkable for richness of imagination, elevation of are the actual sentiments of Dr. Robinson, about thought, and grace of delivery. For more than which so much talk is being made by such as do an hour, the fair speaker was listened to with profoundest attention. As an intellectual entertainment, the discourse was a rare pleasure to all who were present, and was without an expression which could be deemed heterodox by the severest of the sects."

Peace in Europe.

The contesting parties on the continent have at length succeeded in patching up a peace, Prussia of course getting all she claims. Austria, by the new arrangement, goes out of Germany altogether, gives up her interest in Schleswig-Holstein, and cedes Venetia out and out to Italy. Thus she retreats to the confines of her own kingdom, and is left to build up her fortunes at her leisure.

Prussia takes all the States and Principalities north of the Main, and styles herself henceforthtill dispossessed of her title-Germany. She takes the Duchies, and almost everything else. With Bavaria she has made a peace by cutting out several of her provinces with a view to "rectifying' her southern frontier. The understanding is, that own experience carries nim.

"Only think of an ultimate in theology. There is scarcely a religious truth which men have learned, that has not grown up with Christian life and experience since the resurrection. that Prussia will swallow them as quick as she

Napoleon cannot be satisfied with this arrange ment, although he apparently assents by his sihindrances rather than helps in propagating the Gospel. The doctrine of the Divinity of Christ—of the Resurrection—of the Trinity, are each regarded as objectionable. Yet they are a part of Gospel, and have a power in converting men?"

lence. If his demand on Prussia had any meaning, it was a vigorous protest. Well-informed persons in Europe believe that this peace is not destined to be a permanent one, for the very reason that France is dissatisfied. Nor is the Czar of lence. If his demand on Prussia had any meanson that France is dissatisfied. Nor is the Czar of Russia much better pleased. He does not settle down in contentment at the thought of a great power, like what Prussia will now become, springing up as by a miracle, in full panoply, right in the centre of Europe, ready to dispute his advances in any direction on the continent. The appearances, on the whole, are against the permanency of this new state of things.

Western Lecturers in the East.

Several prominent Western lecturers who attended the National Convention at Providence, propose to remain in New England awhile, for the purpose of lecturing. Among the number we take pleasure in introducing J. B. Harrison, of Indiana. Mr. H. was formerly in the ministry, nossesses fine abilities, and can fully entertain an audience. He comes highly recommended. His faction. He has an application to speak in Proviengagements for September. Please address him immediately, care of this office.

E. Sprague, M. D., of Schenectady, N. Y., an inspirational speaker, a gentleman of talents, who took a prominent part in the debates in the Convention, is desirous of remaining in New England for a season, and will be pleased to receive calls care of this office.

Warren Chase will make a short tarry East before he goes West again. He speaks in Providence Sept. 16th and 23d.

The Charlestown Pienic.

The Picnic of the Charlestown Independent Society of Spiritualists, at Walden Pond Grove, Concord, on the 28th, was quite largely attended, the weather being fine. The spot is one of the most romantic in New England, the grand scenery at once inspiring the beholder with admiration. Thoreau has already immortalized Walden Pond in his "Life in the Woods." It is richly worth a visit to Concord to take a look at, and drink of, the water, so crystal-like in clearness. The pleasures of the day were interspersed with excellent speeches from Mr. Currier, Mrs. Clark, of Connecticut, Mr. James, of Chicago, Mr. John Wetherbee, of this city, Mrs. S. A. Byrnes, and others. Every attention was given by the proprietors of the Grove and the officers of the Fitchburg Railroad to secure the comfort and convenience of the party. The place is fast growing into popularity.

An excellent chowder was served up, and Bond's Band discoursed charming music. This was the fourth picnic of the season by this Society. and quite a respectable sum has been realized for the support of the free meetings.

The Empire in Mexico.

Napoleon has positively declined to send any more troops to Mexico except to help out those already in that country: So Maximilian will certainly have to go home. In fact, so much as that is admitted by the fact that his wife, Charlotta, is not going to return to this continent, but is already comfortably ensconced in her beautiful nalace at Miramar, Max will have to skulk out of the country as well as he can; for although it is true enough that when a man is on his way down hill everybody takes particular pains to help him along with a friendly kick, he will hardly be helped safely out of the country he has imposed himself upon, while the memory of the blood he has been the cause of shedding is still fresh with them. We shall very shortly now hear of the total collapse of this ill-starred enterprise.

COMMEMORATIVE SERVICE.-A service in commemoration of the life and character of Rev. John Pierpont, was held last Sunday morning, in the Unitarian Church, in Medford, over which Mr. Pierpont was last settled, and of which he ray and perseverance in her plan. She is bound was an honored parishioner from the close of his pastorate to his death.

Attacking the Bible.

What scores of subscribers to the ecclesiastical forms and rules worship the book called the Bible rather than the God it is preached up as authoritatively and exclusively speaking for. Say a syllable against the Bible, whether in criticism or badinage, and they flare up like so many mad persons. They act as if they were commissioned to stand and guard that book against the approaches of all comers. That is their highest, if not generally their only, conception of religion. The original Protestants took that name to themselves because they protested against the image worship of the Catholics, blended as it was with materialism in all its religious ceremonials. But of the following useful books, viz: "Hymns of they little suspected that, in place of the worship Progress," by Dr. L. K. Coonley; "Poems," by of images, their followers and adherents were going to fall into the worship of a book. There are men and women all around us, boasting of by Hon. Warren Chase, being in full possession of their reason and other faculties, who get mad straightway if an intelligent skeptical inquiry is put concerning the Bible. That is the bulwark of their religion. They hold it in the same reverence which they do the Creator, and insist that He spoke it all, letter by letter, and never has since condescended to address his wretchedly ignorant creatures. Hear what Ruskin, the well known English art critic, says of this hide-bound and mole-eyed class of commentators and advocates:

"You women of England are all now shricking with one voice—you and your clergymen together—because you hear of your Bibles being attacked. If you choose to obey your Bibles, you will never care who attacks them. It is just because you never fulfill a single, downright precept of the book that you are so careful of its credit. The Bible tells you to dress plainly, and you are mad for finery; the Bible tells you to have pity on the poor, and you crush them under your carriage wheels; the Bible tells you to do indgment and justice, and you do not know nor care to know so much as what the Bible-word justice means."

ALL SORTS OF PARAGRAPHS.

Those who desire the best paper in the world for family reading, should subscribe for the BANNER OF LIGHT at once. We are just about commencing the publication of an original story of great merit, that we are anxious everybody should read. No story published in the Atlantic Monthly is a priming to it. Periodical dealers should send in their orders early to our whole-

We recently received, through the politeness of Dr. A. B. Child, a beautiful bouquet of flowers from Miss Julia Mitchell, of Kingston, Mass. The flowers were culled from the garden of the late Benjamin F. Mitchell, her brother, "Cousin Benja,") at Thatchwood Cottage, who is now a resident of the Summer-land where he is employed in weaving garlands of spiritual truths for his friends in earth-life.

A book of poems by "Cousin Benja" is in press we understand, and will be issued in due time, together with a brief history of his advent to spirit-life. A limited number of copies will be printed. Any of "Cousin's Benja's" friends who would like a copy of the volume, when published. are requested to write Dr. A. B. Child, 50 School street, at once.

Those of our patrous whose subscriptions end with the present volume of the BANNER, are requested to renew at once, if they intend to continue the paper. By so doing it will save us much labor and inconvenience in our mailing de-

We continue the phonographic report of the National Convention of Spiritualists, in this week's BANNER. It takes up a large share of our space, vet we think the speeches will interest Spiritualists as much, if not more, than anything else we could offer them.

Mr. Charles H. Foster, test medium, has located in Boston for a season, at No. 6 Suffolk

The "Haunted House" story, recently published in the Albany Argus, and copied into the Boston Post, is, we understand, a pure fiction. The account runs that the "developments" were contain neither Sulphur por Phosphorus, and should be used in all families, to the exclusion of all others. Cheapest as well as best. 3 cents per box.....30 cents per dozen. Troy, N. Y. The occupants of the house positively aver that nothing of the kind described has ever occurred there. ,

THE MASS CONVENTION of Spiritualists and other reformers recently held in the city of Corry, Pa.. we are informed was a complete success, and everything passed off in the most agreeable and it here for Cholcra in 1840, with the same good results harmonious manner. All who attended were well satisfied.

The immense army which Italy called into the field to reclaim Venetia from the Austrians is being rapidly disbanded. Garibaldi's, volunteer force has been disarmed, and the regular army is fast being reduced to a peace footing.

No man will assume the character of another unless he is ashamed of his own!

A NEW NOVEL.-Mrs. Caroline H. Glover, author of a popular novel entitled "Vernon Grove," has written another, "Helen Courtenay's Promise," soon to be issued by Carleton.

the most accomplished villany.

as calomel. The inhabitants of all malarious districts will, therefore, read with much interest the evidence presented by Prof. Spence in another column, that Mrs. Spence's Positive and Negative Powders are superior to quinine in the cure of chills and fever.

Have few very intimate friends; but be civil to

The author of the following is destined to occupy a high place among our American poets: o wunct i loved a nuther gal

her name it was murrier but betsy dear my luy fur u is 40 times moar hier

The total cost of the New York Central Park up to the 1st of last January, was \$9,763,895 98.
The visitors last year numbered over seven mil-

Abraham Lincoln, when a youth, wanted to inarry Miss Wood, of Centreville, Ind., but she declined on account of his being "so awkward, lazy, and over fond of a book."

The European Times states that the Atlantic cable is paying about £2000 per day.

Mr. Loveland Going West.

Having been frequently solicited to lecture in various places in the West heretofore, when it has been impossible for me to go, and as the time has now come when I can, I shall start sometime in September, on a winter tour, passing over the New York Central and Lake Shore Railroad Line, taking Buffalo, Cleveland and Detroit in my route. Friends who may wish to secure my services are requested to address me as soon as practicable care of the Banner of Light office.

A Capital Inducoment to Subscribe for the Banner.

Until Sept. 22, 1806, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), 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 "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either A. P. McCombs; or the "Gist of Spiritualism,"

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

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

Send only Post-Office Orders or National Cur-

Donations to Benevolent Fund to send the Banner Free to the Poor.

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 Mrs. Sawyer
 1,00

 Theo, Luce, Richmandville, Ind.
 5,00

 F. Sheiling, Philadelphia, Pa.
 1,00

To Correspondents.

[We cannot engage to return rejected manuscripts.] D. C., SOUTH READING, VT .- \$3 received Aug. 23d.

Business Matters.

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

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

Purge out the morbid humors of the blood, by a dose or two of AYER'S PILLS, and you will have clearer beads as well as bodies.

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Sanbornton Bridge, N. II., June 25th, 1868.

PROF. SPENCE—Dear Sir: I have cured one of the hardest cases of Chills and Fever on record, with your Positive and Negative Powders. It is the case of N. S. Sweet, whose papers show that he was discharged from the army on account of his Chills and Fever, which army on account of this and Fever, which were considered incurable. He had tried all other medicines far and near, and had employed many different physicians but received no benefit. He formerly resided in Lowell, Mass., until, thinking he must die, he went home to his mother's in Bethlehem, N. H. I never saw him until I went to see him in one of his Chills. He said he was the same as dead, and having tried the best of physicians, he did not want to try anything more. After much persuasion he began taking the ders. This was on the 8th of this month. ders. This was on the 8th of this month. On the
11th he was well enough to go to work in the mil,
and has not lost a minute's time since, has gained
25 pounds in flesh, and has had no return of the
Chills since he began taking the Positive and Negative Powders. The people who saw him
consider his cure wonderful.
Yours respectfully, Mrs. A. W. ELLIOTT.

The above statement of my case is true in every particular, and I will take pleasure in answering all inguiries about it.

N. S. SWEET, formerly Scargent in 2d Co. 22 Reg., Mass. Vols.

Scipio, Anderson Co., Kansas, May 11th, 1866,
DR. SPENCE—Sir: Your Positive and
Negative Powders have broken the
Chills every time they have been used.
Yours truly, MARY J. RENO.

Deerfield, Dane Co., Wis., Feb. 22d, 1866. Dr. SPENCE—Dear Sir: Two weeks ago yesterday I went to Madison, 20 miles from here, to see a sick cousin, Mrs. Louisa Drakely. The doctors had given her up to die. She had the Chills, and they could not break them up. They said that when Quining would not break the Chills, it could not be done. But the Positive and Negative Powders broke her Chills and cured her cough. They are the best Cough Medicine I ever did see. Yours truly, Yours truly, MARIA INGRAHAM.

Covington, Fountain Co., Ind., Nov. 14th, 1865. PROF. SPENCE—Sir: I have cured two bad cases

PROF. SPENCE—SI: I have cured two bad cases of Chills and Fever, and one case of Congestive Chill, the first trial, with your Positive and Negative Powders.

Yours sincerely, Jane Crane.

Osseo, Hennepin Co., Minn., Sept. 9th, 1866.

Dr. Spence—Dear Sir: At the time your Positive and Negative Powders arrived, my son had just returned from the war, in a diseased son had just returned from the war, in a diseased state. He was taken suddenly with Vomiting, Diarrhea, Chills and Fever, and severe pain in the bowels. In the fever stage I commenced giving your Positive Powders. Ere he had taken the third Powder he was in a profuse perspiration, and such was the putrid condition of his system, that, while he was perspiring, the steady was too disagreeable to approach his had stench was too disagrecable to approach his bed. We changed his clothes, and there was no more of it. He has mended right along.

Very truly, ROBERT THOMAS. Ohio City, Franklin Co., Kansas, Jan. 2d, 1866.

Prof. Spence—Sir: My two youngest children have had the Chilis, and I cured them with the Positive and Negative Powders, so that they have had no more Chilis since the day after they Very respectfully, ELIZABETH J. RANDALL.

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leeplessness, &c. THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amnurosis and Derfness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalensy; all Low Fevers, such as the Typhold and the Typhus; extreme Nervous or Muscular Prostrution or Helaxation.
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of Cholera, both the Positive and Negative Powders are needed.

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mand Negative Fowders untops on man, ready for any emergency."

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CHRISTIANITY,

TR INFLUENCE ON CIVILIZATION, and its Relation of Nature's Religion: the "Harmonial" or Universal Philosophy. A Lecture delivered at Ebbit Hall. New York, on Stunday evening, Nov. 28, 1865. BY CALED S. WEEKS.

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Each Message in this Department of the BAN-NER 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 aunounce their names.

Weask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on Mon-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

BT All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Our Father, we thank thee that there are some souls who are willing to lay aside the cares of their external existence, that they may hold communion with thy children who dwell beyond time. Oh God, we pray thee that such may receive the baptism of the holy spirit, that shall free them from all error; that shall break every chain that binds their spirits; that shall wipe away every tear; that shall dispel all the mists and fogs of prejudice and superstition, which shall bring them out into the clear sunlight of truth. Oh Spirit of the Ages, we praise thee for time and for eternity; for the manifestations of life everywhere; for showers and for sunshine; for Joy and for sorrow, that make up life. We praise thee for the gift of the flowers. We praise thee for springtime and summer, for autumn and winter. Oh God, for everything we praise thee. And we would teach thy children whose feet press the shores of time, that they should praise thee for all things by which they are surrounded. When sorrow, like a funeral pall, hangs over their spirits-even for that they should praise thee, for, through the chastening influence of sorrow, their spirits shall become beautified and their garments radiant with the sunlight of joy. Oh God, it is by sorrow that we know joy; by darkness that we know light; by ignorance that we know wisdom: So, oh Spirit of All Things, for every manifestation of time and eternity, we adore thy name now and forever, amen. May 21.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have inquiries, we are ready to consider them. - QUES .- Will the controlling intelligence please explain the words in the Lord's prayer, "Thy kingdom come on earth as it is in heaven?"

Ans,-May thy kingdom come unto the external consciousness of thy children, as it is in the internal consciousness. Let them in their outer lives know that they are guided by the holy spirit, as they know it in their inner lives. Let the same peace that pervades their inner or soul lives, be found in their external or natural lives. For be it understood, that you are living two distinct lives at the same time, notwithstanding some do not so understand it. And as Jesus perceived this to be true, and as other spiritual philosophers before his time had perceived it, so this prayer had birth from that principle of harmony-the harmony and heaven of the inner life. It was not strange that he should pray that the Grent All r into outer life.

Q .- By R. C .: The questioner's sister-skeptical before—discovered the truth of Spiritualism immediately on leaving the earth plane. His mother was unhappy for some time after leaving the earth, and was disappointed in not seeing God. She gradually outgrew her church views and teachings, and is now happy. Do not all who are held in mental bondage by the church. sooner or later outgrow their theological teachings?

A .- As childhood outgrows the circumstances of childhood, so men and women outgrow their theological superstitions.

Q .- By the same: Will all the sermons and prayers we hear by theologians, be of any benefit to us in the spirit-world? Can they be of use to us, founded as they are upon false doctrines?

A .- Taken as a whole, they are of no use. But individually they are of use, for there are some souls who can only be brought to an understanding of a spirit life through these same, to some, untruthful declarations, concerning that life. Theologians preach and pray according to the light that shines upon them. Therefore they receive the blessing of that life; experience joy that comes by reason of having done what they consider their spiritual duty. And that class of beings who are in rapport with these theologians, they, too, are blessed by the same light. Night comes over the face of nature for good, and so this spiritual night is suffered to exist for good. Some souls grow better in darkness than in light; therefore the Great All Father was wise in instituting even theological darkness.

Q .- By the same: Is it true that while the physical body is undecayed, the spirit is attracted, drawn to it, and cannot soar so high, nor be so happy, until it is all dissolved and absorbed in the elements? And is it also true, that it is a weight upon the spirit, and its attraction takes the time they want for something else? If this be so, is it not morally wrong to embalm a body, causing pain, unrest and unhappiness to the apirit?

A.—There is a certain mysterious attraction that exists between the spirit body and the material body, so long as the atoms composing that body are held together. It does not, however, absorb the time of the spirit, nor bring positive unhappiness upon the spirit. There is only a sense of attraction thereto, that the spirit cannot resist, and does not want to resist. You live, as intelligences in the flesh, by virtue of the attraction that exists between the spiritual and material body. That same attraction is kept up after the death of the body, only in a lesser degree than when the spirit dwelt therein. We would not recommend the process of embalming. Your time could be spent to better advantage, as you will hereafter determine. There are many intelligences in the spirit-land, whose bodies have been put through that process, and they have told your speaker they have been made very unhappy in consequence; not because the attraction was stronger than in other cases, but because they were unwilling that their friends should right. Good-day-to you.

place their affection upon a body that must perish, instead of transferring it to the living spirit. And when they find their friends going, as they sometimes do, week after week, to the anot where their body lies embalmed, that they may mourn over it, forgetting in their sorrow that the spirit lives and loves them still, then it is by reason of that mourning that the spirit mourns also. Therefore we would not recommend that you embalm the material bodies of your friends at death. Rather lay them gently beneath the bosom of mother earth. Let her take care of them, for they belong to her.

Q.—By the same: Is prayer by proxy of any account? Will public prayer, particularly that which is paid for, or intended to be paid for, be of any account to us in the spirit-world?

A .- By no means. True prayer, that is effectual comes from the earnest soul that desires to be lifted out of its present condition. It asks for something it has not got. That prayer that you speak of, is born of the sordid things of time, not of the soul-life of the soul. If you would be benefited by prayer, let it be that which takes root within and springs up spontaneously without, reaching, as it were, the great fountain of all prayer.

Q .- By the same: Will the priestly preparation of a murderer about to be executed, be of any good to him in the spirit-world? What will be his condition there?

A.—The condition of every soul, either here or hereafter, is different from every other soul. No two criminals experience the same life, either in the spirit-world or in the material world. The prayers of the priest in behalf of the criminal are absolutely useless. Prayer that is of use, must come from the criminal himself, not from the priest. The priest can pray only to his own God. The criminal has another God-the God of his soul. To that he must pray, for that God will hear him, and him alone. May 21.

Daniel Jones.

I'm a strange sort of an individual; and quite a belief in any hereafter before I died, and I had a very great prejudice against the preachers everywhere. I considered them to be a set of knaves. who could better get their living in that way than in any other, so they had chosen it.

Well, stranger, when the war had got fairly under way, I thought I had better go into the field and see what I could do to make things better or worse. When it was first talked of, I was more than half inclined to believe it was best that the seceding States be allowed to secede; for I thought it were better to let them go, seeing as they wanted to, peaceably. But by-and-by I began to think differently, and I thought it was best to lend a hand to stop their running away. So I culisted in the 2d Illinois Cavalry, and at the battle of Shiloh I got worsted:

While on the field, dying, I was ministered unto, I should say, I suppose, by a chaplain from a Vermont regiment. He was of some hard shell persunsion, sir, do n't know what, and he wanted to know if I was aware of my situation. I said yes. "Are you prepared to go?" " Yes; only I should like to see which way the thing is going." "You had better turn your thoughts upon heaven." he said. I told him I'd rather think of what I was acquainted with. He asked me if I had no fear in dying. Said I, "No, sir!" Said he, "You're going into the presence of an angry God, and I hope you'll repent." "Of what?" said I, "Of enlisting?" "No," said he; "of your sins." "Do not know what they are," said I. "Then," said he, "it's a pity that you've lived all these years and not know you was a sinner in the sight of God." "Well," said I, "I may be a sinner in the sight of God, but I can't see it. Give me a drink of water!" He looked in my canteen, and saw there was none. Said I, "Get me a drink of water, anyway!" for I was dying of thirst. Said he, "Man, I'll give you the water of life." Said I. me, and I believe I tried to push him over; but I was too weak. I bled profusely, and I had no strength. He said, "Well, I'll leave you, and I

hope you'll repent before you die." Well, he did leave me, and I died, as they call it: and, to my great astonishment, upon waking up in the spirit-land, stranger, the first thing I thought of was that chaplain. I had n't got over the mad that was in me, because he would n't satisfy my thirst-insisted upon giving me the water of life, when I did n't want it. I did n't ask him for any of his water of life. I wanted some real

So I've been thinking all along I ought to come back and tell him how I feel, and tell him that he had better strap a cask of pure water on his back, the next time he goes on to the battlefield, and hold it to the lips of the dying soldier, and let him pray himself. That's it.

I believe his name was Brown-Chaplain Brown, they called him. And some of the boys have told me that he's in the way of getting these things. Although he don't believe, yet he has those about him who are doing their best to make him believe them, as he did his best to make me see that I was a miserable sinner. But I did n't see it.

Now, that business over, I would like to send a few words to my folks in Princeton, Illinois, and I should like to have them know I can come back, and am happily disappointed to know I can. I lived here thirty-six-nearly thirty-six years, and I thought when I was here that there was no life after death; but I was mistaken. I'll own up to it. And to those folks who used to feel bad on my account, I would say I am sorry that I ever caused you any unhappiness. I see I was mistaken, but I was no more so than you are mistaken in some things now. You have it that the folks in the spirit-world turn into sheep and goats; that the sheep are on the right side, and the goats ou the left. For my part, if I'd got to have my choice, to have no life, or be turned into a sheep or goat, I should say, give me no life at all; because I have a certain yearning to get up higher, not go back again. So you'd better give up your old faith, and turn your attention to the investigation of this Spiritual Science; that's what I call

I'm what I was, only I know that there's a life after death. That 's something to have found out. It's a pretty good lesson learned; I think very important. [Had you s wife and family?] I had. sir. Now if they do n't believe that Daniel Jones has come back in the human body and communicated, why let them do as people do that talk with folks on our side, face to face, and I'll soon convince them.

But that Vermont chaplain-I'd give more for a good talk with him than anybody else. I tell you, stranger, I have n't got done thinking of that Vermont chaplain, and I shan't get done thinking of him until I meet him somewhere in his heaven or my hell, I don't care which, and tell gible persons. But thoughts are not entities,

Mary Richardson.

I am Mary Richardson, from Worcester, Mass. I am rejoiced to be able to come to those friends I've left, who cannot understand why spirits should return, or that they can return.

I believed, before I died-and my belief was my heaven-a source of great comfort to me; for when I was called to part with friends, as I was many times during my belief in spiritual manifestations, though I sorrowed keenly at the separation, yet I felt sure that they'd only gone out of sight, were still with me; that they had not forgotten to love me, to watch over me, and would surely meet me, when I, too, had passed through the change.

I am very, very anxious to meet my children there. I would forego many joys to minister to them. I've learned to know it's better to strive to make others happy, than to make ourselves so; for the true way to find heaven, is through making others happy.

It is only since last summer that I was a freed spirit; that I could say I knew that Spiritualism was true. So I am but a child in these things. and in this return. But I thank God I know it is true. And I shall strive earnestly to overcome all the prejudice that clusters around those I've left here.

I saw many dark hours on earth, but many bright ones, too. Farewell. May 21.

Willie Johnson.

I should like, if I could, sir, to send a few words to my father, William Johnson, in Charleston, South Carolina. I was thirteen years old. I died last March.

I want my father to know that my mother is very unhalipy since I've died, and, well, I-I don't like the way he treats her. I don't feel happy about it, and he'll be very sorry for it sometime. I know my mother is n't so much to blame as he thinks she is, and I could make him understand it in a few moments, if I could only talk with him. I know my father feels bad about my death; and if he knew I could come, I think as strange now as I ever was. I had no sort of he'd be very glad to have me come. I don't like to say these things here, sir, but I have to say them, else my father would n't know what I come for. And for fear I should n't be able to have a chance to talk with him, I thought I'dwell, I thought I'd say what I come for here. And it is to ask my father to be kind to my mother, and not to think she's all to blame in the matter, because she is n't. He knows if he 'll only stop and think, just a few minutes, that he's

most to blame. If he wishes to write, he can direct to her in New Jersey. He knows where. And I think he'd better say he's sorry for some things. He might as well say it now, for he'll have to byand-by. I'd be right glad to come to him, to talk to him as I do here, if I could only get the chance. [Is your father in South Carolina?] Yes, sir. Your mother in New Jersey?] Yes, sir. I was with my mother, because I said if my father took me with him, I wouldn't stay; I'd run away. And I would n't have stayed. Although I liked my father very much, yet I liked my mother better.

It makes me feel and here, to be obliged to come back this way; don't like to, but I could n't be happy without. So my teachers said I'd better come. Well, sir, you'll just say to him that Willie came, and wants to talk to him; and that he can talk. If you'll print this much for me, I'll do a good deal more for you, sometime. Good-by, sir. May 21.

John Andrew.

[Written.]

DEAR FATHER, DEAR MOTHER-I come to this Banner Circle Room to-day, to send you a few words from our spirit-home.

Thomas and Margaret are with me, and they join me in sending love. We were all with you yesterday; and saw that you wondered why we "To hell with your water of life! Give me a did not come. So to-day we gained permission. drink!" He went to kneel down and pray with But we do wish we could come to you face to face. Never mind; we'll be at home often. We are all glad you think of us.

Aunt Margaret is here now, and says, "Say so." We'll come again, soon, dear father and mother.

John Andrew, to father and mother, at Racine, May 21.

Elisha Smith.

[Written.] My DEAR-ELIZA-Cheer up. I will free you and confound your enemies. ELISHA SMITH. May 21.

Circle closed by Augustus Pope.

Invocation.

Our Father, again from the sacred shores of human life we lift our souls to thee, and through the weak lips of woman we utter our praises and our petitions. We praise thee for the everchanging scenes of life; for the expounders of thy law that meet us through rocks and rills, through grasses and flowers, through oceans and dry lands, birds and beasts, through suns and systems and universes, as yet unknown to human life. We pray thee that we may ever be conscious that all life is thy gift for our good. Let these children receive thy blessing through the consciousness that they live; that the dead do return speaking to those they love, and those they hate: for to know that life, is the best of all blessings. As thou hast taught us to ask for thy blessing, so in behalf of these children we ask for this, in the name of the Father, the Son, and the Holy Ghost. Amen. May 22.

Questions and Answers.

CHAIRMAN.-In the World's Crisis are some comments upon the answer to a question given at our Free Circle, and published in the BANNER of Jan. 21st, 1863. I would like to read them, if you are willing.

CONTROLLING SPIRIT.—We should be glad to hear them.

hear them.

Q.—In the Banner of Dec. 10th, I notice that the Summer-Land of A. J. Davis is a production of fancy. And yon them say, the soul is removed from the law of material things whem it leaves the body. It is, then, thought—absolute thought; it lives in the world of thought; and I thence infer that you hold thought as immaterial. I would simply ask: Can there be personality, place, existence, or anything, where there is nothing, or no substance?

A.—Thoughts are never without form and place. Your thoughts are your real selves. The body through which thoughts are projected is not the real male or woman, by any means. It is only the rude, mortal mechanism, through which thought manifests itself. Now, to some, thought is a kind of material, intensely sublimated, to be sure, for thought is capable of being dissolved, disintegrated, changed, therefore it must possess somewhat of material life, else it would not be subject to the law of change. Your correspondent need have no fear that he will be dissatisfied with his condition as a spirit because he is nothing but thought, for that thought is the real, not the ideal; the personal, not the familial; a something more than breath, something more than family, as you understand the term reality. It is an immortality, an individualized entity: a something capable of rearing for itself a home that shall satisfy itself.

Here we find it assumed that we shall exist in the first send than a standard as a term of the content o

Here we find it assumed that we shall exist in the future world as thoughts; and not as real, tanhim what I think of him.

Now, stranger, if you see fit to publish what I give here, it's all right. If you don't, it's all object; but this may be done as well as thought May 21. | can exist as an object, independent of the person

who thinks. Thought, in man, is the result of an active brain, as pain is the result of certain action in his system. Both cease at death. In the day a man's breath goeth forth, ... in that very day his thoughts perish."—Ps., cxlvi: 4. When the physical organism of any being dies, that being thinks no mere till he rises from the dead; and if the dead never rise, then there is no future con-sciousness for those who die. This point is philo-sophically correct, and scripturally true.

Ans.-The views of the editor of the Crisis, which

you have just read, are by no means correct, by no

means true, and there is nothing in all the earth, or above the earth, or under it, to substantiate them. Thought exists because God exists, and ever must. An aggregation of thoughts, forms the individuality of life human and life past human. This is established beyond all contradiction. Your correspondent stands upon the old, miserable and rotten foundation of the resurrectionist. That foundation will soon pass away, and he will stand, as it were, without anything under his feet, or even a sky above him." And yet he shall exist as aggregated individualized thought, and that thought will seek his God throughout the universe, and be sure to find him. He says "The spirits teach some strange doctrines, and tell some truth." What they do teach is indeed strange to those that are not prepared to understand it. It comes like meat out of season; comes like seed that is being sown on stony places. There is no soul to nourish it, that it may spring forth into conscious, active life. But all souls, we know, stand upon progressive, active ground. All souls stand upon ground that is ever changing, and must, as a necessary consequence, progress also. Even they who are the most rigid in their religious belief, by-and-by lose their rigidity, by-and-by become softened and give forth fruits that belong to the hour. We have hope for them after a thousand years sleep, nor do we resign them to unconscious individual life. Thought is God, and when your correspondent can prove it is not, then we shall begin to believe we are in error; but not until May 22.

Rosa T. Amedey.

When the followers of Jesus-those who loved him best-were mourning because he had told them that his time of change had arrived, that he was soon to leave them, they asked him what they should do when he was gone, and why it was that God, his Father, saw fit to take him from them, while they were left behind? And Jesus answered them, "I go that I may prepare a place for you; that where I am, there ye may be

And so I said to some of my friends before passed through the change. I said, When I shall enter upon the joys of the spirit-world, my first thought will be of you, and I shall look around and see what is best to do for you; how I can best fit up a heavenly home that you shall be satisfied to dwell in; for I feel sure that my friends have prepared such a place for me, for they have many times told me so. But I little thought then how my words would be literally fulfilled. I little thought that I should really be able to do as much as I hoped to do for the friends I was leaving. But it so happens that I have been able to realize, and more than realize, all the wildest dreams of my earthly life. I am ready to meet and receive all the many dear, dear friends, who were so dear to me here, and are still dear to me now, whenever their time of change shall come.

It is no myth that your spirit-friends can prepare homes for you beyond the tomb. It is no myth that they can take you by the hand tangibly, and bear you over the dark and uncertain way that lies between the two worlds; dark and uncertain it is to some, but not to all, for there are some souls who are so clearly informed with regard to the home they are going to, that the way is all light and brilliant. I have much to be thankful for. Though I suffered much in my earth life, I would not, for all the heaven I am looking for in the future, part with one of the experiences that I here passed through by reason of sorrow, for I now see that those experiences were of great use

I would say to those dear friends I've left here, I know the sorrow you are passing through, and, as dearly as I love you, I would not take away even one sorrow. I will help you to bear with all the sorrow that is laid upon you, but will not take it from you. No, for I know that by-and-by the sorrows of life will be to you the joys of heaven, and you will thank God that you had them. So bear with them patiently, and look earnestly and hopefully forward, for the time is not distant when you, too, shall say as I did, good-by to earth, and your spirit shall find a happier, joyous welcome waiting it in the spirit-land. Oh, mourn not because the way is dark; but rather say, "I will pray for strength," and not that the cup be removed from you.

I am Rosa T. Amedey, once a medium in your city. May 22.

James Cooley.

I am James Cooley, sir, and if I had n't something to say I would n't be here. The nearest ones I have where you're now living is my wife and a little child three years old. I have plenty of others that I like to come to, but I think the most of them. But what I have to say to-day, mister, is almost entirely to me cousin Daniel, who was owing me something like-when I died-one hundred and fifty dollars; and because I had nothing to show for it, he is not at all willing to do what is right in the matter; and as my wife and children need the money badly, I have something to say about it. I once told my wife about it, so she knows about the money, and she has asked him for it, and he says, "I paid so much for his expenses at the hospital before he died. I paid his bill while at the hospital, and that is more than as much as I owed him. Oh, it is him that was owing me, and not me him."

That is not so at all, for it was a free hospital I was in. He lied, for there was no charge at all made, no charge at all. I got the small pox, some how or other, I can't tell how, and was carried off to the small pox hospital, and Daniel had nothing to do with it at all, and he hever saw me after I was taken there, no, sir. And now what I want him to do is to make good that, or I shall be pretty likely to make hash meat of him; yes, sir, for I will come to him with such sharp words I will hash him all up. I don't like to do it, no, I do n't, for I always thought well of him here, but you knowa man will do most anything when he thinks you're out of the way. My family needed that money; my wife told him he had it, too, and they should have it; and they shall, that is all about it. Oh, yes, I not come here for nothing, no. sir.

I have tried as best I could to make my message plain. I was told I should before I came. and I am in hones it will reach my cousin Daniel, for he knows very well-that I spake the truth. [Does he reside in this city?] In this city is it? This is Boston; no, sir, New York he lives. [Is your wife there?] Yes, sir. [We understood you to say they were here.] I said here, where you be; well, I mean on the earth, not in Boston, no,

I once lived in Boston myself, and my cousin French, Washington, N. H.

Daniel get me to go to New, York, and I did very Theo Leucegelchmondville, Ind......

well by going. He was in a good place himself, and he like to get me in, too, you know. And I went, and I did very well. And there came a time when he was hard pushed, and, because he had done good for me, I lent him money, and take no note to show for it. I know very well he would pay me if I was where I could ask for it. But, oh, he's like a good many others-will get out of a thing when they can. Yes, sir, oh, it sa bad way. Oh, God help us all, I say! We're all bad, more or less. I suppose I was. But then that money Daniel owed me would do so much good for my wife and child! And now all I want of him is to pay that one hundred and fifty dollars to my wife, Help her in the good way, and I'll see what I can do for him in the good way.

I have the ugly in me; yes, sir; and it will keep rising; can't help it, you know; can't help it's rising, any more than I could help breathing when here, and I must breathe now when I am here, through this body.

[Do you remember where your cousin lived?] Do I remember where he lived? Yes, sir; in Mul. berry Court he lived; yes, sir-his place, his rooms, [Where was his place of business?] With Mr. Tobey, down on the Battery; yes, sir. Oh, was I only there, I'd have the money out of him. Then I would n't leave him till I got it. Oh, I would down him, and take it out of his pocket before he

he's where he is, and not where you are. I beg your pardon, sir, if I've done or said any. thing out of character with this place. I did n't mean to. I feel the ugly rise in me about half the time, and when I'm here I have to let it out; May 22 that's all. Good-by, sir.

could know it. So it's very lucky for him that

Captain Robert Spofford.

I am wholly unused to this way of dispatching one's thoughts to the friends who are in the distance. But the old adage, "practice makes perfect." I suppose is a true one.

I am Robert Spofford, Captain in the 3d Virginia Infantry, and I passed from earth-life to the one I now enjoy, during the hattle of the second day, called by you, I believe, the battle of Fair Oaks.

I've watched the rising and falling tides of mill. tary action since my death, from this elevation in the spirit-world, and I must say, judging from my own standpoint, when I learned the North was victorious, the day was yours, I was sad indeed. for then I had not learned what I have learned since, and that is, that there were purposes behind all human purposes that could not be stayed, and that whether men understood them or not, they were executed all the same. So, inasmuch as you are victorious, I believe it is right you should be now, because if it had not been, you certainly would have failed, and your enemies vould have rejoiced in victory.

I am very sorry that my friends at the South are so very unhappy. I am very sorry they believe that there is now no more peace for them; that they shall never feel as happy in their hearts as they once did. They certainly cannot forget that negro slavery, with all the advantages that the master received from it, were more than balanced by disadvantages, Slaves were, in one sense, like children to their masters and mistresses; and being such, they were bound to care for them, bound to sustain them whether they prospered or not, or part with them. Often it was like selling a very near and dear friend, for the master and slave are sometimes very strongly bound to each other.

I have heard many of my friends-and particularly those of my own immediate family-often say they should be glad if slavery was abolished. They should be glad to live to see the time when these terrible weights were removed. And now they are mourning, and trying to devise some plans by which they may reorganize again under

the old rule. Let me say this much to you, my dear friends: Why don't you look back to the time when you wished slavery was abolished? Why don't you look back and see how many times you have exbe glad of it, and go to work manfully and reës-

tablish your happy condition once more? They say, "We have nothing to depend upon." Why, yes you have. You have yourselves to depend upon; more than all that, you have God to depend upon. The reed slavery has broken, and let you down. Now be strong enough to rise, and henceforth stand or fall by your own exertions. If you need help, hire it, and then you will feel that freedom that you have never felt before.

I should be very glad to talk with you face to face; have a good, long, sociable chat with you about the circumstances of my past life. I think I could convince you that although your fortunes have been changed by war, yet you are better off to-day, as you are, than you were six or seven years ago, surrounded by what men call worldly wealth. I'm firmly impressed with the idea that I could.

I once said, Mr. Chairman, "If there is any way of return, such as we hear about through these fanatical Spiritualists,' I shall try to look into it after death." I would now say to that friend to whom I made the remark, that although there is a great deal of fanaticism among the class of persons called Spiritualists, yet down beyond that there is a sound philosophy that it is well worth your while to look into. I AM SURE THAT CAN COME BACK, and you may satisfy yourself if you will only make use of the right means.

Now I simply assert that I am so-and-so. It your business to find out whether I am so and s or not. If it's proved that I am not, why, then am down, and you are up. But until it is t proved, I am here as Robert Spofford. No on

can declare that I am not, with truth. Mr. Chairman, I thank you for the kind wa you have furnished for friends and enemies to t

Circle closed by Father Henry Fitz James.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, May 24.—Invocation: Questions and Anaw Dr. Albert Gurney, of New York City, to his friends; Ge Baldwin, to his mother. In Boston: George, to his father, G. Prentice, of Louisville, Ky.; Fanny Chase, of Georgeto D. C., to her parents.

Monday, May 23.— Invocation: Questions and Answ Bary Eline Kearney, of Eoxbury, Mass., to John Mot Jennie Washburn, of Augusta, Me.; Charles McQuade, lived on High street, Boston, to his bruther James; Nat Flanders, of Virginia, to Alexander Flanders, James T. S. and Jacob Forsyth.

Thesday, May 23.— Invocation: Questions and Answ Annie Barclay, to her mother, Sarah Ann Barclay, Ityli Davis Court, New York City; John Calvin Holmes, to aunt and Idends; Henri Borraghan, to his brother, Frede Borraghan, in Cleveland, O.

Thursday, May 31.—Invocation: Questions and Answ Hannah Jane Wesselhoff, of London, Eng., to her aunt. sisters, and a brother; Oilver S. Price, to the Federal to who made him prisoner at Fetersburgh, Va.; James Har to his mother; Geo. W. Gutter, to his parents, in St. Jan New Orleans.

Thursday, Jame 1.—Invocation: Questions and Answ Harraday, Jame 1.—Invocation; Questions and Answ Jame Wessell, James 2.—Invocation; Questions and Answ Jame Wessell, James 2.—Invocation; Questions and Answ James Harrows, to his mother, Sarah Barrows, in St.

and New Orleans.

Thursday, June 7.—Huvocation: Questions and Ameriward Barrows, to his mother, Sarah Barrows, in Sideld, Mass., Susie llyde, of Mediord, Mass., to her friend her minister, Bav. Benj. Davis; Philip Stedman, who New Orleans, La., to friends in Chicago, Cieveland and Orleans.

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1866.

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ROTES

Vermont Spiritual Convention. The Spiritualists of Vermont will hold their The Spiritualists of Vermont will hold their thirteenth annual State Convention at Montpelier, in September next, commencing on Friday, Sept. 7th, and continuing through the following Sunday. All true friends of the cause in or out of the State are cordially invited to attend and contribute of their thoughts and influence to the Convention. It is hoped and expected that some of our best speakers will be present, and the attendance large. Good accommodations at the hotels for \$1.25 per day, and at private houses for \$1,00. The Secretary of the Convention will furnish return checks over the Rutland and Burlington, and Vermont Central Railroads.

nish return checks over the Rubinda and Burning ton, and Vermont Central Railroads.
G. W. Ripley,
A. E. Simmons,
Sabin Scott, GEORGE DUTTON, M. D., Cor. Sec.

Three Days' Meeting. Three Days' Meeting.

The Spiritualists of Sandgate, Vt., and vicinity, will have a three days' meeting, at the church in East Sandgate, on the 14th, 15th and 16th of September next. Henry C. Wright, of Boston, Mrs. S. A. Horton, of Brandon, Vt., and Mrs. E. M. Wolcott, of Danby, Vt., and others, are expected to be present as speakers. Now all Spiritualists and true friends of progression who can, come, and let us make the truth of this new dispensation echo throughout the valleys and hills of this inland town.

LEVI PECK,
J. E. BRUSH LEVI PECK, J. E. BRUSH, Committee.

Sandgate, Vt., Aug. 22, 1866.

County Convention.

The Spiritualists of Boone Co., Ill., will hold their Fourth Annual Convention in Belvidere, on Friday, Saturday and Sunday, Sept. 7, 8 and 9.

A social dance and basket picnic will be held the first day, and those who come are requested to bring well filled baskets; to commence at 10

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

H. BIDWELL, Belvidere, Ill., Cor. Sec.

Union Picnic.

The Spiritualists of Lowell and vicinity will hold their last picnic of the season at Excelsior Grove, Forge Village, on Wednesday, Sept. 5th. S. J. Finney, N. S. Greenleaf, and other speakers, are expected to be present. There will be good music for dancing, and a pleasant time may be expected; to which all the friends are invited.

Thicket — adults 75 cents: children 35 cents.

Notice of Meeting.

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.

J. P. GALLUP, Sec'y. Oshkosh, Wis., Aug. 4, 1866.

Obituaries.

From Hancock, N. H., on the eve of the 21st of July, 1866. its tenement that had served it 34 years, and joined the freed

ones in the home of the angels.

Her lilness was a protracted one; her sufferings severe; but with patience did the await her release, sustained by the glorious truths that Spiritualism had unfolded to her receptive and appreciative mind. May her husband and widowed mother be comferted in their loneliness by the ministrations of her noble spirit; and as it was ever her desire while here to do good, feel, perchance, that some listened (to the exercises on her funeral occasion) for the first time to the inspirations of the spirits, that where here much good may be hereight. f the spirits, that by her change much good may be brought

From Rockingham, Aug. 6th, Edgar A., aged 18 months, son

Once and again have they laid the little forms of their darlings away, but the angels here upward the immortal spirits to unfold in their beautiful home, and may they of lead them back to their lonely parents, and comfort them in their loneliness by the purity they bring with them.

8. A. Willey.

Rockingham, VI., Aug. 20, 1866.

Rockingham, VI., Aug. 20, 1868.

Once more the angel hand has wheeled within the inside circle of my friends, and taken a dear one from a beloved family of my near neighbors. Miss Emma J. Limbert, of South Pass, Ill., aged 19 years and 10 months, a young lady of talents and much promise. Mil of life, animation, music and low, was called by the angel band from her earthly choir and the loving family and many friends on the 25th of August. A fever which defied every remedy of physicians, and friends proved the door through which she entered the upper life. She had grown up almost side by side with my own children, and seemed one of a sacred circle of household loved ones to me and all my family. We shall miss her here and meet her there, and remitte the broken circle of her home and our brother and sister, the parents, who are truly and fully in our failth, and were among the earliest converts to Npiritualism. A large and sorrowing circle of friends met at her funeral, and listened to the consoling words of Brother Mitchell, of South Pass; but our hearts still grieve and weep, although we know she lives in the better land and awaits us there.

In Bridgewater, Vt., Aug. 9th, 1866, Carrio E. Townsend, aged 23 years, passed to the home of the immortals, leaving her form, wasted by consumption, to the care of her loving friends and its kindred dust.

She was a firm Spiritualist; and often, as I sat by her side in She was a firm Spiritualist; and often, as I sat by her fide in her hours of suffering, prayed for the hour of her release to come. She as calmly made all arrangements for her funeral, and the disposition of her things as though she was about to start upon a pleasant Journey. She was my hurband's only sister, and we shall all miss her cartilly presence—no one so much, however, as our widowed mother, whom may God and angels support. Mrs. S. A. Horton officiated on the funeral occasion. Mr. Newman Weeks and Dr. Geo. Dutton, with their wives, sang the songs our sister had chosen.

M. S. Townsend.

M. S. Townsend.

M. S. Townsend.

On the 12th of July, Mrs. Hannah Copeland closed her 70 years sojouth upon earth, and began the new life in reservation for us all. She and her hueband (who has been many years in the spirit) were among the first settlers of Delaware county, O., where she has ever remained. She derived much consolation and strength from her carnest faith in our new and beautiful Philosophy.

and beautiful Philosophy.

"Over the river' Waiting, little Della, daughter of O. W. and Laura A. Williams, residing near Columbus, O. Only five short years have passed since her sweet blue eyes first postupon the sunlight and shadow of earth; but the angels, loving the little one, took her by the hand and led her where the sorrows of earth cannot darken her young life. It was on the little of August, at 3 o'clock P. M. COM.

WHY NOT P

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Surgeon to the New England Hospital for Women, and Pro-fessor of Obstetrics and the Diseases of Women in Berkshire Medical College.

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For Written helincation of Character, \$1.00 and red stamp.
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HEALING THE SICK,

BY THE

LAYING ON OF HANDS! DOCTOR PERSONS, late of the Dynamic Institute, Mil-wankee, who has treated over 33,000 patients within the last three years, and whose cores have never been surpassed in the world's listory, will heal the sick at the following MARSHALL TOWN, IOWA, at the MARSHALL HOUSE, for twenty days, from Aug. 18th to Sent. 4th HOUSE, for twenty days, from Aug. 15th to Sept. 4th. At OPD AR RAPIDM, 16 WA, at the AMERICAN HOUSE, for fitteen days, from Sept. 5th to 20th. At EXONS, 10WA, at the RANDALL HOUSE, for fifteen days, from Sept. 2bt to Oct. 6th. Aug. 18.

NEW UNFOLDING OF SPIRIT-POWER! DR. GEORGE B. EMERSON, HEALING MEDIUM, developed to cure disease by drawing the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1; ten exercises to draw disease, \$5; thirty for \$10. Treats patients at a distance by letter, by inclosing the sum, giving your name and address. Address, 291 lilecter street, NEW YORK.

--Sept. 8. HEALING INSTITUTE, QUINCY, MASS.

THIS HOUSE was opened by MIS. A. J. KEN ISON, July 1st, 1866, as a pleasant home for Spiritualists and liberal minds. Bourd with or without treatment. Those in attendance possess potent Piectric, Magnetic and Sympathetic Healing Powers. Also, medical prescriptions given clarryoyantly. We solicit the aid of progressive minds in a work for the benefit of humanity. Washington Sireet, near centre depot. Any 41. DORMAN & WILLIAMS,

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MRS. ELIZA P. WILLIAMS (sister of A. J. Pavis) will
examine and preceribe for disease, and cure the sick by
her healing powers, which have been fully tested. 4ESept. I THE MISSES J. M. AND S. M. PEASE, in connection with 5188 L. CONSATON, are a band of the most powerful and convincing Text M. Long as that have ever been before the public. They combine many plasses of splitt communion. Terms, 61.00. Psychometrical Defineations of Character given by letter. Send Photograph. Terms, 61.00. Address, MISS S. M. PEASE, No. 16 Sibley street, Detroit, Mich. July 7.

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WILL HEAL THE SICK-in most cases instantaneouslywithout medicine. A cordul invitation is extended to
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out price." DR. P. D. BUNNELL, HEALING PHYBICIAN, CURES ALL KINDS OF DISEASE without the use of medicine "And be laid his hands upon them, and they were healed of whatsiever disease they had."

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as, 31 floor, New York, Hours from 2 to 6 and from 7 to 9 P. M. Sept. 1.—49 **NEURAPATHIC BALSAM**:

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Humors and Skin Diseases; ALHO, Rheumatism, Neuralgia, Burns, Sores, Worms, Denfness, Kidney Complaints, and all Diseases of the Thront and

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Tonic, &c., are Medicines prepared by himself, and unsufficed
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I in an honorable occupation, with means of making a splen
did income. One wanted/in every town and county in the
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Sept. 1.—4w* J. G. AltTill B. Hartford, Conn.

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FOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WARREN CHASE. DR. J. T. GILMAN PIKE, Hancock House, - - Court Squars, BOSTON.

Bunner of Light.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

J. M. PEEBLES......RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PEEBLES, Cincinnati, Ohio; P. O. liox 102.

The Convention as We Saw It.

All conscious individualities see from their own moral planes of unfoldment; and unless too marked, pushing themselves out into unpleasant egotisms, beautiful are these individualisms. The delegates and friends of this Third National Convention, came from north and south, east and west, not to " sit down in the Kingdom of Heaven with Abraham, Isaac, and Jacob "-not to listen to fine lecture-rhapsodies, or the twistings and turnings of skilled hobbiests, but to do solid work; and work they did. The great body, with few exceptions, seemed infilled and baptized with a grand world-wide purpose—aimed at it—hit it; and coming ages shall feel, yea, acknowledge its glorious results. Though wasters as well as master builders were present, the general tendencles were more affirmative than negative-more constructive than destructive. All were opposed to creeds-to lifeless institutions-to everything that can chain or cramp the human soul in its outward and upward efforts toward freedom, purity and perfection.

The Spiritual Philosophy rests upon the fundamental principle that God is in all things, as the central soul and life thereof. God is not merely "a spirit," as Jesus said, but is absolute Spirit; and the term Spiritualism, being philologically and philosophically rooted in spirit, it follows legitimately, that Spiritualism, meaning the same as divine naturalism, spans the whole realm of matter and spirit, and from the moral necessity of the case, must include everything that relates to the interests of Humanity. It is only fragmentary extremists that would narrow it down to the realm of the specials—to the furtherance of Napoleonic schemes-to the tory programme of the English ministry-to the Fenian movement-to high or low tariffs-to Republican or Democratic parties, Spiritualism can never know sect in religion, nor party in politics. The very genius of this movement under the overshadowing beavens is universal and divine; and being diviner, it strikes deeper than any clan, clique, or party. 'Ay, it seizes and fastens at once upon the eternal principles of justice and right, of wisdom and love, leaving each to make the application to issues of the day and the affairs of practical life, as the highest judgment may dictate.

THE CHARACTER.

We have sat in ecclesiastical councils, and often been a member of delegate bodies, acting in concert for the accomplishment of certain purposes, but we never saw a more high-toned, intellectual assemblage, than that just convened in Providence. A phrenologist would have said, "These men and women are thinkers, reasoners, practical workers, inspired by the broadest and holiest issues of the hour." Taking a casual glance from the rostrum, we saw Rev. John Pierpont, Rev. Adia Ballou, Paebody, the nature-poet, Sarah Helen Whitman, a poetess, known not alone to New England or this country, the Sprague family, of which Ex-Governor, now Senator Sprague, is a member, two of the contributors to the Atlantic Monthly; in brief, judges, authors, scholars, with scores of others, holding prominent positions in the various departments of life. These attended the National Convention-not that they sympathized merely, but because they are avowed Spiritualists. What a rebuke to those weak, truckling, expediency souls, who make policy rather than principle the guiding power of life!

EDUCATIONAL MOVEMENT. None concede that ignorance is bliss, while all admit that knowledge is power; and when guided by wisdom and acting in harmony with the moral consciousness of the soul, is true power. A need for the highest mental culture, in connection with encouraging and patronizing the best literature of the age, is felt throughout our ranks. To this end, steps were taken, and committees appointed, looking to the speedy founding and endowing of a National Spiritual College, where a true education in the arts and sciences, and the most complete and symmetrical developments of the physical, mental and spiritual powers may be secured. Schools where manual labor and mental growth are judiciously blended, and colleges based upon the divine principles of the Spiritual Philosophy, admitting both males and females to equal educational privileges, are among the absolute ne-

cessities of the age. THE PEACE QUESTION.

A resolution was offered by H. C. Wright, and amended by Dr. H. T. Child, affirming that all wars pertained to the animal and intellectual, rather than the spiritual plane of unfoldment After some discussion, it was carried almost unanimously. Wars are-wars will be for a time; so will earthquakes, volcanoes and whirlwinds continue for a season, but their number is lessened each year. When the earth becomes more mature they will entirely cease; so when men grow out of their low, retaliatory conditions, and become born into the likeness of the Christ-principle, loving neighbor as self, nations will not be convulsed with armies, nor fields deluged in the blood of a common brotherhood. Let us cultivate the spirit of peace, charity, and tenderness, that on earth we may walk hand in hand with the angels.

J. S. LOVELAND'S ADDRESS.

We were pleased with the motion asking this brother to publish his very able address, profound in metaphysical thought, terse in style, and clear in logical statement. We only wished he had brought his formula relating to the absolute justice and the standard of moral right down to the comprehension of each individual present. When the old divine ordained the young clergyman, he charged him "Not to put the hay so high in the rack that the lambs could n't reach it." The standard of right, of morals, is not only important as a belief, but more so as a practical life-guide.

M. B. DYOTT AND CIRCLES.

The fearless address of this sincere and noble brother, was admirable. All felt the truthful nature and sterling integrity that lay behind the uttered words. It pained us to see that he was by some misunderstood, for we know-knew thenthat he believed in the genuineness of physical manifestations. His aim was to separate the chaff from the wheat-the abuse from the right use of these heavenly gifts. It is quite time that deception, sleight-of-hand, ventriloquism and all charlatanism cease in connection with Spiritualism. The demonstrations of immortality are too sacred for trifling. The unworthy must and will be dropped. Genuine mediums ever invite the closest criticism and the most fear-

less investigation of their claims. Let us be critical yet just, and, above all, charitable in our judg-

SUGGESTIONS.

We would like to see at future Conventions, not interfering with either the Conference or business purposes, certain times set apart for the immortals to entrance their mediums. It would be but just to the invisible world.

We also desire to see more encouragement given to our young speakers, those just coming before the public. Many in the field are bearing the marks of age-will soon-pass to the land of the "Hereafter," and our young brothers and sisters must be encouraged and supported. Committees should give them warm hands, and cheering words of hope and confidence. Among lecturers and mediums there should be no envy, no jealousy and no rivalries, save only as to who shall do the most good. We are all workers upon the spiritual temple. Frescoing and tinseling are less important than laying the foundation stones. Each in place, and all for the general good, with life-consecration, should be the divine aim.

Upon the whole, the Convention was not only harmonious, but a grand success, full of spleadid The few frictions were comparable only to the occasional discords that Hertz and Mozart threw into their music, to help by contrast to swell and intensify the general melody.

"Thousand, thousand were their tongues,

The closing of the Convention Sunday evening, was like breaking up of those old apostolic gatherings, and pentecostal seasons in the earlier days of Christianity, when pulse throbbed to pulse, and heart responded to heart in a common consecration and devotion. Such shaking of handsfraternal breathings, and flowings of soul into soul, mingled with "farewell," "good bye," "God bless you," "angels guard you," &c., seemed like bidding earth adien, entering the gate of heaven and taking everybody with you. All felt with Watts, that

"Love is the strongest tie That can our hearts unite. Our very burdens light."

The Departure of Children.

"Did the angels have a funeral, mother, when I left heaven and came to earth to live?" asked a precocious child. It was a soul question-a cog- 9: nition of preëxistence. The coming and going of infants, like descending and ascending waves upon a measureless ocean, are parts of the Infinite purpose. Nature would not have all the buds and dissoms of orenards mature in ripened fruit-age. So the tree of life lets some of its tenderest first and fifth Sundays, in Bridgewater on the second Sunday, buds droop and fall to bloom in the gardens of and blossoms of orchards mature in ripened fruitbuds droop and fall to bloom in the gardens of the angels. Those airs are more soft and balmy, those climes more sunny. There is no lovelier sight than an infant's form encoffined for the tomb. Spirits, through trance and inspirational media, should speak upon such occasions. The burial should be in morning time. No dark procession, no tolling of bells, no gloomy looks should sight than an infant's form encoffined for the mark the quiet passage to the grave; but, dressed in holiday attire and garlanded with the freshest, brightest flowers of spring, the sleeping body should be borne to rest. Glad songs should be sung, joyous music should ring out upon the air, and pleasantly, as to a festival, the gathered group should go its way, feeling that the child is not dead, but gone before—gone to the love-land

lyceums of heaven.

Weeping, mourning and darkened drapery are signs of intense sorrow, but rather of doubt and atheism. Much of mourning is rooted in selfishness. The more external, the more consists of the state of the selfishness. The more external, the more consists of the selfishness and selfishness. The more external, the more consists of the selfishness and selfishness. The selfishness are selfishness. The more external, the more consists of the selfishness are selfishness. spicuous the weeping! Displays at funerals are as common as unchristian; sham and show going with the superficial to the very threshold of the sepulchre. There are sorrows too deep for tears, as there are prayers too divine for utterance. The fond Mexican mother, relying upon weird, ancestral traditions and the teachings of Nature, " who has household treasures laid away in the campo santo-God's sacred field-breathes a sweet faith only heard elsewhere in the poet's utterance" or the Spiritualist's philosophy of immortality. Ask her how many children bless her house, and she will answer, "Five; two here and three yonder." So, notwithstanding death and the grave, it is yet an unbroken household, and the trusting mother ever lives the thought:

" We are all here-father, mother,

Sister, brother, all who hold each other dear." When children are disrobed of the earthly, their spirits are wasted to spheres of innocence, and there received by heavenly matrons and good angels to be educated. Oh, how those angelic beings, full of affection, delight to teach infants and little children such as Jesus took in his arms, saying," Of such is the kingdom of heaven!" Variety is a necessity in all worlds. Heaven would not be heaven without children. It would lack the joyousness of childish innocence and educational progress. Our departed children-ay, ours still-buds of spirit-beauty! lights in the windows of heaven! the angels of the future!

Dr. W. H. C. Martin.

We take great pleasure in directing the reader's attention to the advertisement of Dr. Martin, in another column. He is an excellent man, and remarkably skillful as a physician.

The Davenport Brothers in Belgium.

Robert Cooper, the agent of the Bros. Davenport, writing from Namur, July 28th, to the London Spiritual Times, says:

"Your readers will be pleased to learn that the Davenport Brothers are still at work on the Continent. After remaining at Brussels a month, during which time they gave scances nearly every night to large audiences, they visited Liege, a large manufacturing town in Belgium, where they remained five nights, and excited the astonishment of several hundred persons.

The Belgium press has acted very liberally and

honorably toward the subject, and through its in-strumentality the fact has been made known to thousands. In Louvain the Brothers were par-ticularly successful, the hall overflowing, the audience being composed of great numbers of students of the University.

In addition to the public scances at Brussels,

private ones were given, one to the chief literary society, and also to the Spiritualists, who considered themselves 'nothing unless critical,' and carried their tests to a ridiculous extent; so much so, that they came and tendered an apology for their

that they came and tendered an apology for their conduct the next day.

Two highly successful exhibitions have been given in Namur, which, by the way, swarms with Roman Catholic Priests. The Brothers go to Charleroy next, and, after visiting a few other towns in this country, proceed to Holland."

A Card.

To the many kind friends who have responded to my appeal for service, I will say that I have nearly completed arrangements for September and October, and will endeavor to serve all in turn, who have so generously prepared the way for future labor. All who do not receive a response by letter, will please notice this, and wait to be served hereafter. Yours for progress,
Plymouth, Vt., Aug. 24, 1866. DEAN CLARK.

Why is a happy husband like the Atlantic Cable? Because he is spliced to his Heart's Content. Going West.

I would say, through the BANNER, that I propose traveling. West this fall by the way of the New York Central Railroad and Lake Shore line. I would like to make engagements to lecture along the route. If there are any of the friends who would like my services, I should be glad to hear from them at once, as I intend starting within a short time.

I shall give especial attention to establishing Children's Lyceums. Having been connected with a Lyceum the past year as conductor, I can make my experience, I trust, of some benefit to others who are desirous of commencing in the good work. Spiritualists must not forget that if they would sustain and perpetuate our heavenborn cause, they must work among the children.

A. E. CARPENTER. Putnam, Conn., Aug. 25, 1866.

Spiriticalist Festival.

The Spiritualists in Moodus, Conn., held a so-cial festival at the Machimoodus House, on the afternoon and evening of Aug. 22. A supper was furnished, consisting of a clam chowder, and a variety of refreshments. Good music was also furnished for all those who like to engage in the healthful exercise of dancing. Many friends of prophecies of greater achievements in the future, true social order and amusement were present to enjoy the festivities of the scene. Several bou-quets graced the tables with their beauty and fragrance, while the violin gave animation and harmony. Well might the angels love to wander amid these scenes of festivity, and the spirits of our own loved kindred delight to meet and mingle with us. They lend a charm to our melody, a fragrance to our flowers, a harmony to our hearts. All seemed quiet and happy, and when the cordial "good night" was given, and each one went forth to their respective homes, the stars looked down in their unsullied beauty, gleaning from their fuir canopy above to light our pathway and illuminate our souls with a brighter, holier radiance.

ANNA M. KELLOGO. East Hampton, Conn.

LECTUBERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

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

Miss Lizzie Dotes will lecture in Chelsea during September: in St. Louisduring October and November; in New York during January and February. Will make no iurther engagements. Address, Pavilion, 57 Tremont street, Boston. N. FRANK WHITE will speak in Quincy, Mass., Sept. 2 and ; in Springfield, Sept. 16 and 23; in Detroit, Mich., during Jetober; in Chicago, Ill., during November and December; in Louisville, Ky., during January and February; in Cincinati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.

MRS. SARAH A. BYRNES Will speak in Salem, Mass., during Sovember. Will make engagements for the fall and winter. Address, 87 Spring st., East Cambridge, Mass.

Miss. M. Macouner Wood will speak in Stafford, Conn. Rept. 9, 16, 23 and 30; in Chelsea, Mass., during October; in Quincy during November. Address, Il Dewey street, Worcester, Mass. Mis. Anna M. Middlebrook will lecture in Cleveland, ,, every Sunday in September and October; in Worcester, lass., Nov. 11, 18 and 25, and Dec. 2

J. MADISON ALLYN, trance and inspirational speaker, will lecture in Rutland, Vt., Sept. 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 Hanner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

GRORGE A. PEIRGE, Auburn, Me., trance speaker, will lec-ture at Monmouth Gentre, Ropt. 16 and 30; in Charleston Town House, Oct. 7. Will make other engagements to speak in the castern part of the State, if application is made soon. Will lecture week-day evenings in the vicinity of Sabbath day meetings if requested; also, will attend funerals. Miss Sarah A. Nurr will speak in Belvidere during Septem-ber; in Eigin during October; in Beloit, Wis., during Novem-ber. Address as above, or Aurora, Kane Co., Ill.

DR. W. K. RIPLEY will speak in Sutton, N. H., Sept. 9. Mrs. Sabah Helen Matthews will speak in Ludlow, Vt., Sept. 9; in Gloucester, Mass., during October. Address, East Westmoreland, N. H. J. T. Dow will speak in Janesville, Wis., Sept. 16. Perma-

M. HENRY HOUGHTON will lecture in Bradford, N. H., dur-ng September. Will speak Sundays and week evenings. Ad-iress as above. MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

ALCINDA WILHELN, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill. MES. SUSIE A. HUTCHINSON will speak in Worcester, Mass. uring September. Address as above.

Mns. S. A. Willis will lecture in East Kingston, N. H., Oct. and 14. Address, Lawrence, Mass., P. O. box 473. MRS. M. A. C. BROWN will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Ms. every other Sunday until further notice. Address, Ware, als. Mus. E. M. Wolcorr is engaged to speak half the time in Danby, Yt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Y. Mas. Susan E. Slicher, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Mc., till further notice.

MISS ELIZA Howe Fuller is engaged at Stockton, Me., and ricinity for the summer and fall. Address, Stockton. Me. LOIB WAISBROOKER will speak in Dover and Foxcroft, Me., Sept. 9. Address accordingly. She can be addressed at Java Village, Wyoming Co., N. Y., during October.

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday of every month; in Richfield, Summit Co., Sept. 9.

DR. L. K. COOPLEY will answer calls to lecture. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vinciand, N. J. J. H. BICKFORD, inspirational speaker, Charlestown, Mass,

A. T. Foss will answer calls to lecture. Address, Manchester, N. II.

F. L. 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,

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass. DEAN CLARK, inspirational speaker, Brandon, Vt.

Miss Susir M. Johnson will not lecture during August. Address, Milford, 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. E. S. WHEELER, inspirational speaker, care this office.

MES. MARY J. WILCONSOR, CARE of A. C. Stiles, M. D., Hasmmonton, Atlantic Co., N. J lammonton, Atlantic Co., N.J. Mrs. S. A. Hoston, Brandon, Vt.

M. C. Bent, inspirational speaker, Cavendish, Conn. Mrs. E. K. Ladd, trance lecturer, 179 Court street, Boston. J. M. PEBBLES, box 1402, Cincinnati, O. MRS. N. K. Andross, trance speaker, Delton, Wis.

WM. H. JOHNSTON, inspirational speaker, Corry, Pa. J. G. Fish," Excelsior Normal Institute," Carversville, Pa ALBERT E. CARPENTER will answer calls to lecture, and also pay especial attention to the establishment of Progressive Lyceums. Address, Putnam, Conn.

E. SPEACUE, M. D., inspirational speaker. Permanent ad-iress, Schenectady, N. Y. Until the first of October he can se addressed care of this office.

MES. LAURA DE FORCE GORDOR'S address is Denver City, Colorado Territory.

MES. FANNIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory.

MES. FRANCES T. YOUNG, trance speaking medium. Address, care Banner of Light.

F. L. WADSWORTH'S address is care of the R.-P. Journal, P. O. drawer 6925, Chicago, Ill. GRORGE STEARNS, normal speaker, may be addressed at New-n Lower Falls, Mass,

MMS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Bissouri during the summer, fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 21, Chicago, Ill. MRS. II. T. STRARMS may be addressed at Detroit, Mich., are of ii. N. F. Lewis. Will make engagements to lecture or the aummer and fall in Ohlo and Michigan.

Miss Lottie Small, trance speaker, will answer calls to scture. Address, Mechanic Falls, Me. DE. P. B. RANDOLPH, lecturer, Bennington, Vt. SELAH VAN SICKLE, Lansing, Mich.

DE. E. B. Holder, No. Clarendon, Vt. Mrs. Emma F. Jay Bullens, 151 West 12th st., New York. MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill. LEO MILLER, Canastota, N. Y. Mas. 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, Mystic, Conn.

Address, Mystic, Conn.
W. A. D. Hums will lecture on Spiritualism and all progressive subjects. Address, Wast Side P. O., Clayeland, 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. T., care W. B. Hatch. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. N. S. GERENLEAF, Lowell, Mass.

MISS B. C. PELTON, Woodstock, Vt. J. H. W. Tooner, 42 Cambridge street, Boston. H. B. STORBE, 8 Harrison place, Brooklyn, N. Y.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture, DR. H. E. EMEBY, 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 Spir itualism and Physical Manifestations. Upper Lisie, N. Y. Dr. James Cooper, Bellefontaine, O., will take subscriptions for the Banner of Light.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Apple L. Ballou, inspirational speaker, Mankato, Minn. LYDIA ANE PRARBALL, inspirational speaker, Disco. Mich, E. V. WILSON may be addressed during the summer at Mena-kaune, Oconto Co., Wils., for engagements next fall and winter.

S. J. FIRNET, Ann Arbor, Mich. Mas. H. F. M. Brown, P. O. drawer 5815, Chicago, Ill.

Miss Martha 8. Sturreyant, trance speaker, care Ban her of Light, Boston. MRs. M. S. TOWNSEND, Bridgewater, Vt.

HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. MRS, JENNETT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Pair Haven, Conn. L. JUDD PARDER, Chicago, Ill , care R. P. Journal, box 6325.

W. F. Jamieson, inspirational speaker, care of the R. P. Journal, P. O. drawer 625, Chicago, 111. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

Mr. H. T. LEONARD, trance speaker, New Ipswich, N. H. He intends to make a tour through the Western States about the first of September. Those wishing his services please apply soon.

GEORGE F. KITTEIDGE will answer calls to attend public irries, and lecture on Sundays, in Northern Michigan. Ad-iress, Grand Rapids, box 692.

IRA II. CURTIS speaks upon questions of government. Address, Hartford, Conn. J. WH. VAN NAMEE, Monroe, Mich.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirk control, upon diseases and their causes, and other subjects Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa. J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin, Address, Waterloo, Wis.

CORSID. AGGICES, WALCHOO, WIS.

DR. J. T. AMOS Will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. MRS. ELIZABETH MARQUAND, trance and normal lecturer, Chamois, Osage Co., Mo.

ELIJAR R. SWACKHAMER, Chamols, Osage Co., Mo. D. H. HAMILTON lectures on Reconstruction and the True lode of Communitary Life. Address, Hammonton, N. J. MISS LIZZIE CARLET, Ypsilanti, Mich. MRS. ELIZA C. CLARK, inspirational speaker. Address care f this office.

REV. JAMES FRANCIS, Mankato, Minn. BENJAMIN TODD, San José, Cal., care of A. C. Stowe. Judge A. G. W. Carter, Cincinnati, O. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

MISS II. MARIA WORTHING, trance speaker, Oswego, Ill., vill answer calls to lecture and attend funerals. MRS. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y. G. W. RICE, trance speaking medium, Brodhead, Wis.

MRS. M. E. B. SAWYER, Buldwinsville, Mass. JOS. J. HATLINGER, M. D., inspirational speaker, will an-wer calls to iccture in the West, Sundays and week evenings, ddress, 25 Court street, New Haven, Conn.

MRS. E. A. BLISS, Springfield, Mass. LORING MOODY, Malden, Mass. HUDSON TUTTLE, Berlin Heights, O.

Dr. WM. Firzginson will answer calls to lecture on the selence of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila delphis, Pa. B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skancateles, N. Y.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms. CHABLES P. CROCKER, inspirational speaker, Fredonia, N. Y. DR. L. P. GRIGGS, Evansville, Wis.

Mrs. Clara A. Field will answer calls to lecture. Ad-ALBERT E. CARPENTEE will lecture Sundays and week evenings, and also attend junerals. Address, Putnam, Conn. C. Augusta Fitch, trancespeaker, box 1835, Chicago, Ill.

Wer caus to lecture of attend universe as account place.

Emma Hardinge. Persons desiring information of her whereabouts can obtain it by inquiry of Birs. E. J. French, & Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gilbert Wilkinson, 205 Cheetham Hill, Manchester, England. MRS, MART L. FRENCH, inspirational and trance medium, ddress, Bradford, Mass., for the present. No circles until MISS MARY M. LYONS, trance speaker, Detroit, Mich.

MRS. FANNIE DAVIS SMITH, Miliford, Mass. J. L. POTTEB, trance speaker, Cedar Falls, Jows, box 170. MRS. C. M. STOWE will answer calls to lecture in the Pacific tates and Territories. Address, San José, Cal.

THOMAS COOK, Huntsville, Ind., lecturer on organization. GEO. W. ATWOOD, trance speaker, Weymouth 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. REV. ADIN BALLOU, Hopedale, Mass.

MRS. E. DELAMAR, trance speaker, Quincy. Mass. A. P. Bowman, inspirational speaker, Richmond, Iowa 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. DUNN, lecturer and healer, Rockford, Ill. CHABLES S. MARSH, semi-trance speaker. Address, Wone-

SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 75 P. M.

Hall 23. Evening meeting will commence at 74 p. m.

Charlestown.—The Children's Lyceum connected with
the First Spiritual Society of Charlestown hold regular sessions, at Wasnington Hall, every Sunday at 10½ A. m. A. H.
Blocandson, Conductor; Mrs. M. J. Mayo, Guardian.

The Independent Society of Spiritualists, Charlestown, hold meetings every Sunday afternoon and evening, at
Mechanics' Hall, corner of Chelsea street and City square.
Seats free. Children's Lyceum meets every Sunday at 10½
A. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian,
Speakers engaged:—Mrs. Juliett Yeaw, Sept. 9 and 16; J. H.
Curter, Sept. 23 and 30.

Chelsea.—The Associated Spiritualists of Chelsea hold

CHRISEA.— The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7 M P. M. The Children's Progressive Lyceum assembles at 10 M A. M. J. S. Dodge, Conductor; Mrs. E., S. Dodge, Guardian. Speakers engaged:—Miss Lizzle 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, Chelsea, at 3 and 74 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't. Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speaker engaged:—S. J. Finney during September, October and November.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Chil dren's Progressive Lyceum meets every Sunday forenoon at 10 clock.

Il o'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.

Workester, MASS.—Meetingsare 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. Stearns, Guardian. Speakers engaged: Mrs. Susie A. Hutchinson during September; F. L. H. Willis during October; Dr. W. K. Ripley, Nov. 4; Mrs. Auna M. Middlebrook, Nov. 11, 18, 25 and Dec. 2.

HANSON MASS.—Shriftinal meetings are held in the University.

HANSON, MASS.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mass.—Spiritualists hold meetings in Forest Hall every other Sunday at 14 p. M. Mrs. Yeaw, speaker.

Hall every other Sunday at 19 P. M. Mrs. Yeaw, speaker.
FOXBORO', MASS.—Meetings in Town Hall. Progressive
Lyceum meets every Sunday at 11 A. M.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Bundays, afternoons at 3 and evenings at 7%
o'clock. Progressive Lyceum meets every Sunday forenoon,
at 10% o'clock.

PUTNAM, CONE.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. DOVER AND FOXCROFT, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation.

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

meetings every Sunday in Dodworth's Hall, 505 Broadway. Seats free.

This Society of Progressive Spiritualists hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 85 West 32d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 24 o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnworth, Sec'y, P. O. box 6579, New York.

WILLIAMSBURG, N. Y.—Spiritual meetings are hold one evening cach week, in Continental Hall. Mrs. Emma F. Jay Bulleno is the speaker for the present. All are invited free.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 38 f. M.

Rocusettes, N. Y.—Children's Progressive Lyceum holds

ROCHESTER, N. Y.—Children's Progressive Lyceum holds public sessions every Sunday, at 20 clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian. TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 199 A. M. and 75 F. M. Children's Lycotin at 25 F. M. Henry Rosseau, Conductor; Mrs. Lonisa Keth, Guardian.

Hall every funday at 104 and 75 P. M. Ohildren's Lycenn regular Sunday assion at 22 o'clock. M. B. Dyott, Conductor: Mrs. Ballenger, Guardian.
Meetings are also held in the new hall in Phoenix attret erery Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. Belm. Conductor.

Conductor.

Vimilard, M. J.—Friends of Progress meetings are beld in
the new hall every Sunday at 10 A.M. Children's Progressive
Lyceum holds Sunday session at 1. o'clock P. M. Mr. Hosea
Allen, Conductor; Mrs. Deborah Hutter, Guardian. Allen, Conductor; AITS. Deborah Hutler, Guardian. Allenea. Hammonder, N. J.—Meedings held every Sunday at 101 A. M: and 7 P. M., at Ellis Hall; Belloview Avenne.
BALTIMORE, Mo.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga alrecta, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

ther notice.

CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every street. Hours of meeting 19 A. M. and 71 P. M.

Springfield, ILL.—Regular Spiritualists' meetings every street. Hours of meeting 19 A. M. and 71 P. M.

Springfield, ILL.—Regular Spiritualists' meetings every Sunday forenoon at 10 clock. Mr. Wm. H. Flanck, Conductor; Mrs. E. G. Planck, Guardian.

Quincy, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 22 P. M., in half No. 130 Main street, third floor.

By Louis, Mo.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 22 F. M., in hiercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. May Blood, Guardian.

cantile Hall. Col. Wm. E. Moberly, Conductor: Mrs. Mary Blood, Guardian.

Washington, D. C.—The Spiritualists of Washington held regular meetings every Sunday, at 11° A. M. and 7½ F. M., in Union League Hall.

Gimcimnati, O.—The Spiritualists of Cincinnati have organised themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Eim and Music, north side of Fourth street, between Eim and mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hallerery Sunday, at 10½ A. M. and 7½ P. M. Children's Progressive Synday, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Mrs. Nellie L. Wiltsie remains in Tolede during September, and will deliver a lecture at 10% A. M. and 8 p. 2. on every Sunday during the month. Sents free. All are invited. The Bander ov Light and Journal are for sale at the close of each lecture.

San Francisco, Cal.—Mrs. Laura Cuppy lectures for the

SAN FRANCISCO, CAL.—Mrr. Laura Cuppy lectures for the Friends of Progress in their hall, comer of 4th and Jeus streets, San Francisco, every Sunday, at 11 A. M. and 7M. P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 F. M. BACKAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o clock A. M. Childrin's Lyceum meets at 2 r. M. H. Bowman, Conductor; Mrs. Ecr. man, Leader of Groups.

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