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{\$8,00 PEB YEAE,} In Advance.

BOSTON, SATURDAY, AUGUST 1, 1868.

Written for the Banner of Light. WORDS FOR THE WEARY.

BY GRACE LELAND.

"Write, write the thoughts that in thee burn ! Why seek the flowing tide to turn? Too long thy pen has idly lain, Quick to thy life-work turn again.

Write of the lessons learned in pain, Write of life's loss-its greater gain ! So that perchance some weary one. Wishing his work on earth were done

May find some little word of cheer, To chase his doubt, and calm his fear; Bome yearning soul may cull a flower That shall enrich life's darkest hour."

With stronger hand I take my pen To trace the fleet-winged thoughts again That drop from loving hearts above, Rich-freighted with the balm of love

They yelled their faces for awhile. And hid from me each loving smile, But it was only that I might More clearly see the dawning light.

And now they take my willing hand, And lead me to the Heavenly Land, And fill my life so full of good I would not change it if I could.

And ye, oh weary ones, who bear A cross of pain, a weight of care, Ye need not look beyond the grave To find that rest, that peace ye crave

'T is yours e'en while the cross you bear, 'T is yours, if you will only dare To be a warrior in the strife. A victor in the march of life.

Dare to be free from error's chain ! Make haste to leave life's sluggish plain, And climb its glittering mountain height. Mellow with heaven's effulgent light.

Then angels walking by your side Will see that never harm betide, And music, gushing from the skies, Shall consecrate life's sacrifice.

The Pecture Room. A DISCOURSE ON SPIRITUALISM. Preached at Marshfield, Mass., Aug. 18, 1887, -DU HERMAN BROW.

Gal., iv: 16-"Am I therefore become your enemy be-cause I tell you the truth?"

I am to speak this afternoon of the inconsistency and unfairpets of the so-called Christian Church in its treatment of Spiritualism. But please bear in mind that in what I shall now have to say con- grave of rest, there would not be wanting those cerning "the Church," I refer especially to the who would be ready to act the part of chief exegeneral aggregate of the prevailing outward organi- cutioners.

perience, will not resolve henceforth to spurn from his presence the low and the vicious, whilst he earnestly aspires after the noble, the pure, the good and the true, that he may thus become more worthy of so high a destiny; that, becoming nurified and beautified in his own spirit, he may be fitted for the companionship of the loved and

the lovely who have gone before. This is not the mere language of rhetorical fancy. It soberly but imperfectly indicates facts as they have been transpiring for nearly twenty years throughout our land. The number of those who have thus been delivered from the drearlness of Atheism-practical or avowed-may be safely reckoned by thousands and tens of thousands. And the good work is still going on with ever increasing speed, as the facts and the philosophy of the Spiritualist movement become better and more widely known. Is not this a thing to be thankful for? And should not a true Christian Church have welcomed and cherished it as a worthy and powerful helper in their work? But how have they received it! Alas for poor human nature! even for sanctified nature according to the Church method of sanctification. It is but a rehearsal of the old story of Wickliffe, of Huss and Servetus in Theology, and of Galileo, Harvey and others in science, only in a far milder, more mitigated form.

The present as well as the past history of the Church, demonstrates but too clearly that blind bigotry and bitter persecution did not die out of the world with the advent of that divinely given faith whose law of omnipotence is the law of love. For even now, as in the days of primitive Christianity, the unfolding of a new truth before the world sends not peace but a sword. Even now, as then, is the parent arrayed against the child and the child against the parent; the brother against the sister, and the sister against the brother; and often a man's foes are they of his own household. Even now does a self-constituted and exclusive church-power sneer at the humble origin and lowly garb of the new faith, even as did the Jewish priesthood of old lift up their self-satisfied brows in pious horror and amazement at the thought that a prophet should come out of Nazareth and be cradled in a manger!

And even now are the advocates of a new faith arraigned before ecclesiastical councils and cast out of the church synagogues, when in the full-ness of joy at the new light which has burst upon them, they exclaim, in defiance of the rod of church anathema held over them, "One thing I know: that whereas I was blind, now I see." And In accordance with a previous announcement, it may not be otherwise than true, also, that if, by the use of the cross, this new disturber of old errors, which is likely once more to "turn the world upside down," could be laid in its quiet

must be that heart which, moved by such an ex- | Christ, which, though once a badge of the deepest | we find no substantive support for the prevailing | shame, is now the Ohristian's glory, so these epithets with which a misguided and bigoted church is accustomed to brand those who depart from it into a new and brighter faith, may justly be regarded as an honor rather than a disgrace.

But although an enlarged and liberal charity may shield the present popular forms of religion from severe, unqualified reproach for their treatment to Spiritualists, yet should it by no means protect them from a free and full exposure of the nconsistencies and absurdities into which they have fallen in their unwise efforts to demolish the new, whilst with credulous voracity they swallow the entire mass of the old spirit-manifestations. For it is a truth beyond cavil that both the records of Judaism and Christianity, as they are found in the Old and New Testaments, are filled with the accounts of spirit manifestations, though not always in the exact form of those which occur at the present day. Does any and mark out all that relates to an intercourse fragment of a book there will be left.

It is true that the communicating spirits of those days were generally called "angels," or messengers of the Lord. But often they are called simply 'men," whilst in many instances the terms "an-

gel" and "spirit" are used interchangably-that is, sometimes one of these terms is used and sometimes the other, when the same thing is intended. From these and other considerations which might be named, I am strongly inclined to the bellef that those angelic messengers of Scripture were simply the spirits of departed human beings, whose preliminary education was accomplished upon this, or possibly upon some other habitable globe of the universe, and who, at their departure from a gross, material body, became, in Bible language, "as the angels in heaven." And hence I look upon the whole series of Scripture narrated angelic ministry as the ancient form of spirit manifestations.

So, also, with most of the "miracles" or won ders of Bible-history. They were caused-mostly at least-through the immediate agency of such spirit-beings, not arbitrarily and as it were out of the order of Nature, but in strict accordance with some natural law, and which must, of a necessity, remain in force at the present day; for surely the laws of a perfacily write Being should never be changed or Torogated.

The proofs of many of these Bible-wonders are not of the most satisfactory character, yet am I inclined to the belief that most of them were of actual occurrence. But, in justice to my own powers of investigation and discrimination. I must say that it has been only through a clear demonstration of the modern that I have been able to reach a full conviction of many of the ancient wonders, especially many of those narrated diminishing for ages and centuries past? It is so in the Old Testament. But the course of our church-religionists has | Time was when the former-when the Catholic ever been directly the reverse of this. They will, Church with the Pope at its head could, with a for instance, give in their unqualified belief that the walls of Jericho fell down at the rude blast of crowned heads of Europe at its feet. But how is a ram's horn, and yet when told on evidence, ten, nay, a thousand fold greater, that a table was power, at least, of the papal hierarchy is even raised from the floor without mortal agency, they are utterly and obstinately incredulous. They tism is also being silently but steadily underwill readily believe that the internal vision of mined by the rapid growth of intelligence and Balaam's beast was so far opened that he could free thought throughout the world? Time was, see a spirit invisible to his master; and that his somewhat troublesome organs, as one would suppose, were so far controlled by the same invisible power as to be made to utter intelligible speech. And yet these same persons, when told on unexceptionable and oft-repeated authority that hu- clear that the people are slowly but surely taking man beings of the present day are made seeing | the reins of thought and action into their own and speaking mediums, their faith utterly fails | hands? Even now is it not clear that the image them. They make no doubt that an angel rolled away the ponderous stone from the sepulchre of Christ, | spire the sensible, thinking man with either terror and that the same spirit-power opened the prisondoor to Peter; and yet when any such physical manifestation of their own day is affirmed in their presence, they are ready to ask with an incredulous sneer, "How can spirits who have no material muscles move solid matter?" forgetting, or else not knowing, that all power is of spirit, and none of matter. But I forbear. It needs not that more be said upon this point to show forth, in no very flattering light, the reasonableness and consistency of the popular faith in matters of the kind. We wonder, then, that such persistent efforts are made by "Orthodox " theologians to decry and throw contemptupon reason; for unless this divine light within be utterly set aside, their disciples would be few indeed. It should be added, however, that their inmost convictions they feel to be sham and the course pursued in the present instance is no less suicidal than irrational, for every successful true than sad. attempt to invalidate the claims of modern Spiritualism by throwing doubt upon the reliability of human testimony, or by ascribing the wonderworking force and manifest intelligence to unknown or deceptive agencies, reacts with fatally destructive power upon what are regarded as the very foundations of the generally received faith of Christendom. There is, I confidently assert, no way of escape from the dilemma; for it is clear that human reliability and the capacity to give evidence are at least as good now as they were eighteen hundred years ago or more. • And as to the very common and shallow assertion that the age of miracles is past, it is simply a manifest evasion of the whole matter of debate. I here remark that, throughout this discourse, I use the word miracle in its true and not in its popularly received sense. Were I to follow the other course, and regard this word as conveying reform, the main body of the church has either the idea of a suspension or violation of natural law, then it might justly be said that the age of until, through other agencies, it has become sufmiracles never existed, for surely the Divine Ar- ficiently established to vindicate its own right to chitect and Law-giver partakes not of human | a permanent and popular existence? And when short-sightedness and imperfection, that he should at length the church does follow in the way of have to remodel or improve his work.

popular idea attributed to the word miracle. Throughout all the varied significations of the original Greek word, as given in Robinson's Lexicon-the generally received authority in such matters-there is not one which approaches more nearly to the popular mistake than this, which I give in his own words: "A remarkable event, a wonderful appearance, an extraordinary phenomenon."

A miracle, then, even according to standard Orthodox authority, is something extraordinary or strikingly wonderful; something, in short, which cannot be well understood at the time. Do you tell me, then, that the age of miracles is past? Who says this? Surely not one who bows to the authority of the Christian Scriptures, for these give no such response, but rather the oppesite; for listen to the words of the Great Teacher himself upon this point:" And these signs shall follow them that believe: in my name they shall cast out one doubt this? Then let him take pen, or pencil, devils; they shall speak with new tongues; they shall take up serpents, and if they drink any with the unseen world, and see what a mutilated | deadly thing it shall not hurt them; they shall lay hands upon the sick and they shall be healed." And again:" He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." John xvi : 17, and xiv : 12.

Whose assertion, then, is it that the age of miracles is past? It cannot be one who lives with open eye and active mind in this most grand era of the world's growth in wonders-an age when the most mysterious and subtile forces of Nature are being summoned from their hidden recesses and made the obedient servants of man-a time when all that has been known before appears as but a dim twilight compared with the wonderful light of the present.

Nor can be who thus asserts be one who believes in a living, active spirit-world around us, whose centre and circumference is God; for then would there be expected wonders from the heavens as well as upon the earth. No; no indeed. The age of miracles is begun not ended. The saying is clearly one of those interpolations in theology which have often been pressed into service to meet emergencies not otherwise provided for.

Let us now observe, for a moment, the actual religious condition of Christendom at large, and see if there is not something here also fitted to help forward our train of thought. Is it not even now perfectly obvious that the popular "Orthodox" Christianity of, the age is no more to be regarded as the hope of the world? For who does not see that the reign of the prevailing theology of the past is fast drawing to a close? And what lover of true spiritual freedom does not rejoice to know that that gigantic force of oppressive church nower is also rapidly on the wane; that its weight, both for good and evil, has indeed been steadily with Romanism; it is so also with Protestantism. | then. These truths, and others perhaps of still single word of arbitrary command, bring the it now? Do we not all know that the temporal now virtually ended, and that its spiritual despoalso-and much more recently than the otherwhen Protestantism, with its multitude of minor popes-I mean its ministers-held an almost equal sway over the opinions and customs of Protestant lands; but where is that authority now? Is it not of that dark theology, with its personal devil and material hell, is a thing which can no longer inor respect? It is true that a carefully arranged sectarian education still keeps many partially under the old honds who would otherwise be found standing nobly forth in the free light of to-day. It may be true also that there is a class of undeveloped humanity, who still need the sanctions of the old Theology, unreasonable and gross as they are. But it is equally true that to the great body of intelligent, thinking men and women, many of the leading doctrines of the self-styled "Evangelical" sects have become but little better than the fables of ancient mythology. This I believe to be the real, not always however the apparent state of the case, for from various motives many continue to pay external homage to that which in falsehood. . This is sad, but doubtless no less Let me not be misunderstood. I do not say that true Christianity has thus lost the respect of men. I speak only of those perversions of Christianity which are seen more especially and prominently in the Calvinistic creeds of Christendom, the bare, straight-forward mention of which, let me add, is enough to fill every well-ordered, unperverted mind with indignant denial. But not by the false doctrines alone is the honest inquirer repelled from the established religions of the day, whilst he turns away with the firm conviction that other and more efficient instrumentalities must be employed to build up the Divine kingdom upon earth. The false practice as well as false doctrine of Christendom is a most sad hindrance in the way of the successful progress of humanity's car. For is it not notoriously true that in almost every past instance of true actively fought against it, or else looked coldly on reform, is it not ever at a distance and with a due It is a fact worthy of special note, that when we regard to its own stolid dignity and chronic dis-

the past? I speak in general terms, knowing and rejoicing in the fact that there are some noble exceptions, that there are some living churches who have shown themselves to be of progressive and active moral reform tendencies. It is a significant fact, however, that this class of churches are found to be almost wholly of an independent and heretical stamp.

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The truth seems to be that these sectarian church bodies are ever so busy in holding together their ancient and somewhat dilapidated creeds, and in defining and defending the boundaries of their several petty theological kingdoms, that they have but little time and energy with which to go forth into the world at large and fight the battles of our common humanity, or to look upward for the light which brightens, not diminishes with the growth of centuries. No wonder, then, that the words of this old order of religious teachers have lost their power, that their churches are becoming empty, or filled only with fashionable, worldly-minded congregations, whilst the common people, who did once and would fain again hear " the word gladly " from a true prophet of God, wander in the by-ways waiting for some augel-touch to heal them.

And not in vain do they thus wait for the good God who never deserts his children; who never when they ask for bread gives them a stone—God, I say, that same all-wise and benignant being who has thus far provided for the constantly unfolding wants of the race, has also provided for the present advanced era of the world's history. And beautiful indeed and most effective are the agencies now revealed to every uplifted eye and aspiring mind. Since man in his mortal condition has proved so inadequate to the great work to be done on earth, there is now witnessed, in a manner no longer to be mistaken, a glorious bending down of the heavens, of the invisible spiritworld, which cannot but strengthen and encourage every earnest worker for God and humanity.

And this, let me say, in conclusion, is my cherished thought of Spiritualism. It has come in the divinely appointed time, and its leading purpose is to fill a spiritual vacuum caused by the narrowness and general inefficiency of existing religious institutions. But in its relations to true Christianity-I mean as this religion existed in its primitive purity and simplicity-Spiritualism the justly reversu washer of eighteen centuries ago spoke well and acted nobly. Its manager attored the inspired words given him in spite of the terrors of Sanhedrim and synagogue. And he lived and died as he spoke. But his mission was short until, over the threshold of the cross, he passed on to the life beyond. Hence he could but declare and illustrate those truths which were of present and pressing necessity to man. Within the depths of his capacious soul were many things to say, but the world could not bear them

zations who have assumed to themselves this exclusive title, and not to the invisibly united band of faithful souls who doubtless exist, to some extent, in all relinious bodies.

When we consider the treatment which the power of the self-elected Orthodoxy of our land. we are led to conclude that herein is found a phenomenon möre wonderful almost than any presented by the spirit demonstrations themselves. For just look at it! Here stands the great, the only saving influence of the world-i. e., if we admit the claim set up by these churches in their own behalf. For it is sufficiently clear thatwhatever may be thought by the outside world in this matter-they themselves are quite sure against it. that they are the salt of the earth, and that they alone are in the ark of safety, whilst the vast multitudes of unregenerate souls around are plunging and struggling in the dark waters of endless perditioni Not even a day passes but thousands upon thousands of these God-forsaken, wretched beings are thus sunk and lost in the black waters of endless, hopeless misery!

Now let us reflect that it has ever been the great burden of the leaders and teachers of this established "Evangelical" religion, to lament and sigh over this state of things; to mourn over the want of faith in things spiritual; and over the worldly-mindedness, the skepticism and unbelief of the day.

And now at length a development takes place in their very midst which startles as with an electric shock this spiritually indifferent, worldlyminded throng. The current of thought and conversation becomes changed. Men-even the most for the moment of their money and merchandise, and become earnestly engaged in gazing upward toward that mysterious spirit-home which hitherto has been to them but little more than the it become a most beautiful and grand reality, and already have their thoughts become elevated beloved wife, or of some near and dear friend has spoken to them from that spirit home, telling them earth alone. Look upward; come up hither!" nobler lives than before,

And the skeptic also-even the absolute disbeliever in God and immortality-is thus made to forget his skepticism and unbelief. Death is no longer to him a fearful "leap in the dark," nor yet an eternal, dreamless sleep-a dreary, endless desert of nonentity. All at once the lost friends in a most glorious career of progressive life throughout eternity!

Where can you point me to a greater, more Spiritualists, as to have wholly lost the power to

And in all this there is nothing to be wondered at as so very strange and unaccountable. It is but a natural result of man's present perverse

and undeveloped state. A far more expansive and comprehensive faith than that which has Spiritualist faith has received from this central hitherto prevailed will have to be practically acknowledged, before men will be ready promptly to sacrifice old error at the altar of newly discovered truth. And until such a practical realization of the higher faith takes place, we must still expect that, even as in the past, so in the present and future each new development in the everunfolding universe of truth will have to fight its way through all the array of opposition which it is in the nower of old and bigoted error to bring

We must still expect, then, that those who walk by a light unseen by the multitude will be called "mad," or "crazy," and that all works which cannot be accounted for by and made to square with the received faith, will be called "works of the devil," especially by those who are accustomed to thrive upon an excess of popular timidity and superstition. So true is it that human nature is ever the same whilst upon the same plane of development, whether it be of Jew or Gentile, Mahometan or Christian, Catholic or Protestant.

The true faith, however, and which it seems to be the more especial object of the new spirit movement more fully to unfold, is fitted to give at once far more enlarged conceptions of the ex-

pansive grandeur of Divine Truth, and a more wise and charitable treatment of those who wander from the well-worn path of established public opinion. This will teach us that even the wisest are still but in the twilight of the morn of perfect. intensely business, speculating men-lose sight | unclouded day, so should we not be surprised nor offended when one from the mountain-top raises the glad shout of "More light, more light still!" Let us, then, bear with charity and patience this new onslaught of an old enemy to freedom dream of a disordered imagination. But now has and progress. True, in times past he has made many martyrs, putting to a cruel death multitudes of the world's best friends and noblest heand their better affections quickened. The spirit roes. But this could not well have been otherof a long lost child, of a venerated parent, of a wise, for do we not know that bigotry is ever not only brutal, but blind also? Should we not, then, indge his followers of the present day with charity in words of deep and thrilling interest, "I am not and forbearance, and even in the worst cases of dead: I still live-I still love. Cease to live for blind denunciation say, in the language of him who was himself the greatest of earth's martyrs, And, oh then, how is the heart touched and moved |" Father, forgive them, for they know not what to the tenderest and most noble aspiration! And they do "? Especially may this be the case with many are there who are not disobedient to the us, because, as already intimated, this bigotry heavenly vision, but henceforth live far better, personified administers much more mildly in this present era than in those ancient, bloody times.

True, this may be only for the want of power, but now, for the most part, he only calls those who disregard and defy his rule, "Infidels," "Fanatics," or, perhaps, "Agents of the Devil." Surely this is much easier to bear than was the bloody penalty of the earlier centuries, and all the more of his earlier life are given back to him, to be his so from the fact that such epithets have been so long and lustily bandied about amongst those very sects who now use them so freely against

soul-stirring change than this? Hard indeed terrify. Nay, more, for even like the cross of | consult the original Greek of the New Testament, | like to all unpleasant disturbance of the dust of

more advanced significance, it is the work of the new spirit effort to unfold and apply.

But time alone can determine how far this work will be accomplished by the Spiritualism of today. That there are imperfections, follies and faults in the movement, no one can feel more deeply and painfully than myself. But all great reforms are simply radical and destructive at first, and are often attended by extravagance and folly. The old, tough sod of conservatism has to be broken up, and many an awkward root of prejudice and bigotry to be wrenched from its deeply imhedded stronghold. It is not to be wondered at, then. " at this should be sometimes attended with discord, and shouts, and strange gestures. But the time will soon come when the gentle harmony of green and fruitful fields will take the place of all this noisy discord.

And so of this Spiritualist movement. It may it doubtless docs exhibit its share of mistake, of extravagance and disharmony; yet from it, as I doubt not, will grow up a spiritual harvest richer and more beautiful than aught that has preceded in the world's history. Did I not believe this, had I not a firm faith that the movement would ultimate in a growth like this, my own interest in it would be sadly diminished.

But as it is, believing as I do that Spiritualists are destined soon to outgrow the wonder-seeking and over-speculating turn of mind which still prevails so generally, and to take hold in earnest of the means fitted to inaugurate the true reign. of God, both in their own hearts and in the worldaround, and thus to carry out the legitimate, practical aims of the movement-believing this. I say, I will thank God and take courage, knowing that the day of man's redemption draweth nich. For error, in its grosser forms, and the iron rule of spiritual despotism cannot long withstand this new light from the spirit-world; they must give place to the reign of truth and freedom; and then shali peace and an all-embracing love universally prevail.

WHAT WE ARE COMING TO .- Gen. H. Carver, "the father of the Pacific Railroad," as he offers to prove, writes to an Omaha paper of his futuro intentions:

"I mean to go right on, propose and establish, if I live, as nearly as possible, an air line route between the Atlantic and Pacific Oceans (on the surfaces of which float nine-tenths of all the commerce of the world) for a milrost, with a track and racine Oceans (on the surfaces of which noat inner that of all the commerce of the world) for a milrosel, with a track eight or ten feet whic. The passenger cars on this road will be traveling hotels, whereas Pullman's cars are only substi-tutes, and I first described them in my pamphic written and published at Washington twenty-one years ago last January. These passenger cars will be very large and splendid, ac-commodating from three to four and even five hundred pas-sengers, with all the conforts of any hotel of this or any other country. I will say to the public, call this Utopian, vain, visionary, if you please. My first plan of the present Dacific railroad was called so, and laughed at for four or five years after 1 had begun to recounsed it, write articles for it, and in all ways to halor hard in its favor. Further, I mean, if alive when the road is completed and all things in order, to travel from the city of Ban Francisco to the city of New York inside of forty-eight hours. We have got a model car in New Jersey built of cedar, with each wheel running by itself like a wheelwarow, and a small engine about as large as a barrel in the bow of the car, and have run it at the rate of over two nulles a minute with perfect safety and oase." ease."

A Yankee in Paris has invented a style of lu-minous printing which can be read in the dark.

Children's Department. BY MRS. LOVE M. WILLIS.

Address, No. 16 West 24th street, New York City.

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

"BE KIND TO THE LITTLE ONES." Written for this Department of the Banner of Light,

BY BELLE BUSH.

My friends, I am going to sermonize a little, and this is my text: " Be kind to the little ones." You may think this a short and simple one, and so it is; but it means a great deal, and I wonder how many of you have ever heard it before, and hearing it, have striven to heed it. It does not mean simply giving your children enough to eat, drink and wear, providing a home to shelter them, and a comfortable bed on which they may rest their weary limbs. There is vastly more implied in it than that. I do not know how it speaks to you, but to me it says, "Be kind to the little ones," speak gently to them, deal gently with them. Let the distinctions of color, caste and condition make no difference in your manner of treating them; rich or poor, black or white, goodlooking or plain, well-formed or misshapen. quick-witted or dull, loving the right or preferring the wrong, let not one of these circumstances influence your general treatment of them, except to-make you more compassionate and tender to the unfortunate. If we are taught to reverence age with all its infirmities, how much more should we reverence childhood, with all its innocence and trusting love, and how careful should we be not to sully its purity or crush its budding affections. Children have tender hearts, and minds which quickly receive every impression made upon them, whether of word, look or deed. Their little natures crave your attention, your sympathy, your love. Oh! give it to them freely, and be. very patient with thom; and if you find it difficult sometimes to be so, think how patient God is with you; how he smiles on you with his sunlight; how he blesses you, with all your weakness, ignorance and wrong-doing. Think of this, and let it teach you to be patient with the little ones of his flock who are purer than you if not so worldly wise, and like whom you must become ere you gain "that wisdom which passeth not away." Be guarded, then, in your treatment of children; don't fret at them when they are restless, or as you say fidgety, for their little limbs need exercise, and cannot be kept folded up according to the rules of propriety. Let them be free to run, romp and play. Don't snap and snarl at them when they act awkwardly, or ridicule them for an innocent blunder. Do n't look as sour as a crab apple whenever they ask you to do them a favor. Don't call them little pests, or the plague of your life. Never tell them you wish they were dead, and you don't see what they were ever made for, unless it was to bother you. Never deny them a pleasure you have it in your power to grant, merely to gratify a foolish fondness for teasing them, or if you do, don't scold them, when, for lack of better employment, they go to sticking pins into the harmless flies, but remember they are only following your example, and are teasing the flies because you teased them. Children are ready imitators, and when we see them doing wrong we may justly conclude there was some other wrong, not of their doing which led to it. How careful we should be, then, of those and ours; now watchful of their interests and happiness. Let them hear no harsh words; let them receive no crucl blows. Never burden them with cares beyond their years; never cloud their young minds with dim forebodings of sorrow, want and suffering, by rehearsing in their presence your life-trials and conflicts. Let them live in the light of your smiles, and not in the shadow of your troubles. Childhood is the beginning of the great poem of life, and its strains should be set only to the rhythm of joy and gladness. How sad is it when that is broken off too soon and taken up by the answering rhythm of sadness, which must grow deeper and stronger, till faith getting the victory over sorrow, pain and death, closes the life-poem with a farewell to earth and begins its triumphant prelude to the epic chanted by the freed spirit as it wanders home. Oh, then, be kind to the little ones, and shield them, if you can, from all the blighting influences of life. When they come to you with their young hearts running over with the warm, fresh love of childhood asking for a kiss, do not repulse them with a frown or a look of coldness. What if they do muss your collar, or make creases in your new slik dress? Have they not a royal right to these tokens of affection, and a right to express them in their own way, and is it not far better that a collar should be wrinkled or a dress disarranged than to awaken discord and sorrow in the heart of a child? It is a sad thing, a very sad thing, to hear a little boy say, " My mother never kisses me, never speaks pleasantly to me. I don't believe she loves me, and I don't much care what I do, or what becomes of me." Yet I have heard many boys say those words. It is a sad thing to hear or see a little girl weeping and sad when she should be light-hearted and gay as a young meadow lark; and what a grief to see her wearing a look of premature age, and with the har-. ness of toll upon her going about wearily and soberly, as if a world of care and responsibility rested upon her young shoulders. It does not give us pleasant pictures of childhood to meet with such children, yet I have seen many of these child-women, and I have heard them sigh and talk about the deceitfulness of the world and of the trouble and wretchedness dwelling in it, till my heart has ached and I have longed to fold them in my arms and bear them away with me to the mountain tops, or out into the peaceful woods and valleys, and show them how beautiful is earth. Now if childhood was properly appreclated, we would not see such blighted bude on the tree of life; neither would the frequent manifestations of their love be attended by any annoying circumstances. A regard for their rights will beget in them a regard for the rights of others; and a gentle way of treating them will in time subdue all rude and boisterous tendencies. Children are like rosobuds; they cannot thrive well without proper nourishment. They need the genial sunlight, the refreshing dews and the warm breath of love to make them unfold into the beauty of the perfect flower. Folded within each baby breast are aspirations, emotions, thoughts, feelings and passions, which, like the closed petals of a rose, should be allowed to unfold naturally. As the infant form grows into prattling childhood, the eager questionings of its young soul should be responded to patiently and truthfully, not teased and worried, nor deceived by false answers, till it becomes afraid to ask questions, and loses all faith in the replies given. There are some people who think it a smart thing BANNER OF LIGHT.

them it is a very stupid act, and one which no shipwreck. But it should not be fettered by our you a falsehood, or your son been guilty of using

profane language? Don't rebuke them in anger; do n't tell them you do not love them any more, or that God is angry with them; do n't shut them up in a dark closet, or send them from you to

remain till they can promise to be good, for ohl if there is ever a time when children need the blessing of the purest, truest love to guide them, it is when they have done a great wrong, and feel the reproaches of a guilty conscience, for then it is that a word will harden or subdue them.

Oh, then, speak kindly to the little ones. Tell them how much it grieves you to think they have done wrong; not because it injures you, or can harm the good God who watches over them always with a Father's care, but because it injures them, lessens their self-respect, and scars their immortal soul. Speak thus to them, and by your sympathy, and love you may draw them closer to your heart and further away from the dark influences which are seeking to lead them astray. But never, under any circumstances, refuse to smile on a child or dony it a kiss because it has done wrong, for there is vindictiveness manifested in that mode of treating it that will teach the child to be vindictive also. Above all, I beseech you, never allow your children to witness any scenes of discord at home. Parents who wrangle with each other in the presence of their little ones will teach them to quarrel with one another; they will have brawls among them every day, and it will be squally weather where they dwell all the time. And oh, what a sad picture to set before the innocent eves of childhood-a home full of discord. What wonder is it that those who are brought up amid such scenes should carry discord with them out into the world, and be ready for the commission of any crime? Give children beautiful, sunny homes, and they will have happy hearts in which peace and love will dwell, shutting out the evil and calling to them the good influences which dwell all about us, and which will surely come to us if conditions are favorable.

Another piece of advice which I would give to all having the care and tuition of children is this: Let them do a good deal of their own thinking, and do it is their own way, and they will be far more natural and original in the expression of their thoughts and feelings, than they will be if obliged to put on your mental spectacles and look at things from your standpoint. But some people, it seems to me, look upon children as if they were houses, into which they have a perfect right to enter at any time, and do all the furnishing business in their own way and in accordance with their own taste, leaving the soul occupant no choice but to submit and allow those rash intruders into the sanctuary of childhood to deposit in the curious apartments and recesses of their being all the old rubbish of opinions, conceits and ideas, which they have accumulated during thirty. forty or fifty years of rude warfare with the world. It is a sore trial to some parents to have their children begin to think and act for themselves, as they will sometimes. They want the unseen clock, which marks the flight of time in the child's breast, to tick exactly with theirs, and when, by force of its fresh young life, the beats are faster and describe a greater arc, they think the childclock is going wrong, and they must regulate it and set it back with their own. But it not unfrequently happens that a child's perception of truth is in advance of his parents'. He may see beauties in a landscape they cannot see, and hear voices speaking to him in the winds and waves which they cannot hear; and through those beauparents do not realize this, and they may wish him to be a mechanic, a merchant, or a minister, and when he cannot consent to make the sacrifice of his higher life to their wishes, how often is he charged with the sin of filial disobedience; and how long is his life embittered by their unjust chidings and the conflict in his own soul between his sense of duty to himself and to them. And for what is all this struggling and this mental warfare? Why, simply because he claimed the right which belongs to every human being-to think for himself.

thoughtful person will ever attempt. Remember opinions. It should rather be invited out into the this, you who are parents and teachers, and bear | fair fields of Nature, and from her vast storehouse in mind, also, that the conduct of the children of facts allowed and encouraged to select for itunder your care is, to a great extent, what you self the material out of which to fashion its own make it by the force of your example; and in mental and spiritual temple. In this way childthe faults you discover in them, you may see hood may be rendered heautiful, and youth, your own errors come home to rebuke you. Be which, as another has well said, " plays a maggentle with them then when they do wrong, and nificent and dreamy overture to the grand orbefore chiding them, examine yourself, and see if chestra of human life," will bear with it that there has not been something in your own con- freshness and harmony which will carry a blessduct which ied to the wrong in theirs. Have ing with it wherever it goes, and enable the glad you discovered that your little daughter has to d spirit of manhood to sing the songs of freedom and love through all the ages to come. In conclusion, let me remind you once more of

my text, "Be kind to the little ones," and as you teach them be taught of them. "For what are all our contrivings.

And the wistom of our books. Compared with their caresses 'And the gladness of their looks?

They are better than all the ballads That ever were sung or said, For they are living poems,

And all the rest are dead." Belvidere Seminary, June 20, 1868.

THE BEAUTIFUL HAND.

BY. J. A. FIELD.

Look, brother, my noble, my princely Legrand, By far is not mine the most beautiful hand ?" And the fair lady Blanche, with a languishing smile, Held up the gemmed member in triumph the while; Then placing it gently within his broad palm, With lofty demeanor and countenanco calm, Awaited to hear what the judge should decide, For the first in position, in beauty, in pride.

'T is a delicate, pure, and a lady-like hand, As white as the pearls in their rich bossy band ; These tapering fingers, tipped with a rosc-hue, 've seen turning over the onges of Sue : I have watched them inwove 'mong the harp's golden stringe And fly o'er the keys like a fairy with wings. But the truth must be told, 't is a sister's command, I have fhany times seen a more beautiful hand."

"Ab. 't is mine! it is mine!" said the gay laughing Rose As the sprang to his side with a bound like a doe's; And she peeped in his face, as she knelt at his feet, Her merry eyes seeking his grave ones to meet; Her wee dimpled hand, in its beauty and rest, Lay cradled in his, like a bird in its nest. While he gazed with a look like some far-sighted seer, That would, but yet dared not, speak words full of cheer.

"T is fair and 't is soft as the snow-flakes that fall; Its touch, by its magic, some heart may enthrall; 'T is lovely, but dimmed by the work it embraces, The knotting of ribbons, the quilling of laces, Arranging rare jewels and costly brocades, And light, waving plumes amongst ringlets and braids, Ob work, little sister, while yet it is day, Let the Hand that's Divine show the beautiful way.'

Then he turned to sweet May, who, forgotten, alone Stood meekly apart in a world of her own, Raised slowly her hand, like a treasure most rare, Though its whiteness and softness no longer were there. 'This hand hath unclosed to gaunt poverty's prayer, When food hath been craved from her own humble share ; It bath clad the poor beggar in new garments and warm, And opened the cot-door to shield from the storm

It has smoothed the rough pillow of penury's child. That tossed on her couch in delirium wild; The brow, fever-fired, it hath quietly laved, Till health o'er the sick one her fresh pennon waved ; It hath drawn the lone orphan to weep on her breast, And find in her sympathy, comfort and rest. I see round her, sisters, a bright angel band And they whisper that this is the beautiful hand."

Pen Picture of a New York "Hell." Ray Matthew Hale Smith gives the following graphic description of a motorious den in the metropolis:

I visited the establishment the other day, with some friends, of John Allen, the most noted keeper of a dance house that there is in New York. He prides himself on keeping the model dance house of the city. He is one of the most intelligent and notorious of his class. His building stands like a palace amid the rockeries of lower New York. His parents were religious and he was educated for the ministry. For a time he was a student in the Union Theological Seminary which they cannot hear; and through those beau-ties and by those voices he may feel called to go up to the temple of art, and leave bright offerings there of painting, sculpture or song. But his parents do not realize this, and they may wish centre length of the building, an immense con-cern, is insufficient to supply the demands of the thirsty crowd who patronize this establishment. No charge is made for admission, but every one who enters is expected to drink and treat some female of the establishment. If parties don't dance they are ordered to clear out. Between each dance all the parties on the floor are expected to go up and drink at the expense of the men The women are of the lowest order, nearly all of them foreigners. They wear flashy costumes scarlet and other gay colors, short dresses, red-topped boots, with bells affixed to the ankles. They are kept hard at dancing from eight o'clock till twelve, and when they are all faded and fa-tigued, or lag, they are kept to their work by shouts, imprecations and torrents of invectives, In the centre of the group Allen stands, a tall, slim, wiry fellow of about fifty, sharp, keen, the master spirit that controls the establishment, now shouting to his girls, collaring an intruder and throwing him into the street, or at the top of his voice reading a passage from the Bible which but cobwebs of error and deception, through which they look and see the beautiful light of truth shining far off and inviting them to the temple on the mountain tops, there to worship. "But," says one, "I do n't love children, and I can't have patience with them." Then let me tell his obscene and peculiar phraselogy by which his establishment is kept up. He is perfectly willing that auy man should pray in his estab-lishment, sing revival or Sunday school hymns, or make an exhortation. If you can reform or convert any in his establishment, you are wel-come to do so. He contributes largely to benevolent causes, both religious and humane. He ac-knowledges that he went into his business to make money, and that he has got what he started for. Boys, men, beatmen, captains from the rivers -countrymen-old women of sixty and girls not twelve crowd his place, together with not a few who go to see the sights and partake of the rude fun of the place." The following paragraph has more recently appeared in the New York papers: "John Allen, 'The Wickedest Man in New York,' has recently pledged his word-indeed, he has signed a bond-that he will forthwith abandon his dance-house business. He has been led to take this course because his little son, Chester, came home from school crying as though his heart would break, because his schoolmates said his father was the wickedest man in New York. After seeing himself photographed in Packard's Monthly, he called upon Mr. T. C. Acton for ad-vice; and our Police President advised him, in the most emphatic manner, to get out of the Water-street den, and to get into more reputable business. We are happy to learn that Allen has proved, by his apparent penitence, that he is not the 'Wickedest Man in New York'; and we hope that he has already fulfilled his promise."

SPIRITUALISM IN ENGLAND.

MARSH HOUSE, BROTHERTON, FRENTBRIDGE,) YORKSHIRE, ENGLAND, JUNE 10711, 1868. 5

EDITORS BANKER OF LIGHT-I feel called upon to prese our spiritual brothers and sisters of the United States, as well as all lovers of spiritual truth in the various parts of the globe, through the medium of your glorious "Banner of Light "-whose sheets are ever welcome as messengers of joy and progress-with a brief account of the labors of the Progressive Spiritualists of Great Britain during the past year; said report having been rendered by myself, (as Secretary of the As-sociation) to the Convention held in London on the 1st ultimo. The simple fact that, in this most conservative country, I. as Secretary, have received and answered nearly two thousand letters, is sufficient to show that the spirit of inquiry is abroad in the land, and that, in God's good time, he will cause many souls to be freed from the superstitions and sectarian bigotry of the past, leading them out from the wilderness of man-mado creeds, into the higher, holler and more soul-elevating realms of thought, and guiding them in all wisdom through communion with the good and the wise generations of the past, and thus gain a knowledge of the life beyond the grave.

To the many dear friends I have in America I would say, May the Great Father shower his richest blessings upon each and all. For myself I can only say. I am still laboring, through darkness and sunshine, carnestly and truly for our mutual spiritual progress-striving to cultivate in myself and others what we all so much require-viz.: the love of God with our whole souls, and our neighbors as ourselves. I shall, as Secretary for the present year, be delighted to hear from and correspond with the friends of progress in all parts of the world. I am, my dear sirs, with much esteem.

Faithfully and fraternally yours, EDWIN HABBISON GREEN.

The following fourth annual report of spiritual progress in Great Britain for 1867-8 was read at the Convention held in Cambridge-street Hall, London, on June 1st, 24 and 3d, 1868, by Edwin Harrison Green, Esq., Honorary Secretary for the British Association of Progressive Spiritualists for the year:

Mr. President, Brothers and Sisters-Co-laborers in the great spiritualistic field of reform, in laying In the great spiritualistic held of reform, in hype before you our fourth annual report, we may well congratulate each other upon the unmistakably good results of our united exertions in endeavor-ing to uplift down-trodden humanity, to give free-dom to the creed-bound sectarian, and the light of knowledge to those who have hitherto been plunged in destroses and ignorance. plunged in darkness and ignorance.

plunged in darkness and ignorance. In last year's Convention resolutions were pass-ed to the following effect, viz.: "That a Commit-tee be appointed of members in all the principal towns of the United Kingdom, who shall take the names and obtain the necessary information of persons who are willing to lecture on spiritual science; also the names of duly qualified individ-uals who are willing to correspond with persons who mer acele information of discrimentation of the persons. who may seek information or direction regarding Spiritualism, also to obtain the requisite informadiums, who are willing to employ their gifts in the propagation of the Spiritual Philosophy. 2d. That the Convention strongly recommends the formation of circles for the study of the true nature of man, and the formation of schools or lyceums for the young."

much has been done since our last meeting, to carry these resolutions into effective operation. Lectures have been delivered by those true cham-plons of our noble cause, namely: John Scott, of Belfast, Robert Harper, of Birmiugham, Rev. P. Hopps, of Dukinfield, John Morgan, of Manches-ter, Roger Houghton, of Huddersfield, (and also by his two sons, the eldest of whom has now by his two sons, the eldest of whom has now passed into the inner life, having been one of our most efficient advocates of the spiritual science,) and last, though by no means least, John Hodge, our worthy President, who has manfully stepped upon the public platform, fighting nobly aud courageously in the Great Father's human vine-yard, thereby diffusing a knowledge of the higher truths of suirticintercourse especially to higher truthe of spirit-intercourse, especially to his own friends and neighbors-the Darlingtonians. Other gentlemen have also lectured in various parts of the kingdom, but as their names have not been forwarded to me in my capacity as Secretary, I

must necessarily omit them. In missionary mediums the experiment has been attended with very fair success, so far as it has been reduced to practice. Miss Chapman has, since the last Convention, visited Bristol, Bir-mingham, Darlington and Chogow, where man festations of a superior order were wilnessed, and much information respecting spiritual laws

and much mormation respecting spiritual laws diffused. Miss C. has lately left this country and joined her parents in the United States. Mr. Richard Wortley, of London, has also visit-ed Birmingham, Liverpool and Glasgow, where his mediumship and personal amiability have given general satisfaction.

In a report like the present, where brevity and condensation are essentially necessary, it would be impossible for me to enter into a detailed acspiritual inquirers with whom I am in personal communication; I must therefore confine myself to a brief outline, a mere sketch of what the friends of progress are doing⁹in disseminating All-Loving Father of Humanity. their principles. In Manchester the Association now numbers about thirty enrolled members, several Spiritualists and friends who are not enrolled members but attend the circles, and a great number of inquirers. There, and in the vicinity, there are at least eight or ten mediums of ordinary power. During the last year about sixty fixed circle meetings have been held connected with the Association, in addition to many incidental meetings and three quarterly tea gatherings. Spiritualism has also been introduced into sev-eral of the surrounding towns, where it is making good progress, especially in Hyde, in Cheshire, where two lectures on the subject have been delivered, and public meetings have been held to discuss the subject, attended by six hundred persons. Circle meetings are held at Hyde, Dukinfield, Wilmslow, Bury Lane, and in different parts of Manchester. More than one instance of spirit healing has been witnessed at some of those meetings. Pass we on to Birmingham. Here there ap-pears to be less of enthusiasm than characterized the Society in its earlier existence. I am officially informed by Brother Harper that the current has taken a more private and steadier course, as tinguished from public exhibitions of mediumship. Many private circles are held regularly with good results; several very good mediums have been developed, especially in trance speak-ing, as well as one physical medium of very great power. But more of Birmingham hereafter, from Brother H.'s detailed report. Brother Etchells, for several years the repreentative of Huddersfield, furnishes me with the following epitome of the work in that quarter: "Our labor in the cause of progressional learning has been arduous. The circles, lectures, public has been arouous. The circles, lectures, public and in the cottage, have been numerous, and we trust very beneficial in leading the minds of all who have come under their influence to see and feel more clearly the law of life, past, present, and future, and that the labors or deeds of to-day make up the life of the never-ending future. Our library has been a great lever in the spread of our great spiritual life truths, and has silently, by the quiet fireside, turned the thoughts of many hard ened material minds upward, and we cannot do better than recommend every circle of friends to read over the thoughts of those laborers who have passed on before us on the road leading upward and into the depths of hitherto hidden truths Another great help is in answering every recur-ring question by letter, though we would again strongly recommend all who expect an answer to a letter to enclose a stamp for return. Alto-gether we think that higher truths and a better life will be the result of the labors of the past year." So much for Brother E. From Nottingham I have received the most gratifying notification of the combined results of friends of progress will be delighted to learn that here, too, our prospects are brightening, and spir-itual light is becoming acknowledged. Our dear Brother Hitchcock—who has labored most ansiduously in the organization of a Chil-dren's Lyceum, and with whom I have carried on a pleasing correspondence in reference to the cause in which we are all fellow-workers-tells me that in this district they have about thirty mediums, which may be classified as trance me mediums, which may be classified as trance me-diums, drawing mediums, and writing mediums. Mrs. H. is very well used as a trance medium. Doubtless many here present will remember the admirable manner in which she was used at our last year's Convention by the notorious "John Brown." In a hall capable of accommodating about a hundred and fity, they hold, on an aver-age, three weekly meetings, to which the public

are admitted, the attendance at these meetings being so great as to necessitate the sending away, for want of room, many inquirers. In addition to the public meetings, six or eight private circles are held, where highly progressed spirits are gradually expanding the minds of their disciples, by enabling them to comprehend the grand secret of Nature's laws, and guiding them in the paths of our harmonic philosophy. Most cheering accounts have also been for-warded to me from Keighley. A new secretary, however, having been recently appointed, pre-vents me from laying so favorable a report of pro-gress before the present meeting, the new officer

gress before the present meeting, the new officer reas before the present meeting, the new oncer not having had time to get acquainted with the statistics of the Society. Just a glance at the facts I am cognizant of, and which will only de-tain us a few seconds. The branch association here comprises thirty-seven enrolled members, about fifty friends, whose names are not on the books, and from fifty to sixty others who regular-ly attend the meetings as inquirers. Besides one weekly public meeting, there are several private circles. At present they possess only three really well-developed mediums, (one of these being a healing medium of a very powerful character). But ere this time next year comes round, we trust

But ere this time next year comes round, we trust our spirit friends will undertake the management of the developing department, and thus cause the supply fully to equal the demand. With regard to Spiritualism in Wolverhamp-ton, I gather from a correspondent there that the Society has recently been placed under new aus-pices, a dispersive and disintegrating force hav-ing been at work, severing what was joined in-harmoniously. However, I believe that even in Wolverhampton Spiritualism is much more deep-ly spread, than would appear on the surface, as ly spread than would appear on the surface, as those who one or two years ago entered its ranks have materially assisted in spreading its influ-ence privately. There are no regular public meet-

ings held there at present, but private circles are carried on as usual. From Mr. George Tommy, a most persevering and active member of our Spiritual Association in Bristol, I learn that the Bristol Spiritualitat In Bristol, I learn that the Bristol Spiritualists! are just on the verge of realizing hopes which they have long been cherishing. Although their formally organized Society was broken up be-cause they did not immediately obtain brilliant results, there are still ten of them who meet weekly at Mr. Tommy's residence, for the purpose of quiet, calm, and earnest investigation. There is not much apparent progress in Bristol, Intere is not much apparent progress in Bristol, but I fully believe there is an under-current of inquiry going on, which will eventually show good results. During the past twelve months they have been engaged in "the pursuit of Spirit-ualism under difficulties," but the twelve months' probationary term expired a week or two ago, and according to constant and relievated prom-less made to them by their spirit outlow for the ises made to them by their spirit guides, let us pray that their "Daybreak"—a gleam or two of which has already encouraged them—will shortly brighten into the splendor of spiritual daylight.

It would trespass too much on the valuable time of this meeting were I to enter into a more detailed account of the numerous circles which I know are held in the various towns, cities, and villages of England, Ireland and Scotland; suffice it then to know that firm believers in spirit-inter-course and stanfast adherents to our hermonial It then to know that firm believers in spirit-inter-course and steadfast adherents to our harmonial spirit-teachings are to be found in the following districts, which, however, for brevity's sake, I omit to read, but a list of which will be printed. I have myself, accompanied by Mrs. Green, vis-ited and held meetings in Liverpool, Glasgow, Manchester, Leeds, Huddersfield, Dukinfield, Slaithwaite and Selby, in all of which places, I am happy to say, undoubted evidences of spirit power were given, and varied places of spirit power were given, and varied phases of spirit control manifested. I feel assured that our Mis-For proof of which I need only refer you to may report of correspondence, which I am now about to read to you. The numerous letters of inquiry which we have received since visiting the various places named, ought to be received as a good ous places named, ought to be received as a good test, very clearly showing that a deep interest has been awakened in many minds, and which, I trust, will ultimate in a candid investigation of the laws and means by which the immortal spirit controls and nees the perishable physical form, through which an All-Wise God has given the spirit the power of acquiring knowledge in this rudimental sphere; and, moreover, in his love and wisdom, permitteh even those who have laid down their own earthly tabernacles to return once more to this planet, and through a knowledge of the laws connecting opirit and holy, oc-cupy, for a limited period, and for a given purspiere, or, in other words, control a medium.

I have during the past year received above nineteen hundred letters of inquiry and business, relating to our soul elevating Spiritual Philoso-phy; said letters emanating from all classes of society, and representing every phase of mental culture. The clergy, full of holy zeal and pious indignation, have favored me with denunciatory

Now, this is not the way to treat children. They do not need to put on your mental garments, nor have their minds filled with furniture made after patterns of your designing. The food which nourishes you may be unpalatable to them. Your philosophies and long cherished theories of

science, politics and religion, may seem to them but cobwebs of error and deception, through can't have patience with them." Then let me tell you, my friend, the plain truth: You don't love God if you don't love children. And though you may call yourself a Christian, you have not taken the first step toward the kingdom of heaven; for did not Christ say, "Except ye become as little children, ye cannot enter into the kingdom of heaven"? And how can you become as little children unless you love them? Says another, 'Children are no company for me; I can't learn anything from them. They never think about anything but play and nonsense, or eating and drinking." To all such I would say, if you cannot learn anything from children, then you will not be likely to learn anything very good from men and women, for the pure and thoughtful can always learn lessons of wisdom from little children. "I love God and little children," said a German writer, and the saying has often been quoted as an instance of the sublime in sentiment. And well it may be, for what could be more sub lime than the expression, in a few simple words, of a love which reaches all the way up from the baby form to the all-creating God, linking, as with a golden chain, the finite with the infinite.

"There is," says another writer, " nothing more natural to thoughtful minds than reverence for childhood," and the remark is one which is well sustained by the written testimony of many great and gifted minds.

One of the sages of our own land says, "The he not right in saying so? If you think not, then tor?" "One of the iron-clads." tell me of a greater one, and I will grant he may not be correct in his assertion. But I look into my own heart and I read these words: Every child that is born into the world is a new revela- plleand wondered what it was. tion of God; should be received as such; carefully studied, reverenced; tenderly guided and guarded to trick and deceive children; but let me tell from all physical dangers which threaten moral 350,000 since the war.

At a Sunday-school lately, a bright little fellow was asked, "What is conscience?" "An inward greatest wonder in the world is a baby." And is monitor," was the reply. "And what is a moni-

> "I am thy father's spirit," as the bottle said to the little boy when he found it hidden in the wood

Missourl thinks her population has increased

On the other hand, I have received many letters from the true followers of the meek and loving Jesus, seeking through spirit-intercourse a con-firmation of the doctrines taught by the great melium of old, who set us the glorious example of holding communion with the spirits of those who had gone before, inasmuch as he invited his disciples to be present at the grand spiritual scance

Cipies to be present at the grand spiritual scance held upon the Mount, conferring upon them the gift of spirit-sight, by which they were enabled to see Moses and Elins. I rejoice to be able to add that I have had the testimony of many ministers, generously and candidly acknowledging that through spirit teaching they were able more clearly to distinguish the true and legitimate meaning of the inspirational records of the past, and had now got a firmer, higher, holier and truer trust in the love and wisdom of their ever-loving Father, God.

In conclusion, permit me to add that during the time I have had the pleasure of acting for the Association as their Secretary, I have, to the best of my ability, endeavored conscientiously to discharge the various duties which this post (no sin-ecure either, I can tell you,) has entailed upon ne. Allow me, at the same time, to urge upon you the necessity for unity of action, and a firm resolution on the part of each member of the British Association to render it in all things what thousands who are now ignorant by affording them opportunities of studying the true and harmonial laws of physical life in the earth-sphere, and spiritual unfolding in the never-ending eter-EDWIN HARRISON GREEN, Honorary Secretary. nity.

The above report was unanimously adopted for publication, and Mr. and Mrs. Green reflected as Secretaries for the ensuing year.

Officers: Robert Cooper, President, Eastbourne, Sussex; William Tebb, Vice President, London; Robert Harper, Treasurer, Birmingham; Foreign Secretary, Signor Damiani Clifton, Bristol.

List of places where circles, in connection with the Association, are held: Almondbury, Birmingham, Bridgewater, Bradford, Bristol, Brighton, Boston, Belfast, Bayswater, Carlisle, Cambridge, Cowmes, Chelsea, Coventry, Camberwell, Darlington, Dublin, Dukinfield, Edinburgh, Gomersall, Glasgow, Hartlepool, Hull, Kirton in Linsey, London, Liverpool, Leeds, St. Leonards on the Sea, Manchester, Malvern, Maidstone, Malton, Newcastle, Otley, Pool, Preston, Paris, Nottingham, Pentonville, Sheffield, Kingston on Thames, Slaithwaite, Shelley, Selby, Swindon, Utoxeter, Bradford on Avon, Isle of Wight, Huddersfield, Halifax, Wakefield, Wolverhampton, Wooton Onder Edge, Hare Green, Wilmslow, Bishop Auckland, York.

Two hundred years ago, a Scotch emigrant carried to Canada a thistle. Set out in his garden, its seeds took root in his neighbor's soil, and now it is a pest, decreasing the annual productions from twenty-five to fifty per cent. The white daisy, from a rare plant, thirty years ago, has now become almost omnipresent, and is a posi-

The German Expedition in search of the North

AUGUST 1, 1868.

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Written for the Banner of Light. ALONE. BY JEWEL.

I am all alone now, all alone in the dark ! There is no one to hear or see, Only the angels-my mother is one, I am sure that she loves me.

I wonder if she knows what I'm thinking about? If she does, I am sure she would say That there was no night, be it ever so dark, But the sunlight would bring the day.

Oh, would I could hear her voice once more, And feel the touch of her hand! It has been so long that it seems like a dream

Since she went to the beautiful land. Perhaps oven now she is speaking to me,

Though her voice I cannot hear. I only know that, wherever I be, If I trust I have nothing to fear.

And I thank the Father for all of his love ; And I pray that I over may see.

In the gloom of the night, in the light of the day, His kindness in all things to me.

Meeting of Wisconsin State Spiritual-

ist Association. [Reported for the Banner of Light.]

[Continued from our last.] Saturday Morning Session.—Meeting called to order at ten o'clock, the N. W. Association having adjourned their meeting till eleven o'clock, to give the time to the State Conventio

It was decided that speakers should be limited to ten minutes each, and no one should speak more than once on It was voted that the resolutions be taken up separately. The first resolution was read, and its adoption moved and

supported.

supported. Dr. Brown wanted the resolution discussed. He believed that the belief in the inequality of the human family was a crying evil, and that the ideas embodied in the resolution were some ere sound. Mr. Ingram.—I wrote this resolution as a foundation for

Mr. Ingram.—I wrote this resolution as a foundation for the resolutions that followed it. I am not in the fullest sense a Spiritualist. I do not believe God thinks any more of Jesus Christ than the veriest drunkard. A. B. Soverance.—I hope these resolutions will be dis-cussed and acted upon honestly and conscientiously. I hope no one will vote yea when in his heart he means nay. I had rather a resolution would be voted down than to have it adopted with no meaning to the vote. Lot us vote as we intend to act. Mr. Orris.—I do not like the last nart of this resolution tend to act. Mr. Orvis.—I do not like the last part of this resolution.

Mr. Orvis.—I do not like the last part of this resolution. The word "demolish" should be "reform." We do not want to destroy the old, but huild up a better. H. F. M. Brown.—If we want to build a now church, we must sweep away the old rubbish. Let us demolish the old and build the new on eternal principles. I am not a dele-gate, but would like to vote on this resolution. B. H. Todd moved that Mrs. Brown and Dr. Hughs be made honorary members of the Convention, which was voted. Mr. Musher —I mover have so grant a demolition as when

honorary members of the Convention, which was voted. Mr. Mosher,—I never knew so great a demolition as when God saw that all was gone astray, and he destroyed the whole world with the exception of Noah and his family. The Whole world with the exception of Noah and his family. The Church has been our foster-mother for four thousand years. She has held a light in her hand, although at times it has been dim. Do not let us dostroy the old ark. "Let us be wise as screpents and harmless as doves." Mr. Trowbridge said : Some hate the word "demolish" ; they want the new, but cling to the old; but the moment we become Spiritualists we become demolishers, in the very na-ture of the case. Question called, and the resolution was adopted. The second resolution was then taken up.

Question called, and the resolution was adopted. The second resolution was then taken up. Dr. Brown said: The present parties of the day do not re-cognize equality or justice; hoped people who are satisfied with the present will say so, or to the contrary. I am in favor of justice. Grant is the nominee of the Republican party; ho is not nominated by the party with any files that he believes in justice to all. Colfax may be all right on the principles of equal rights to all, but, if so, is nominated on a platform which does not recognize that principle. Mr. Todd said: I am in favor of the resolution. I do not think Colfax is right on this; he was noninsted because it was well known that Ben Wade was in favor of universal suffrage. I have always been with the Republican party; but I am down on it now. Mr. Ingram said he had made a radical speech; would now make a conservative one. The parties are now made up.

Art. Angrain said its had made a radical speech; would now make a conservative one. The parties are now made up, and we have not time to found a new one; let us take the nearest right there is. We cannot got up a new party. Mrs. Brown said: In these times we do not want to act from polley. Let us stand on true principles. If we cannot jave the right kind of a President don't stain your hands with the fight kind of a president don't stain your hands

Jave the right kind of a President, don't stain your hands with the fact that you have helped forge the chains around the necks of your wives and mothers. Mr. Orvis.—I think all religions have had their uses; so of politics. We go ahead step by step. Grant was the best man we could select, and I think we can do more for woman to ricci him than in any other way. Mr. Crauc.—I understand this resolution to go to the world as an expression of the principles of our faith. Then no man or woman should stand for a man who is not true to our principles, theough we stand alone. Let us demolish by word and act. A. B. Severnec.—I want to call attention to the inconsis-

A. B. Severance.-- I want to call attention to the inconsis-

our principles though we statid thole. Let us demonsin by word and act. A. B. Severnnec.—I want to call attention to the inconsis-tency of Mr. Ingram's positions, thinking the demolition of the churches not too great a load. How can he go for taking any of our present political parties because the formation of a new one would be too great an undertaking? Why not take the church the nearest right, and go for that? Mr. Trowbridge said : Feople forget how reforms begin. All things, even the world, came from small beginnings. Where did the advanced ideas of the Republican party come from, but from a man that was dragged through the streets with a balter around his neck? Garrison and Gorrit Smith were once despised, ill treated; but a fow wero faithful and voted for men with the right principles, even if they did not win; and where stand Garrison and Gorrit Smith to-day? Enshrined in the hearts of the American people. Mr. Spencer asked how it happened that we are ahead of the masses. We go step by step, like building a flight of stairs; some want to step from the bottom round to the top at once; was sorry this subject was dragged into the Con-vention. Let us take the best man we can elect. Dr. Stillman thought most of the speakers were off the question. If there are any persons here whose ideas of the duties and wisdom of polities are represented by the politi-al parties of the present day. I wish they would stand up : we would like to look at them. Let 's talk to the point. Mr. Hamilton...= endorse the resolution. I have always been with the Democratic party. There is something better ahead than either party; let us go for that. If we start such a party, it will be a nucleus around which others can gather. Let us vole our principles on this resolution. Mr. Mosher said: We are moving on nator the lights of the old Abolition party. If we take hold of the new and work on, heaving the old, without demolishing it, to its low condi-tion, others will follow in our wake, as we do in the wake of Garrison and Wendeil Fhi Mrs. Roberts would like to ask the lady to draw the line marking what are extremes and what the means. The resolution was adopted. The eighth resolution was read, and its adoption moved. Dr. Brown.—The spread of Spiritualism has developed healing the sick by the laying on of hands. If legislators vote us out of the profession, we should have a school to educate our healers. I hope healing circles will be estab-lished. Ho gave an account of one in Milwaukee. Mrs. Crane did not believe in drugs, given either in the spoon or from the magnetic current from a diseased organi-zation filled with tobacco and other stimuli. Some healers poison their patients in that way. A. B. Randall thought medicines useful at times, as chlo-roform when performing surgical operations. A. B. Randall thought modicines useful at times, as chlo-roform when performing surgical operations. Dr. Stilliman.—The Legislature of Ohio has passed a bill against any but graduated physicians practicing and treat-ing disease, on penalty of floos and imprisonment. If you find patients suffering, and you treat them, relieve their pain, restore them to health, you thereby become a criminal. The people of to-day are worse doctor-ridden than prices-ridden. They have arrived at that degree of growth that thoy think somewhat of the dose dealt out to them from the pulpit, and question its soundnose; but when the family physician comes, he can deal out whatever he pleases, and they, knowing their lives are in his hands, swallow with eyes shut whatever he may deal out; and if the dose be such as to send them over Jordan, "the Lord has called them." It is time we thought on these matters; it is time we questioned the reasonalizeness of the doctrine of our voices against such usurpations of the drug practice, when they go to the point of compelling us to have their kind of treatment. Were Christ to cuter the fixet of Ohio he would fare peorly these alays; for the first blind man re-stored to sight, fifty dollars fine; the next case of cure of any kind added to that, imprisonment in the county jall for Mrs. Hildebrand said, in regard to this subject being dragged into the Convention, if a crilicion is of use it should be used to renovate politics. Here is just the place to repre-sent the liberal element of the State, and there should be no reform that is not introduced here; and who can doubt the necessity of political reform. A. B. Randall said: I think this resolution all right; but A. B. Randall said: I think this resolution all right; but by voting for it I do not feel I am laying myseif under obli-gations to not vote. I think we all see the need of a higher and better platform. While I enderse that, I expect to vote for Grant, and do what I can to elect him; would vote for Garitsion if he was up for the office; but, as it is, shall not wait for the Lord to drum up a man. If I cannot get bread I will take "hard-tack." I believe in giving women the right to vote, in the first place, then we will have better nominees. stored to sight, fitt dollars fine; the mext case of cure of any kind added to that, imprisonment in the county jail for thirty days; and then to practice, you must not only have a regular diploma but a good moral character; and how is that to be determined, except by being a member of some church *P* id o not speak on this resolution because such legislation would interfere with my practice, for I have a diploma, but because it aims at the likerites and rights of the people. I do not believe in drugging people by throw-ing upon them diseased magnetism, any more than in any other way, but in curing disease by hygienic agencies. Lay Randall.—When I can discover any laboratory in Na-ture where drugs are compounded and prepared, then I may think them necessary to man; but all ininerals must go envirough the cellular formation in the vegetable before they envirough the cellular formation in the vegetable before they can be converted into the animal. Resolution adopted. Voto taken and carried. The third resolution was read, and its adoption moved. Adjourned till 2 o'clock r. M.

Mr. Todd hoped the amendment wou lepreval. Dr. Brown spoke in favor of the amendment; said he was in favor of prosocuting the war, and helped it along all he could, and it would not look consistent for him now to vote The amendment was voted. The resolution, as amended,

Dr. Stillman said she hoped that it would not pass; that

was read.
Dr. Stillman said she hoped that it would not pass; that it was ridiculous as it now read, and would reflect on the good sense of the meeting.
Vote taken, and lost.
The sixth resolution was then taken up. A motion made by Mr. Mosher to lay on the table being lost, he said: I was honcet in my motion to lay on the table. I have been a teacher for many years, and have found the rod indispensa-ble. Some cannot be governed except by the rod. "Whom, the Lord loveth he chasteneth." "Spare the rod and spoil the child." (Moses seemed rather out of place in a Spirit-ualist Convention, but remembering that our friend was only six weeks fodged, made such tices quite excussible.) Mrs. Brown.—I hope, for the honor of this Convention of Spiritualists, we shall pass this resolution. Dr. Stillman.—If children are born on so low a plane that they could not be reached through their moral and affec-tional nature, do not torture them for an existence over which they had no control or choice, and do not arouse their combative natures by an exercise of your own toward them.

combalive natures by an exercise of your own toward them. It is from the corporal punishment they receive from parents and teachers that children learn to fight and strike each other. The practice is heathenish, barbarous, and belongs

other. The practice is neathenish, carbarous, and beiongs to the dark ages. The resolution was sciopted. Tho seventh resolution was then read. Mr. Todd said he had always been in favor of dress reform since it was first worn; thought it convenient, healthful and eautiful.

beautiful. Dr. Builinan.—At our last National Convention a resolu-tion similar to this was read and roccived with applause. It was discussed and unanimously adopted by a full vote, ap-plauded after its adoption, and—perhaps never thought of by a dozen since. I want, when we pass resolutions, that they shall mean something. I want, when people vote in favor of dress reform, that they shall act in favor of it, or else vote against it. Mean *something* by your votes. I find in my practice that a majority of the diseases of women are caused by their style of dress, by tight waists, upoven distri-bution of clothing, and obstruction of the natural action of every part of the system. It is a crying ovil in our midsl,

button of clothing, and obstruction of the natural action of every part of the system. It is a crying ovil in our midst, and one worthy of our consideration. A. B. Randail,—I speak as a medium for my wife and under hor influence. If the resolution means loose waists, I am for it; if it means short skirts, I am against it. Dr. Billman rose to explain; said the resolution did not say what tyle of dress, only it should be evenly distributed, and not interfere with the action of any organ or part. If that could be done in a long dress, all right; but it could not.

that could be done in a long dress, all right; but it could not. Mrs. Brown thought *she* had on a dress that would an-swer; it was loose, and not very long. She had worn such dresses, and had good health. Bhe tried to wear the reform dress, but could not earn her living in it; was not willing to be a martyr, and be stared at on the street and commented upon by rowdies. It would do for a good-looking woman, with a pretty little foot, like Mrs. Stillman, to wear it—mak-ing on the whole a very weak speech on this question, com-pared with her strong talk for principlo, not policy, on the political resolutions. Mr. Baker did not think it was any of his business what drosses women wore; could never tell what kind of a dross a woman had on.

voman had on. Lay Randall was in favor of short dresses. When he went

Lay Raudall was in favor of short dresses. When he went to a dance he could not enjoy himself, because constantly in danger of stepping on the indice' dresses. Mrs. Small.—Women who have never worn the reform dress do not know what they do want. We want to be able to do business, enter any avocation that our mentality capa-clutues us for, but our dress, prevents us. I am an artist, and in the gallery find it very inconvenient to go around with long skirts; am sure to turn over something, upset pails, and do a great deal of harm. So in store—In fact, in any pince where we want to labor they are greatly in the way.

Way. Elvira Wheelock.—You may be surprised to hear me speak in favor of this realution in my present style of dress, but I say, to begin with, I am too weak to wear a reform dress, but I thank God there are some who are strong enough and brave enough to do it. There is one point I wish-to notice: with woman suffrage we must enter business avocations with men; this we cannot do in a fashionable dress. I ad-yocato the 'reform dress in my lectures; and nothing dis-gusts me more than seeing ladies trailing their dresses in the streets.

bo streets. Dr. Hughs.-I have been traveling since last Sentember. In fugas.—I have been traveling since last september, and have treated over two thousand people; fifteen haudred of them have been women, and soven-eighths of those cases have been caused by tight-incling and the amount of cloth-ing worn about the lips, causing so much more heat there than in the extremities. Fashion is ruining our county, Parls are below where they get here a better out to recently. Half our ladies, when they get home, look out to see when they may expect their dresses in. I would to God men and women could be strong enough and true enough to live in a

women could be strong chough and true chough to live in a sensible manner. Mrs. Cranc.—As it is truth we wish to look at, and as each have different ideas, it is well to present them. I think to-bacco does more to injure women than their dress. We must reform the dress of woman in the brains of men. I

must reform the dress of woman in the brains of men. I wish to see women stand up as women; but when men sit at the street corners and boast of what is their shame, and make low commonts on every passer-by, we need not expect many women will be strong enough to stand it. Mrs. Roborts said she had traveled a great deal, and had been treated respectfully. If she was the cause of bringing a smile to the countenance of any one, it did them so much good, and she was glad of it; said she had worn the reform dress for twelve years, and was respected in it; said ne percen need ever suspect a woman'n the reform dress of carrying on any sort of underhanded crime, for even that arch traitor, Jeff. Davis, resorted to crinoline for protection in his villany.

arch traitor, Jeff Davis, resorted to crinoline for protection in his villany. Mr. Trowbridgo.--Within the last year and a half I have been much with dress reformers, and I am astonished to hear women stand up here and say they could not bear the remarks made on the street corners about the reform dress. There are far worse remarks made every day about trailing skiris and other follies of fashion, but they will stand four times as much for fashion's sake as for principle. We should make it our business to reprove all persons for making low remarks about others, whenever we hear them, and thus educate them in a better way. Mrs. Wood.-Sisters, avoid extremes. Mrs. Roberts would like to ask the lady to draw the line marking what are extremes and what the means.

BANNER OF LIGHT.

of the age in which we live, thereby creating a privilege by which our childron may receive the highest physical, intel-lectual, moral and spiritual development. Adjourned till Bunday morning, at 0 o'clock. At 8 in the evening the friends associabled in the hall, with cheerful faces and happy hearts, to engage in the so-clable. Everything was in order, and music, dancing and conversation made the hours pass swiftly and plenaantly away till 12 o'clock, when we all retired to our homes, feel-ing it had been good for us to meet together. Sunday Marging Success - Meeting called to apply by the Sunday Morning Session .- Meeting called to order by the

It was voted that a committee then be appointed to nem-

Sunday Morning Sesson.—hereing cannot to order by the President. It was voted that a committee then be appointed to non-inate delegates to the National Convention. B. H. Tedd, Mrs. Bherman and U. Hamilton were appointed. Recitation by Bertle Sherman—"The Prayer of Sorrow," by Lizzle Doten; a fine peem, beautifully rendered. Dr. A. B. Randall was then introduced. His theme was "The Analogy of Ancient and Modern Spiritualism." Ho maintained that spiritual manifestations had been wit-nessed in all ages, and had been classed under different names, such as prophecy, visions, apparitions, (angel vis-fits,) obsessions, witcheraft, psychometry, (discernment of spirits.) psychology and clairvoyance. These were mani-fostations under a general basic law, not miraculous, but simply extraordinary. The modern was more frequent, bet-ter proved and more reliable than the ancient. He gave examples from the Bible, and analogous onesfrom his own experience and that of others. Referred to the cases of spiritual exhitation in the oburches, and exhorted to a higher and pure spiritual development of all our facultics. Mrs. Brown then gave notice of the Lyceum Hanner and *Revoluton*, urging the neoesity of increasing the number of the spiritual idens. The visits of angels had censel to be a faith, but had become positive knowledge. Spoke of the uses of charity, and against people defaming one another's characters. We should go into the lowest haunts of erimo-and hill or horself is not fit to gaven others; those who cannot ducat themesives are not fit to educat others, Everything in spirit-life is governed by natural laws, and spirit-life is only a continuation of this; there is no radical chanage. We see wrongs in churches, schools and politics, but we noed not-join in them, but show a higher, letter con-dition. The higher, purer, forther are our aspirations here, the higher will be our condition in spirit-life. There is good coming out of all things. Churches have had their mission, and perf

coming out of all things. Churches have had their mission, and performed it well. The Committee of Arrangements reported the afternoon session to be occupied by addresses from Mrs. Brown and Dr. Stillman. Adjourned. The afternoon session was opened by recitations by Misses Martin, two of the Lyceum scholars of Fond du Lac, in which they did credit to themselves. Introduced, The following Mrs. H. P. M. Brown was then introduced. The following brief obstrated does not do institute to the heatrow sho gave brief abstract does not do justice to the lecture she gave

Her subject was: WHAT BHALL WE DO WITH THE WONEN?

"WHAT SHALL WE DO WITH THE WOMEN?" The war is ended, the negro disposed of, but another ques-tion is vexing the souls and perplexing the brains of men. The question is this: "What shall we do with the women?" That something must be done, and that specific, is evinced by the fact that, in this Christian country, women, by tens of thousands, are starving at the needle, dying for lack of remunerative employment. Women of all classes are weak, helpless, and, with few exceptions, ignorant of the duties and responsibilities of life. If the medical journals and other publications are to be credited, mothers and wives are send-ing their children in finney to eternity. No one doubts this. In fact, we all know that Restellism and Herodism are the popular and prevailing issue of the day. People have almost ceased to regard child-murder as a crime, or to won-der young mothers are crowding the graveyaris. But the der young mothers are crowding the graveyards. But the marvel is that men, who ought to know the causes and con-

marvel is that men, who *sught* to know the causes and con-sequences of this crime, do not seek to remove the cause, instead of uplifting their guilty hands and exclaiming, "What shall we do with the women!" The speaker said that some of the leading minds of Eng-land and of this country saw clearly that, to remedy the evils of which we complain, woman must be invested with power to protect herself, and to sustain herself. Give her the clear of the for the substain herself. to protect herself, and to sustain herself. (five for the elect-ive franchise. When she has voice and voie at the ballot-box, she will not vote herself out of legal existence, she will open to herself the gates of Knowledge and of Industry. She will tearn self-poise, and to be self-sustaining. When freedom and education have done their work, woman will not be counted among the infants and inbeciles; she will no herself to a clubble reference source on a superformer uncert longer ho a child-murderer, courtezan, or pensioner upor public charity. Her daughters will he noble, loving, leauti ful; her sons, bravo and strong, "will rise up and call her

Juliet II. Stillman, M. D., was then introduced, and re-peated a poem by Pluche Cary—" A Woman's Conclusion,"— after which she spoke on the users of experiences. All great soul growth comes through suffering; in the hours of deepest agony come some of our most glorious lessons. We deepest agony come some of our most glorious lessons. We can only sympathize with others in conditions we have passed through; and the deeper and more varied our expe-riences, the better are we fitted to teach others and help them hear their burdens. Every person acts true to his or ther organization and condition, and no one is better than an-other, in their condition; but if we see them on a low plane of life, we should strive to clucate them to a higher, more alternate condition. advanced condition. The age demands strong, self-sacrific-ing, true, brave, loving spirits, men and women who love truth for its own dear sake, and whose consciences are true truth for its own dear sake, and whose conclences are true as the needle to the pole. Let us work for our own im-provement and the elevation of humanity, and necept all of suffering recensary to ff us far cut is her with noticnee. The following recolution was then voted in response to a request from the Fould u Inte Society:

Resolved. That the State Association of Spiritualists re-commend Joseph Baker to the fellowship and communion of the Society in Fond du Lac as worthy the position of minis-tor of the Gauge ter of the Gospel.

Adjourned

Evening Session.—The report of the committee on nomi-nuting delegates was read, and the following named persons duly elected, with power of substitution : J. Wilcox, Omro: Mrs. B. Parkhurst, Appleton : Mrs. Wood, Milwaukee; J. H. Ryencer, Fond du Lac; Mrs. P. Roberts, Rachne ; Mrs. Small, Berlin : G. Stone, Beloit; Mrs. Juliet II. Stillman, M. D., Weitewater. Recitation by Bertic Sherman—" Pulpit Eloquence."

the more commanding. It detracts nothing from the wife, the mother and the housekeeper to be able to reason like a philosopher, but adds superlatively to the woman. It is only an artist-soul that can supprocise true art. It is only the poet-nature that can truly interpret the sublime lyric or the grander epic. In like manner it is only the man with a large endowment of what are tormed the womanly attri-butes that is capable of appreciating and sympathizing with woman; only such men can possibly respond to her nexts. So, too, it is only the woman with a balance of power physical, mental and spiritual, that will truly prove the companion of man. There can never be a unity or oneness of soul except where theory are like aspirations, tastes and desires. Two opposites in character can no more harmon-ize nor affinitize tian air and water. Physical magnetism, through the difference in sor, may attract into a marriage of the body, but there is no soul-mar-riago there, because there is no soul-sympathy. We may try, with all our laws, forms and customs, to make it such, but Nature crise out against it, and suffering must pay the full pennity. Nature is perfect in all her adaptations. She adjusts laws and their purposes with an exactness only to be measured by the powers of the lufnite. There's a key to every mystery of the universe which opens to glorious revelations. But only a master hand can spring the golden lock. Only the master mind can spring the golden lock. Only the master mind can spring the golden and her correspondences. And this is what men and women are required to do to-day, if they would understand their true relations to one another, if they would understand their true relations to one another, if they would understand their true relations to one another, if they would understand their fra-diptations are not alter and basing of that "Herauti-and her correspondences. And this is what men and women are required to do to-day, if they would understand their fra-diptations aso men and women. Then, woman

" Thus life's purpose and life's praise Make all beaufful the days Of each passing year, and soon Angels lead us safely home."

Mr. Potter was then called for by the Convention, and was entranced and spoke: but being called out on the Executive Committee, I am unable to report his remarks. A vote of thanks was tendered the people of Yond du Lac for their hospitality during the Convention; a vote of thanks also to the officers of the Convention for the acceptable man-ner in which they had discharged their several duties during the meeting. the meeting. The President then made a few remarks on the kind co

operation of the members of the Convention, and said that if ho had succeeded in conducting the meeting well, it was owing to the hearty support he had received from the mem-

ers. Amid the kindest and most harmonious feeling the meet ing adjourned. The Convention was well attended, notwithstanding the

xcessive heat and the heavy rains, and all seemed in est in the work of reform JULIET H. STILLMAN, M. D., Secretary.

Vermont Quarterly Convention.

[Reported for the Banner of Light.]

Pursuant to the call of the committee, the Spiritualists met in the village of Stowe, June 19th, and organized by ap-pointing the following officers: Sabin Scott, Eden, President, Mrs. Brown, St. Johnsbury, and Mrs. Turner, Moretown, Vice Presidents,

Chester Pratt, Middlebury, and Dr. C. E. Grice, St. Al-

Wm. B. Parish, Jamos Towne and D. Tarbell, Committee of

wm. B. Parish, Janes Towne and D. Tarbell, Committee of Arrangements. The public or inspirational speakers' were Austen E. Sim-mons, of Woodstock, Joseph D. Billes, of Boston, Mrs. Brown, of St. Johnsbury, Mrs. Brown, of Randolph, and Mrs. Fratt, of East Granville. There were several mediums present, some of whom spoke and sang in unknown tongues. Mrs. Manchester, of Randolph, furnished the music, all of which was incorrelated.

other song was sung, but in a rather suppressed manner, to avoid disturbing a sleeping child, the spirits being desired to join. Here the voice said, "Friends, you are killing it," causing considerable mirth. The John Brown song was now struck up with animation, and soon a voice, apparently coming from the same point high above the table, chimed in with the song, and could be distinctly heard above all the rest. The first day (Friday) was mostly spent in conference, during which many subjects interesting to Spiritualists were discussed.

Near the close of the afternoon, Mrs. Brown, of Randolph, being called upon, addressed the Convention in a very sen-sible and cloquent manner, Friday evening was all consumed in conference, in conse-

being called upon, nutressed the Convention in a very sen-sible and cloquent manner. Friday evening was all consumed in conference, in conse-quence of a spirited discussion having arisen out of what Seemed at the time a small matter; although the longer it was discussed the more importance it assumed. The discus-sion aroas in the following manner: A member relatest a portion of a communication which he received through a medium) from a departed friend, which was, "When asked why is often come to you, say 'the because I can come to no after friend on earth: the laws of our return are such that we can only come where there is a heart open to re-celvous; such an one I found in you; consequently I come to you. Ghadly would I come to other friends, but they (le-ing unbelievers) will not receive me." The relater suggest-ed that if this be true, (as he believed it was,) we might make a personal application, much to Gur advantage: that we might so live as to attract the good spirits or Influences, and repsi the bad or evil. He thought this might be done, to a very great extent, and so far as we could, it was our duty as well as our privilege to do so. But several mem-bers (we choose to withhold names), either failing to com-prehend the disc which was intended to be conveyed, or misconstruing its application, took exceptions to it, and one of the most protracted and perhaps profitable discussions are protracted and perhaps profitable discussions are abled to draw out each other's thoughts, and by the comparison we gain wisdom. These who took exceptions to the idea or the application appeared to think that in order to help the lowly, the vulgar, or the ignorant once of earth, we must mingle with them on terms of equality. But those who sustained the proposition took a very different view of the matter; enclanding that while we should extend our sympathy to the low, lase, and even vile ones of earth, we should still be true to ourselves, remaining positive to all of their conditions and surroundings, elso in stead

across the room with much greater velocity than it would be possible for one in the firsh to carry it, even with the benefit of light. Then a bell was The whole evening was spent in discussing this (which now appeared to be) very important matter, and when the hour for adjournment came several expressed a desire to give their views upon it, but deferred until morning. Saturday Morning.—The discussion which was hild over last evening was resumed, but in a somewhat different man-ner. The discordant elements had become harmonious, and instead of a discussion the morning was consumed in a talk all on one side. The question (if question there was) seem-ed to be decided in the affirmative by mutual consent. A. E. Simmons now being appropried as the incaker for ed to be decided in the affirmative by mutual consent. A. E. Simmons now being announced as the speaker for the forenoon, and taking the subject which had been before the Convention for the key-note, proceeded to deliver one of the most logical and soul-stirring discourses that it falls to the lot of man to hear. Saturday Afternoon.—An hour was spent in conference, as usual, when Mrs. A. P. Brown addressed the Convention, much to the edification and satisfaction of all present. Pre-vious to adjournment another hour was spent in confer-ence. The subject discussed was the spiritual paper, the prospect of its success, and what was necessary to make it succeed; it appeared to be a soff-evident fact that, in order to have the entire success, and what was necessary to fivermont must not only furnish money to pay for paper, ink and labor. succeed; it appeared to be a softervident fact that, in order to have the enterprise succeed, the Spiritualists of Vermont must not only furnish money to pay for paper, ink and labor, but they must also furnish *ideas* to be printed. Baturbay evening was pleasantly and profitably spent in conference, in which mediums and delegates generally par-ticipated. During the evening many practical ideas were brought out. An interchange of thought and a comparison of opinions in this way must inevitably result in much good; it seems to be the most legitimate mode of progression. Dur-ing the discussion of the subject of charity, one of the speak-ers made a remark which seemed very approprinte. He said that he did not consider it incumbent upon him or any other person to harhor or affiliate with a *scamp* because he *profest*-ed to be a Spiritualist. Some Spiritualists seem to have im-blied the notion that they must necept every *loing* and every *body* that is thrust upon them in the name of Spiritu-alism, without investigating and proving its or their real merits, or they fear they will appear uncharitable. But others believe (and our friend belongs to this class,) the scriptural injunction to the correct which says, "Prove all things, and hold fast that which is good."" They also believe that the sequally nourment on them to cast off that which is bad, and that by so doing they are simply fulfilling the De-fie haw of just componention. From the remarks made this evening, most of the speakers appeared to be of the latter persuasion. persuasion, Sanday.—At an early hour people began to pour in from the surrounding bills, and continued to do so until the large church (Universalist) was well filled with those who seemed eager to learn something of that beautiful philosophy which brings peace and harmony to the sout. After specifying a short time in conference, Mrs. Fratt, of East Granville, ad-dressed the Convention in a most element and batterio short time in concretence, Mrs. Fratt, of tast Granulle, ad-dressed the Convention in a most cloquent and pathetic manner, taking as a subject the very significant work, " Come up a little higher." She very clearly and forcibly demonstrated that our course in this life should not only be onward but upward in the scale of moral, intellectual, social and spiritual being. Mrs. Brown, of Randolph, followed Mrs. P., taking the solution the monome and some screenthices which it current Mrs. Brewn, of Randolph, followed Mrs. F., daving the subject, "Ignorance condemns everything which it cannot comprehend." The application was made to answer those of the present day who so persistently condemn and revile Spiritualists and Spiritualism, without giving the subject a thorough investigation. Taken as a whole, the discourse was a truly logical one abounding in arguments too strong and conductors to well drawn to be early everythewer. and conclusions too well drawn to be easily overthrown. Next came A. E. Simmons, of whom it would not be saying too much should we compare him to one of our moder Ing too much should we compare him to one of our modern improved pieces of ordnance of the heaviest calibre, loaded to its utmost enpacty, and heingglischarged with a rapidity and precision which the present age alone has attained. An attempt to give a synopsis of his discourse would be fu-tile, as we must inevitably fail to approximate even to jur-tice. He seems to have the whole of history (buth sacred and profane), since the creation, at his tongue's end. He is cridently one of the best speaking and reasoning machines of the present age. At the close of his remarks he forcibly urged and demonstrated the necessity of action, God-like action. reated a great disturbance at our last National Convention. I hope such will not be the case again. Each medium should stand upon his or her own merits, and not, because once dis-dishonest, condern the whole class, or because once dis-honest, the same one is never to be bolleved. A dishonest astronomor cannot injure the science of Spiritualism. If we are intelligent, we will judge of the scnitment expressed, and not the person saying it. Resolution adopted. The following resolution was read by Lay Randall, and adopted with e extended. That the Executive Committee take into con-sideration the establishment and location of a school and system of education that shall meet the pressing demands

audience, thus establishing beyond doubt the truthfulness

3

Physical Manifestations-Spirit Volces.

On the 14th of May, just previous to leaving our old home at Poplar Ridge, N. Y., for our new one here, my wife and self visited Moravia, some twelve miles distant, to witness spiritual manifestations which were said to take place at the residence of Mr. Morris Keeler, of that town. Feeling amply paid for our trip, I think a brief account of what we saw, or rather what we heard and felt, may interest your readers. Mr. Keeler informed us that the spirits assured

him about ten years ago that the spirits assured him about ten years ago that they would soon play on the plano, and speak in audible voices; that darkness would at first be necessary, but that soon thereafter they would do so in the light. The first part of the promise was not fulfilled, however, until some time in January last, when the plano began to give forth sweet music un-touched by earthly fingers, and distinct words and sentences were spoken by other than lips of flesh, Mr. Keeler believes that in due time-"soon" to spirits-such phenomena will take place in open day.

On the evening of our visit, the room was made On the evening of our visit, the room was made perfectly dark. The following persons being present, any of whom may be addressed on the subject: Mr. and Mrs. Morris Keeler, Mr. and Mrs. S. M. Wormer, Mr. and Mrs. J. Lilley, Mrs. Mary Andrews and Mr. P. Covey, of Moravia; Mrs. Mary Hobert and daughter, of Genoa, and ourselves. Mrs. Keeler and Mrs. Androws are the media. A plano stood in the north-west corner of the room, and a table, upon which were a violin and bell, against the middle of the west side. Mrs. Androws sat between the miano and which that bein against the minute of the west side. Mrs. Andrews sat between the plane and table. All the rest joined hands, forming a line from the east end of the plane across the room some six feet from the west side, then curving some six here from the west side, then curving west, and finally terminating at the south side of the table, my position being in front and about four feet from it. Soon after the light was extinguished, several of our spirit friends announced their presence through raps on the table, promising if possible to speak to and touch us during the evening. Answers were also given by transfing the viola

to speak to and touch us during the evening. Answers were also given by twanging the violin string and wires of the piano. Singing was called for, after which, in a peculiar, husky volce, was distinctly and deliberately spoken the following: "Verily I say unto to you, this generation shall not pass away till all these things are fulfilled." This appeared to come from a tall person standing between me and the table. Several now called the names of deceased friends, to ascertain who had spoken. Negative answers were given, until I called the name of a relative of my wife, when in an instant I received three smart slaps on one knee, causing loud concussions. Soon after an-

knee, causing loud concussions. Soon after au-other song was sung, but in a rather suppressed

Thus were several songs accompanied during

the ovening, and soveral messages of advice and endearment given by different spirits. I think that all the words spoken and sang by these, as I

feel, unmistakably spirit-volces would make balf a column for the *Banner*. They appeared to be all masculine volces, except in one instance a song was sung in that of a female. There was one ex-

cellent test given for us who were acquainted with the spirit, but which would be uninteresting to

All, or nearly all, were slapped or patted during the scance, and several many times, and, in a few instances, the pattings were heard from one end of the room to the other simultaneously, thus show-

ing that it could not have been the work of the medium. Besides, Mrs. Andrews conversed with the rest while these things were taking place, and her voice located her in her chair between the plano and table. Nother would it be possible for

one in the ordinary state to pat so many precise ly on the knees and on the top of the head in total intkingers. I ner alapped on each kitter, patted on the top of the bead, and on the face, in the latter

case apparently with a cold, damp hand. Others said the sensation was the same when touched on

Toward the close of the scance, while a song was being sung, the violin was taken from the table and, while keeping time with the song by the twanging of the strings, carried back and forth

heard above all the rest.

strangers.

the face.

Adjourned till 2 o'clock r. s. Afternoon Sersion.-Meeting opened by a song-"Some-thing Sweet to think of." Dr. Brown said: It seems to be my fortune or ambition to lead off. We have heretofore said what others should do-we are now declaring what we should do. I believe the proposition stands as it should stand. Some will vote for 'the Republican party, thinking it the highest good we can attain. I have had forty years' experience in politics, and in spite of all the hand. If the Beneverats should succeed at the next election, it would only make the Republicans take . Aligher ground. higher ground.

A. B. Randall.—I hardly know whether I am on foot or A. B. Kandali.—I hardly know whether I am on loot or horseback with this resolution. We are not ready for a new platform and a new candidate, and it seems unnecessary for the present. It would be like saying, on the eve of battle. Let us have a new leader. We cannot get much higher than the present until we give the ballot to women, and then they will advance to the highest platform, and until then it is howder but and ampunciton was tod

Mr. Baker.—I have heard this resolution, and until then it is powder lost and ammunition wasted. Mr. Baker.—I have heard this resolution, and can see nothing in it about party, only a declaration of principles. Mr. Orvis.—Governments are an outgrowth of the people, and as good as we deserve. How shall we get to a higher platform but by education? Said the old Abolition party was only successful as its principles became incorporated into other partices.

only successful as its principles became incorporated into other parties. Mrs. Roberts.—It seems to me the resolution is to the point, so long as all political parties have ignored the rights of haft the human family. I ask a right to act for myself, and that every other woman shall have the same right. J ask what every man asks for, what every citizen demands, a right to think and act for myself. She then read a letter from J. T. Dow, expressive of his sense of the necessity of active effort in behalf of a new platform and equal rights. Bone think it too late to do anything, but there is no time to be lost. Woman is nowhere recognized as a citizen except she become a criminal. Was glad Mrs. Surratt was hung, if the men accomplices in guilt were to be, for it made woman man's equal on the gallows, if nowhere else.

The resolution was adopted. The resolution was monitor. The fourth resolution was read, and adopted without de

bate. The fifth resolution was then read, and its adoption moved. Mr. Baker moved that it be amended by adding the words "except in soil defence." Dr. Stillman was opposed to the amendment. There never was war or hanging but what was claimed to be in soil de-fence. It destroyed the spirit of the resolution; hoped it would be lost. would be lost.

MEN AND WOMEN.

Among the vexed questions of the age is that of the true relations of the sexes. There are a multiplicity of erroneous opinions, established by false education, as to the relations they should sustain to each other. And it is to remove these that we now give expression to what we entertain a the correct distinction between them, based upon Nature's the correct distinction between them, based upon Nature's own estimate of their relative and comparative differences, as men and women. In doing this, we exait neither one nor the other to any plane of superiority, but establish an equality not incompatible with their physical dissimilarity. by proving each capable, with like advantages and equal native ability, of achieving the same results, mentally, mor-

ally and spir tually. The fault is that our education is purely unscientific. We do not understand the science of living. But not have any idea that there is a science of living. But as Herbert Spencer truits says, "Science underlies everything." And not until we are educated scientifically can we hope to live not until we are educated scientifically can we hope to live successfully. Indeed, all successful inventions, and every-thing that is positively practical, is based upon science. So, too, a true adjustment of our relations, one with the other, must come through a knowledge of the science of life. Everywhere we find human mature to be the same, except in difference of degree of development. Of course there are multiplied influences, which make varied the expres-sion of human nature. But all these do not change the in-herent similitude that exists between man, and man the world over. Bo, too, men and women are the same, in like-ness and complexity of keing, with the one distinctive dif-ference of sex. The important thought I wish to impress upon you here is, that this difference in sex does not imply as much as people have been educated to believe. It is a difference which does not maintain in the mental, moral, and spiritual attributes of character, but is purely a physical and spiritual attributes of character, but is purely a physical difference. Hence we have each a sphere exclusively our own, only in so far as corresponds to this physical differ

ence. In denying the existence of sex in mind and spirit, we do not deny the existence of the positive and negative princi-ples, nor of the duality of life. All individualized life is dual, not deny the existence of the positive and negative princi-ples, nor of the duality of life. All individualized life is dual, possessing within itself those positive and negative princi-ples. The current opinion is that the mascaline represents the positive element, and the feminine the negative; and herein, perhaps, is to be found the germ of that false opin-ion entertained of man's intellectual superiority, inasmuch as the positive principle. Is considered, as it traly is, the controlling principle. But we deny that, organically-con-stitutionally, the masculine is the positive, and the feminine the negative. We claim that the measure of the positive is to be found in the comparative physical, mental and moral strength of individuals, whether men or women. Wherever there is greater strength or power in the activity of facal-tics, whether in man or woman, there you find the positive to mind. And we constantly see this variety and diversity in all phases of human development; that is, see man some-times positive to woman, and woman sometimes positive to man.

times positive to woman, and woman sometimes positive to man. We admit that the woman of to-day is pre-eminently in tuitive; that the man of to-day is pre-eminently logical. Each has a surplus of that the other is deficient in. Wo-man possesses largely heart and soul; man largely brain and body. But this difference is not inherent. It is the re-sult of a claim of causes, the first link of which was the barder difference of any i the intermulate or connections suit of a chain of causes, the first link of which was the physical difference of sex; the intermediato or connecting links were the methods of celeation adopted—all very im-perfect, because not in accord with the methods of Nature and of Science. Thus men and women have grown to re-gard each other not in the light of equals, companions and co-workers, but as masters and slaves, as superiors and in-feriors. Thus they are without an appreciation of each other. The first step to be taken to a rational understand-ing of their relations will be to eradicate existing faise opin-ions regarding their differences, also to equalize existing differences which are the result of wrong education. Man must be educated that it is not unmanly to be intui-tive and afficcions to use have volce and influence. We

irculated two or three times along the li

same way, being violently shaken the while; then apparently a pair of human hands made the "wel-kin ring" by slapping violently together and traversing the same orbit with the same velocity. Soon after this the spirits hade us good-night and left us to our reflection. And, with me, the more I reflect on what we witnessed that evening, the more thoroughly am L convinced that we the more theroughly and felt hands wielded by spirits on that occasion. Even though it were pos-sible for any one in the flesh to perform such feats, what can be the incentive? Mr. Keeler has what can be the incentive? Mr. Keeler has enough of this world's goods, and steadily refuses any compensation. For a few months he will be occupied in repairing his dwelling, during which scances may not be given. STEPHEN YOUNG. Springville, Iowa, June, 1868.

Report of the State Agent.

To GROBBE A. BACON, Secretary Massachusetts Spiritualist

Report of the State Agent. To Gromer A. BACON, Sccretary Massachusetts Spiritualist Association: The first Sumtay of June I speet with the felends in Milford, Mass, aking them in establishing a Children's Lyceum. We were successful even beyond our most snugeline expectations, The first Sumtay of June I speet with the felends in Milford, Mass, aking them in establishing a Children's Lyceum. We were successful even beyond our most snugeline expectations. The first dated had two or thr e meetings previously, and made many needilu treparations, which they could easily do, that rend red my work much lighter and more successful. This same course was pursued in Cambridgeport with like suc-cess. If this course is followed, a Lyceum can be put in very good working order in one Kunday, whereas if there is nothing of the kind done it is almost impossible to do so. Those these that are intending to have a Lyceum will profit by this hint, and make such arrangements as they can rewilly do by a little careful study of the Manual before calling on an organizer for asistance. The good people in Milford are thoroughly in earned in this Lyceum movement f, and they ex-press themselves determined to continue to inbor divotely in a chure so worthy of their highlest effort, and so necessary to the hapiness of the month of June was spient on Cape Cod, where I lectured once or more in the following places: Trino, Provincetiowi, Orleans, Chatham, Eastham, Harvich, East Dennis, Dennisport, Barnsteble, Madwich and East Ware-liam. My solvurg among the people on the Cape was very pleasant indeed, abd I sincerely hope that are linkers toward me, and their repay them for the grant kindness, toward me, and their repay them for the tare at kindness, toward me, and their mere the bold and brave eff-ris of the people in the blace al was greeted by good audiences, and the solute. Atthough the wasther was much of the theoremose, free-in the blace al was greeted on the time unavorable, yet in most places I was greeted by good audiences, and th

In connection with the above, the Secretary withes to add the following names and amounts, contributed abortly after the semi-annual Convention, but not received in season to be acknowledged at the time :

A short recess was then taken, after which we listened to one of Bertie Bhorman's beautiful recitations, which was followed by an address by Father Baker. Being bury on a committee, Mr. Baker promised to furnish us a short report of his lecture, which he has probably forgotten. The ninth resolution was then had before the house. Mr. Todd.—This is a declaration of principles, and like the Declaration of Independence; some claim woman is man's inferior, as the slave-holder claimed the negro was not the white man's equal; we believe all are by nature equals.

reaction adopted. Resolution adopted. The tenti resolution was read and adopted. The releventh resolution was then read.

Mr. Mosher thought this a very important resolution ; we uld vote it and live it.

A short recess was then taken, after which we listened to

should yoke it and live it. Mr. Trowbridge.—Organizations, resolutions and talking will never reform the world; it must be done by a true life. It is my duty to live up to my highest light, and so it should be will entry talke successful to the should be a solution of the should be a solution.

It is my duty to live up to my highest light, and so it should be with every other person. Resolution adopted. The twelfth resolution was there taken up. Dr. Brown.—The subject before us is one that has agitated the Spiritualists more than any other subject. It is quite unpopular with some to recognize physical mellumship. It evented a great disturbance at our tast National Convention. I hope such will not be the case again. Each mellum should stand upon his or her own merits, and not, because one is dishowest condern the whole class. or because one dis-

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Liberalism in Mexico.

Editors Banner of Light :

Continually reading in the daily papers inflamed and distorted articles about the state of Mexico, I have come to the conclusion that a few facts will be refreshing, upon the principle that variety is the spice of life, and, in consequence, I have translated a portion of the proceedings of the last session of the Mexican Congress for the Banner of Light, it being the only paper exclusively devoted to the cause of advancement.

Mexico is not in the deplorable condition generally reported, for though there may be factions. dissensions and disturbances, still the Government is administered by able and determined spirits. They have closed numbers of the monasteries and convents, and sent the inmates forth to struggle and battle with the world, the better to prove that in exertion alone lie the seeds of improvement.

Some may consider this rather an equivocal reform, but although I am a Catholic, still I do not consider it in that light, for, in the economy of Nature, equilibrium is maintained by contending forces. Did not the nutrient vessels antagonize those of absorption, animal life would cease, as one set could not build up unless the other pulled down. The principle holds good with regard to the body politic; conflicting elements are positively essential to its well being, whilst preponderating influences are hurtful. Mountains of prejudice had to be leveled before the subject treated upon in the translation could have had an existence, even in the minds of individuals. What an advance, then, when it is proposed as a law!

Hoping you will grant this the favor of publica-A WELL-WISHER, tion. I remain. Cadercyta, Neuvo Leon, Mexico, July 2, 1868.

Congress of the Union, City of Merico, Session of May 22d, 1883.—The following resolution and pro-ject of a law were introduced by MR. UNDA, and passed their first reading: Recoved, That we concede to all women who

have attained the age of twenty-live years the exercise of all those civil rights from which, by the laws of the Republic, they are now deharred. ART. I. That free primary schools for the edu-

ART. I. That free primary schools for the edu-cation of girls be established in the Capital of the Republic and in the Capitals of the several States. Also, others of a higher grade shall be established, in which there shall be taught the arts or other branches useful to the sex. ART. H. .189, there shall be crected in the Capi-

tal of each State, one or more colleges, with pre-paratory departments of instruction in the liberal Altr. III. The proceeds of the sale of the con-

vents, bishops' and priests' houses, not yet closed, and the amount remaining after the establishment of the public schools, shall constitute the funds of the last mentioned places of instruction, and shall

be placed in charge of the Minister of Justice. ART. IV. That the Governors of States, within a month after the approval of this law, shall make all necessary arrangements for carrying it into effect.

On the subject of the establishment of these schools MR. UNDA proceeded to say:

Sin-In vain society boasts in all its acts of its liberality and munificence, if it condemns the most important and numerous half of the species to a dependence on the other half, under the specious pretexts of want of intellect, defective education and established customs, without reflecting that the mind of woman needs no impulsive force, that her education she receives from us, and that invoking custom would be to stand still in the day of progress.

What is woman in our day? What is her future? Woman, sir, is sometimes our companion, but eftener our victim, and nearly always an anomaly, who, without being a person nor a chattel, depends for her protection and resources upon our sex. The work of her hands is insufficient for her maintenance. She is deprived of her civil and political rights, that might place her in an employment, or open for her a career in the arts and sciences. Having no prerogatives of state or of her country, she yet sustains a heavy share of of her country, she yet sustains a heavy share of its burdens. She can enter into no contract with-out proviously obtaining license. Her testimony is of no value in grave cases. She is obliged to forgo the privilege or a second marriage if she wishes to retain the position of gover tess to her own children, and, in fine, we expect her to be an epitome of all the virtues, for the slightest blemish when her chereter could use like the license. upon her character envelopes her like a heavy mist, and she is lost.

And, sir, in exchange for so many requirements what does society give her? What protection to her do our laws atford? What steps are being taken to improve her education? What benefit has she received from the reform that has sown her heart with seeds of sorrow for the loss of her fathers, husbands and sons? Truly, whilst man has achieved a conquest in the highway of civiliaction, woman has been sinking into a worse con-dition, because one of the two avenues of escape she formerly had is closed in the suppression of the convents. Heretofore she could choose between matrimony and the cloister-it matters not whether she entered the latter from vocation, despair, or convenience, it still was a resource for her. Now she cannot subsist by herself for lack of the fundamental elements; she must marry or abandon herself to a life of shame. Behold wo-man and her inheritance! Call not that law a reform which concedes to her the right of accusing her husband of infidel-ity, or say that it betters her condition, because the occasion of its use must be rare indeed whilst woman has no means of independence, whilst her very subsistence is in the hands of her husband, in fine, whilst the plenitude of civil, rights is not guaranteed to her. If you would advance woman to a higher state, you must improve her system of education and combat custom. It is also necessary to elevate her work to the standard of that of man, and this will be accomplished by establishing schools or colleges of arts and professions, thus opening to What objection will it be to a woman who, with a full knowledge of our legislation, can ob-tain a title and plead in our tribunals, defending the own interests in those of her sex? What will be the result to humanity when a woman can be professor of medicine and surgery? Without doubt one very satisfactory, as there are a multi-tude of infirmities which are concealed, from a disinclination to confess them to a male physi-cian, and submit to his examination, which would be revealed to a woman, and, who by curing them would perfect the science by experiments, and the delicacy and intuitive feelings of her own exalted nature. own exalted nature. In respect to the arts, will there be any incon-venience? Will a picture or brilliant jewel be of less value for having been elaborated by a wo-man? I believe, on the contrary, that she will elevate taste to the summit of perfection, that she will acquire a distinct individuality, and that commerce will receive a new impulse. The cost of these schools or colleges can be met. The cost of these schools or colleges can be met by the proceeds of the convents, bishops' and priests' houses ordered surrendered, and others which are already in the possession of the nation. Taking into consideration that the greater part of these plous institutions were founded for women, it is but just that we should apply them to the same purpose, and the authorities who may carry out this philanthropic thought, besides complying with a duty, will gain a niche in the temple of . immortality.

BANNER LIGHT. \mathbf{OF}

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD? CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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TAIl business connected with the editorial department of this paper is under the exclusive control of LUTHER COLEY, o whom letters and communications should be addressed.

Executive Meeting of the Massachusetts Spiritualist Association.

A special meeting of this Association will be held at the Banner of Light Office, on Thursday, July 30th, at 2 P. M., for the purpose of selecting delegates to represent the State in the next Na-tional Convention at Rochester, N. Y. Let all at-Per Order, Sach. WM. WHITE, Pres. tend who can. GEO. A. BACON, Sec'y.

The Project to Unite Church and State. The Banner of Light is a religious paper with a deservedly high reputation. In its issue of April 25, it makes an onslaught on "a pretentious pam-phlet, written by a Professor in a New Jersey college, on our national obligations to acknowl edge God in the Constitution of the United States.' After some sound arguments against admitting any such thing as an element in our organic law, because it would be impossible to prevent a scramble among the sects for precedence and power, the Banner says:

"Those who make no 'professions' of religion, would of course be ostracised; their voting privileges would be taken away; they would not be allowed to testify; the courts of justice would not be open at their call; in a word, they would go to the wall.

would go to the wall. Our Constitution is of value to the protection and perfec-tion of the religious element in society only as it leaves the same free to act as it will; the moment it is put in harness, instead of a civil government, we shall have a hateful the-owney. And has determined ran will be a normalized proinstead of a civil government, we shall have a hateful the-ocracy; and no government can well be a more odions one to endure than that which sets itself up as a dispensatory of 'religious' sentiments and opinious, in any manner gives the stamp to men's forms of faith, or attempts to invade the domain of conscience for the purpose of curtailing it of its high and slient preregative. It is needless to argue the mat-ter: its very statement carries all the argument along with it that needs to be applied. Experience teaches us had one lesson, and that is, that civil freedom and religious intoler-ance are tatally and forever incommatible. And the forest person, and that is, that eith incompatible. And the fairest and most plausible proposal that can be made with a view to introduce this destroying element, first, into the form, and, next, into the spirit of our flowermuch, is the certain precursor of that betrayal of practical liberty against which we are to stand perpetually on our guard.

NOTE .- Our object in copying the above, is to NOTE.—Our object in copying the above, is to ask our brother of the Banner, why, if it is so "olious and hateful" to have a government set itself up as a "dispensatory of religious senti-ments," in order to give the stamp to men's form of faith, is it any less "hateful" and "odious" to have a government "set itself up" as a "dispen-satory" of political sentiments and opinions, and give the stamp to men's form of political faith? If vaded for the purpose of establishing politics than when invaded for the purpose of establishing religion? We think this a pertinent question, espe in view of the situation at the South during the last three years, where, in a season of pro-found peace, a tyrannical military rule has been *established*, and is only to be displaced by the " plausible proposal" to make suffrage universal, by enfranchising one race and disfranchising another. We hope the Banner will answer.-Ohio Democrat.

REMARKS.

The Democrat knowingly puts a political, that is, a secular question; whereas we discussed one purely roligious. That their ought to be as much conscience in men's choice of their political views famous interest that these helpless creatures as of their religious belief, we shall be the last to should lead. And New York practices precisely deny; but we all know that there is not, and that the same trick. The advertisements of notorious each class of opinions naturally spring from very houses in that city may be found in the papers of different motives. Politics pertain properly and Germany, which successfully toll over emigrant strictly to business. They have to do with the girls who are beset by decoys, procurers and affairs of government, that is, of practical life. So sharpers, in spite of all the Commissioners of does religion, but in a very different way. The Emigration can do to stop it. It seems as if there former is wholly and entirely worldly; the latter might be some way for the local authorities of is spiritual. And although it cannot be defended New York to acquaint the similar authorities of in any party or government that presumes to dic- the German cities with these facts, and thus put tate forms of political opinions to the people, innocent persons on their guard to shield them whether directly or indirectly, we could not con- from ruin. sistently undertake to resist such attempts from the same motives and on similar grounds. We could not do so for the reason that two entirely distinct spheres are felt to be invaded by such meddlesome action. And that will stand as a test of the real character of the action itself. The Democrat would like to know why it is any less odious for a Government to dispense political than religious opinions for the people. It is a matter of comparison rather in appearance than in reality. That the mode of forming the two She very properly defines Phenomenal Spiritualclasses of opinions is very different, may be understood in an instant by reflecting that men change their political opinions oftentimes from whim or prejudice, very readily from interest, and more frequently because they are without a reliable habit of reflecting for themselves. Their selfish feelings enter into their politics, in spite of them; and by no agency are they so often deceived. But they change their religious sentiments and views from very different considera- the Wisconsin Convention. We shall commence tions. In religion, they do not associate as open and avowed partisans, however their zeal may for a time carry them away. Nor do they instinctive ly feel that profound indignation when oppressed in their political creed as when dictated to in their religious faith. Any of them would willingly throw aside the former for the sake of preserving the latter; but not vice versa. And the obvious reason of this is, that in forming their opinions on politics they claim to assert no more than the natural independence of their minds; but in developing their religious faith, it is the freedom and the sensitiveness of the conscience which is concerned. The two ought strictly to work together, we allow; but they need not, nevertheless, and oftentimes do not. We hope this is not in any sense metaphysics, but what occurs to every man as common reason. At least it seems so to ourselves. Bad and wrong as we concede it to be for any power, wherever lodged, to attempt to cramp and control men's political opinions, it is a small offence compared with the other attempt to dig the grave for conscience and lay the sods on its coffin. While we would be glad to see just as much of conscience as possible infused into politics, we yet remember that those who claim to have the most conscience in politics are as often inclined to bigotry and tyrauny as any others, if not more so. All this simply goes to show that faith and opinion are masters of two entirely distinct spheres. What is intellectual is not of necessity spiritual; and what is a matter of interest or feeling is likely to be still less so. And a word more as to politics. We need not add that ours is in no sense whatever a political paper. If we ever allude to affairs which are the subject of party discussions, we aim to do so wholly on their spiritual side. Viewing it from

the establishment of "tyrannical military rule" in a free government or in any other. All parties have heretofore placed far too much reliance on the law of force in government, the very thing that is likely to sap and undermine the idea of a free republican system. Neither do we believe in

enfranchising "one race and "disfranchising" another, on the pretence of making suffrage universal. Neither, again, do we agree that it is just and right to make slaves of the Indians, while we are giving freedom to black men. No party, whatever its name, has our sympathy or approval that would crush down one class out of pure selfishness, and stay up another in order to secure power. If we believe in freedom at all, it is for the whole family of God's children-black, red and white, male and female.

But in the political arena, as well as in the court of conscience, we think it is high time that there was a final end of all this bitter vituperation, from one end of the country to the other, and that the olive-branch of forgiveness and fraternity be extended on all sides. Upon our banner we have written the shining word-PEACE. We can all have it whenever we sincerely want it, but our most effective way of asking for it is by profiering it along with our petition.

A Word In "Season."

One Pepper, a Methodist rantipole, who engineered a local revival last winter, in the town of Wellington, Ohio, but has since received the appointment of Chaplain in the regular army, (not of "the Lord.) and been stationed at Raleigh North Carolina-this Pepper, we say-and let us stop to sneeze as we say it the second time-has been writing a letter, no doubt with the scorched end of a ramrod, to the local newsnaper published at Wellington, which staggers under the title of 'Enterprise." The reason why Pepper pens his diatribes at Wellington is probably because the town has such a decidedly military name, and is so suggestive of that courage which rises in his bosom the further away he goes from its insulted inhabitants. The subject of his communication, apart from its party pother, is Spiritualism and the Spiritual Convention at Cleveland. Not that anything Pepper may have to say on the subject is at all new-not even his abuse, which is the scum he has been diligently collecting from abusive speakers and papers, and for which his intellect has conceived so strong a relish. But the outrage he inflicts on reputable citizens, and especially on ladies who he is just man enough to insult at a safe distance, merits notice from us chiefly as affording a new occasion for holding up such a fellow, and the paper that publishes his drool, to the scorn and reprobation of a virtuous and indignant public.

If we are surprised at all in this matter, it is to find that a local journal should basely lend itself to the printing of scurility about respectable ladies living in its own locality and section, under the wretched expectation of pleasing anybody who still respects himself.

A Wicked Trade.

Perhaps it is well that half the world does not know how wicked the other half is. Virtue would almost lose courage to realize every day by what dreadful practices men gain riches and position, and too often receive social consideration in spite of them all. London journals tell of the existence of a regular traffic in female virtue that is carried on between England and Germany. Girls of "prepossessing appearance" are advertised for in the German papers, with offers of eligible situations for them in London. They come over to the great babel, where they are strangers and unacquainted with the language; and, once there, they become easy vistims to their decoyers, who speedily force them to the lives which it is for their in-

Decease of L. Judd Pardec.

Thomas Gales Forster, writing from Washington. July 18th, says: "I suppose you have heard and the assembling together of more than two of the departure from this world of care of our thousand souls, including about five hundred Lybrother. L. Judd Pardee, for a better and happier ceum scholars, with music and marching and land. He was very anxious to go. I trust and good cheer, makes success, the union picnic at believe he will find a higher and more just appre- Stanley's Grove last Wednesday, July 22d, was ciation in that land of beauty than he found any | indeed such. time in this."

for the past two or three years. A severe bron- natured and better behaved party of equal size chial difficulty has prevented his lecturing for some two years or more. He was well known as a firm Spiritualist and a genial man. He was an the second train five cars to carry them. On arinspirational medium, and through the aid of his riving at the ground they were met by the Salem spirit friends gave to the world many valuable | Lyceum and their friends, many of whom rode in thoughts. He was poor, a martyr to his faith, and during the latter portion of his life dependent Newburyport. Nine Lyceums were ably repreupon his Spiritualist friends to supply his daily his needs will be fully supplied, and where, after recuperation, he will be ready and willing to continue in the great work that absorbed his noble soul while kere, namely, the dissemination of the sublime truths of the Spiritual Philosophy among the peoples of earth.

After the above was in type, the following letter came to hand. It is from a correspondent who knew Bro. Pardee intimately, and his remarks are timely and appropriate:

EDITORS BANNER-Being personally acquainted with Mr. Pardee for several years, and having just learned of his demise, I feel it a privilege, as well as duty, to say a word or two of his history as a man, medium, writer and speaker. He is, it is true, somewhat known as an earnest advocate of the modern philosophy, but I wish to give a few facts concerning him, which I feel are due him as a true advocate of the new cause which he so nobly esponsed. Although not one of the most popular speakers in the ranks of Spiritualism, because of the peculiar voin of thought and style of expression given through him by the inspira-tions of ancient Grecian and Hebrew intelligences, he was, nevertheless, highly appreciated by the best thinkers. His views in regard to Christ seemed to differ somewhat from many of the Spiritualists. The Nazarene was to him some thing more than a mere man; he was, to say the least, in his estimation, the God of this world. But to the history, more particularly, of this gifted man, who, had he lived a few centuries ago, would have been regarded a marvel, because

of his wonderful gifts and powers. He was born August, 1829, in Fayetteville, North Carolina; came North with his widowed mother, in his third year; came to Philadelphia, where, at an early age, he followed the occupation of clerk. It was not until his twenty fifth year that he first felt spirit influence, when he was developed, in two or three months, to speak for and personate two or three months, to speak for and personate individual spirits. In a few months he was sent forth as a missionary. Various peculiar effects accompanied the process of development, such as the locking of the jaws for hours at a time, and closing of the eyes, &c.

After three months of labor in circles and before conferences in Washington City, he was invited to Baltimore, where he soon lost, mostly, his mediumship. After some two or three months of in-tense mental suffering the power of the spirit again came upon him, but simply, as it were, to close up his faculties. He took to his room and lived on bread and molasses for six weeks, suffer-ing the while intensely from what he termed a flery process of spiritualization. As the result of all he became developed to give a regular lecture. Returning to Philadelphia in the winter of 1854 and 1855, he gave his first public lecture in San-som street Hall. After that he went forth and kept going, speaking, writing, &c., up to twenty months ago, when bronchitis closed his public labors. Since that time he has been a great suf-ferer up to July 14th, thirty-five minutes past one o'clock A. M., when he took his final departure from the body to the immortal realms of the spirit A noble and gifted soul, with only thirty-nine years of earthly experience, has gone, but not, nowever, without leaving a beautiful testimony of a pure life and increasing proofs of a glorious immortality. It is the aggregate sum of such noble and often hidden lives upon the earth, that enhance the hopes and evidences of the great fi-ture. Yes, L. Judd Pardee has left us bodily, but only to be present in the spirit, to inspire us to no-bler deeds and a holter life. Ho had not (like the Nazarene whom he so much loved and adored,) where to lay his head, save by the hospitality of kind friends. It is gratifying, however, to know that for the past twenty months he found a home and tender care with the hospitable Mr. C. Sharps and family at Philadelphia, where he took his final departure from earth.

Thus has gone from the ranks of modern thinkers one of their brightest stars; but only to shine, however, in the firmament of the spirit-heavens forever and ever. Albany, N. Y., July 19, 1868.

The Lyceum Picnic at Beverly.

If heing favored by genuine pionic weather,

The children, with their beautiful banners and Mr. Pardee has been a resident of Philadelphia badges, mustered in grand phalanx, and a better would be difficult to get together.

The first frain from Boston required eleven and their own conveyances, as did also those from sented, and in the order of the programme, as wants. But he has gone to a better home, where they marched and filed through the trees to the music of the Metropolitan Band, it was a most pleasing and inspiriting scene.

After halting and singing "Summer-Land," Bro. N. S. Greenleaf appropriately addressed the gathering, at the close of which the friends were invited to the speakers' stand, where Dr. A. H. Richardson opened the exercises by congratulating the friends upon the day, the large attendance and the general good time they were having. He said the Children's Progressive Lyceums were just beginning to be known; that in place of six last year, we had nine represented this year, and would have had one more, had it been convenient for the Stoneham Lyceum to have attended. He read the notice of Dr. Gardner's picnic, at Abington, July 28, and advised all to attend who could. He also announced that the second annual New England Lyceum Convention will be held this year in Boston. He concluded by introducing Rev. C. F. Barnard as Chairman, who after some pertinent remarks called upon Mr. J. C. Cluer, who said, in his peculiar way, many practical things touching the religion of humanity.

Mrs. Mathers, formerly teacher for many years in the Bigelow School, South Boston, related her experience, and presented the claims of the suffering freedmen of the South. She was followed by Mrs. N. J. Willis, Barbara Allen, Mrs. Juliette Yeaw, Isaiah C. Ray, and others. Speaking from the younger children being called for, was responded to very prettily by Miss Moody, Miss Eldora Fritz, Miss Isabella Bacon and Master Warren Doolittle of the Boston Lyceums, and several others from the suburban Lyceums-the names of whom our reporter did not learn. An hour or more was then indulged in, by strolling about, dancing, swinging, &c.

Had it not been for the unusual delays, going and coming, it would have been a day of rare enjoyment. As it was, this proved the only drawback. The trains were late, had a long distance to go, made frequent and prolonged stops, and the party from Boston did not reach the city till about 10 o'clock, causing considerable anxiety on the part of the friends at home. No accident. however, marred the occasion.

California Items.

Ada Hoyt Foye is holding seances, as usual, slowly convincing the most obdurate skeptics of spirit communion, We learn by our spiritual telegraph that Bro. Berry-formerly connected with this paper, but now a resident of the Summer-Land-is one of the most active of her spirit friends in producing the physical manifestations.

A letter from E. Steele, member of Assembly from Siskiyou county, which appears in the Banner of Progress, contains the following notice of three lectures recently delivered in Treka by Mrs. C. M. Stowe, the well-known lecturer on Spiritualism:

"The three lectures delivered here by Mrs. Stowe estab-lished her with the people, as being of a superior order, both as an emotional and usical opeaker. Her address was casy and graceful; her voice full of rare musical intonations; her gestures appropriate; her language of the choicest kind; her figures of speech original, sometimes eccentric, but forci-bly illustrative; and, to sum it all up, she was eloquently instructive. It has been my fortune to hear many of the first spaces of super provider but in up one of the first spaces of speech original. Instructive. It has been my fortune to hear many of the first speakers during my term; but in no case have I ever heard a subject more eloquently or ably discussed than by Mrs, Stowe. This I feel called upon to state; but, as you know, from tests that I have applied to those who are deemed test mediums, I am not full in the failth of any other result of this derivative ment that the more state who result of this development than that, like magnetism, elec-tricity, etc., it is but the unfolding of another igal in the philosophy of Nature, and that the mind of man will step by regular gradations, until all is understood."

Delegate to National Convention.

EDITORS BANNER OF INGHT-At a meeting of the Portland Spiritual Association this afternoon, the Hon. Jabez C. Woodman was chosen as a delegate to the National Convention of Spiritualists, to be holden in Rochester, N. Y., on the 25th of August next. Very respectfully yours,

JAMES FUBBISH, Pres't of Association. Portland, July 19, 1868.

"Does the dentist kiss you when he pulls your rteeth, pa?" queried a little youngster. "No, my son; why?" "Ob, noffing, only he kissed ma, and she said it took the ache all away; and I guess it did, for she laughed all the way home."

Western Conventions.

Our friends in the West have had a grand time at their State Conventions. We conclude in this number of the Banner quite a lengthy report of the proceedings of the Wisconsin State Spiritualist Association, lately held at Fond du Lac. The speeches were full of the true ring; the remarks of Elvira Wheelock, upon the subject of "What is Spiritualism?" are worthy of especial mention. ism as the primary or basic column upon which the higher principles are able to arrange and classify themselves in scientific order.

We have received a full report of the proceedings of the third convention of the Illinois State Spiritualist Association, held in Chicago last month, which we are obliged to postpone the publication of in consequence of so large a share of our columns being taken up with the report of its publication, however, in our next issue. The delay was unavoidable.

Mrs. Daniels in Bangor, Me.

Our friends in Bangor and vicinity will be gratified to learn that Mrs. Cora L. V. Daniels is to speak in the above city during the month of August. Mrs. D.'s fame as a first-class lecturer on the Philosophy of Spiritualism is world-wide, and wherever she goes the multitudes gather to listen to her eloquent inspirations. The meetings are usually held in Pioneer Chapel, (owned by the Spiritualists,) but the interest is so great to hear Mrs. Daniels, that Norambega Hall (the largest in the city, capable of holding two thousand people) has been engaged, and she will speak there the first Sunday of her engagement. The remaining four Sundays, we understand, she is to speak in the Chapel. We can assure our friends that a rich feast is in store for them. Fail not to partake of it.

A New Work by Prof. Denton.

We are pleased to announce that Prof. William Denton has a new volume in press, which will be issued in a few days, entitled: "Lectures on Geology-on the Past and Future of our Planet." The high reputation of the author will create an active demand for so valuable a work. It will be offered at the reasonable price of \$1,50. By mail 20 cents additional for postage.

Justice at Last.

The Indian Appropriation Bill has finally passed Congress. It is in accordance with the plans and purposes of the Indian Peace Commission, and provides the Indians with permanent homes, a higher civilization, and makes them subject to the spiritual, or religious, standpoint, we abhor the protection as well as the penalties of the law . | sition among the Unitarian clergymen.

THE WELCOME CHILD.

[The following original poem, from the Spirit Harp, now in press, was written by one of the clearest thinkers and most earnest advocates of our sublime philosophy.]

From golden sun-lands Of naternal hands. Where the life-tree of virtue is flowering In the garden of wisdom embowering, Forth from Love's spring, Swift on thought-wing, A spirit celestial descends, Encircled with beauty, and blends Both heaven and earth For holler birth. Under the silver vell.

Revere thy love-child With welcome unguiled. In answer to prayer for futurity As the Christ of immaculate purity, As the song-bird That the heart stirred For angels to guard o'er with care, Thy burdens of trial to share, Till ev'ry pain thrills To harmonies trills. Under the silver veil. Oh, 't is a blest joy Of grateful employ To unfold with a faith glowing cheeringly Thy fair blossom of promise endearingly, Bright with truth pearled For the glad world ; So tenderly cherish it pure, Devoid of all passion's allure ; Ennoble and free The angel to be,

Under the silver veil. Look Here.

If you want the very best family paper in the world, subscribe for the Banner of Light. If you want the neatest printed paper in the world, subscribe for the Banner of Light.

If you want your children to read the best stories in the world-Love M. Willis's-subscribe for the Banner of Light.

If you want to read sterling original essays, subscribe for the Banner of Light.

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If you want to liberate humanity from the shackles of superstition and bigotry, subscribe for and send to your friends the Banner of Light. If you want a paper that gives the most choice reading matter for the least money, subscribe for the Banner of Light.

We call the especial attention of our readers to the "Discourse on Spiritualism," by Herman Snow, in this week's issue. It is refreshing to read such free and bold expressions of thought from one who has so long held an honorable po-

LYCEUM No. 3.—Bro. Amos F. Blood, of Taylorville, Plu-mas county, has purchased in this city a complete outfit of paraphernalia for a Progressive Lyceum, and will organize the same immediately in his mountain home. This will be the third Progressive Lyceum organized in California, and the fourth one on the Pacific cost—the Portland Lyceum burning the fourth one on the Pacific cost—the Portland Lyceum having been instituted last year. The Taylorville little folks, who will form this new Lyceum, will number over thirty to start with.—Banner of Progress.

Still the work goes on.

Chas. H. Foster, the test medium, is in San Francisco.

Miss Eliza Howe Fuller is still lecturing in San Francisco.

The railway connection between California and Nevada is complete.

STRETCALES IN THE ASCENDANT.—Two Bunday evening meetings are now being held in this city, at each of which the people crowd the building to its utmost capacity. Mrs. Cuppy's lectures at the Opera House are quite as popular as they ever were, and Miss Fuller's audiences, at Central Hall, show no abatement of interest. That we are enabled to secure two audiences to listen to spiritualistic discourses, on the same evening, either of which audiences is larger than can be cathered by any denominational church in the city. can be gathered by any denominational church in the city, is a strong proof of the ever-increasing power of the truths of Spiritualism, and an earnest of their final triumph over the errors of Old Theology.—Banner of Progress, June 29.

Aid to the Southern Sufferers.

The appeal we made a short time since in the Banner of Light for the starving people of the Carolinas, was promptly responded to by our friends as follows: C. W. Cheever, \$2; C. Thomas, \$2; a Spiritualist, \$2; Schenectady, N. Y., \$2; a friend, Baltimore, \$2; W. H. Burr, \$25; A. B. J., Philadelphia, \$5; Lydia Pierce, \$5; J. S., \$2; H. S. Warren, \$1; J. H. Thompson, \$1; a lady collected \$100; G. Vane, \$1; a friend, Baltimore, \$1.

The above sums were paid over by Wm. White to responsible parties from the South, who forwarded them at once to Beaufort, S. C., and we have before us letters acknowledging their receipt; also giving touching details of the starving ones who received with grateful hearts the small portion of the food the contribution afforded to each. If these people can be kept from starving till the middle or last of August, it is thought that the new crops will sustain them by that time. Others who are disposed to give aid for the above purpose can send their donations to this office, and they will be promptly and faithfully applied.

The Ablagton Picnic.

Remember that Dr. Gardner's plenic takes place on Tuesday, July 28th. These hot and sultry days offer strong inducements for one to make excursions into the country and seek the cool shade of the Grove. Doubless thousands will avail themselves of such an opportunity on the 28th. Trains leave the Old Colony depot at 91 and 12 o'clock.

Cleveland, Ohio.

We learn that Mrs. Nellie L. Bronson is engaged to lecture in Cleveland, Ohio, during August.

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OF LIGHT. BANNER

New Publications.

PLAIN TALK ABOUT THE PROTESTANTISM OF TO-DAY, from the French of M. Segur, is neatly published by Patrick Donahoe, of this city, rather as a repertory, or arsenal, of ecclesiastical weapons for those professing the Romish faith than for the investigation of trath. Of course it treats wholly of matters of authority, on which all merely eccle-siastical faith is founded. Take away that, and the structure falls to the ground. The French author declares at the opening of his little manual, which is extremely thorough of its kind, that it is not an attack, nor a controversy, cither; it is intended as a work of preservation and self-defence. The reported sales of this book are very large, that a man may expatriate himself just as many amounting in Franco to three hundred thousand previous to 1801. Any one who would provide himself with a full Catholic armory, with a weapon to meet every kind of attack with from the purely occlesiastical standpoint, will be sure to purchase this little volume of citations from scripture and history.

GOOD STORIES, Part IV, from the press of Ticknor & Fields, contains "From Hand to Mouth," by Fitz James O'Brien; "Count Ernest's Home," by Paul Heyse; "Little Peg O'Shaughnessy"; and "A Shabby Genteel Story," by Thackeray. All capital solections, and approved reading, in paper covers and free types for this spell of summer weather.

A. Williams & Co. have for sale the "Cornhill Monthly and Literary Recorder," Vol. I, No. I, published by Lothrop & Kemp, Boston. It is a neat publication, made up of selected matter of good quality, and sold at ten cents a number, or one dollar a year.

THE GALAXY for August is brilliant, containing the story of Kit Grale; A Journey through Mongolia; A Ghost in a State Room; Feast; A Few Words about the Nerves; A Tropical Morning at Sea; Saved by a Bullet; Adam and Eve; Literary Transfer Work; Beechdale; Words and their Uses; Two Artists of Comedy-Maggie Mitchell and Mary Gannon ; Miscellany ; Driftwood ; and Nebulæ.

"BALLOU ON THE LAW OF STIMULATION" is the title of a pamphlet on drunkenness and its cure, by a new system. whose practical results are compared with those of the New York Inebriate Asylum.

PETERSON'S LADIES' NATIONAL MAGAZINE for August is superb. The frontispiece engraving bears the title of "Papa and Mamma," in which the little girl is feeding her pet and the little boy smilingly looking on. The fashion plate is resplendent and enterprising. Crochet patterns, children's fashions, head-drosses, glove, carriago dress, edgings, insertions, names for marking, music, receipts, tales, essays, poems, and editorial comments-all together stuff out this number to fine dimensions. For sale by A. Williams & Co.

THE LADY'S FRIEND for August offers the steel engraving of "The Soldier's Widow" to open with, after which follow in due order the fashion plate, the touching wood-cut " Entering into Life," patterns of bonnets, paletots, fichus, and other articles of ladles' costume, with a riding dress as exhibited on horseback. The "Novelties for August" form a separate chapter. The reading matter in the "Friend" is of high order, and well sustains the enterprise of its man agers. A. Williams & Co. have it on their counter.

Adams & Co. publish a very neat and timely little manual of Nahant, what it has to show and how to see it, which all persons intending to visit that delightful peninsula will be desirous of perusing.

HARPER'S MONTHLY for August has the following notice able articles, some of them finely and profusely illustrated: To and Upon the Amoor River, A Lover's Garden, Among the Andes of Peru and Bolivia, John Bull in Abyssinia, The Woman's Kingdom, A Visit to the French Corps Legislatif, The New Timothy, Duels and Duelists, English Photographs by an American. There is other matter of good interest, and the editorial department is done with care, ability, and success. For sale by Williams & Co.

PUTNAN'S MONTHLY for August contains-The Hamburg Gambling-House, Privato Bohemias, Our Willie, Bits, A Night-Hunt, The Adirondacks, Journal of a Poor Musician, The Three Graces, The Wedding at the Parker House, Peking and the Chinese, What my Friend Said to Me, Too True, The Romance of the great Gaines Case, A Sketch in Oils, A Morning among Autographs, The Picture of Christ, Cradle Song, and the Monthly Chronicle. It is a capital number of a favorite Monthly. For sale by Williams & Co.

S. J. Finney going to, the Pacific Coast.

By a letter from Troy, N. Y., we are informed that Selden J. Finney, worn out physically by his arduous labors on the rostrum, is about to visit do no harm if unsuccessful. the Pacific coast for a season, with a hope of recuperating his exhausted energies. Bro. Finney is one of the most faithful, earnest and fearless advocates of the truth numbered in the spiritual ranks. For twenty years, he has been a prominent speaker, and his addresses have been lis- excursion on the Merrimac river to the sea at this tened to with profound satisfaction in all parts of season of the year must indeed be a luxury. Our the country. He now seeks a respite from his friend Dr. Smith has invited us to "chowder belabors, and we earnestly hope that he may be the low," on the Black Rocks; but we shall be obliged recipient of angelic ministrations and be shortly to decline the invitation. restored-fully recruited and equipped-to the field of spiritual reform. We give below a series ons passed by the Trustees of the Trov

England on Citizenship.

Lord Stanley, Minister for Foreign Affairs, has admitted in debate. in the House of Commons that England has signified to our Government her willingness to accept the American doctrine of Naturalization; and if the statement is true in its length and breadth, there is an end at once of all the difference on this important question between the two countries. The English doctrine of citizenship is that of old Feudalism, while that of America belongs to modern times. We hold times as he chooses to; and that is what England now says she agrees to.

The To Be.

The time is approaching when universal peace will be established on earth upon the firm basis of strict, impartial justice. But ere that auspiclous epoch arrives, kingcraft and priestcraft must be blotted out. Then, indeed, will all peoples be their own priests, their own rulers; and love shall sit enthroned upoh every brow, and the demon Hate be dissolved into airy nothingness. Woman shall then be the equal of man, and walk by his side an angel of light, to smooth his pathway on the journey of life, even beyond the portals of the tomb.

ALL SORTS OF PARAGRAPHS.

We have received a fresh supply of Prof. William Denton's discourse, entitled, "Be Thyself." Price by mail 20 cents, paper cover; or 15 cents, stitched, without cover. We can say, without exaggeration, that this discourse, for its length, is one of the very best, and is a finished argument in favor of human progress and self-inde-

pendence. It is one of those essays which cannot be read without profit. Spiritualists visiting Boston will find a

convenient boarding house at 54 Hudson street. Scientists will find food for thought in the

Spirit Message Department of this paper. See sixth page.

Hudson, all you say is fully appreciated. The harmonial philosophers are not over-harmonious just now, but time will soften the hard-shells, and we trust all will come up on a plane of congeniality ere long. Then the spiritual army will be mighty indeed. Seize every golden opportunity, Hudson, and so much brighter will be your crown when you permanently locate in the spirit-land.

Wait for others to advance your interests, and you will wait until they are not worth advancing. True, every word of it.

A German photographer is reported to have taken a photograph in natural colors.

Digby says, "No wonder the telegraph wires are always in advance with the news." "Why?" queried Jo Cose. "Because they are thoroughly post-ed," was Dig's reply.

A judge in New York has sent back to a Catholic House of Refuge, where she was sent by her father, a girl sixteen years old, who had changed her religion, and become a Methodist. Even in Austria, under the new system, persons of this age are permitted to select their religion-but in free America they are imprisoned at the will of bigoted fathers and priests.

Sal-ammobiac, dissolved in a gill of soft water, and applied to warts, will eradicate them in a week or two. So somebody says. It will cost but little to try the experiment, at any rate, and

Meekness and modesty are the rich and charming attire of the soul.

The Editor of the Tri-Weekly (Haverhill) Publisher has been "down river" to "Black Rocks." An

"People with condemnation continually upon their lips are invariably in hot water," remarked a friend to Digby the other day. "Yes," was the response of *Dig*, "and they generally become pretty thoroughly parbolic, in the end."

Ret york Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books. Complete works of A.J. Davis, comprising twenty-two vol-umes, nineteen cloth, three only paper: Nature's Divine Bev-elsions, 39th edition, just out. b vols. Great Harmonia, each complete-Dayicican, Teacher, Seer, Reformer and Thinker. Magine Staff, an Autobiography of the author. Penetralia. Harbinger of Health, Answors to Ever-Recouring Questions, Morning Lectures (2) discourses, History and Fidlosophy of Evil, Fidlosophy of Spirit Intercourse, Unitosophy of Providences, Harmonial Man, Free Thoughts Concerning Re-ligion, Present Are and Inner Life, Approaching Crisis, Heath and After Life, Children's Progressive Lyccum Manual, Ara-bula, or Divino Guest, and Stellar Key to the Summer-Land -last two just issued, and most highly interesting and in-structive. Whole set (twenty-two volumes) \$26; a most valuable present for a Ilbrary, public or private. Four books by Warren Chaso-Life Line; Fugitive Wife American Crisis, and Gist of Spiritualism. Sent by mail for \$20. Very Large Assortment of Spiritualist Books

Complete works of Thomas Paine, in three volumes, price

Complete works of finites ended \$6: pestage50 cis. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex ceed book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new

is not concluded yet. Human Nature has radical and well conducted monthly, and devoted to zoistic and other sciences as well as Solritualism. Send us five dollars, and we will send by mail Arabula. Stellar Key. Mcmoranuda, and the largo and circast lithograph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount you must send soon. "Young England "is sold, but we have another rare and remarkable English book, CALISTINSLOS, on Petalozzian principles, by lixeny DE LASPEE, showing every position of the human body, in two thousand flaures (non you copy, price \$3,60). Tenchers of gymnasiles. If not in possession of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its l6i large pages are mostly taken up with the engravings.

The Lecture, Room.

Horace Seaver, editor of the Boston Investigator, lectured at Everett Hall, on Sunday, July 19th, for the First Society of Progressive Spiritualists. In the morning his subject was "Free Inquiry," and handled in an able and logical manner. The audience, not large on account of the heat, was highly appreciative, and pleased with this, to most of them, new and talented speaker.

In the evening a threatening shower, (which proved little more than threats,) prevented a large audience; but those who were present were highly gratified with the manner in which Mr. 8. handled his subject, which was " Progression." A unanimous wish to have Mr. Seaver come

again at a more favorable time showed him and others that this Society is not afraid to hear, all sides and endorse the truth, whether uttered by a Spiritualist or a Secularist. Many remarked that they would endorse all he said, and go further in the same direction, even to the acceptance of a new and demonstrated truth which he did not condemn but could not accept for want of evidence, viz., that death is not the end of conscious individual existence.

Personally, we had a very pleasant visit and interview with this old pioneer for mental freedom, and found ourself a little older in years and infidelity than our brother, for we were defending the views he now entertains when he was trembling under the rod of Orthodoxy, and we feel confident we have again a little the start in reaching the complete evidence of continual existence after the death of the body.

Bro. Seaver made many excellent and pointed comparisons and conclusions, which were received with merited approbation and applause. We are glad of this interchange of thought, and hope to meet sometime our infidel and skeptical friends. and say our say to them.

The Rights of Married Women.

Mr. Trumbull, of Illinois, has introduced into Ar. Trumoni, of linkois, has introduced into the United States Senate a bill concerning the rights of married women, which gives them every-thing that the law can give them, except the priv-ilege of voting. It provides that every married woman shall hold, enjoy, convey, devise, and he-queath her property, make contracts, and sue and he sued in all matters relating to her property, predicate as if the wors viola Therais wo more precisely as if she were single. There is no reason why the bill should not pass. Just such a law has been in force in France for half a century, and one nearly as liberal in this State for twenty years, without doing any mischief, but, on the contrary, a great deal of good. It is time that every vestige of the feudalism of the dark ages, which went on the assumption that men's wives

and avoid the heat, Mr. and Mrs. Anderson among the number. In a short time we shall all renew our hold on the spirit-world, and with increased effort and power spread the light and knowledge in this. We have assurances of a busy fall and winter, and promise promptness and fidelity in every trust confided to us from either world.

[Communication.]

Yesterday we called at the office of Holmes & Co., 146 Fulton street, to examine HOLMES'S ALPHABETIO PLANCHETTE, lately adver-ALPHABETIO PLANCHETTE, lately adver-tised and spoken of by one of the Boston papers as being superior to the French Planchette. Wo found the firm occupying the whole floor (third story) of 140 Fulton street, and are busy night and day filling orders. We found Mr. Holmes to be a practical mechanic of the highest order, and on conversing with him learned the fact that he is a conversing with him, learned the fact that he is a Spiritualist, and a medium of high inspirational powers. That he was impressed to invent this Alphabetic Planchette something like a month ago, from having seen and experimented with the Complete works of Thomas Paine, in three volumes, price \$6: pesiage 50 ets. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex cred book rates. Nead post-office orders when conventent. They are always safe, as are registered letters under the new law. We can now supply a few complete volumes of twelve num bere of the new London monthly, lluman Nature, idited by a long that moves, or causes the Planchette to J. Burns, London: price \$3,00, postage 20 cents. "Ideal At-tained " is being republished in this magazine as a story, but is not cancided yet. Human Nature is a radical and well conducted monthly, and devoted to zoistic and other sciences as well as Solutiualism. ing your hand on the top board and remaining quiet a few moments. The pointer will move about and spell out the answer by pointing to the letters of the alphabet attached, which makes the test far more satisfactory than by any other Planchotte in the market, especially if the party is blind-folded whose hand is placed on the board. He for the asserted that overy person is a medium, more or less developed; that some are controlled by evil and others by good spirits, and that ten thousand people who know nothing of and care less to investigate the subject of Spiritualism, either from fear or from its unpopularity, can cause his Alphabetic Planchette to move and spell out the answer to any question, even when asked mentally. His explanations of Spiritualism were somewhat new to us, and we must give him credit for his frankness and the courteous manner with which he received us. He further stated that the materials of which his Alphabetic Planchette is made are peculiarly adapted to the magnetic currents of the human system, being made of electrical and magnetic substances comnoted and prepared expressly for the purpose, and that he has, in consideration of the great good it will accomplish in opening the eyes of a credu-lous public and leading to the investigation of the lots public and leading to the investigation of the hidden power, offered it at the low figure of \$1,50, and will send stane by express to any address, neatly packed, on receiving order, by addressing Holmes & Co., 146 Fulton street, New York.—The Evening Telegram.

Note from E. V. Wilson.

DEAR BANNER-On Friday last I returned from the far West, where I have been lecturing for the past six months. During this time I have deliv-ered one hundred and fifty lectures, held forty scances, delineated six hundred characters, and given one thousand approved spirit tests. (Ques-tion: Will the committee on mediums, who claim their report to stand over, look into these tests and report on them at the Fifth National Convention?)

Vention?) I traveled through the States of Wisconsin, Illi-nois, Missouri, Iowa, Nebraska and Kausas, or-ganized meetings in fourteen towns and cities, where there never had been any meetings before, betweet here user had been any meetings before, lectured in ten cities where there had been meetheld, and many have been added to our. ings numbers.

The field is a broad one, and there is plenty to do. All genuice Spiritualists, who have truth, brain-thought and mediumship, and who are will-ing to work, can find plenty to do here in the West. The pay is good and sure, and the prople are willing to purchase when speakers and me-

are willing to purchase when speakers and me-diums have original and inspired thoughts or mediumship for sale—I use the term in its literal sense, "for sale"; and the best test of a speaker, medium or minister's worth before the people, is the pay they get from the people. I hold an important discussion in Richmond, Ind., on the 1st of September next, which will continue five days, and shall remain in Indiana during September. I shall hold forth in Roches-ter, N. Y., during August, and will be at the Na-tional Convention; will hold a discussion in Brownville, Nebraska, on the first of October, and will spend the month in Nebraska. I an well, have plenty to do, get good pay, good

I am well, have plenty to do, get good pay, good board, and work all the time. "Bless the Lord."

I am, dear Banner, fraternally yours, Lombard, Ill., July 15, 1868. E. V. WILSON. [If all the lecturers could make as good a report as the above, SPIRITUALISM would be in the ascondant in this country in less than five years. God speed you on your journey, Bro. Wilson. You deserve great credit for your labors in behal

Special Notices.

Spiritual and Reform Books. MRS. H. F. M. BROWN, AND MRS. LOU, H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL.,

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

MATHILDA A. MCCORD, 513 Chestnut street, St. Louis, Mo., keeps on hand a full assortment of Spiritual and Liber-at Books, Pamphiets and Periodicals. Banner of Light al-ways to be found upon the counter. Aug. 1.

ADVERTISEMENTS.

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

27 Advertisements to be Renewed at Contin-ned Rates must be left at our Office before 12 M. on Thursdays.

Letter Postage required on bools sent by mail to the following Ferritories: Colorado, Idaho, Montuna, Nerada, Utah.

AUCTION SALE.

By Gridley & Co.,

(Office, 50 School street, Boston.)

Desirable Household Furniture, Horse, Carryall, Harness and Cow; Also, Lease of House and Land, Crops, &c., in Watertown, near U. S. Arsonal.

On Wednesday, July 29th,

On Wednesduy, July 20th, At I o'CLOCK P. M., Will,L he sold to the highest bidder, without reserve or sisting of elegant parlor, sitting room, dining, hall, chamber and kithen furmiture in the carpeter, nearly new, hec-ding and bed linen. Also, at the same time, house, carrysti, and herichen furmiture, with all the carpeter, nearly new, hec-ding and bed linen. Also, at the same time, house, carrysti, and herichers; an excellent cow, part Devon, has given this sum-mer from 23 to 28 quarts milk per day. Also, all the crops now in ground, hay in stable, and coal in cellar, an excelicit auto-matic gas machine, sas fixture, &c. Also, the lease of the imader estimation is, convenient stable and 29 acres of land; the house is in perfect order, and all the surroundings are preclated.

preclated. Cars leave Fitchburg Depol, Boston, at 12 o'clock, stop a Brighton-street Statlou. Honse can be examined any day be-fore sale on application to Auctioneers. Iw-Auc. 1.

THE ADDRESS AND A STREAM A STREAM AND A STRE

MRS. PLUMB,

Porfectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden

street, Charles-town, Mass.

MRS, PLUMB cures Cancers and Tamors, Fevers, Paraly-sis; all those that other physicians have given over, pleas a cive her a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will ex-mine DireAress at A DirtAxee, for 81 and return stamp Correspond on Business, mawer Scaled Letters, look for Lost or Stolen Property for 81 and return stamp, each. Aug. I -1w*

ARTIFICIAL LEGS.

THE "JEWEIT PATENT LEGS" are admitted by those who have worn other makers' to be THE BEST

Comfort, Simplicity, Durability. Manufactured by G. B. FOSTER, 33 Tremont street, Boston Send for a Circular. CDT Legs of other makers repaired. 4w-Aug. 1.

MEDICAL NOTICE.

This spirit Cure Institute will be closed for a few weeks Mrs. Wilson will visit her triends in Maine, lev-turing and healing during her absence. Due notice will be given other return to the city, when she will be nappy to meet her patients and the public generally. July 2514, 1883. Jaly 25th, 1868. Aug. 1.-1w*

TREE LECTURES ! Startling Demonstratheat Everybody 1 send focus, for programme, 23 ets. for 55 years spirit experience, worth millions of dollars as a guide to health, spirit intercourse and happines, free of cost 1 WM. It. LAM BD1S, "Medium," Wilmington, Del. 1w*-Aug. 1 **AT BARATOGA SPRINGS,** during the senson, A. S. HAYWARD will use his VITU, JAGARTIC GIFT to heal the slek. Office at S. Thatcher's, Circular street Board at "Cottage Home," from 10 to 12 dollars per week. Aug. 1.-ti Aug. 1.-II

Association, on the occasion of his leave-taking:

Association, on the occasion of his leave-taking: At a meeting of the Board of Trustees of the 'Troy Pro-grossive Spiritual Association," held at the office of E. Waters, the following preamble and resolutions were presented by Joseph Bowman, and adopted by a unanimous vote: Whereas, Our brother, B. J. Finney, who has so elequent-ly and so ably dispensed to us, for the past eighteen months, in such a clear, philosophical and masterly manner, the great and sublime truths of our beautiful religion; and Whereas, His labor in the Lyceum as Conductor of the same, has conduced in no small degree to bring it up to a standard of excellence second to none in the country; and Whereas, Through failing health he has been compelled to sever his labors and relationship with us; therefore be it Recoled. That it is with deep and hearfielt regret, which language can but feebly express, that we part with our much esteemed friend and brother. Recoled. That it is with deep and hearfielt regret, which hanguing the valuation of our beatting to be restored to health, happiness and usefulness. Recoled, That these resolutions be entered upon the journal, and a copy of the same be presented to Bro. Seiden J. Finney, and also published in the Banner of Light. Elisha Waters, *Tree President*. Joseph Bowman, Kerretary. Thomas G. While, Treasurer.

Joseph Bowman, Scerelary, Thomas G. White, Treasurer, William H. Tibbits, James E. Briggs, William Lee, Mrs. John Skinner, Charles Kelsey, Jason McCord, John Skinner, Mrs. Joseph Bowman, Mrs. Hiram Wilbur, Trustees. Troy, N. Y., July 14th, 1808.

The Religio-Philosophical Journal.

This well-conducted sheet in the interests of Spiritualism comes to hand regularly, filled with choice reading. It publishes, similar to this paper, communications from the spirit-world; and on this account especially the Journal should be well-patronized. Did mortals have the slightest inkling of the anxiety manifested by those who have passed on, to return to earth and manifest to their relatives and friends in the form, they would sustain without stint such papers as the Banner of Light and the Religio Philosophical Journal, the only free and independent avenues of intercommunication between the denizens of the spirit-world and the earth-sphere.

It is time that all the spiritual papers were better supported than they are. There is an unaccountable lukewarmness in this respect among many Spiritualists that is to be regretted.

Changed Spheres.

At South Boston, July 12, Mrs. Mary Ford, wife of William H. Ford, aged forty-one. This estimable lady was a devoted Spiritualist. Her house was ever open to the disciples of that faith and those seeking the new light. While we rejoice in the new birth of her spirit, our sympathies are with the afflicted husband and children, who mourn their loss, for truly "a mother in Israel" is no more.

Bro. A. S. Hayward, writing us from Saratoga Springs, says, " Visitors here can find a fine home and board at Cottage House, kept by Dr. Newton, a Spiritualist. The house is situated in a nice shady spot, just about one-eighth of a mile from Congress, Olarendon and Washington Springs; also same distance from Union Hotel and Congress Hall, on Broadway street."

Moses Y. Beach, the venerable newspaper editor, formerly of the New York Sun, dled in Wallingford, Conn., July 19.

An old building in Chelsen, formerly occupied by John Low, Esq., has been remodeled, lately. Some one asked Digby how he liked it. He replied, "It was Low studded (studied) there!"

A serious railroad accident recently occurred eighteen miles east of Laramie city; but the telegraph for once did not attribute the cause of the disaster to Indians / Where are the speculators in Indian lands?

What thing is that which, the more we cut, the longer it becomes? A ditch.

The pleasure of doing good is the only one that never wears out. When mortals treasure this truism-hug it closer to their hearts-they will come in rapport with the angel world and cease to do evil.

The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket; an unholy breath will dim its lustre and fade its freshness.

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of doing so himself.

Beware of liars. They will cheat, when opportunity offers. Teach such that truth is a much better commodity to deal in.

A mean man caused the arrest of Prof. King, and attached his balloon, for alighting on his farm at Haverhill, a short time since, and damaging a few spears of grass. Digby wishes to know if that was an Æolian attachment.

THE BRAUTIFUL GRAIN. THE BEAUTIFUL GRAIN. The grain i the grain i the beautiful grain i How it laughs to the breeze with a glad refrain, Blessing the famishing earth in her pain. The grain i the grain i the beautiful sheaves i A song of joy their rustling weaves, For the graclous glft that the earth receives. From every hillside, every plain. Comes the farmer's song as he reaps the grain, And so for the grain i the beautiful grain i The golden, the laughing, with glad refrain, Blessing the famishing earth in her pain.

Olive Oll has been united in marriage with Cincinnati Pork.

Live within your means, if you would have means within which to live. There is a world of truth in this; yet thousands of people do not heed

The accomplished wife of Maj.-Gen. Hocker is dead. The General has just arrived at New York from a European tour.

AIDS TO REFLECTION -- Prayer-books with mirrors on the inside of the cover.

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were their slaves, was done awa No decent man wants his wife to pay his debts out of her property, or to take that property for his own use without her consent; and Mr. Trumbull would merely enact what public opinion has already asserted.

We clip the above from the New York Sun, and are glad to find so ably a conducted paper speaking out frankly on this great question of the age. Every sign indicates the star of woman in the ascendant, and surely there is need enough of it, as every one must see who observes the spoiled few who are pampered by men of wealth and ruined by pride and fashion and the oppressed thousands who occupy all places in society, from the most abject slavery to respectable rervitude and complete idleness. With all this tyranny of man over woman, we are satisfied that woman has earned more than one-half the real property of the world which is the product of labor, and yet she owns and holds less than one-eighth of it. and on that she is taxed without representationobeys the laws she has no voice in making-and submits to the tyranny of man socially, politically and religiously, with a patience and grace the other sex do not possess.

Letters and Tracts of Hon. J. W. Edmonds.

Our industrious and persevering brother, Henry Witt, by permission of the Judge, got out a very neat little volume of these tracts, comprising the nine first numbers, and also another volume of the letters, being number ten of tracts (127 pages). He had one edition well bound in cloth, but few of which are left (at fifty cents each), and we understand he does not intend to have more bound, but will soon have out a new edition of each in paper, and so they can be sold for twenty-five cents each. These little works of Judge Edmonds have done a good missionary work already, and will do a vast amount yet, as they are well adapted to the public mind and written in the masterly style of the author.

The London Spiritual Magazine for July is received, and is richer than any provious number. Like the Irishman's pot-ple, this magazine grows richer as we follow it down its monthly numbers. Price 30 cents.

Mrs. J. Cotton, the excellent magnetic healer, is still laboring for the good of humanity, at her residence, 451 Third Avanue, New York.

cossively warm weather has delayed her prescriptions and examinations for a few days, and comuons and examinations for a few days, and com-pelled her to seek the shady retreat around the bid paternal homestead in Pennsylvania, but to Huli and W. F. Jamieson, editors. For sale at assure all whose letters reach this office of such this office. Price 20 cents single copy. descriptions and prescriptions as the spirits make through her as early as possible. Mrs. Murfey Rooms for ladies and gentlemen, Nos. 10, 12 and

of spiritual truth.]-EDS. B. of L.

Pienic, July 28, 1868.

The second Grand Union Picnic of the Spiritualists of Beston and vicinity for 1868 will be held

ISLAND GROVE, ABINGTON, ON TUESDAY, JULY 28TH.

All orderly neople are invited to join us. Excursionists from all way stations between Boston and South Braintree, Plymouth and Hanson, Fall River and Bridgewater will take the regular trains to and from the Grove at half the regular fare. Special trains will leave the Old Colony Depot, Boston, at 91 and 12 o'clock for the Grove. Fare from Boston: Adults 80 cents; Children with their Parents 50 cents. See Posters. H. F. GARDNER, Manager.

Boston, July 15, 1868.

Oblituary.

Passed to the spirit home, July 17th, John Herrick, aged 18 vears 8 months 13 days.

years 6 months 13 days. After one week of intense suffering from typhold fever he now resis in peace. It is mother—one of our lathing mediums who so often comfort the sorrowing by the trains that Spirit-ualism offers—now shows that her beloved child is with his father and brother, walting tor her when she is called away. May the two children that are now spared to her be, with hir, ever guided on through this changing world in the pathway that daily mifolds more and more of the Father's truth and love, and in that nuite in one happy band in heaven. Somerville, Mass. NAMUEL GROVER.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 5w.A1.

THE HERALD OF HEALTH for July-price 20 cents per copy-is for sale at this office.

THE RADICAL for July is for sale at this office. Price 30 cents.

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

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street— second door from 4th avenue—New York. Inclose \$2 and 3 stamps.

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

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

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

and several other of our best mediums have also 14 City Hall Avenue, Boston. Open Sundays. been compelled to retire to the country to rest A15w C. D. & I. H. PRESHO, Proprietors. been compelled to retire to the country to rest A15w

MRS. H. E. KNOWLTON, Medical Clairvoy-ant and Heating Medium. For examining and preserio Aug. L. Aug. L.

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Mrs. R. L. Moore wishes us to say the ex-

Message Department.

Each Message in this Department of the BARNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

Mrs. J. II. Conant, while in an abnormal condition called the trance. Thrse Mes-sages indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil. Fint those who leave the earth-sphere in an undeveloped state, eventually prograss into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not announce their names. We ask the realer 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.

MESSAGES TO BE PUBLISHED.

Twesday, April 14.—Invocation: Questions and Answers: Marian Sawyer, to her mother, sisters and brother; old Anni Polly, salave: Nathan Powers, of Misouri, to his son; Henry L. Burrare, of New York, to his mother. *Thwesday, April* 16.—Invocation: Questions and Answers; Predinand Graham, of Opelousa, La. 24 Lonstan Enforma, Jo his family: William Steele, (died six days age, of Concord, N. U. his brothers in Fittsburg, Pa:, Annie Gage, of Concord, N. H., to her mother; Charles E. Hill, to his triends in Hoston.

Invocation.

Spirit Almighty, in whose being the heavens and earth revolve, thou from whose life hath been formed every living thing, thou whose eternal scriptures of beauty and wisdom we behold every-where as an unscaled volume, thou who art our Father, we would how our faces before the court where as an unsealed volume, thou who art our Father, we would bow our faces before thy great glowing sunlight of wisdom, and drinking in thine inspiration like gentle showers that fall upon us, we would learn of thee. Thou hast in-stituted means by which our souls may become acquainted with thee, and oh, for this we thank thee. Thou hast anoned wild the tennils of wisthee. Thou hast opened wild the temple of wis-dom for thy children. Thou hast said to the Jew and the Gentile, the bond and the free, "Come, and welcome, for I am thy Father and thy Life, and my wisdom is sufficient for your ignorance; my light is sufficient to dispel all your shadows; my power is sufficient to sustain you." Thou dost teach us through thy ministering powers every-where; we read thy lessons in the earth: we behold thee spread out in the glory of the skies; we hear thy voice in the wind, and thy soft whisper-ings everywhere through Nature. And further and still further on, through spheres of mind and and still further on, through spheres or mind and of matter too, we learn more and still more of thee; and oh, grant that as we learn we may wor-ship thee more truly. And grant, oh Lord, that we may know that we are so near unto thee that we can never depart from thee; thou art allied unto our life so perfectly that there can be no separation between thyself and ourselves. Thou hast formed of one assume oil notions of the earth separation between thyself and ourselves. Thou hast formed of one essence all nations of the earth, and thou hast blest all with thine effernal presence. Never dost thou cloud thy face from thy children. Never dost thou withdraw the sunlight of thine inspiration. Never dost thou fail to water with heavenly dews all the flowers of thought and feel-ing that spring up in the natures of thy children. Thou dost remember all their meeds; thou dost minister unto them even through the shadows of earth: thou dost go with them through the darkearth; thou dost go with them through the dark-ness of death; thou dost strengthen them to bear the brightness of eternity. Thou dost love them, and oh, grant that we may so love theo that we shall know nothing save theo as the great Father of all, and thy children as our brethren and our sisters. Thou art great and we are small. Thou art wise and we are ignorant; yet in thee we hope for wisdom; in thee we hope for power; in thee we trust for strength, for thou ever hast been, thou art, and thou ever wilt be high unto our souls, to lead us from darkness, to save us from sin, and to finally welcome us to thy courts of higher wisdom, to which the soul so earnestly aspires. Amen. April 9.

Questions and Answers.

CONTROLLING SPIRIT .- Your propositions, Mr.

Chairman, we are ready to consider. QUES.—It has been stated here that there are yast regions of the earth's surface yet undiscoverol-almost limitless regions. It so, our geographers are greatly at fault. They represent the earth's surface as pretty well explored, save a small space in the arctic and antarctic regions which is yet unknown. Will the intelligence localize the boundaries and extent of those regions? ANS.—You have no right to determine that your Scientific minds who have a valored cartain parts

scientific minds who have explored certain parts of the earth are not right, so far as they have gone. So far as they have been able to reach, so far they are right. But in their ignorance they determine, because there is a boundary to their progress, materially, there is nothing beyond that boundary, Now those who have made this matter a subject of deep observation in the spirit-world—not here on earth—inform us that beyond what is termed by you the arctic and antarctic regions there are alyou the arctic and antarctic regions there are al-most unlimited stretches of land and water, vary-ing in climate according to the conditions by which they are surrounded, according to the plan-etary influences that act upon them. This world, they tell us, this floating sphere, is by no means so small as you suppose it to be. It is small when compared with the vast universe outside of itself; but it is not so small as scientists of earth have determined. They tell us that as mind changes its base of operations, so the earth changes cor-respondingly; or as the earth changes, so mind changes, and there will come a time when the scientists of earth shall be able to investigate still farther, still more deeply, still more perfectly than at present, and it will be because of the change of climatic influences. That portion of the earth that is now so cold and rarefied that you cannot ap-proach it—you cannot go beyond a certain cliunte and boundary line-will be changed to meet the needs of growing intelligence. Everything, we find, is finally subservient to the human will, and that all-powerful probe, human intelligence, that is never satisfied with the present. It is impossible to give the exact latitude and longitude of those localities. The time will come, but not in your day, when that which is now but a spiritual theory will be a fixed and demonstrated fact, just as much so as the fact that the world moves, or

believe in the Christian religion. He says, fur-thermore, "If you will bring to mind one single instance of the sudden disappearance of a local-ized star, then I will begin to believe that there may be some fault in the Christian's belief con-cerning the birth of Christ." Still further on he says, "But I know you cannot do it. I am sure that the word of God contained in the Holy Scripture is sufficient. The record is broadcast, and hath taken deep root in the hearts of the people. The wise men came to worship the child by the appearance of the star. I remained upon earth till after his crucifixion and then disap-

earth till after his crucifixion and then disap-

Isaac Parsons.

Good-day, stranger. [How do you do?] Pretty

Good-day, stranger. [How do you do?] Fretty comfortable, considering all things. I take it that that old rabbl who has just vacat-ed to accommodate me does n't think much of the Christian religion. Well, stranger, I was a Meth-odist when I was here, and of course I had pretty fixed ideas about things; but they 're all been so strangely upset that I do n't know where I stand, and now I come back on rather uncertain ground. My wife once asked me if I supposed the Metho-dists would be known as Methodists in heaven. odist when I was mentalized in the stand, fixed ideas about things; but they ve and for and now I come back on rather uncertain ground. My wife once asked me if I supposed the Metho-dists would be known as Methodists in heaven. I the other that turned up the most of the "need-dists would be known as Methodists in heaven. I told her I was sure I did n't know, but I kind of hoped they would. Well, now, stranger, she is on the earth, and I am in what's called heaven; but I do n't see that it 's much like what I expected. I do n't see that it 's much like what I expected. I do n't see that it 's much like what I expected. I do n't see that it 's much like what I expected. I do n't see that to the needs of the well. I see others who made none at all very happily situated.

nothing. I am from Missouri. My name is Isaac Par-sons, and I did n't see as I could do anything bet-ter for myself, or my folks that I left here, than I am doing in coming back. I want them to know that I don't think there's any particular blessing laid. upon any religious society here. I see the Jews happy, I see all classes, each going their way to suit 'hemselves. I don't see any hell any-

know, is bigger than man's—and she wanted to go and see what it was. I told her it was n't best; better let it alone. So she did. But next day she says to me, "Isanc, if you should happen to die afore I do, and there's anything in it, I want you to let me know it. I said, Yes, God permitting. Now I do n't know whether God has had any-thing to do about it at all—about my coming back -J suppose of course he has, but it's different from what I expected. I expected to come into the presence of God, and to be welcomed by Jesus, but I do n't find anything like it, stranger. No use to say that this Spiritualism is n't true, because it is; and by-and-by all you folks will know it. You can't help it. know it. You can't help it.

right if you knew just when you was going to die, but my observation has been that those that don't know anything about it get along the best. No use anticipating what you can't control, any

er's a good part of the time; has been attracted there more than anywhere else. It is a strange doctrine to preach, I know, but it's true. I do n't want my wife to seek out in the world and cause us to bow down before thy su to know about these things. I will talk with her spirit; that's better than all outside talk. I will come to her, and by impression I will talk to her spirit, so she will be satisfied it is me. I don't want her to go anywhere else. It's enough to know that we can come. It's all she needs. Some may need more. Some may need to go here and there, gathering up all there is to be gathered, but she do n't. She is one of these folks that can get it at home. I don't want her to go away I must say that here I am no Methodist. I am mothing. I don't know what I am. There are so many truths crowded upon us here that it's not very easy to take any particular standpoint for awhile. By and by I shall, no doubt. awhile. By and by I shall, no doubt. I have one word to say to my friend, Mr. Wil-kins. He is from Iowa. "If it suits you better, Thomas, to withhold that which justly belongs to my wife, if you are happier for it, why, keep on withholding it. But if you are unhappy here iu consequence of it, look out for what's coming here-after, that's all. If your shoulders are big enough to have the lood tays it to bat the lore it wit to bear the load, take it on; but if you have n't suf-ficient confidence in your strength, better get rid of it before you come here. It's for your own good I say this—do n't care for anybody else." I expect when my wife receives this she will pass over to him what is in it that belongs to him, so you see I shall kill two ducks with one stone. I have no wish to speak of the circumstances of my death. They bring up unpleasant recollec-tions to me, and cannot do any good. Suffice it to say I have been here, dead-no, more alive than ever-it will be four years come next May. Goodday, stranger. April 9.

ward Harris, who was born in Bucksport, Maine, and died in Houston, Texas, has returned, a ghost, turned up without any invitation whatever? What earth till after his crucifixion and then disappeared." In perfect refutation of his religious theory, wo have only to cite one instance that will overthrow the whole. It is a well-known aclentific fact-those versed in the science of astronomy know that we speak the truth, and if the friend who has questioned us will but inform himself upon this point he will know also that we have spoken the truth—we are told, nay, more, we know that a certain star of the third magnitude, found in the Crimis Major, or Great Dog, suddenly disappeared in the year 1670. In 1691 if reippeared, and ever since that time it has continued to shine with un-interrupted lustre. Perhaps it will disappeared again. We cannot say that it does not shine to day in honor of the saviours that are abroad in the land, but it is our opinion that it is simply an astromonical phenomenom-a sorteling subject to fixed, eternal laws which cannot be broken, in honor of the birth of thousands of souls. If our theological opponent will but for a moment cound down from his peculiar position and read the heavens more than his Bible, he will, we think, display more wisdom and less ignorance. April 9. **Isaac Parsons. Coed day a targenses** (Wardenly 2002) **Coed day a mangenses** (Wardenly 2002) **Coed day a targenses** (Wardenly 2002) **Coed day a targense Coed day a targense**

itual faith. I an against all spiritual darkness. They will tell you I was "rough" here. Well, I am so now. None of your smooth, milk-and-wa-ter persons-not at all. But I would do you a

happily situated. If there is no very serious objection among my friends to meeting me, I should like to have them give me a call. But if they are seriously opposed, why I suppose I must wait till they get over their urainfies. For yea well prejudice. Fare ye well. April 9.

Scance opened and conducted by Rev. Joseph Lowenthall; letters answered by "Cousin Benja."

way to suit 'hemselves. It don't see any helt any where for any of them, except such as naturally comes of wrong doing. If you stub your toe and fall down, it's likely to hurt you, you are likely to suffer. So it is here in this spirit world. If you make mistakes, you are likely to suffer, and they tell us that's all the hell there is, and that 's enough; and I take it so, too. The truth is, stran-ger, I brought so much religious truck here with me. I haint got along very fast. My wife and I once had a talk about this Spir-itualism. There was one of these folks, mediums, set up about fifteen miles off. There was a good deal of talk about it, and she wanted to go and see 'em. I said, "No, it's against our religion, and we'd hetter let it alone. It is a great delu-sion." I did n't know anything about it, you see, nothing at all about it. She kinder thought there might be something in it—woman's curiosity, you know, is bigger than man's—and she wanted to go and see what it was. I told her it was n't best; Network the it is to it is a great delu-thous the stand all future as the present spirit, fill-ing all past and all future as the present of the or present spirit, fill-ing all past and all future as the present. Ob, then, our Father, wherefore should wo fear? spirits, step by step, till at last we shall under-stand thee more perfectly, and worship thee more truly. We praise thee for all the dispensations of time, for the various conditions through which we have passed as mortals, for the dark scenes as for Now another thing: My wife always had a de-sire to know when she is going to die, so she could be prepared. I want to tell her those that do n't know anything about it are generally the best prepared, and if I knew, I would n't tell her. It's all very well to think you would do just ments, oh our Father, we most fervently praise thee, for by the darkness we understand what the light means. By our errors we understand truth. By our ignorance we understand more of thy wisdom.

way. Our little daughter that died when a little thing, went away, as I supposed, away off into some far off heaven. But I want to tell my wife she has remained right on the earth, coming to her fa-ther and mother whenever she could, doing what-ever she could for their happiness; and instead of being in Jesus's arms, she has been in her moth-er's a good part of the time; has been attracted grand old mountains, that rear their hoary heads sunward and heavenward, ever teach us to pray, and cause us to bow down before thy sublime magnitude. Thou art in the mountains and the valleys. Thou dost speak through the ocean. Thou dost murmur through the rills. Thou art beard by the soul through the evening breeze, and, oh Lord, wherever we go there we hear thee, there thou dost reveal thyself unto us, saying " My child, I am here, I am here." unto us, ' Oh we thank thee that it is our privilege to re-turn to earth after twenty-six years of absence. Oh our Father, we thank thee that we are privileged to return ministering unto those who need of our ministry, leading those who have need to be led, strengthening those who are weak, uplifting those who have fallen in the way of life. Oh our Father, we pray that thou may'st add twenty seven years more, ay, many thousand more to our mission of love to thy children in mortal. But thou wilt do all things well, since thou art wise and all-nerfect; and whatever thou dost, we will bow in humble submission Amen. April 13,

A .- I think the discovery referred to was in the self. I was a sober man. It was enough for one main correct; at least we have certain scientific

evidence to support it. Q.—Is not the sun an opaque body, like the earth? Is it not so considered in philosophy?

earth? Is it not so considered. QR.—You differ, then, from the philosophers on day, sir. body, and that the earth borrows her light there-This side.

A .- Scientific minds who have gone beyond the pale of mortality differ very materially, often ea-sentially, from those who are still in mortal. While you catch faint glimpses of truth here, it is While you calculate the graphes of train here, its like broad day to scientists beyond this earth. You may ask why do they not transmit their knowledge to the people of earth? I answer they do just as fast as the earth's people are ready to receive knowledge from that quarter, just as fast as minds are unfolded to receive the light and to reflect it again. It would be a useless task to shed light upon any subject to a mind that was not capable of reflecting it upon other minds. The inspiration of a Galileo would have been entirely inert, so far as humanity was concerned, if his mind had not been a reflector of light and truth, as well as a receiver of the same. Q.-Do all grades of animal spirits exist visibly

Q.-Do all grades of animal spirits exist visibly in the spirit-land? A.-Yes, but that spirit-land is right here on the earth, and those animal spirits are inhabiting animal bodies here on the earth. It is the ten-dency of matter to unfold, to perfect itself, to grow into higher and more perfect forms, and therefore the animal forms that have an existence on the animal forms that have an exist-ence on the earth to-day will by-and-by become extinct, to give room to higher forms. Life ex-presses itself always through form, and the form depends upon the condition of the life for its ex-pression. For instance, all the lower orders of animal life rereal to us a certain amount of ani-wal life and pathing heared it there is no reamal life, and nothing beyond it; there is no reason, no higher grade of intelligence manifested son, no inginer grade of interingence mannessed anywhere except through humanity; and by-and-by even these human forms will give place to others more perfect, better adapted to the life that is to come. They serve well the life that is, but they will not answer the purpose of that which is to be. So do not expect that throughout all the future you will retain the semblance of these forms, for you certainly will not. Q.—Perhaps I shall be better understood if I

put the question in this form: Take the case of a horse. It dies. Does that spirit appear in animal form in the future state, or does it vanish? A.—No. I believe that the spirit of animal life belongs, so far as its outward expression is concerned, to the earth and all other planets that have given birth to animal life. They have a spirit, to be sure, but that spirit, so far as animal expression is concerned, is non-immortal. You may rest assured of that. April 13.

Edward C. Turketine.

In your good paper was published an account of the manifestations through Master Harry Turk-etine. Am I mistaken? [You are correct.] The manifestations are of a very peculiar order. the spirits controlling using the young lad out of the usual course. They speak without themselves using his organs of speech. They deliver long discourses without using his organs of speech, except in this way: They are magnetically at-tached to them. He can be talking with his friends while the spirits in attendance can be dis-

coursing to those present. Now it has been a matter not understood as to why the spirits who manifest through this lad are so rigid in their old Presbyterian views. A ques-tion has been propounded there, which I propose to answer here. The question is this: "How is it to answer here. The question is this: "How is it that you still entertain views of a personal God, a personal devil, a literal heaven and a literal hell, now that you have gone beyond the condi-tions of mortality? Is it true that there is a per-sonal God and devil, a literal heaven and hell? If not true, why do you so teach? If true, what are we to expect in the way of happiness or mis-ery in the hereafter?"

ery in the bareafter?" The class of spirits who have the power to man-ifest thus perfectly through Master Turketine have not outgrown their old religious views. They are still in the bondage of that theological bigotry that was laid so heavy upon them when bigotry that was hald so heavy upon them when here. They preach what they expect, not what they have experienced. They are still in that in-termediate state which expects much, but has realized as yet nothing of its expectations. They are still looking forward to meeting with a per-sonal God, and perhaps a personal dovil. They are still looking forward to being ushered into a literal heaven, and they still have fears of finding a literal hell. And they believe that their happi-ness will be greatly enhanced by coming to earth and preaching what they deem to be the gospel of truth to those who are here. The only gospel they know is that they carried with them, never having taken one single step beyond it. Now it should be the business, as it is the duty, of those to whom they come, to enlighten them, to preach in turn to them. They have need of

to preach in turn to them. They have need of light. They shed all that they have. It is very small. They demonstrate the power of the spirit to return after death, and most perfectly and most potently, and in a thoroughly undeniable manner. The manifestations under a re, in many respects, distinct from all others. They are doing their work, and, in turn, it should be the duty of those to whom they come to enlighten them; take off their chains, show them where they stand. In-troduce the God of this age to them, for they do not know him. Do not suppose that because they have passed through death they have the gar-ment of eternal wisdom upon them, for it is not so. They carried with them a garment which is very dark, theologically thick, and it is the duty of those to whom they come to take it away, and substitute one that will answer their purposes much better. They do not preach of a personal God or a personal devil because they have seen or experienced them. No, they only preach of what they believe they shall experience. do just what Christianity everywhere does here on the earth-preach what they expect to realize, not what they have realized. I am Edward C. Turketine, a near relative of the lad medium. April 13.

AUGUST 1, 1868.

head to be drunk without the other. Now, sir, may the Lord bloss you and keep you in the way of doing good, and whenever I can do anything for you I shall always be ready for you. That is all the pay I can give, anyway. Good-day, sir. April 13.

This scance was opened and conducted by Wil-liam E. Channing; letters answered by "Cousin Benja."

LIST OF LEOTUBERS.

PUBLISHED GRATUITOUSLY SVERY WEEK.

LIST OF LECTURERS. FURLISHED GRATUITOUSLY WYRET, To be useful, this list should be reliable. If therefore be-hooves Societies and Lecturers to promptly notify us of ap-pointmers, 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 luformed, as this column is devoted exclusively to Lecturers. C. FANITE ALLYN will speak in Putnam, Conn., during Au-gust; in Salem, Mass, during September; in Now York dur-ing October; in Cambridgeport, Mass., during November. Address as hove, or 6 Gloucester place, Boston, Mass. Mass, ANNA E. ALLEN (late Hill), inspirational speaker, 129 South Clark street, Chicago, Hill JAMEG G. ALLER, Springfield, Mass. Mass, N. K. ANDOS, trance speaker, Delton, Wis. Dr. J. T. ANOS will answer calls to lecture upon Physiology and Splitualism. Address, box 2001, Hochester, N. Y. MARY A. ANFILET, 33 Rich street, Columbus, O. REV. J. O. BARET, Sycamore, HII. Mass, A. P. BROWN, R. Johnsbury Centre, Vt. Mass, A. P. BROWN, R. Johnsbury Centre, Vt. Mass, A. P. BROWN, R. Johnsbury Centre, Vt. Mass, A. P. BROWN, R. Johnsbury Centre, V. More, Mass. Mass, A. J. BROWN, R. O. drawer 5056, Chicago, HI. Mass, A. J. BROWN, R. Johnsbury Centre, V. Mass. Mass, A. J. BROWN, R. Johnsbury Centre, V. Mass. Mass, A. J. BROWN, R. O. drawer 5056, Chicago, HI. Mass, A. J. BROWN, R. O. drawer 5056, Chicago, HI. Mass, A. J. BROWN, M. D. will answer calls to lecture on Sundays. Mass, M. A. C. BROWN, West Randolph, Yd. Z. J. BROWN, M. D. will answer calls to lecture on Sundays. A. P. BROWN, M. D. will answer calls to lecture on Sundays. A. P. BROWN, M. D. Will answer calls to lecture on Sundays. A. P. BROWN, M. D. Will answer calls to lecture on Sundays. A. P. BORWAN, Inspirational speaker, Mankato, Minn. J. H. I. KENDAU, Inspirational speaker, Mankato, Minn. J. H. BLALDU, Inspirational speaker, Mankato, Minn. J. H. CLENER, SA BROWS, NEW FORT. Mass, A. C. BROWN, ME ansing, Mich. M. B. BALLER, J

hamplin, Hennepin Co., Minn. Miss EMMA CHADWICK, inspirational speaker, Vineland,

Miss EMAA CHADWICK, inspirational speaker, Vinciana, N.J., box 272. Mas. J. F. Colles, tranco speaker, 737 Broadway, New York. Mus. E.I.2A C. CLAAK, Engle Harbor. Orleans Co., N. Y. Mss. D. CHADWICK, trance speaker, Vinciand, N.J., box 272. Miss. LAURA CUPPT, San Francisco, Cal. J. B. CAMPBELL, M. D., Cincinnati, O., DR. JAMES CUOPER, Belicfontaine, O., will lecture and take subscriptions for the Banner of Light. MBS. MAHETTA F. Choss, trance speaker, Fridmark, Vincina, N.Y. Miss Lizzik Dores, Hampstead, N. H., cure of N. P. Cross. CHARLES P. CROCKER, inspirational speaker, Fridman, N.Y. Miss Lizzik Dores, Pavilion, 57 Treptont street, Buston. HENRT J. DUNGIN, inspirational speaker, Facilington, O. GRONGED DUTTON, M. J., Rutland, VI. AMBR COBA L. Y. DANIELS will speak in Bangor, Me., during August.

Mas. COBA L. V. DANIELS will speak in Bangor, Me., during August. MRS. E. DELAMAR, tranco speaker. Quincy, Mass. DR. E. C. DUNN, lecturer, Rockford, all. MRS. AcNES M. DAVIS, 347 Main street, Cambridgeport, Ms. HENRY VAN DORN, trauce speaker, 48 and 50 Wabash ave-nue, Chicago, IR MES. CLAIR R. DEEVERE, trance speaker, Newport, Ms. A. C. EDMINDS, lecturer, Newton, lowa. DE. H. E. ZHRAY, lecturer, Newton, lowa. J. F. HNEY, Trov. N. Y. MISS. FANNIE B. FELTON, South Malden, Mass. MISS ELIZA HOWE FULLER, Inspirational speaket, San Fran-claco, Cal.

B. J. FINKET, TTOV. N. T. 4
MRS. FANNE B. FRITON, SOUTH Malden, Mass. MISS ELIZA HOWE FULLER, inspirational speakes, San Francisco, Cal.
DR. H. P. FAIRFIELD will lecture in Lempster and Marlow, W. M., the Sundays of August, speaking the first Stunday in Lempster. Address as above, or Blue Anchor, N. J.
RW. J. FRANCIS, Ogdensburg, N. Y.
J. G. FISH will appeak in Battle Creek, Mich., during Sep-tember, and thence "Westward ho 1" for the next six months. Address, Hammonton, N. J.
Miss. M. L. FIRKCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.
MISS ALMEDIA B. FOWLER, Impressional and Inspirational peaker, Omaha, Neb.
A. B. FIRKCH, Iccurer, Newport, Me.
MISS ALMEDIA B. FOWLER, Impressional and Inspirational peaker, Omaha, Neb.
A. B. FIRKCH, LOWICH, Mass.
M. G. FIRKCH, LOWICH, Mass.
M. G. FURCH, Clurer, Clyde, O.
Isaac P. GREENLEAF, 8 Cottage place, Boston, Mass.
M. G. BRENLEAF, Bout Gonbon, Virginia City, Nevada. JOHN P. GUILD, Lawrence, Mass., will answer calls to lecture. Address, how 6408, fort Wayne, Ind.
RW. JOSEFH C. GILL, Belvidere, Hil.
MIS, C. L. GADZ, trance speaker, corner of Barrow and Washington streets, New York.
BARAH GRAVES, Inspirational speaker, Berlin, Mich.
J. G. GILES, Princeton, Mo.
DE. M. HENER HOCGHTON will be in West Paris, Mo., during August; Willspeak in Allegan, Mich., during September, Oc-tober and November.
MISS A. HORTON, 24 Wamesit street, Lowell, Mass.
MOSE BIULL, HODART, LAKE GO, Ind.
DAKILE HANCH, COTY, Frid Coo, Pa., box 247.
DE, J. MISCAL, M. D., Waterioo, Wiss.
MIS, S. A. HORTON, 24 Wamesit street, Lowell, Mass.
MISS MALL, HODART, LAKE GO, Palabar S, C. Garendon, Yt. CHABLES HOLT, COTY, Frid Coo, Palabar Mass.
MISS, M. A. HORDON, S. WIM Mot street, Mats.
MIS, M. M.

BANNER OF LIGHT.

As much so as the har that the way is a set of the tilds. Q.—What are the causes of the tilds? Are they caused by the influence of the sun and moon, or by the rotation of the earth?

A.-Those who have made that matter a special study have determined that they are partly de-pendent upon the rotation of the earth, and partly upon the influence of the sun and moon. Q.-Do heat and cold affect spirits in the spirit-

world?

A .- Only when they enter earth's atmosphere. That is to say, that heat and cold which belongs especially to the earth's atmosphere. That affects them when they return here, because they then come under the laws that belong to the earth, by which the earth is governed. For instance, if I am in this room, as a disembodied intelligence even, I feel the peculiar quality of the atmosphere. I am affected by the heat and the cold.

Q.-Is it your opinion that the earth is gradually drawing toward the sun? Qu.-It has been so suggested by some scientific

minds.

A .- Yes, I know it has. There are many suggestions and theories which are unsound. Q.-Is there a fixed period in which the position

of the earth is gradually changed, the polar and equatorial regions becoming reversed, and causing a change in their climates?

A.-Certain minds have so determined. We are told by these who have made the heavenly bodies a special study, that overything pertaining thereto is regulated with mathematical precision. Nothing ever comes out of time. There is a perfect harmony and precision governing the action of all the heavenly bodies, so far as each body is concerned, and so far as each is related to all others.

If the audience have no other questions to propound, it is our pleasure to consider, in brief, one which has reached us in the form of a positive assertion concerning what may be termed a religious phenomenon.

We are met at the outset by him who questions We are met at the outset by him who questions us with a stout refusal to believe in any except his own preconceived religious opinions, and opinions that do not clash with his own. He tells us it is impossible for us to bring to view any instance where a star has suddenly appeared in the heavens and as suddenly disappeared, ex-cept the star called by Christians the star of Betblehem, or the one that was said to have shone in honor of the birth of Jesus the Christ. Now this theological correspondent betrays a lamentable In honor of the birth of Jesus the Christ. Now this theological correspondent betrays a lamentable degree of ignorance. Deep-seated bigotry seems to hold the reins of his better judgment, as he re-fuses to look out into the open Scriptures of Na-ture, God's eternal volume, that is never closed to any, whether Jew or Gentile—that volume that is open for the Christian and for those who fail to

Charlotte Blackmer.

A strange power has brought me here. Since my death I have failed to find any pleasure in the society of my friends, but a great power has been around me to bring me here, that I might give the news of my death here in this Western world be-fore it can be received in any other way. It is but five days since, in London, England, I died. I society of my friends, but a great power has been had only fourteen hours' sickness. I have a hus-band here, in Boston or New York, and he does not know of my death; but before this shall reach him news will come to him that I have passed away

reading the works of Mary and William In Howitt, I became much interested in the Spiritual Philosophy. I hoped it was true, but I dil not know it. And now that I know it is, I would overcome all things that I might bring him who is still so dear to me to a knowledge of the truth. My last words were: "Tell Thomas I have no " and those words will be found in the letter which is now on its way to him. Charlotte, to Thomas Blackmer, London, Eng. April 9.

Edward Harris.

I do n't believe in withholding a truth because I do n't believe in withholding a truth because you may frighten somebody; never did when I is gradual, of changing from to is gradual, of changing from to to dry land? A.—Yes, we intended you say, "Even if it is true, I hope none of my friends will come. I should be frightened to death? Well, be frightened to death, then. I shall come. If I frighten you to death, I will shake hands with you here on this side, and we will have a good

Questions and Answers.

QUES.-Has there ever been an example on other planets of a man like the man called Jesus Christ, passing a similar experience of teaching and of death, and afterwards being worshiped as the Saviour of the world, and also as God?

ANS .- We are informed that similar religious experiences belong to other planets than this, yet your speaker has no positive personal knowledge oncerning the fact. Q.—What are the properties of light?

A.-Light is said to be the result of motion. In certain sense it is the result of motion, inasmuch as it always manifests itself in waves. It is never silent. Light never expresses itself excent through motion. Scientific minds have determined that it is the child of heat, electricity and motion. We are informed by those who have and motion. We are informed by those who have made this subject a study that light is produced by the perpetual motion of the atmospheric ele-ments. Certain minds believe that the earth pos-sesses equal properties of light with the sun, and that it attracts the light from the sun by holding within itself corresponding light. The earth, we know, is constantly in motion. It is constantly agitating the atmosphere by which it is surround ed, and by and through this agitation light comes to us, very possibly, from other planets. We behold the light of the stars, the suu and the moon only through the motion of the stars, the star and the moon belongs to the earth. Therefore considering these fundamental facts, it is at least fair for us to infer that light is the legitimate child of motion.

Q.-Was this continent once the bed of an ocean?

A .- We have ample evidence that it was. Between three and four thousand years ago we have evidence that it was submerged. The earth have ordered that it was submerged. The earth is constantly passing through great changes, and these changes come about by slow degrees, by a distinct, unerring mathematical process. Q—Then we are to understand that the process

is gradual, of changing from the bed of an ocean

A.-Yes, we intended you should so under-

Q.-It is a well-known fact that in a quadrant two images of an object are seen. Is it a fact that those images separate in proportion to the distance traveled, as was supposed to have been

Daniel Murray.

Ever since last August I have been trying to come back here in some sort of way. I had a brain fever, which was the result of a sunstroke. That is the way I went out.

Now, sir, I have two boys and a girl here that I should like more than anything else to come into communication with. That is what brings me here. The mother is a very good woman when she is herself, but she is not always herself When I was here in the body I had the care of the children more than their mother ever had; and now I know I can come back and comuni-cate in this way, I want them to know it. And I want to come in the right way, through the Church. I know very well when they shall know I can come to them and see what is going on, they will always go straight and try very hard to do well in this world, and that's what I want them to know. I know very well I can send through the Church. It is not to be supposed that this thing is all in the Protestant world—not at all. I did n't know anything about it when I was here, but I learned since I come where I am, that it's in the Church more than it's in the Protestant world, and was long ago in the Church, only it was kept among the fathers, and not among the people. That's ail the difference. With the Protestants it is among the common people, and the fathers aint got it at all. I don't know anything about it, but it seems to me the thing is about evenly bal-anced: the Gathelies have it with the fathers and anced: the Catholics have it with the fathers, and the Protestants have it with the fathers, and the Protestants have it with the common people. So it's all right. If you don't have a chance to come through one way, you have through the other. There's a back door and there's a front door door

My name, sir, is Daniel Murray. And now what I want is just this: for the priest to let my children know that I can come, and that I watch Children know that I can come, and that I watch over them, and so when they go straight I am happy, and when they don't I am unhappy. No need of making any prayers for me, only just these of their good works. And when the mother does wrong, get along just the best way you can, just as you did when I was here. I had no chance to say anything when I was going. My head was very bad. I was in a fever, and I was all confused, and never knew that I was going till was all out and come. [Did you

was going till I was all out and gone. [Did you live in Boston?] Yes, sir; most of the time down on Salutation street. I worked on the wharves with the stovedores; not a stevedore myself, you know, but I worked with them. I was an honest man, I had as much as I could do to take care of my-

Miss BUSIX M. JOHNGON Will speaker, Landi, N. Y.
 Miss BUSIX M. JOHNGON Will speak in Toledo, O., during Beptember; in Cleveland during October; in Oswego, N. Y.
 during November. Address accordingly; permanent address, Milford, Mass.
 W. H. JOHNSTON, Corry, Pa.
 DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
 W. F. JAMIESON, inspirational speaker, Belvidere, III.
 ABBAHAN JANES, Picheaantville, Venango Co., Pa., box 34.
 G. JONES, Esq., Chicago, III.
 HARVET A. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore. III. on the Spirit-ual Philosophy and reform movements of the day.
 DR. C. W. JACKSON, Oswego, Kendall Co., III., will lecture on Spiritualism and other subjects.
 GEORGE KATES (formerly of Dayton; O.) will answer calls to necture in Iowa and adjoining States. Address, Afon, Iowa.
 O. P. KELDGG, lecturer, East Trumbuli, Astubula Co., O., speaks in Monroe Centre the first, in Adover the second, and in Thompson the third Sunday of every month.
 GEORGE F. KITTRIDGE, Buffalo, N. Y.
 Mas. M. J. W. Y. Aug. 2 and 9; in Johnson's Creek, Aug.
 G. Permanent address, 9 Kingston street, Charlestown, Mass.
 J. S. LOVELAND, 28 Bromfield street, Boston, will answer calls to lecture. Subject: Integral Education, or the Era of our New Relations to Science.
 M. S. A. L. LANBERT, trance and inspirational speaker, will receive calls to lecture. Address, 621 Washington st., Boston. B. M. LAWRENGE, M. D., and wife, independent mission-arics, will answer calls to speak, atted Conventions and sing original songs on all questions of reform, including Chris-tianity and Spiritualism, ancient and Minnesota during the spirig and sommer months. Address, care Of Dr. McCall's Hygican lione, Galesburg, III.
 MAR K. LOWRENGE, M. J. Swamend Place, Boston, Mass. JOHN ALOWE, Incluse,

EMMA M. MARTIR, Inspirational speaker, Birmingham, Mich. JANES B. MORRISON, Inspirational speaker, Dox 373, Haver-hill, Mass.
 DR. JANES MORRISON, lecturer, McHenry, HI.
 MES. H. W. W. MINARD, Irance speaker, Oavego, III.
 DE. LEO MILLER, Apploion, Wis.
 DR. JOHN MAYNER, Washington, D. C., P. O. box 607.
 DR. G. W. MORRILL, JR., trance speaker, Osvego, III.
 DR. JOHN MAYNER, Washington, D. C., P. O. box 607.
 DR. G. W. MORRILL, JR., trance speaker, Johne State, Will lecture and attend functions. Address, Boston, Mass.
 MES. HANNAM MOREL, trance speaker, Johlet, Will Co., III.
 MES. HANNAM MOREL, trance speaker, Johlet, Will Co., III.
 MES. HANNAM MOREL, trance speaker, Johlet, Will Co., III.
 MES. Address, box 718, Bridgeport, Conn., Mass.
 MISS EMMA L. MOREL, trance speaker, Alsiead, N. H., Will answer calls to lecture Sundays or week-eventings.
 MISS EMMA L. MOREL, trance speaker, Alsiead, N. H., Will answer calls to lecture Sundays or week-eventings.
 D. W. H. C. MARTIN, 173 Windsor street, Haritord, Oonn. O. W. MANUEL, trance speaker, 535 Euliand Square, Boston. A. L. E. NASH, lecturer, Rochester, N. Y. O. Norwood, Ottawa, III., inspirational speaker. J. WM. VAN NANER, Monroe, Mich.
 W. M. ODER, Statem, 111.
 L. JUDD PARDER, Finiadelphia, Pa. J. H. POWRL, Yleieland, N. J., Dox 198.
 MISS. E. N. PALMER, trance speake, Big Flats, Chemung Co., N. Y. A. PINEGE, inspirational trance speaker, P. O. box

CO., N.Y. GRONGE A. PERROE, inspirational trance speaker, P. O. box 97, Auburn, Me. In addition to his practice, healing sick and

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AUGUST 1, 1868.

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BANNER LIGHT. \mathbf{OF}

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IMPORTANT FACT, AND

CHEMICAL DISCOVERY!

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cases, also DYAPRIVAL, REIRRIUS, SCROPTLA ERUTTIONS, ILUNORS, LIVER, MIDNEY, AND PARTICULARLY HEART DIS-RASE, PINFLY ERUTTIONS OF THE FACE, NATERATORA, HIRVARTIM, FEVER ROIRS, PILES, FISTULA, THE POISONING OF THE SISTEM BY TOO MICH MERCERY, -which discases over the seeds of Consumption of which thou-sands die annually-hundreds of living witnesses will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most right levis for seven years, he now of-fers them to the public through Drugglais and from the Office. The First Solution and Commond Eliste of Tart of Tart The First Solution and Compound Elixir of Tur ; Price \$1.00 per Hottle.

This is taken internally, also diluted to inject the nose, for Catarri, and cradicating all liumors from the Blood and System.

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DR. WILLIAM CLARK'S SPIRIT MAGNETIC

VEGETABLE SYRUP FRADICATES Humors, MERCURY, and all impurities, from the system; Macharically Virtalizes and SHRNGTHENS all the main organs of the, causing the blood to become more ARTRIAL (in many cases there being too much of the *Venasi*; restores vitality to the KIONEAS where they have been weak-ened by the liver becoming torphy, acts of the glands in a par-ticular manner, increasing all the secret tobs and exercitions, and completely renovates and changes the action of the whole vision.

If faithfully taken, it is sure to give you relief. It is a

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Ceased forms and point of the mental works. I sort control is ALL risks. The above medicine will be sent per Express on receipt of 81.50 per hottle. Also any of the following valuable magnetic preparations, at the same price per bottle:

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strengthens the glades and tubes, clears the air cells and cleanses the membranes from unhealthy mouns collections. Address, WARREN CHANE, Esq., General Agent, Banter of Light Office, 544 Breadway, New York. EST N. B.-Hany desire to consult br Clark's split, they can do so by calling on or addressing his medium. JEANNIE WATERIAN N DANFORTH, Aug. 1.-5w 313 East 334 street, New York.

A POWER IN THE LAND.

SPIRITS intend that the Positive and Negative Powders shall sweep the country like a vitalizing whiriwind et magnetic power. The feeble, sickly breath of opposition shall faint and die upon the twelling waves of re-joleing that go up from the multitudes. THE PONITIVE AND NEGATIVE POWDERS ARE AL-READY A POWER IN THE LAND. Read the columns of evidence in the BASSER OF LIGHT, the PORTLAND TRANSCRIPT, the PRESENT AGE, the MASSACRU-SETIS PLOUGHNAN, the BANNER OF PROGRESS, the REPUB-LICAN JOURNAL, the SPIRITUAL ROSTRUM, the CONNECTICUT COURANT, and other papers. From this time forth, similar columns of varied notices of the GREAT SPIRIT-UAL RIMEDY will, as speedily as possible, be put in all the leading papers of the United States. Thus, in the hands of an unseen power, am I made to preach Spiritmiliam, not through one paper, nor to Spiritualists alone, but through one thousand papers, and to all classes and all denominations of readers.



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CONSTIPATION, FLATULE SCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDI-TY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR EPHOTOMONS, SIVE

caution in the selection of a premedy for his case, pur-chasing only that which he is assured from his investi-gations and inquiries pos- sesses true merit, is skill-fully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these discases.

This remody will effectu-Jaundice, Chronic or Ner-Chronic Diarrhœa, Disease of the Kidneys, and all Dis-eases arising from a Disordered Liver, Stomach or Jutesțines.

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

Hardships, Fovors, &c.,

Is speedily removed. A tone and vigor is imparied to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the co plexion becomes sound and healthy ; the yellow tinge is cradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy being.

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the TONIO a new lease of life.

early hour. The services of Mr. Harris, of Abington, were secured for the occasion. His remarks to the friends and to the members of the Lyceum present were very appropriate. Notwithstand ing the short nuitee and the great heat, thirty-seven members of the Lyc-um were present, and escorted his remains to the grave, marching in double file and carrying their flags dipped to the right and leit as a symbol of regret that one so young should be called away before performing his full share of life's duties.

Schart, N. J.
DR. J. C. WILLET will answer calls to lecture on Spiritual-ism or Temperance, and organize Children's Progressive Ly-couns. Address, Burlington, Iowa.
Rgv. Dn. WBEELOCK, Luspirational speaker, State Center, Ia.
WAMEN WOOLSON, trance speaker, Itasilngs, N. Y.
DE. R. G. WELLS, Rochester, N. Y., trance speaker, A. C. WOODHUETP, Battle Creek, Mich.
S. H. WOUTMAN, Conductor of the Buffalo Lyceum, will ac-cept calls to lecture in the trance state, also to organize Chil dren's Lyceums. Address, Butlalo, N. Y., box 1454.
J. G. WHITKET, inspirational speaker, Rock Grove City, Floyd Co., Jowa. J. G. WHITKRY, inspirational speaker, Leslie, Mich. Floyd Co., lowa, ELIJAN WooDworrn, inspirational speaker, Leslie, Mich. GILMAN R. WASHRURN, Woodstock, Vt., inspirational speaker, Phop. E. WhitryLR, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

Philosophy, Clyde, O. Mas. JULIETTE YEAW will speak in Hingham, Aug. 2: in Warren, R. L., Aug. 9: in Lynn during September; in Cam bridgeport during October; in East Boston during November. Address, Northboro, Mass. Ma. & Mills, WM, J. YOUNG will answer calls to lecture in the vicinity of their home, Bolse City, Idato Territory. MRS. FANNET. YOUNG, Boston, Mass., care Banner of Light.

DEBILITY.

NOTICE.

Induced by Severe Labor, Exposure,

BURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PT OF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEDS BEFORE THE SIGHT, DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-LOWNESS OF THE SKIN AND EYES, PAIN IN THE SIDE, BACK, CHEST, LIMBS, ETC., SUD-DEN FLUSHES OF HEAT, BURNING IN THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEFLESSION OF SPIRITS. The sufferer from these diseases should exercise the greatest

Practical Physician for Chronic Diseases, Now permanently located at 252 Thames street, Newport, R. I., WHERE he has creeted a building expressly for HEALING THE NICK.

CHARLES L. HAVEN, M. D., Homeopathic Healer, 70 Tremont street, Boston, Mass.

HATTIE E. WILSON, Lecturer and Uncon-scious Trance Physician, Rooms 70 Tremont street foston, Mass.

AC, Ac, AC. PARALTSIS is slow and uncertain; sometimes, though rare-ty, these patients have been fully restored with one operation; they are, however, sloways beenefied DEAYESS is the most doubtful of any malady. Those piccianis who cannot well affard to pay are cordially invited, "without money and without price." Apr. 18.

to live twenty years as any one I know of. There are several others I could speak of, whose cases have come under my observation within the last two months. But I will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was

falarmed, and, at fist, knew not what to do. But Mrs. Mans-field advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quictly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself and went down town to his business. He said he felt symptoms of the old attack for sev eral days, but as he continued to take the Powders from time to time, he tells me he is freer from those bad feelings than at any time during the last ten years. As before said, I have other cases to relate to you; and when

I have a lefaure evening I will call at your office and relate them. Until then I remain, yours very sincerely, JAS. V. MANSFIELD,

No. 103 West 15th street, New York.

ADDRESSED TO INVALIDS. ADDRESSED TO INVALIDS. ADDRESSED TO INVALIDS. S. B. BRITTAN, M. D., MEMBER OF THE NEMBER OF THE New York Eclectic Medical Society. With has made an almost life-iong study of the Constitu-regence of the Point of the Point is work of the provide study of the constitu-regence of the Point is work of the study of the Constitu-regence of the Point is work of the study of the Constitu-regence of the Point is work of the study of the Constitu-regence of the Study of the Constitu-Study of the Study of the Constitu-regence of the Study of the Study of the Study of the Study The Study of the Study of the Study of the Study of the Study The Study of the Study of the Study of the Study of the Study The Study of the

WHERE he has creeted a building expressly for HEALING THE NICK. DR. NEWTON cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. NO MEDI-CINE GIVEN. NO PAIN CAUSED, NO SUBJECT OF REATION. ALL who receive treatment are benefited. Due, NEWTON can-not restore a lost member of the body or perform other hu-possibilities, but will ALWAYS MELIKVE PAIN, from whicever cause. The practice is hased upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every other prictice not only acknowl-cing this power but receive the treatment for themselves and families, as well as advise it to their patients. By this treatment it takes but a few minutes for inveterate cases of simost any curable chronic diseave, and as sure is the effect that but few diseases require a second operation. Discases that are most certain of being carden due. ALL KINDS OF NEXIZL WEAKNESS, INTERNAL UL-CERS, DROFFY, LUSS OF VICE. WEAK LUNG, CA-TARMI, SJ. VITTE DANCE, WEAKNESS OF THE BRAIN, WEAK STIES, TUMORS, FALLING OF THE WOMB, ALL KINDS OF NEXIZL WEAKNESS, INTERNAL UL-CERS, DROFFY, LUSS OF VICE. WEAK LUNG, CA-TARMI, SJ. VITTE DANCE, WEAKNESS OF THE BRAIN, SJ. NITER, LUNDER, FALLING OF THE WOMB, ALL KINDS OF NEXIZL WEAKNESS, INTERNAL UL-CERS, DROFFY, LUSS OF VICE. WEAK LUNG, CA-TARMI, SJ. VITTE DANCE, WEAKNESS OF THE BRAIN, SJ. WITER, LUNDE, FALLING OF THE WOMB, ALL KINDS OF NEXIZL WEAKNESS, INTERNAL UL-CERS, DROFFY, LUSS OF VICE. WEAK LUNG, CA-TARMI, SJ. VITTE DANCE, WEAKNESS, DY HIS LUNDS, DTERFEFIER, HEINATING, NEINOUS DIBULITY, DIABREY, HEINATING, NEINOUS DIBULITY, DIABREY, HEINGTON, HEING CAR, EFFECTR OF TOR FLOOD, AC, CC, &C. PARALTERS Is alow and uncertain. ness, although he continues still to take now and then a Pow-der. I consider the young man out of all danger, and as likely

difficult for him to articulate. Day by day I watched his de-cline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansheld, I think the 4w-July 11. MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Séauce \$1,00. July 25-13w* game of life is about played with me." He was making prepa-Miscellaneons. DR. J. R. NEWTON.

rations to go home, and as we thought (and no doubt as he thought too) never to return to us again. Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the Idea, in his condition, of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptiblo change was evident for the better. This was about four weeks ago. To-day he is apparently well and about his busi-

LETTER FROM

JAMES V. MANSFIELD.

WE can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given

him so great a celebrity throughout all parts of the United States. As one of the ploncer mediums to California, years

May 18th, 1868.

ago, his name and reputation are as familiar to the Spiritual ists of San Francisco and the Pacific coast, as they are to the

PROF. PAYTON SPENCE-For more than two years I have not only noticed your Positive and Negative Powders adver-

tised, but have frequently been asked, by my numerous corre spondents, what I knew of their efficacy.

In most instances I have replied that I knew nothing of

them beyond that which was told me by those who had made

As for myself, I had, for years, adopted the Homeopathic

mode of doctoring, and found it usually sufficient for self and

But for the last year my son has been much afflicted with

what is commonly called Chronic Catarrh, and the Homeo-pathic remedies which had hitherto relieved him had ceased

to do him any good. He became nerveus and despondent, and general debility was apparent. About this time one of your

agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Before he had taken twenty

powders he assured us he was better; and by the time had taken the contents of one box, he said : "Father, I feel that 1

am mariy well." Ills appetito returned, he slept soundly, and now is about his daily avocation, as well, if not better than

Mrs. Mansfield was at the same time suffering from pain

caused by failing, which had troubled her right side and back. At times so severe was the pain that she would be obliged to

lie in bed several days at a time. We used all the remedies

used by the Homeopaths, besides rubbing and stimulating the affected parts with liniments; but all to no purpose. Mrs.

Mansfield then resorted to your Powders, and within the space of three days she was free from pain, and is now as well as she

At the same time we had in our family a young gentleman

from Boston, who had been for years affileted with a bronchial difficulty. So inflamed was his throat at times that it was

use of the same.

he ever was.

ever was.

family.

Sniritualists of New York city and the Atlantic States:

should be called away before performing and the duties. Arrived at the cemetery, the groups separated, some falling to the right and some to the left, and stood with flags "pre-sented " while the numerous relatives and friends passed on, when they brought up the rear, and marching to the grave, formed a circle aud stood with presented flags while an ap-propriate poem was read. After which they marched to the flag, while an up-then, carrying their flags in the usual manner or holding them crossed in front.

Mils. HATTIE E. WILSON (Colored), trance speaker, 70 Tremont street, isotion, Mass
 LOIS WAISBRUOKEK can be addressed at St. LOUIS, Mo., care of Henry Stsgr, Esg., till August; permanent address, box 58, Hudson, Nummit Co. O.
 A. B. WHITIAO, Albion, Mich.
 MISS EVINA WHERLOCK, NORMAl speaker, Janesville, Wis.
 A. A. WHERLOCK, Toledo, O., box 643.
 Muss. MAWE E. WITHER, inspirational speaker, 182 Eim street, Newark, N. J.

Obituaries.

Within the past three weeks two members of our Lyceum have passed on and joined the Lyceum in the Summer-Land. The first one who left the mortal form was Willie-cidest son of Willard and Lydia White, sged 13 years. He was drewned while bathing with some of his companiens. The distance from the house to the cemetery was so great and the time for preparation so short (as the body was buried in less than 24 hours from the time the spirit left it,) that the Lyceum was not called out.

hours from the time the spirit left it,) that the Lyccum was not called out. The next case was that of Samuel Austin, only carthly son of William and Siary Weldo. He was a brakeman on the Bris-tol Rairoad, and was killed by falling from a car. Mrs. Waldo is the Guardian of our Lyceum, and the loss falls very heavy on her but her strong faith in Spiritualiam up-holds her in this hour of affliction. Her-eldest son, Eddle, fell in the service of his country during the late war. The bro-thers were nearly of the same sge when they passed on-Ed-dic being 20 years and 3 months, and Samile 20 years and 1 month. On account of the great heat and his accidental death, it was deemed necessary to appoint the funeral services at an early hour.

Arrived at the hall, the Lyceum was addressed by their Con ductor, Mr Tahot. He urged upon every member to mark out for thems.lves a course of honesty and urrigitiness and walk therein, telling them by so doing they not only helped themselves and those about them, but also helped the young man who had just passed from our earthly sight to take upon himself new duties; that as on earth he was an exemplary young man, honest, industrions, and could not associate and be happy with those who indulged in evil, so if we would not drive him from us we must make ourselves sgreeable to him by casting out all evil and cultivating the gond. Mr. Harris then adjressed a few words to the Lyceum, and they sepa-rated, feeling that though called together to perform a sol-emindury, they had been made wiser and better in conse-quence. S. a the hall, the Lyceum was addressed by their Con Stoughton, Mass., July 15, 1868.

Passed to her home among the angels, on the 12th of July, after an illness of cleven days, Phebe Alice Young, of Spring-ville, Iowa, (late of Poplar Ridge, N: Y.) aged 53 years 11 months and 23 days.

months and 23 days. The subject of this notice had been a Spiritualist almost from the first suivent of the New Dispensation. Her life has been oue of continual kindness and love, and her passage to the Summer-Land casts a shadow over her husband and only son; for notwitistanding they know her angel presence is with them, they feel desolate without that also of the external form. Usu they see a healing bain in the future, believing that "Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love." S. Y.

Camp Meeting.

Camp Meeting. A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, commencing July 29th, and continuing over Sunday, Aug. 2d We shall make arrangements with the Old Colony and Cape Cod Railroads to carry passengers over their lines for half fare. Several of the most eminent speakers have engaged to be present

fare. Several of the most emineur speakers have been be present. We cordially invite Spiritualists and all friends of progress to attend and aid us in making this meeting in every way worthy of the good cause in whose interest it is called. I'rovision will be made to entertain all speakers—and others so tar as possible—from abroad. I're Order Committee, Gilbert Shirth, Harvich;

So Isr is possible-irom surved. Per Order Committee, GLBERT SNITH, Harwich; HENAR SNOW, Dennisport; GEORGE D. SNALLEY, Harwichport; WATSON B. KELLY, MES. ADELINE BURGESS, " B. G. HIGGISS, Eastham; MARY STRANS, Hyannis; P. "CLARK, Boulon; MES. A. BURGESS, South Dennis; ZABISA SMALL, Harwich; CYEUS HOWES, East Dernis; ISAAC KETH, Sandwich; NATIAN CROBEY, East Drevster; AMAS SUITE, Froinceioun; MES J. LOTHEOF, Hyannis. Harwich, Mass., June 19, 1863.

Convention.

Convention. The Third Annual Convention of "The Spiritualist Asso-ciation of Connecticut" is hereby called in Willimantic on the first Bunday in August neat, to elect officers of the Asso-ciation for the ensuing year, to appoint delegates to the Na-tional Convention, and transact such other business as may be deemed proper. Delegates sriving from abroad will have quarters assigned them during their stay by calling at the store of L. J. Fuller & Son, Druggata, near the depot, where abundant provisions have been made for all who may come. A full delegation is confidently expected from the several Societies in the State. Although much kindly feeling and union of effort already ex-it is hoped a much closer union may be consummated and atill more efficient work he done. Per Order of Executive Board, / H. N. BILE, Cor. Sec. Willimantic, Conn., July 2, 1963.

Convention of Spiritualisis in Des Moines, Iowa,

Convention of Spiritualists in Des Moines, Iowa. A Convention of Spiritualists will be held in Des Moines, Iowa, commencing Thursday, Oct. 1st. All Spiritualists of the State of Iowa, mais and female, and others favorang indi-vidualism or literatism, are invited to a full representation therein. The friends contemplating attending this Conven-tion are requested to send their names and place of residence to B. N. Kinyon by the fath of September, so that ar-rangements can be made for their accommodation. Lec-turers and mediums generally are specially invited. B. N. Kinyon, Secretary. J.J. Fox, President.

Spiritualist Annual Grove Meeting. Leo Miller will speak on the facts and philosophy of Spirit-nalum in West Winfield, Herkimer Co., N. Y., on Sunday, August 9th, 1868. A cordial invitation is gives to all. E. F. BEALS.

It is a well established fact that fully one-half of the female portion of our population are soldom in the enjoy-ment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The TORIO will prove invaluable in these cases.

TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes:

PHILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TOXIC is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. GEORGE W. WOODWARD.

Yours truly, A

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866. I consider HOOFLAND'S GEBUAN TONIO & valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

Yours truly. JAMES THOMPSON.

From Rov. Jos. H. Konnard, D. D., Pastor of the Tenth Baplist Church, Philadelphia.

Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds f medicines, but regarding the practice as out of my appropriate sphere, I have in all are cases declined; but with a elear proof in various in-by own family, of the use-BERMAN TONIC, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes. Yours very respectfully, J. H. KENNARD, Eighth, below Coates street.

CAUTION.

HOOFLAND'S GERMAN D TONIO is counterfeited. See that the signature of D C. M. JACKSON is on the wrapper of each bottle. D All others are counterfeit.

Principal Office and Manufactory

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GERMAN MEDICINE STORE, No. 631 ARCH STREET, PHILADELPHIA, PA. CHARLES M. EVANS, Proprietor, Formerly O. M. JACKSON & CO.

PRICES.

HOOPLAND'S GREMAN TONIC is | at ap in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50.

Do not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekeepers and Dealess every-where, or sent by express on readilt of the money. Jan. 4.----

. .

THE BETTER WAY

FOR all who wish my advice and remedica, is to send me a statement of their leading symptoms. Two-thirds who send do not need clairvoyant examination, and could save that expense. No charge for advice. Clairvoyant examina-tions \$2. Remedies prepared for each patient according to their case, and sent to all parts of the country. Address, always with name, ago and 3 stamps.

DR. H. B. STORER, Medical Office, 56 Pleasant street, Boston. July 25.

DR. J. WILBUR

HEALS the sick without medicine, 119 Wisconsin street, Mile aukee, Wis, also cures by magnetized paper. Send handwriting, name, residence and \$1,00. Send for Circular. July 11.-08

D. WHITE, M. D.,

HOMEO-PATHETIZING Bealer, will continue to heat the afflicted, in Springfield, III., until further notice. July 11.-ow

A NNIE DENTON OBIDGE continues to A make Paychomietele Examinations a sheretofore: letters, etc., \$2: mining specimens, \$3. Address, 602 "N" street, hetween 6th and 7th, Washington, D. C. July 4.-5w*

MRS. MARY LEWIS, by sending their auto-graph, or lock of hair, will give psychometrical delinea-tions of character, answer questions, kc. Terms 81,40 and red stamp. Address, MARY LEWIS, Slorrison, Whiteside Co., III. June 20.-20w

THE IMPROVED PLANCHETTE, With Battery.

'T is a Mysterious Writer!

COMPOSED of combination of Wood and Metals. Writes C intelligently. Answers mental questions. It will be a great assistance to mediums. Bent by express. Price 83.00. For sale by BLLA MAISH, July 18.-3w 14 Bromfield street, Boston, Mass.

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(First door from Washington street,) Boston, MASS. Fine Job Printing promptly and neatly executed.

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July 18 .- 3w **CARTE DE VISITE PHOTOGRAPHS**

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OINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

Fever, the rostric and argument we give the Sole thing as fail. To AGENTS, male and female, we give the Sole Agency of cuttre counties, and large and laboral profits. **PHYSICIANS** of all schools of melicine are now using the **Positive and Negative Powders** extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Truthe Porders."

Try the Poinders." Printed terms to Agents, Physicians and Druggists, sent

Truce to the second sec

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Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Draits on New York, or else the letters should be registered. Money mailed to us is at our risk.

OFFICE, 37 ST. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE,

M. D., Box 5817, New York City.

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Have jou seen the new Planchettel-Does it really Answer Questions f

ONE hears these inquiries on almost every corner. Reader, if you have a i seen it, and you would really like to have the most complete test you ever saw, send for

Holmes's Alphabetic Test Planchette. Holmes's Alphabetic Test Planchette. Do you want to know what it ls? We answer: the mostin gehous instrument ever invented for holding intercourse with your spirit friends, so arranged that by simply putting your hand on it (and remaining quiet a few moments) it will be come so charged with magnetism as to move, and answer any question you may ask, by pointing to the letters of the slpbs bet attached. To make the test more perfect, blindfold the party wire inces his hand on it. Two parties, male and fe-male (positive and negative persons) operate it best, by put ting their hands on same. Its movements are wonderful. **Price 91,501** sent per express. Address, HOLMES & CO., Sole Proprietors, Aug. 1-5w Hor Wards.

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Heals the Sick at his Residence,

325 WEST 34TH STREET.

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Mrs. Jeannie Waterman Danforth. 313 EAST GBD STREET. New York, gives correct DiAd-BLAST GBD STREET. New York, gives correct DiAd-scribes for and CURES Acuto and chronic diseases under Bennt CONTROL. Consultation hours from 9 A. M. till 7 P. M. June 17.-11w*

Mrs. Spence's Positive and Negative Powders are one of the things that never go backwards. The do mand for them is immense, and is constantly increasing Every box sold makes a call for a hundred more. Every patient who has used them, becomes at once their en thusiastic advocate, a real, live, talking advertisement, and a perpetual, voluntary witness of their wonderful works.

Every town, city, village and neighborhood in all parts of the UNITED STATES, CANADA and ENGLAND, should have an Agent for the sale of Mrs. Spence's Positive and Negative Powders. No one can touch them without being benefited-patients in health, agents in DLTPC.

Our terms to AGENTS, DRUGGISTS and PHYSICIANS have been reduced to the lowest possible olut. Printed terms sent free, postpaid.

Address PROF. PAYTON SPENCE, M. D., BOX 5817, NEW YORK CITY. July 4. FRED. L. H. WILLIS, M. D.,

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CLAIMS marked success in the treatment of all Chronie and Nervous Disorders, Epilepsy, St. Vitus Dance, While Sweiling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. ud in a word, all Morbid Conditions affecting the Vitalor Functional Action of the System.

and Treatment, from 8 to 11 o'clock A. M., and from 4 to 70'clock P. M. Patients unable to call, will be visited at their residences. CF Office Hours, for Examination, Consultation

EF Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances. \$3 to \$5, including advice. Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor.

July 4.-13w

MRS. II. S. SEYMOUR, Business and Test Me-IVI dium, No. 1 Carroll Place, corner liteccker and Lourens streets, third floor, New York. Hours from 2 to 0 and from 7 to 9 p. m. Circles Tuesday and Thursday ovenings. June 27.-6w DR. N. BENEDICT, Medical Clairvoyant and Healing Medium All diseases cured by him. Office hours for treatment from 9 A. M. to 3 p. M. Office No. 134 East 12th street, between 3d and 4th avenues, New York. July 18.-8*

MRS. R. L. MOORES Clairvoyant Prescrip-tions are giving universal satisfaction Rend 81, 2 stamps and lock of insir, with age and sex of patient, care of WARREN CHASE, M4 Broadway, New York. 8w-June 27,

DR. AMMI BROWN

CONTINUES the practice of Dentistry at his office and resi-dence, No. 31 Boy laton atreet, Boston. Bpecial attention given to preserving the natural teeth. tf-July 18.

DR. J. T. GILMAN PIKE,

Pavilion, 67 Tremont street, Boom No. 5, BOSTON, MASS.

OFFICE HOURS, Sto 12 x.; 2 to S F. M. All other hours devoted to outidue nations. N. 18. ALL PRESENTIONSCAREfully prepared and put up by himself. From an experience often years, Dr. P. is continced of the curative efficacy of Electricity and Magnetism, and is con-stantly availing himself of these occult furces in the treatment of his patients.

SPIRITUALISTS' HOME,-Board by the Day or Week, at bi Higdeon street. 2w-Aug. 1.

BANNER OF LIGHT.

AUGUST 1, 1868.

Mestern Department.

J. M. PERBLES.....

8

d. M. FERMINIA Subscribing for the BASNER OF LIGHT by mail, er ordering books, should send their fetters containing reinfe-tances direct to the Boston office. Its Washington street. Local matters from the West requiring immediate attention, and Long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for estimation office. Letters and papers intended for should be directed to J. M. PELBLAS. Persons writing us 1: August will direct to Hammonton, N.J.

Spiritualists, Believe in Repentance. In the better, legitimate meaning, repeutance

implies little more than reformation-that genuine reformation ever preceded by an emotion termed anciently, "godly sorrow." The Greek word is Metanoia, literally denoting the soul recollecting its own actions, and in such a manner as to produce both sorrow and the purpose of amendment in the review. The word occurs about sixty times in the New Testament. John, the forerunner of the gentle Nazarene, preaching under the control and inspiration of Esalas-Isalah-in the mountains and wildernesses of Syria, said, "Repent ye; for the kingdom of heaven is at hand "; that is, reform ye, for a more spiritual dispensation is ready to be ushered in, kindling into a diviner glow our national life. Therefore, prepare by a change of purpose and conduct to enter into the full blessedness of its heavenly joys.

Repentance in no way indicates security from punishment-a method of escape from the natural consequences of violated law. Vicarious atonements belong originally and theologically to the lower strata of Egyptian life, Jewish ceremonials and Christian superstitions. Plato, Jesus, and the profound thinkers of theages, avoided introducing atoning substitutions into their instructions. The soul keenly alive to justice-a justice that would punish the guilty only-repudiates such churchdoctrines as the following in verse:

"With one tremendous draught of blood Christ drank domnation dry." υ 😜 ø

- "Just as I am, without one plea, But that thy blood was shed for me, And that thou bid'st me come to thee, Oh Lamb of God, 1 come, 1 come!
- Just as I am, and waiting not To rid my soul of one dark blot, To thee, whose blood can cleanse each spot Oh Lamb of God. 1 come. 1 come 11

No crimson sacrifices of slain goats and kids no sacred waters of Gunga, in India, no Grecian draughts of hemlock, nor blood of martyred Nazarenes, can prove even judicially efficacious in saving any one from the consequences of those just penalties, connected as cause and effect with Nature's laws. Polson will produce agony. Fire will burn the hand thrust therein, and no sorrows, no regrets, however sincere, can save from the pain; but the intense suffering as an experience may save from a repetition of the act. In this lies the beauty of life's saddest experiences.

The inebriate's repentance does not save him from the past shame, debility, degradation and torment of continuous years of transgression. The poisoned liquors daily consumed, impreghating every bone, muscle, sinew, and benumbing the mind, leave their stings and scars upon the physical; while memory, the "undying worm," lives to torture the mental with humiliation and remorse. These cannot be forgiven in the sense of blotting them into a forgetless oblivion. The universe knows no loss. But repentance in the sense of reformation, lifting the drunkard from the condition and further practice of the habit, will, by destroying the cause, save him from farther punishment. Effects, however, often linger long after the direct causes have ceased to flow, as rills run after the shower has passed.

Has that system denominated the Spiritual Philosophy no forgiveness, then? asks the inquirer. None in the sense of negating justicenone in the sense of warding off just and deserved punishment. The original Greek word for forgiveness is Anhiemi in the verbal, and Aphesis in the substantivo form, and literally implies "putting or sending away, removal or deliverance from," It is sometimes translated by the English words (Luke iv: 18) "deliverance' and "liberty "-thus: "to preach deliverance to the captives, and to set at liberty them that are bruised." Punishment, repentance and forgiveness, are all beautifully illustrated in the wandering, suffering, and return to a father's embrace of the Prodigal Son. To repent, then, is to see, to sorrow, and reform. Organizations and re-formations are everywhere manifest. Reformation is a "law of the universe operating as irresistibly as gravitation or the tides. Omnipotence is implicated in its march; and thus it works on, leveling and lifting up, changing the face of history, and unconsciously to us shifting the very ground under our feet. The abstraction of one age becomes the familiar instrument of another; the startling theory, the undisputed fact." Admiring the earnestness of the fauatic, we love the philanthropic spirit of the reformer; for reform is just as legitimate as the elements of growth and purification. Whenever a national institution, a social system, a religious organization, has attained full maturity, so that it can unfold nothing better, nothing higher in the direction of the spiritual, it must die; die as a diseased body or an old man. In this world there's no climax of absolute rest. From leaf to planet, from individual to nation, motion underlying all things, change is the law; decay and growth, formation and re-formation. Not the iconoclast, but the reconstructor, is the reformer that future historians robe in angelic whiteness. To point out errors in the social fabric without substituting something better; to mingle so much vinegar with the milk of philanthropy as to make it utterly distasteful to the multitude, is, to say the most, but slightly benefiting humanity. The "waster should be the builder, too," says Whittier, and Carlyle insists that reformers should go forth with "hammers for building, as well as torches for burning." Deeply interested in every genuine reform of the age, in everything that benefit and spiritualize the great brotherhood of races, the voices of Spiritualists over go forth, "repent, repent ye, for the kingdom of heaven is at hand."

the purer for it. As to the matter of spiritual phenomena we will EDITOR.

tive, Bro. P. E. Farnsworth leading, and Mrs. architectural taste expressive of the esthetic sci-Adams presiding at the piano, the music was excellent. The Lyceum, in good condition, recently adjourned for a vacation. A conference And the symbols of all religions and of all mystic for Spiritualists and others is held in the Everett societies—the sacred white animals of the East Rooms each Sunday afternoon. Right glad were we to again meet the Spiritualists of New York and clasp their warm hands. The hospitalities tendered us at any and all times by Dr. Bryant, the Danforths, Seymours, Millesons, Andersons and others, were truly appreciated. Our lecture work for some time in the future, however, lies in the West and South.

SPIRIT MEDICINES-MRS, DANFORTH.

The weak need strength, the sick, physicians. What school of practitioners is the most successful? Who are the most competent to perceive and prescribe for the removal of diseases-physicians of earth, or those in spirit-life? Evidently the latter. They, seeing with unscaled eyes, and coming into sympathetic relations with the whole organism of the party afflicted, may, when holding complete control of their media, see every obstruction and condition, and accordingly apply the necessary remedies. Of course medical spirits differ in mental calibre, as do those of the healing art on earth. Such matters, however, touching the wisdom of controlling intelligences, arrange themselves. All consulting seem to have implicit faith in the medical skill and magnetic power of Dr. Clark, who, entrancing Mrs. Jeanuie W. Danforth, so successfully heals the sick.

It gratified us exceedingly to meet the husband, George M. Danforth, Esq., a Western man from Michigan, and eminent in the profession of law at Detroit. Graduating from both the literary and law departments of the Michigan University, he read with Judge Lawrence, of Ann Arbor, a gentleman both sound as a jurist and firm as a Spiritualist. Mr. Danforth, now a resident of New York, through well-directed healing power from the spirit-world, was converted to Spiritualism. And he it said to his praise, he is brave enough, honorable enough and true enough to the divine convictions of his soul, to stand up and defend his principles. Would to heaven that all lawyers would "go and do likewise."

SPIRIT LIKENESSES.

Every spiritual phenomenon being a chapter in the spiritual movements of the age, it is but justice done to call the attention of Spiritualists to the drawings of Mr. M. Milleson. These pencilings, done on paper with the recently made Siberian graphite" pencils of Faber, are generally life size, positive and negative, two faces, the one as in earth, the other as now in spirit-life, showing the law of progression after leaving the earthly body. We remember of meeting Mr. Milleson upon the Pacific coast. This work of now he is devoting his time exclusively to the inspirations of heavenly artists, and making rapid progress. He has a number of spirit likenesses-Joan D'Arc, Epictetus, the noble Roman, and by taking a very little trouble.

. These drawings are produced in a state of som nolence or semi-consciousness. He sees, hears, and yet an hour will pass as though only a few moments had gone; while if any recollection pertains to his conscious being, it is that of a retrospective glance over some portion of his past life. Seldom does his mind revert to the work before him. When preparing for a drawing he has not and become a mere dependent upon her husthe least concention of what will whether man, woman, child, and yet an inspirational glow so pervades his whole interior nature that he seems when at work to be floating in the air. His spirit-guides so blend the mechanical and inspirational in a harmonious combination, that some of his drawings have the appearance of mezzo-tinto, others, lithographs, and others still, bold crayons-all marked individualities. Mr. Milleson's parents were Quakers, and his father rebuked all the early efforts of his son that cropped out in an artistic direction, going so far as to order school teachers to whip any of his children caught drawing on their slates. The mother, different, would have cultivated all the faculties, but had little control. Thus was friend Milleson denied the pleasure of pursuing the channel Nature had marked out for him. Drifting through life for years, he was finally taken hold of by immortal artists, and is now the instrument for the production of higher and more glorious specimens of art than were dreamed of in his invenile ambitions. In this we have an illustration of the philosophy of " self-made men." Invisibles are behind earthly screens. Socrates confessed to a demon guiding him, All artists are evidently inspired, though not conscious of the source of their masterly genius and power. Success to all our spirit-artists. Heaven keep them humble; the people are pretty certain to keep them poor.

should follow the efforts of this logical thunderer, the words, Let there he light, but God outside of the atmosphere of opinion will, we apprehend, he man never attered those words, except in the man never uttered those words, except in the lightning's finsh and the storms that purified the

As to the matter of spiritual phenomena we will say nothing now; for we apprehend that the proof of it does not rest upon logic, but upon actual ob-servation, and the opportunity to judge, of most persons in the community, has been better than ours." **Our Sunday in New York.** The city having emptied itself into the country, the day one of the holtest of the senson, the con-gregation was not large, and yet highly apprecia-itye. Bro, P, E, Farnsworth lending, and Mrs. atmosphere. The angle of reflection is always exactly equal

ences. Its presence is the mark of a high state of civilization. So of religious orders; everything they wear has a meaning-speaks a language. and the plotured representations of the West-everywhere they are expressive of the command of God, Let there be light."

> Written for the Banner of Light. THE TWO PRISONERS.

BY MAUD MYRTLE.

The first I saw through the grated window of a prison-cell-a fair and noble-featured boy, dressed in the army blue, as are the members of the " Soldiers' Orphan School" which he had just left The sensitive lips quivered painfully at the kindly words addressed him by my companions. They were school-mates of his, and the thought that they had not forsaken him though the world con-

demned was an affecting one to him. "Sent there for stealing a gun "-so my companions told me; sent there, while those who defraud by hundreds their fellowmen and build gilded palaces from the hardly-wrung earnings of the poor, stalk abroad honored and unpunished; sent there among companions deeply dyed in guilt to take deep-drawn lessons in vice that he had never dreamed of before. With such surroundings, what is gained to the country by his imprisonment? Will be come out from there one particle the better for his punishment, or the better prepared to become a useful, law-abiding citizen? And if not, what is gained by the punishment? True, punishment of some kind may be necessary, but a wise parent never punishes his children in a spirit of revenge, but in a spirit of love, that they may be benefited thereby. Cannot some method be devised by which the punishment inflicted upon culprits by our courts of justice may leave them better, rather than worse than before? Burely, were we wise this would be so.

The second was a slender, delicate young girl, a milliner's apprentice, who appeared before us as we entered the shop, radiant with its many colored ribbons and flowers and gaily trimmed bonnets.

"Oh, I am so tired," she said to me, as the milliner passed with my companion to an adjoining room to examine some bonnets therein, sighing wearily as she spoke. "I have to sew as fast as I can, possibly, from morning until late at night." Late in the evening I returned with one of my companions, who had forgotten her gloves, and there by the work-table sat she, yet sewing busily. One scarcely need to be endowed with clairvoyant vision, whilst looking at this young girl, to see for her future a cough, a pain in her side, conhis has been going on since 1850, commencing sumption, death-these the result of the incessant while he was a resident of California. Not giving | toil which must needs be incessant because of the much time thereto, it was slowly matured, but slight remuneration obtained therefrom. Or, escaping these, a loveless marriage, a weakly maternity, bringing into existence children diseased from their birth because she had not sufficient strength to endow them with a healthy organizaothers-in his parlors at 156 East 120th street, tion-these the result of the false social conditions New York, where all who desire may see them, by which she was surrournded from infancy,

teaching her to clothe her body so unnaturally and unhealthily as to necessarily disarrange and impair its functions; teaching her that for her work she shall not obtain an adequate compensation, that she may become independent and selfsupporting; teaching her that her only relief from a life of unremitting and unpaid drudgery is marriage, whereby she must lose her individuality - lier only relief fro bounty

The Scientific American and Spiritualism.

ualism, I have been astonished by an article in the Scientific American of July 6t3, headed "What is Plunchette"? and which you will no doubt have seen and commented upon before this reaches you. What is the matter? Has the bottom at last fallen out of scientific conservatism, and the men of science and the leading scientific papers come to the knowledge that " walls of adamant stand between us and further progress in certain (that is, old) directions on the highway of science"; (See Sc. Am. p. 18, July 8, 1803) and that we must now commence to explore new fields, and open up our columns to the "Spirit of the Age." This is what I interpret as the meaning of the article in question, and I hall it as a sign (if not a wonder) that the Constantine of American Spir-itualism is born; and that the paper, noted for its

a wonder) that the Constitution of American Spin itualism is born; and that the paper, noted for its Yankee sharpness, which has given it a "larger circulation than all other scientific papers in the world"—(see same number)—sees the "Star in the East," and is on its pilgrimage to Bethlehem to bow down to the new Messiah after due conservative inquiries as to whether it will pay or

Frof. Tyndall *et al.*, it appears, have finished up all that is to be known of physical torces, and now the inquiry of physicists is. What is Plan-chetto? I have no doubt but what they will get answers enough, such as they are, and perhaps will get disgusted at the eagerness with which many fools will "embrace the opportunity" and "sall in."

If there are forces in the universe beyond light, heat, motion, electricity, and the other correla-tions of the above mentioned scientists, it is high time they knew it, for, as they acknowledge them-selves, their "pond is run out," and they are just the men to enter new fields, and by their author-ity establish *new* "common properties of matter" beyond what was laid down in our old text books. The first rap of the "Rochester Knockings" was the knell of many old superstitious notions, and the last "rap" is, in my opinion, now being given to any religious theories not capable of sci-

entific demonstration any day in the year. Guess-work is played out; and the "coming to Jesus" of the future will bo, being fetched up to the buil-ring of cause and effect, as the teacher that

is to regenerate and make holy. I await the coming denotement with great inter-est, and hope the *Round Table* will not be behind its older cotemporary in "understanding its Yours, CHARLES BOYNTON. epoch." Lyons, Iowa.

Grove Meeting.

CHOVE MEETING. The friends of progress in Lake and adjoining Counties will hold their second quarterly inceting in a grove on Asa Tai-cott's form, Madison, Lake Co., O, on the third Raturiay and Sunday in August. The grove is situated half a mile from the station, in the pleasant village of Centreville. Ample ar-rangements will be made to accommodate those coming from a distance, and a number of the best speakers of the State will be in attendance. A general invitation is extended to all. Per Order, H. L. CLAUK, See'y.

Notice.

The Spiritualists of Boone County and vicinity, will hold a hree days' annual grove meeting in Belvidere, III., commeno-ing on the last Friday in August. 1865, at 10 of clock A. M. Good speakers are expected. A cordial invitation is extended to all to come and have a good time. By order of Committee, D. G. ESTELL, Sec'y.

SPIBITUALIST MEETINGS.

BORTON.-The First Spiritualist Association hold regular meetings at Mercantile Indi, 32 Summer street, every Sunday alternoon and evening at 21 and 74 o'clock. Samuel F. Towle, President 5 Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lycenn meets at 10 A. M. John W McGuire, Conductor; Miss Mary A. Sanborn, Ginardian. All letters should be addressed to All's Susan M. Fitz, Secre tary, 66 Warren street. The Source Leven meets every Sunday at 10 A. M., at Springhed Hall, 80 Springfield street. A. J. Chase, Con-ductor; Mrs. M. A. Stowart, Guardian Addressal commu-nications to A. J. Chase, 15 Springfield street, Cuccus every Sunday evening at 4254 Washington street, op-posite Essor. Mrs. M. E. Beals, medium. EAST BOSTON-Meetings are held in Temperance Hall, No.

Last Boston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 72 r. M. Henjamin Odiorne, 81 Lexington street, Cor. Sec. Children's Progress-ve Lyceum meets at 103 A. M. John T. Freeman, Conductor; Mrs. Martha S. senkins, Guardian.

CITABLEBTOWS. — The Children's Lyceum of the First Spirit-ualist Association hold regular sessions at Central Hall, No. 28 Elm street, every Sunday, at 104 A. M. A. H. Richardson, Conductor; Mrs. M. J. Msyo, Guardian.

Conductor; Mrs. M. J. Mayo, Guardian. URELSRA.—The Children's Progressive Lyceum meets ev-ery Sunday at 103 A. M., In Fremont Hall. L. Døstin, Con-ductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Uuardian; Mrs. Saisbury, Assistant Guardian. Meetings dis-condinued for the present. The Bible Christian Spiritualists hold meetings every Sun-day in Wiantsimmet Division Hall, at 3 and 7, P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

If CAMBRIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 73 r. M. J. Close, President. Children's Lyceum meets at 103 A.M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

L. Darn, Conductor; Mrs. D. W. Bullard, Guardian. LowELL, MASS.-The First Spiritualist Society hold a gon-eral conference every Sunday at 24 r. M., in Lyccum Hall, cor-ner of Central and Middle streets. Children's Progressive Lyccum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian, N. S. Greenicaf, Cor. Sec.

COL. SEC. PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. SURINGIELD, MASS.—The Fraternal Society of Npiritual ista hold meetings every Sunday at Fallon's Hall. Progress ive Lyceum meets at 2 P. M. Conductor, James G. Allbe; Guardian, Mrs. F. C. Coburn. Loctures at 7 P. M.

of each week. Childron's Progressive Lyceum at 23 P. M. Bundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post Guardian; C. W. Hebard, President Society. MORBISANIA, M. Y. -- First Society of Progressive Spiritval-ists-Assembly Rooms, corner Washington avenue and Fitth street. Services at 3% P. N.

street. Services at 35 P. R. Burrato, M. T.-Mechings are held in Lyceom Hall, corner of Court and Pearl Streets, every Sinday at 10% A M and TM P. M. James Lewis, President E. C. Cooper, Vice Treshiftent; J. Lane, Treasurer: E. Woodthorpe, Secretary, Childrent Lyceum meets at 2 P. M. N. M. Wright, Conductor; Mira Mary Lane, Guardian.

Mary Lane, Guardian. Oswzoo, N. Y.-The Spiritualists hold meetings every Bun day at 24 and 75 P. M. in Lyceum Hall, West Becond, near Bridgestreet. The Children's Progressive Lyceum meets i 12% P. M. J. L. Pool, Conductor; Mrs. 8. Doolittle, Guardian,

123 P. M. J. L. Pool, Conductor; Mrs. B. Deolittie, Guardian, TEOY, N.Y. — Progressive Splittablets hold meetings in Har mony Hall, corner of Third and Riverstreets, at 104 A. M. and 74 P. M. Chiliren's Libble Maccoy, Guardian. NEWAEK, N. J.—Spliritablets and Friends of Progress hold meetings in Music Hall, No. 4 Binnk street, at 24 and 74 P. M. The atternoon is devoted wholly to the Children's Progressive Guardian of Groups.

Guardian of Groups. VINELAND.N.J.-Friends of Progress meetings are held in Plum-street Hall every Bunday at 10% at M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; liccording Secretary, II. H. Ladd. Children's Progressive Lyccum at 12% r. M. Hosea Alten, Conductor: Mrs. Portia Gage, Guardians, Hawwork, M. J. Masticas held come Sundans at Masters Hawwork, M. J. Masticas held come Sundans at Masters

PHILADELPHIA, PA.-Meetings are hold in the new ball Phonix street every Sunday afternoon at 3 o'clock. Chil open's Progressiva Lyceum meets every Sunday forenoon at 10 o'clock. Mir. Langham, Conductor; Mirs. Mary Stretch Guardion

10 o clock, art sample, and the sensor street Hall are now Guardian. The meetings formerly held at Sansor street Hall are now held at Washington Hall, concer of 6th and Spring Usrden streets, every Sunday. The morning lecture is preceden by the Children's Lyccum meeting, which is held at 10 o'clock. M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian, Evening lecture at 73 o'clock.

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

WASHINGTON, D.C.—Progressive Lyceum meets every Sun day, at 10 A. M., in Harmonial Hall, Woodward's Block, 18 Pennsylvania avenue, between Tenth and Eleventh streets, George B. Davis, Conductor; A. D. Cridge, Guardian. Con-ference at 12 M. Platonic School at 8 P. M.

MILAN, O.-Spiritualisis' and Liberalisis' Association and Children's Progressive Lyceum. Lyceum meets at 104 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Totebo, O.-Micetings are held and regular speaking in Old Masoule Hall, Summit street, at 73 P. M. All are invlied free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian. CINCINNATI, O. — The Splitiualists have organized them-selves under the laws of Ohlo as "Religious society of Pro-gressive Splitiualists," and have secured Greenwood Hall, corner of Sixth and Yine streets, where they hold regular meetings Sundays, at 10³ A M. and 7⁴ F. M. CLEVELAND, O.—The First Society and Progressive Lyceum of Splitivalists and Liberalists meets at Temperance Hall er-ery Sunday Conference in the moming, after Lyceum ses-sion. Lecture at 7³ F. M., by E. S. Wheeler, regular speaker. Lyceum at 9³ A. M. George Rose, Conductor; Clara L. Cur-tis, Guardian; T. Lees, Sveretary. PAINERVILLE, O.—Progressive Lyceum meets Sundays at 10

tis, Guardian; T. Lece, Scerctary. PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. BELVIDERE, ILL.—The Spiritual Society hold meetings Green's Hall two Sundays in each month. forenoon and even ing, at 103 and 73 o'clock. Californ's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay wood, Assistant Coductor; M.S. Ilirann Bidwell, Guardian Speaker engaged :-W. F. Jamieson until Nov. 22. Consumer Just The Obligation English of the Science Scie

Speaker engaged:--w. z. Janneson unit Nov. 22. SrcAuoRs, ILL.--The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall, Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour: essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secy. Curotoo, I.J. -Recular morings and varing waveling next meetings are CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting log A. M. and 72 P. M.

street. Hours of meeting 10g A. M. and 7g P. M. SPRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hail, southwest corner Fifth and Adams streets. A. 11. Wor-then, President; II. M. Lamphear, Sceretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Bichards, Con-ductor; Mrs. E. G. Planck, Guardian. ROCKFORD, ILL.—The First Society of Spiritualists meet n Brown's Hall every Sunday evening at 7 o'clock. Varue Cury III. —The First Society of Spiritualists and

prown s nut every Sunday evening at 7 o'clock. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 24 r. M. RICHNOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hail, at 104 A. M. Children's Progressive Lyceum meets in the same hall at 3 r. M.

Progressive Lyceum meets in the same hall at 2 r. M. ST. Louis, Mo.—The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three acessions each Sun-day, in the Polytechnic Institute, corner of Seventh and Chest-nut streets. Lectures at 104 A. M. and 74 p. M.: Lyceum 24 p. M. Charles A. Fenn, President; Mirs. M. A. McCord, Vice President; Henry Stng, Corresponding Necerstary: Thomas Allen, Secretary and Treasurer W.H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Gonductor of Lyceum; Miss Narah E. Coda, Guardian of Groups; Mirs. J. A. Goloney, Musical Director. First-class speakers requested to open correspondence with Haury Stagg, Eaq., with a view of lecturing for the Society.

CARTHAGE, MO. -The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

W. Fickering, Secretary. BATTLE CREEK, Mich.-Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyccum between services. D. M. Brown, Secretary. LANSKO, Mich.-The First Society of Spiritualists hold regular meetings overy Sunday at 10 o'clock, in Capital Hail, Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

meets at a belock. Louasrittle, Kr.-Spiritualists hold meetings every Sunday at il A. M. and 7% P. M., in Temperance Hall, Market street, between 4th and 5th. GEORETOWN, COLORADO, -The Spiritualists meet three evenings each week at the residence of H. Toft. Mirs. Toft, clairvewat sneaking medium.

Manhattan, Kansas.

Friend William E. Parkinson, writing from the above named place, says: "I have just had the pleasure of listening to a course of lectures from E. V. Wilson, the first over given in this place upon the subject of Spiritualism. We have five Orthodox churches, and all of course bitterly opposed to Spiritualism; but just in the ratio of their opposition will doubtless be our progress." The following is from the Manhattan Independent :

"E. V. WILSON'S LECTURES.—A course of five lectures has been given at Gove's Hall the past week by the above named gentioman. He has spoken of Spiritual Philosophy, Spiritual Phie nomena, errors of Theology and kindred subjects. A very able man is Mr. Wilson—a clear reasoner, a deep thinker, a foreible speaker, and often rises into the region of true eloquence. Evidently he has produced a marked effect in this community. What success he has bed in making proselytes, ime will develop. If a little controversial storm " E. V. WILSON'S LECTURES .- A course of five

New Albany, Indiana.

From the great, growing, free West good news continue to come, relating to an increased interest in Spiritualism and all the progressive movements that tend to mental and spiritual freedom. Miss Nettie Pease writes thus from New Albany;

"The Spiritualists have rented for their use the fnest hall in the city. The meetings are attended by large and very intelligent audiences. There never was so much substantial interest manifest as at present. I speak to the society during this month, and perbaps August also. This will de-pend something upon the intensity of the heat, Would it not be a fine arrangement to speak in the Northern States summers, and in the Southwestern and Southern States winters?"

Mrs. M. J. Wilcoxson, Chicago, III.

It is ever a pleasure to put on record the inspirational teachings of our sister workers engaged with us in the great redemptive movements of the age. Mrs. Wilcoxson, highly intuitive, and ever faithful to the truth as she sees it, speaks fearlessly and with glowing enthusiasm, as controlled by her immortal guides, in the trance state. The subject given by a Committee-"The origin of Language." Among other excellent things uttered upon the occasion, we clip the following from the

worse than living death, the grave.

How long shall this be, oh, my country women? How long shall it be ere the day of your redemption shall come? Shall we not work faithfully that it may soon come? And if you, my brothers, do not prefer that your wives should be the sickly creatures that they now are, rather than the healthy, self-sustaining women they would have been but for the enervating influences of their several conditions, will you not also aid us in the work?

[Original.] TO A SPIRIT. BY E. E.

Arise, sweet spirit, arise ! . The stars are hushed to sleep. Thou among them tenderly Dost wake and watch and weep.

Thine eye sweeps o'er the grassy earth, Thy love is on the sea. But never mortal fears thy step, It falls so silently.

Dearest friend, the stricken earth Looks up to weep and pray; On her hot brow tenderly Thy soft hand thou dost lay. Thy heart, too, has been sadly torn, Sorrow has been with thee, But never mortal knew thy grief, 'T is borne so sliently.

821 Lombard street, Philadelphia, Penn.

A Strauge Fact.

DEAR BANNER-It has often come within the range of my observation, that those called " Christians" have a tendency to reverence that mythic being called the devil, on the same plane with their God

We at times have been associated with those who worshiped the Delty according to sectarian rules, and we have noticed the name of their God bandled about in a much more careless manner than was that of their devil. We shall long remember the look of horror depicted on the countenance of an aged Methodist friend when we chanced to use her devil's name in a disrespectful manner.

Why is this? If sectarians believe their God to be all gooduess, and consider their devil an em-bodiment of all that is evil, what need is there for them to protect his (the devil's) name from abuse, by consuring all outside the church for using it in vain, retaining for themselves the exclusive right of introducing the name into long sermons or solemn exhortations? I can assign no other reason than this, that all mankind are coming to believe that nothing has been made in vain, that temporary evil is as necessary as good for the completion of those great laws which control the universe. Huilt all hall to the dawn of truth greet its bright beams with press.

Guardian, SITS. F. C. COURT. Lectures at 7 P. M. STONEHAM, MASS — The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 23 and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyccum meets every Sunday at 103 A. M. E. T. Whittler, Conduct-or; Mrs. A. M. Kempton, Quardian.

a is A. m. Recupton, Guardian.
 Firchburg, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Beiding & Dickinson's Hall.
 The Children's Progressive Lyceum meets at same place at 10³ A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott Secretary.

A. W. DF. H. H. Brignam, Conductor; Mrs. Wm. H. Simonds, Guardiau; N. A. Abbott Sceretary. FOXBORO', MASS. -- Meetings are held every Sabbath in Town Hall, at 13 F. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addre Summer, Guard-ian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 15 F. M. Speaker eugaged.--Dr. W. K. Ripley until further notice. WoBCCSTER, MASS. --Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 F. M. S. D. Weatherbee, President ; Mrs. E. F. Spring, Corresponding Secretary: HINGMAK, MASS.--Children's Lyceum meets every Sunday afternoon at 29 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. QUINCT, MASS.--Meetings at 2M and 7 o'clock F. M. Pro-gressive Lyseum meets at 154 F. M.

gressive Lyceum meets at 171 P. M. LYNN, MASS.—The Spiritualists of Lynn hold meetings er-ery Sunday, afternoom and evening, at Cadet Hall, Market street. Clilidren's Progressive Lyceum meets in the same hall at 10³ A. M. W. Greenleaf, Conductor; Mrs. L. Booth, Guardian

Guardian. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-osset street, Sundays, afternoons at 3 and evenings at 7% belock. Progressive Lyceum meets at 12 % o'clock. Lyceum Conductor, William Koster, Jr.; Guardian of Groups, — -; Musical Director, Mrs. Wm. M. Robinson.

PUTNAM, CONN.-Micetings are held at Central Hall every Bunday at 19 P. M. Progressive Lyceum at 109 A. M. Speak-er engaged :-C. Fannie Allyn during August.

HARFFORD, CONN. —Spiritual meetings every Sunday even-ing for conference or lecture at 71 o'clock. Children's Pro-gressive Lyceum meets at 3 P. x. J. S. Dow, Conductor. BRIDGEPORT, CONN.-Children's Progressive Lyceum meets every Sunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

NEW HAVEN, CONN. — The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on Biate street, near Chapel, at the usual hours of worship. The Children's Progressive Lyccum meets at 10% A. M. E. Whiting, Con

CONCORD. N. H .- The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Cen-tral Hall, Main street, at 70 clock F. M. The Progressive Ly-ceum meets in same hall at 2 r. M. Dr. French Webster, Conductor; Mrs. Robinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

Brown, Secretary. BANOOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 r. M. Adolphus G. Chap-man, Coulductor; Miss M. S. Gurtiss, Guardian. Speaker en-gaged :-Miss. Cora L. V. Daniels during August.

DOVER AND FOXOROFT, MS.-The Children's Progressive Lycoum holds its Sunday seasion in Merrick Hall, in Dover, at 103 A. K. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. M

HOULTON, ME .-- Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. PORLAND, ME.-The Spirituals Association hold meetings every Sunday in Temperance Hell, at 3 and 7% o'clock r. M. James Forbish, President; R. Iluil, Corresponding Score-tary. Children's Lyceum meets at 10% A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. lumphrey, Gardian. Speaker engaged:-Mrs. A. Wilhelm, M. D., during September.

Conductor. Mrs. H. R. A. Humphrey, Grardian. Speaker engaged:-Mrs. A. Wilheim, M. D., during September. New YORK CITY.-The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev-erct Rooms, corner of Broadway and Thirly-Fourin street. Lectures at 104 A. M. and 19 P. M. Children's Progressive Ly-ceum at 21 P. M. P. Faransworth, Secretary, P. O. box 508. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth's Hall, 808 Broadway. Conference every Bunday at same place, at 2 P. M. Scatsfree, The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 104 o'clock A. M. and 17 P. M. Conference at 3 P. M. WILLIAMSBURG, N. Y.-The "First Spiritualist Association' has been rebranized for its second yearly term, under a new name, and will hold meetings in future on each Thursday evening (instead of Wednesday), at Continental Hall, Fourth street. Donations and contributions solicited. BROOKLYN, N. Y.-The Spiritualists hold meetings in Baw-yer's Hail, comor Fulton Avenue and Jay street, every Sun-day, at 34 and 19 P. M. Children's Progressive Lyceum meets at 104 M. A. G. Klipp, Conductors Mrs. B. A. Bradford, Guardian of Groups. THE Spinitualist Bookstr Mode meetings the Every Sun-day at the Cumbering-tarbet Lecture Room, near IP Kalb avenue, Circle and contributions solicited.

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Calivoyant speaking medium. BACRAMENTO, CAL. - Meetings archeld in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 r. M. Mrs Laura Cuppy, regular speaker. E. F. Woodward, Cor. Sec. Chil-dren's Progressive Lyceum meets at 2 p. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

BANNER OF LIGHT:

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