VOL. XXIII.

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{\$5,00 PER YEAR,}

BOSTON, SATURDAY, AUGUST 22, 1868.

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NO.

From " The Radical." SOUTH AMERICA IN THE CONGRESS OF PEACE, GENEVA.

Hector Florence, Varels, son of the patriot tyrant Rosas, who was more afraid of free and fearless speech than of armies, and therefore sent an assassin to cut off the life of this noble man who edited a Journal in Montevideo, in thousands of men fell covered with the dust of which he opposed the tyrant, has been traveling battle, whole cities disappeared, devoured by of late in Europe, and made a speech at the Peace about the late war of the United States, for which General Dix addressed him the following official note of thanks.

United States Legation, Paris, Sept. 21st, 1807. MR. HECTOR FLORENCE VARELA:

My Dear Sir, I learn from the President of the Peace Con gress that on the 11th, inst, you repelled most eloquently and effectually, an unjust attack upon the people of the United States.

For this act of friendship I beg you to accept from me, a their representative, my sincere thanks, with the assurance that I am with great regard,

Very truly yours, John A. Dix, MR. HECTOR F. VARELA.

As this accomplished gentleman purposes visit ing the United States, we give his noble speech in full. Our citizens know too little of the eminent men of our Sister Republic of South America.

(When Senor Varela rose to speak he was wel-comed with loud applause.) I thank you with all my Republican soul for the demonstrations of true sympathy with which you welcome me to sounds the harmonious echo of Edgard Quinet's inspired words, I tremble with emotion and diffidence. (No! no! Speak on without fear.) And do you know why? Because perhaps I am the only man of the many thousands who meet in this fine assembly, whom no one knows since the departure of my friend General Garibaldi. This circumstance, which puts me at such a disadvantage, would naturally inspire me with diffidence, and if I can conquer this in speaking in a Congress upon which are now bent the eyes of all Europe, it is not only because a just indignation overcomes it, but because at this moment I seem to stand to the bosom of my own tamily looking upon each one of you as a brother in God, in liberty and in democracy. (Tremendous and prolonged applause.) And still more, citizens! Born on the shores of the La Plata, I am obliged to speak in a language that is not my own, hence the embarrassment I feel which has been shared by many German and Italian speakers, who have preceded me. (Speak Spanish if you wish to.)

Thanks, fellow citizens! But I will speak French, and I will not ask indulgence, for I know that one who goes into a democratic assembly, gives the right of applause or censure to those who listen to him, and I content myself with feeling that you will know how to excuse the faults I may commit in another language than my own, and in which I am forced to improvisate, in order to combat the blasphemies we have just heard. (Long live the American! Great applause.)

Fellow citizens! The cry of angry indignation which burst forth in this hall, and the reprobation which has been manifested, while listening to the words of him who, calling himself a Republican, is a renegrade to the immortal principles of Republicanism (applause), stimulated me to ascend this tribune. A powerful motive induces me to break the silence which otherwise I could not have had the courage to interrupt. I am an American, gentlemen, and as the son of that continent in which we are all confounded as Republicans, and under the shadow of that banner to which a kind of instinctive solidarity binds us as with the sacred tie of family, and which imposes upon us the duty of aiding each other in good or evil fortune, I think it my duty to protest not only against the insults offered to the United States and the South American Republics, but against the gross ignorance of their history, their life, their institutions, and their manner of being, evinced by the gentleman I am now going to reply to, although I have not the honor of knowing him. (Prolonged applause. Long live the Republic of the New World.)

A Voice.—His name is Dupasquier. He is a well-known aristocrat.

SENOR VARELA.—If my memory does not fail me, Senor Dupasquier (Applause) said 1st, that the United States had carried on the most colossal war of modern times with the object of committing a crime, the abolition of slaveryi

2d.—That it was necessary that the Congress of Peace, in imitation of the United States, whose antecedents had so often been invoked in this assembly, should be consistent; it must refuse to vote any declaration of principles as the programme indicated, since the United States had never made a declaration of principles!

3d.—The Republicans of Spanish origin, who so much blazon liberty, live in a full state of barbarism, and the people who dwell upon the Pampas, as in the deserts of Africa, eat each other. 4th.—That the expedition to Mexico was made

because of the scandals of that nation. 5th.—That it is a farce to pretend that the dem-

ocrats and republicans are the only parties in Europe who ask for the abolition of standing armies; for all the governments, as well as their Parliaments, have the same desire.

Finally, Senor Dupasquier, in the worst speech that was ever read—whether in its form, or its those principles teach us that slavery is a crime, matter, has protested against the declamation of that all men are equal before God and the law, the orators who had the floor before he had, allowing himself to add that no one had yet occupled himself with the real subject-matter of the and loud applause. 'Agitation in the hall.) Now, programme.

I think, fellow citizens, that such is the essence. the substance, the resume of the discourse which this justly indignant assembly has just listened

to. (Yes, yes, it is so.) Then, gentlemen, in the name of true democ- deserter, he is not a republican!)

fracy, in the name of my outraged native country, of offended liberty, and of history unworthily falsified, I combat him who, perhaps without intending it, has made an apology for despotism. (Prolonged applause.) Yes, the orator was right, Hector Florence, Varela, son of the patriot the United States have astenished the world by Varela, the first victim by assassination of the that gigantle war in which through half the struggle and combat they were obliged to improvisate everything, army, generals, squadrons, marines. The orator is right. There blood ran in torrents, flames; but these sacrifices of blood, men, money, Congress in Geneva which contained a passage all grand, sublime, worthy the country of Washington and Lincoln; had for their object the noblest conquest of modern times: the emancipation of the slaves! (Applause interrupts the speaker for several minutes.) Slavery, which in modern times was never an institution in any part of the world, and least of all on the free territory of the United States, appeared like a stain of reproach on the starry banner of the great Republic. (Applause.) To wipe out this stain was the generous dream and the constant aspiration of those who, as citizens of a free people, felt humbled in the presence of that repulsive traffic in human flesh which converted some of our fellow mortals into beings without life, aspirations, liberty, consciousness of manhood-into submissive slaves often subjected to brutal treatment. (Long and prolonged applause.)

The work was not easy. To undertake it, that powerful, firm, decided and persistent resolution was needed, which is inspired by the duty of fulfilling a sacred mission; it needed also especial this great tribune of liberty and democracy, but I | skill which might not provoke a separation in the confess that when I stand here where still re- great family brought on by the selfishness of those who, like Senor Dupasquier, maintained slavery to be an attribute of divinity. (Stormy and enthusiastic applause.)

M. DUPASQUIER.-I did not say that slavery was an attribute of divinity.

MANY VOICES .- Silence. Do not interrupt. Leave the floor to the American orator.

SENOR VARELA .- Do not be troubled, fellow citizens. The interruptions will not stop me, nor make me lose sight of the object which has brought me to this tribune. I also am accustomed to the tempestuous struggles of great assemblies, for I, fellow citizens, am also the son of a Republic, where the light of liberty shines in all its purity upon the brow of its people. (Appleauses interrupt the orator for several minutes. A young Italian ascends the tribune and embraces him, Bravo! bravo!) Besides, I did not say that he declared slavery an attribute of divinity, and consequently his interruption is as untimely as uncivil, to one who having American blood in his veins, has borne in silence one by one all the impertinences that he chose to utter upon the people who live and act on the other side of the ocean. (Applause.)

M. DUPASQUIER.-I maintain what I have said. I am a republican, and as such, I have a right to speak freely in this country. w In my opinion, the abolition of slavery was a

HERR SCHMIDT.—Such infamy cannot be tole-

rated. MANY VOICES.—Out with the trafficker in human flesh.

SENOR VARELA .- Now permit me, Senor Dunasquier, to ask you what matter is it if you do

say that the abolition of slavery was a crime? THE PRESIDENT.—I repeat that this forum is

free, completely free, that therefore every one can say precisely what he pleases. (Bravo.) Senor Varela may go on.

SENOR VARELA.—I do not know a greater outrage to the Republic, nor a greater offence against immortal principles, than what we have just listened to. What? Is he a republican who has the boldness to call by the name of crime, one of the greatest victories of modern times, one of the most splendid triumphs of regenerated humanity? Cursed is the Republic which now predicates like some of the ancient philosophers, the inequality of castes! (Stormy applause.) Cursed is the Republic, if instead of joyfully welcoming the emancipation of four millions of men restored by a noble effort of democracy, it disowns its sacred work! (Applause.) Be logical then, and say that God is a highway robber, that virtue is vice, that evil is good, that honor is infamy. (Stormy and prolonged applause. Great agitation in the hall.) And do not say that I am too severe, or that I am carried away by the heat of unpremeditated speaking. No, fellow citizens! He who calls the humane deed of restoring a fellow being to his lost liberty, a crime, why can he not believe God is evil? (Good!) Why does not he, who calls emancipating slaves à crime, maintain that evil is good, and virtue a fury, under whose sacrilegious wings no one ought to take refuge? (Bravo! bravo!) To this logical and fatal conclusion, this repulsive reasoning, pardon me for the term, are we led by the manner in which this orator has vilified the emancipation of the slaves in North America. (Applause.) Fortunately this is not the expression of democratic sentiment known to the world. (Good!) There as here, in America as in Europe, in my country as in yours, fellow citizens of the great Universal Republic, we have received as a common inheritance, the great, the eternal principles proclaimed in the face of the Universe by the French revolutionists in the midst of the thunders of the Convention, by those inspired friends of liberty, who, in 1789, made the famous declaration of the rights of man; and and that no man has the right to treat another man as a slave, a poor and senseless beast. (Long then, if there is a republican existing, who looks upon the breaking of the chains of the slaves who were oppressed upon the plantations of the South as a crime, that republican is a deserter from the Republic! (Bravo! bravo! He is so, and if he is a

M. DUPASQUIER.—This is a personal offence kind of barrier between the old monarchies of which cannot be tolerated from a man I do not the old world, and the young Republics of South know.

M. NAQUET.—This is an indiguity; no one asks a republican's passport or his baptismal faith on entering a Congress like this. He who is speaking has just made himself known to all, and tomorrow he will be known to all Europe (Stormy

A VOICE AT THE LEFT,-The American orator has spoken the truth; Dupasquier is a deserter from the Republic. (Bravol For several minites great agitation in the hall.)

THE PRESIDENT.-I demand order, fellow citizens, order; and I respect the opinions of every speaker. If Senor Varela has concluded, I request him to say so.

SENOR VARELA .- If Mr. President desires that I should descend from the forum, I will do so, although I should regret leaving unanswered many other points of M. Dupasquier's discourse, and above all that part which refers to Mexico and other American Republics.

MANY VOICES.-No, sir; do not descend from the tribune. Say all you wish to say. We wish to hear the young American.

THE PRESIDENT.—I simply asked a question of the speaker. In no way did I ask him to yield the floor; on the contrary, sharing the general feeling, I liston to him with the greatest interest. (Applause.)

SENOR VARELA.—Thanks, sir. I said in the beginning, that I believed myself in the midst of my family, and this splendid manifestation of sympathy indicates to me clearly that I was not mistaken. I will go on, then, since I am assured of the indulgence of the Congress. The thinking men of the American Union were quietly preparing the way for the day when they could lead the people to break the chains of slavery, when the Southern States raised the standard of rebellion, attacked the forts garrisoned by federal troops, and sacrilegiously breaking the bond of the Union repudiated the authority of the government at Washington. What was the duty of President Lincoln, that just man, type of republican honor and virtue, whom martyrdom has immortalized in the eyes of posterity, as his works have immortalized him in the eyes of the present generation? (Brave.) He could not, he ought not to hesitate. The Southern States broke the first the Union. The Southern States declared themselves in open rebellion. The Southern States repudiated his authority and declared war. The duty of President Lincoln was marked out by the Constitution, by the glory of his nation, and by the interest of preserving the prestige of the Republican Union, which so many interested European powers discredited. (Applause.)

M. EDGARD QUINET.—That is true. SENOR VARELA.—In presence of these circumstances, he accepted the war which he had not provoked, but which the Slaveocrats had provoked. Where then is the object of oppression with which iern. States made war? Since the North did not kindle, but on the may give provocations to any government. (No! contrary accepted it, it was not the North that no! The Swiss do not think so. Great agitation.) initiated the end for which it was about to fight. The struggle once begun, then the Northern States flung to the wind the banner of emancipation, go on with your speech. and after the assault upon Fort Sumter and the battle of Bull Run, if my memory does not fail of the contest was perfectly defined. On the one side were those who shed their blood to rivet more and more firmly the chains of slavery. On the other were those who generously marched to the sacrifice of battle, for the emancipation of the slaves. (Prolonged and enthusiastic applause. For a few minutes the orator could not go on.) Such is the resumé, in two words, of the history of this colossal war, in whose behalf President Lincoln, before descending to the tomb, showed himself to the eyes of the world holding in one hand the broken chains of four million slaves, and in the other the act of emancipation! (Prolonged applause.) In the eyes of M. Dupasquier this was a crime. Blessed be the crimes, fellowcitizens, which have for their basis the emancination of slaves, and the liberty of our fellow-men. (Prolonged applause, Edgard Quinet mounts the tribune and embraces the orator.) We now come to what M. Dupasquier said upon the United States in regard to the declaration of principles. M. Dupasquier, revealing a complete ignorance of history, and of the affairs of the United States, said to this assembly that if it wishes to follow the example of that great nation, it must not vote the propositions of the programme under discusprinciples, and the United States have never declared their principles. Is it not so, fellow cit-

MANY VOICES .- Yes, yes; precisely so.

zens?

SENOR VARELA.-Very well, gentlemen, I do not understand how a man who presents himself in this assembly, with a head bleached with years -it is important to observe this, for he must have had time enough to study all these great questions so interesting to Europe, and particularly those that relate to the theme and foundation of his discourse tranquilly prepared in the silence of the closet, for he brought it here written-I do not understand, I say, how he could have the hardihood to say here in presence of many of the first men of Europe, that the United States have never made a declaration of principles. And to what do the United States owe the security of their liberty? Precisely to the noble frankness, the ultimate conviction, the overwhelming faith with which they have made at every step the declaration of certain principles which form the basis of their system of government at home, and the general rule of their policy abroad. (Prolonged applause.) What was that but a solemn declaration of principles, which the Republic made when it emancipated itself from old England, in the morning of its independence? What was it but a categorical declaration of principles (Enthusiastic applause.) Ah not Permit me, the to carry aloft the celebrated Monroe doctrine, a humblest member of this Congress, the greatest | abused too long; but I yet have to make a de-

America! (Great applause.) What else but a conclusive declaration of the principles which had guided American policy are those which the Washington Congress made when treason and conquest set up a foreign throne in the Mexican Republic? What else but a frank and generous declaration of principles is that which the United States have just made in the very presence of Maximilian's yet warm corpse? (Enthusiastic and prolonged applause. Noise and agitation in the Hall.) To preserve the Republican form of government, to live to the ideal of liberty, as Toqueville said, the United States have not needed, do not need those great standing armies which are a cancer that devours the heart of Europe. They do not need the needle gun, nor the Chassepot rifle; it has been sufficient, and it is still sufficient, to make declarations of principles which are supported by something stronger than bayonets-which are supported by public opinion. (Tremendous applause. Long live the United States.)

M. EDGARD QUINET.—Glorious young tribune of American democracy!

SENOR VARELA .- But I think, gentlemen, that I understand the object which M. Dupasquier proposes to himself in insisting so strenously that the Congress make no declaration of principles, and since good luck has enabled me to enter upon the very point of the question which has brought together so many eminent men, I ask to be permitted to speak with entire frankness. (Yes, yes, speak!) All have been aware since last night that there have been certain active, intelligent, and persistent endeavors-a deliberate intention to intefere with the purpose of this Congress.

M. DE FAZY.-It is not so. (Agitation.) SENOR VARELA.-Yes sir. The language of certain speakers is, that the Republicans who come from other countries are abusing the hospitality of Switzerland, taking advantage of this forum to condemn various European governments. The protest of the Catholics against the speech of Garabaldi, which appeared this morning posted up at all the corners in Geneva; the language of the clerical organ of this city, and the new propositions presented to the Committee in place of those of the programme, show clearly and plainly to the senses, the existence of a premeditated pla nuceiven, doubtless, on the other side of the frontier, which has for its object to make impossible the mission of this Congress. (Prolonged applause.) In what manner? By impeding the vote upon the declarations of principles contained in the programme. This is the true point at which M. Dupasquier's arrows are pointed. This is the reason why you are asked to make no declaration of principles.

MANY VOICES. He is right. The American has discovered the truth.

M. DE FAZY.—Certainly, we Swiss, who enjoy perfect liberty, and are on good terms with our aighbors do not wish for any declaration PRESIDENT.-I again invite the assembly to

preserve the order of this debate. Senor Varela, M. DUPASQUIER.-I protest against the prefer-

ence which is given to this speaker, who is perme, and if I do not confound names, the character | mitted to speak much longer than the time fixed by the programme.

SENOR VARELA .- It is very singular, but of all the things this gentleman has said, the last one is the only one upon which I agree with him. M. Dupasquier is right. I am abusing the kindness of this assembly. Two words more, and I shall have done.

M. NAQUET.—No sir. Take as much time as you wish for. Go on. (Applause.)

A VOICE.—Even if you speak half the night. M. ACOLAS.-We will listen to you till midnight, till to-morrow, if necessary, and the apostles of truth will take great pleasure in doing so.

M. BORKEIN, OF LONDON.-We protest also against the premeditated interruptions of two persons, whose aim it is to cut off the speech of he American speaker. In the name of the English Committee, which I represent, I ask that the President may make the liberty of the gentleman in the forum respected. (Prolonged applause.)

PRESIDENT.-If this great agitation continues,

shall have to suspend the session. SENOR VARELA.-By no means, Mr. President. That is the wish of those who have just revealed their sentiments. If the Congress does not wish to be frustrated, it must not consent to end its sion, for these propositions imply a declaration of labors till the vote has been taken upon the propositions of the programme. (Prolonged and enthusiastic applause.) It is not enough that more or less enthusiastic discourses have been pronounced, that those who do not enjoy liberty in their own country, have taken advantage of the hospitality of this, to give expression to their sentiments long suppressed: it is not enough to have protested against certain iniquities and against the existence of standing armies in Europe. (Good! good!) It is necessary to give to these liscourses, to these manifestations of democratic opinion, a practical form. Do you know how to do it, fellow citizens? By voting the programme. Great acclamations in the hall, vivas and prolonged applause.) Without this, these sessions would close, covered with the greatest ridicule, and those who are laboring to perpetuate the reign of oppression by stifling in the cradle the fruitful germ of all liberty, will hail as the triumph of their ideas, their opinions and their desires, the rout of those of the democracy which has convoked the great Congress of Peace. From the democrats of various parts of Europe, no complicity in such an attempt can be expected. It would be equivalent to confirming their own sentence of death. (That is certain.) Shall it be expected of you, Swiss, sons of the Republic, soldiers of democracy, apostles of law and liberty?

stranger here to all, who have the least authority to direct you, permit me, to invite you to put your intelligence and your hearts at the service of those other brethren, who, prescribed, without country or fire-side, and with no other arms but their breath and their hopes, purpose to initiate a crusade, whose first victory shall be the voting of the programme under discussion. (Prolonged applause.)

M. DE FAZY. + I ask for the floor.

PRESIDENT.-You shall have it after the speakers whose names are on the list.

SENOR VARELA .- What surprises me most is the plan of campaign, skillfully concerted by those who are laboring to break up the Congress, gaining thereby a victory over the generous aspirations of the European democracy, and the want of logic with which they proceed, and, above all, the false consequences which they reap out of their reasonings. They say that the desire to abolish standing armies is the desire of all minds, as well in despotic governments as in democratic ones. If this is the case, what inconvenience is there in voting the declarations proposed by the Committee? (Applause.) What harm is there in repeating what, according to the opponents, all desire with equal ardor? (Bravos.) If the Emperor Napoleon, for example, and we go to the foundation, using no cloaked words-if he desired, like his people, the abolition of that colossal army, which snatches so many arms from industry, which tears so many an honored father from the tranquil family hearth, how could be take as direct hostility to himself the declaration of the Congress of Peace? (Prolonged applause.) Would it fret him because they should approve of it just as he does himself? But these are things which are not to be said, which cannot be said, in presence of an assembly like this. (Applause.) No! certainly not. If the democracy is actually laboring for the abolition of standing armies, which impose such great, such painful, such bloody sacrifices upon European nations, the dynastic governments, not counting upon the potent support of public opinion, need the material force of bayonets for their maintenance, and think very differently from the democracy. They do not wish for the abolition of the armies. If this were not so, how can we account for the existence of standing armies? If they desired their abolition, as men like Fazy and Dupasquier say they do, why, instead of diminishing their armies, do they add to them hour Dy hour, day by day? (Prolonged applause.) It is because they do not wish for their abolition, fellow citizens. It is because they are conscious of their own impotence. It is because that on the day when they shall not have these great armies for their support, their thrones, their monarchies, their governments will fail to the ground, scattered by the wild breath of their oppressed peoples. (Enthusiastic and stormy applause.) Do you doubt it? Disarm the Emperor of Russia, and the next day you would see rising from the sepulchre in which it lies, ground down by every martyrdom, unhappy Poland, demand ing an account from its eternal hangman. (Applause.)

MR. BAKKUKINE, (a Russian political exile).-Hail to the American orator, hail! SENOR VARELA.-Disarm the army which the

king of Italy holds, and the next day you would see the hero of the Italian opic, the valiant soldier, who sat at the foot of this forum yesterday, raised triumphantly in the arms of a redeemed people, to plant the banner of the Republic upon the Capitol of Rome! (Prolonged applause.) Snatch their arms from the army that now supports Isabel the II, and with the dawn of the next day you would see thousands of patriots who groan in the fortresses of Ceuta, of Fernando Po and the Phillippines, returning to the bosom of their country. (Bravo.) Disarm it, and you would see the Bourbons disappear from that classic ground of liberty. and also the scaffold decreed by Narvaez as a new institution of his political system; you would see disappear the councils of permanent war, the bit that holds the press dumb, the tyranny which condemns to death distinguished writers and advocates-the tyranny, in short, which, reducing the party of Spanish liberty to powerlessness, humbles that great people in the eves of the world. (Frantic applause.) I repeat it, those governments do not desire, por can they desire the disappearance of standing armies, and the wretched democracy which thus comprehends it prevents its apostles from voting for a programme, which, if it cannot immediately remedy the evil, will at least serve as an eloquent protest against those colossal armaments which are made with the blood and the sweat of the nations. And do not. think I delude myself about the event of this. Congress. Let me be frank-indeed you load me with many proofs of your kindness, although I am unknown to you, and find myself here as one of the soldiers of the democracy who are lost in the world of the Republic. (Applause.) The idea. of peace is great, fruitful, sublime, but this peace which you seek, fellow citizens, you will not find until liberty triumphs in all Europe; until there cease to be oppressors or oppressed, until the despots fall from their thrones of blood; despots who now smother on the lips of their people the prayer for justice, torn from them from time to time by the martyrdoms under which they live; until Poland shakes off the bloody shroud that has enveloped it for ages; until Russia loses her. preponderance in the East; until Rome, the ancient and proud mistress of the world, is the capital of beautiful Italy; until Spain raises herself from the abasement imposed by a fanatic priesthood and a military aristocracy, which are suffecating every right, every justice, every liberty; till Prussia is definitively constructed; till France, in short, preaches anew the great, the immortal principles of its glorious revolution. (Prolonged and stormy applause.) When this comes to pass, the day of peace will dawn for which you now sigh.. I am weary, sir; I desire to conclude as much for my own sake as for yours, whose kindness I have.

fence of the continent on which I was born, so violently attacked by M. Dupasquier, MANY VOICES.-Yes, yes, speak; we listen to

you with pleasure.

PRESIDENT.-I ask Senor Varela to be as short as he can. SENOR VARELA .- I will do so, sir, although Mr.

President must understand that what most interests me at this moment, indeed, what has conceded me the floor in presence of so great an assembly of free men, is the defence of American Republics, and particularly those of the river La Plata, against the iniquities which ignorance or bad faith have charged them with. But I will be brief. Embracing all the people of Spanish race, the least that M. Dupasquier has said of them is, 1st, that the Republics live in full barbarism. 2d, that in some of them the inhabitants cat each other. By dint of being ridiculous, these two charges lose the character of veritable infamy, or they would otherwise have-

M. DUPASQUIER.-Do not insult me, because you will have to give me an explanation for your insults.

SENOR VARELA.-How? do you think you have the right to call me a barbarian, degrading me to the category of an anthropophagus, and are indignant that I characterize such conceptions as infamous? Let mu go on. Do not interrupt me again. In regard to explanations, believe me, sir, I will give you all you wish for, and wherever you may choose. (Prolonged applause.) I go on. However great may be the ignorance of Europe with regard to the situation of the American Republics, their geography, their customs, their civilization, their forms of government, and their political and economical legislation, I believe that never in a Congress like this, whence the echo of the words I speak will resound over the whole earth, can there exist a man who will have the audacity to say that the Republics of Spanish origin live in open barbarism; and I am such a friend to interruptions, M. Dupasquier, that I challenge you to say to me, in presence of this great tribunal which listened to us, what fact, what data have you. from which to say we live in open barbarism? I listen. (The speaker waits a moment in the midst of stormy applause.) Ah! you are silent! You are right, for calumnies can never be supported, and, because in insulting our young and beloved America, that great tabernacle reared by the hand of God, in the midst of space, for the shelter of free men, you never thought that an American, brought here by the hand of chance, could rise to confound you, not only picking up the gauntlet which you imprudently threw at his country, but showing your complete ignorance of American questions. (Prolonged applause.) I will speak cursorily of the Republics of the La Plata alone, in order not to abuse for a longer time the indulgence of this great assembly; justifying the great Juarez, in parting, from the imputations which have been cast upon him. (Applause.) If there is any free country in the world, fellow citizens. that country is in Spanish America, that country is the Rio de La Plata. Do you know what we barbarians have done in those two Republics? Listen. We have humbled the pretension of despotic power, and there we educate all men in the sentiment of true democracy; we have neither privileged classes, nor insolent aristocracies, nor bloody dictatorships, nor omnipotent autociats, who dispose of the wealth of the people to provide for half a dozen servile courtiers who live prostrate at the feet of their masters. (Applause.) Do you know what is the mode of life of those barbarians who eat each other? Peace being recental. lished after the civil struggles which divided us we made a constitution which sorres as common law to the inhabitants. And do you knew what that constitution establishes?

- 1. Religious Toleration. 2. Liberty of Conscience, the most precious of
- all Liberties. 3. The Liberty of Industry.
- 4. The Liberty of the Press.
- 5. The Liberty of Assembling.
- 6 Universal Suffrage. 7. Liberty of Commerce.

Are these constitutions the last expressions of sation of enthusiasm for this free and hospitable barbarism? (Long live the American Republics!) There, in the midst of those barbarians, who eat each other, we have a liberal and free commercial legislation, whose parallel is not possessed by a single European nation. There we do not have those enormous government taxes, those tremendous imposts which weigh here upon the shoulders of the people, always ground down under the load of contributions which make the extinction of pauperism impossible. There, in those savage countries, we have an enormous foreign population, increasing every day, every hour, and which, on bringing us the beautiful contingent of their labor, receive in exchange the pleased hospitality which opens to them a soft and grateful climate, where the foreigner enjoys all the advantage afforded by the nature of the country, without having to bear any of its burdens. Must these people be very barbarous who act thus? (Prolonged applause.) There, where, according to Dupasquier, we cat one another, our carniverous appetite has not been so great that we have not left a few men living who have endowed the Republics of the La Plata with) zail-roads, electric-telegraphs, custom houses. wharves, great edifices, worthy of the best Enropean capitals, with theatres, of which there are no better at this day for size and heauty in Paris itself, theatres upon whose proscenium, in Buenos Ayres and Montevideo, the barbarians of those cities have had the bad taste of listening to Tamberlieb, ia Gres, la Grange, and Thalberg. (Vivid and prolonged applause. Marmurs in various parts of the hall.) Thus live those savages of Spanish America. There we do not see at every step, as here, those moving contrasts which the opulency of some, and the fearful misery of others, continually offer; and the stranger who arrives unexpectedly at our shores, without friends and without resources, finds, as soon as he steps upon the soil of Spanish America an asytum for immigrants, which entertains him at the expense of the government; he sees faces which smile upon him, and what is more valuable still to him, work; work which is never failing, which cannot fail among a people who feel in their whole being the vitality of a new civilization, and who work on in a vertigo of progress, which, in a few years, has made them realize conquests and advances in their moral and material life, which astonish

M. DUPASQUIER.-If you are going to give us the history of Spanish America since its discovery, it would be well to let us go and bring our beds. (Interruptions.)

those who are acquainted with these countries.

SENOR VARELA .- No one could need the instruction more than yourself, sir, for I believe that you are the only man in Europe, of medium education, who has had the audacity to say that "the abolition of slavery in North America was a crime," and that "the Republics of Bouth America live in open barbariem and eat each other!" (Goodi goodi) If it had not been for these words I should not have ascended the tribune, nor have smortified you as much as I seem to have done.

M. ACOLAS.—Ah no! he does not deserve to have heard the discourse we have listened to; but yet we must thank him for it. If you are not very much fatigued, we should like to hear some data about the Spanish American Republics.

SENOR VARELA.—I will be brief, for I repeat | The Mystery of Life.—The Logic of Death. that I am very weary. The commerce which the Republics of Spanish America carry on with Europe amounts to one thousand million francs per year. The value of the merchandise introduced into the market of the La Plata alone. amounted in 1865, to one hundred and eighty million francs, which shows an increase of twenty per cent over the same values of the year preceding. On both margins of the La Plata, there are of the Italians, French, and Spanish alone,

not less than one hundred and forty thousand. Would all these men go there, who have the liberty of worshiping the God who made them in the way they wish, who make rapid fortunes, sheltered by the great riches of the country, who have thousands of schools paid for by the State, where they give education to tender childhood. who can, as they cannot in the United States, acquire land and make themselves proprietors ask, would they all go there if these were nations of barbarians who cat each other, as M. Dupasquier has said?

SENOR CENERI, (an Italian.)-Do not judge Europeans by what that Jesuit has said. We all know that America is the second country of free men. (Good!)

SENOR VARELA .- Oh yes, I am aware of that, and if I have entered into these details, it is because that, as an American, I could not consent to hear my country outraged, my country, which is all America, without defending it against the infamica which they tried to heap upon its lofty brow. (Prolonged applause.) One word upon Mexico, and I have done. The gentleman whom I answer, said that the expedition to Mexico was provoked by the scandals of that nation. If there is any question now known in all its details, by the light of truth, it is precisely the Mexican question, and if it could have been a mystery to any one yesterday, to-day all the world knows that the expedition in Mexico had iniquity for its basis; an iniquity, which, like all great iniquities, has nunished its authors. Mexico was a sovereign and independent Republic. By what right did any one go to impose a new form of government upon it. and what is more, a form of government which was condemned by it forever, when it emancipated itself from the Metropolis?

That expedition, which has been the death blow to the empire of Napoleon, which violated all the principles proclaimed by himself as a basis of his policy of non-intervention, which was initiated and carried through against the will of the great French people, who would not make itself the accomplice of such a giant wrong; that expedition had for its true object: 1st. To found a monarchy right before the face of the United States. with the hope of weakening the ever-increasing power of that great people. 2d. To protect the collection of an iniquitous and imaginary debt, incurred by the Jew. Gecker-by a man who was not even a Frenchman. (Prolonged applause.)

To realize this undertaking, Napoleon sent to Mexico an army of fifty thousand men, and a foreign monarch destined to occupy the old throne

In four years, after a great colossal, homeric struggle, in which Juarez has immortalized himself in the eyes of history, taking his place by the side of the great captains of the world, the French colding setumed to their quarters with their flags reversed, not to sing the legend of their victory; but to pay the funeral honors to Maximilian. whose head had been thrown at the Palace of the Tuilleries by the powerful hand of the Republic. at the same time that his distracted wife inspires compassion in those who brought about the catastrophe of this terrible drama. (Frantic applause. The agitation lasted some moments.)

I conclude, fellow citizens! In a few moments I shall part from you, perhaps never to meet again, but wherever the wave of destiny shall waft me, I shall always carry in my heart a pulland, a pulsation of gratitude to all of you who have welcomed as a brother the pilgrim of American democracy, and an ardent prayer for all the oppressed of the earth who await the hour of redemption and liberty. (Prolonged and enthusiastic applause. A multitude of persons ascend the tribune, and carry the orator in their arms into the street, in the midst of great acclama-

We take the following from a recent number of the Bango Whig. The author is a daughter of Hon. Lewis Barker, of Stetson, and niece of David Barker, Esq., of Exeter, Maine favorite poet:

ANGEL-WHISPERS.

BY EVVIE BARKER.

From the home beyond the river, Where the happy angels dwell, Where the heart-strings never quiver] Nor our souls in anguish swell;

Where our loved ones went before us First to try the heavenly strain, First to try the heavenly strain, In the land that's free from pain;

I have friends who come to tell me, In sweet whisperings soft and low, Of the love-bands woven round me, And of ties I faintly know.

Tike the rustling of the pine-tree Where the zephyrs softly sigh,
So they come, these angel-voices,
When the twilight hour draws nigh;

Come to cheer me on life's journey, As o'er sorrow's thorns I tread Breathing blessings wafted downward From the treasure overhead;

Point with beckoning fingers over To the path which they have trod— To the road that, winding upward, Leads the spirit home to God. Priends of Earth and friends of Heaven.

Bound together by a band Circling all the soul-ties riven, We are walking hand in hand.

Though the mist that broods between us Hides the outer form from sight, Yet the sun behind is rising, To dispel the clouds of night. Then I'll faint not, though the burden

Bows my soul beneath its load;
'T is the chastening of the spirit
That denotes the hand of God. He will guide me through the future, Through the years which are to come; He will lead me through the shadows, To the angels' happy home.

TOADS FOR GARDENS .- A correspondent of the Lamoille News Dealer says he successfully defends his vine patch by laying boards between the rows. in such a manner as to afford shelter to toads in the daytime, and leave it undisturbed, so that they will make their home under it, which they will do in great numbers. At night they saily out and devour every bug, and grow fat as aldermen. He says he has a dozen or more of these little philanthropists making their home under a single board not more than six feet long.

Calumny is like the brands flying from a large fire, which quickly go out if you do not blow them | next article.

Original Essays.

THE PROBLEM OF AGES.

NO. I.

BY DYER D. LUM.

At the remotest epoch of the historic period we find numerous religious systems already established and maintained in the hearts of the millions of adorers then existing. The central idea that animated those systems of worship, heary with the age of untold centuries, was the problem of man's future.

The mystery of birth and death has ever attracted the attention of thoughtful minds in all ages of the world and formed the essential groundwork of all forms of worship. A reflective mind is filled with reverence and awe on watching the gambols of the innocent child.

> "A silver stream Breaking with laughter form the lake Divine Whence all things flow."

But on the death of a near and loved one, whose life seems a portion of our own, and whose departure into the unknown realms of the fathomless future, strikes at the very fountain of our life, it causes that deep welling up of our soul's aspirations and anxiety as to their condition and mode of existence-those out-reachings of our inner natures that seek to penetrate the veil-and the agonizing wrestlings of the yearning spirit for the faintest gleam of light or hope in the otherwise unreflective mind. The death and resurrection of Osiris in Egypt, Mithras in Persia, Adonis in Syria, Atys in Phrygia, Bacchus in Greece, and Baldur in Scandinavia, brought peace and comfort to many an anxious heart long before the same tale—in the natural evolution of religious ideas-was recast for the benefit of later genera-

Mankind have ever revered the dead, not as lost, but as passed on, removed to another scene of life and action; and this unknown sphere Amenthes, Garotman, Valhalla, Blessed Isles, Elysian Fields, Paradise, or heaven, has ever attracted the souls of anxious mortals. "Among almost every people from the Chinese to the Americans, from the Ethiopians to the Dacotahs, rites of honor have been paid to the dead, various offerings have been placed at their graves."-[W. R. Alger, D. D.]

For centuries we have had immortality-eternal life, proclaimed to the world as revealed by Divine authority-as the great result of the gospel, and yet how many of these same doctors will assure us that immortality is not natural to manbut a boon to be bestowed or withheld at the Creator's option, and how frequent, ay, how universal is the feeling of horrible doubt that will throw its dark shadow over the mind of the sincere believer who relies only upon authority, the substance of whose convictions is only that of "things hoped for." Charles Lamb has written: "If men would honestly confess their misglyings, (which few men will,) there are times when the strongest Christian of us has reeled under questionings of such staggering obscurity." Many an honest, sincere Christian, who would indignantly suppress the expression of a doubt, yet on the death of some dearly loved one, filled with the

unanswered yearnings of a sorrow-stricken soul, might piteously exclaim "I run the gauge of a file of doubts Each one of which down hurls me to the ground."

The voice of authority fails to bring that perfect balm when its need is personally felt and most sorely desired. Each one feels that however consoling and adapted to the wants of others, yet he or she wants more. Faucy a bereaved parent or child seeking consolation in the Pentateuch, Job, or Ecclesiasties! Such doubt, though no sin, is a great misfortune, benumbing the spiritual faculties and often entailing untold agony of mind. Doubt, says Schaller, is a cleft in the soul through which thought steals away what the heart de-

Authority—the convictions of others—being insufficient to bring that perfect peace that casteth out fear in the hour of trial, it becomes our duty to investigate the pages of Nature and interrogate our own consciousness, to form convictions of our own, that in the soul's direst need will prove an unfailing reliance and blessed assurance.

Has the world for an untold period been laboring under a gross delusion, an illusory hope? Feuerbach has said, "The realm of memory is the land of souls." Has it then no other abiding place? No! Immortality is not a mere subjective existence. Matter is not according to Priestly, both the marriage-bed and grave of soul A thinking man is more than the sum of his senses:

"For there is no sleep, no grave so deep, That can hold the human soul."

In the spring of 1864, while serving in the army, I lost a friend in action to whom I was greatly attached. His cabre drawn, his eyes sparkling with intense excitement, eagerness, expressed on every feature, with voice animating and inspiring his comrades, he received a mortal wound just as the charge was concluding. I immediately had him dismounted and laid on the grass. Knowing that he had but a few brief minutes remaining he hastily communicated to me his mother's address and a last message. He pressed my hand and a corpse lay before me. Not more than five minutes had elapsed since he was bravely heading the charge, full of hope and vigor, and now he was-dcad. Was he indeed dcad? Had that which animated him to such glorious deeds and stirred the hearts of all who beheld him, been poured out with his heart's blood? But a minute or two before he had spoken of his mother, his mind clear and undaunted, and above all undismayed, and now had that mind, so clear even in his last breath, suddenly finished as a thing that was not? Or was it true that "Life is the jailor, death the angel sent

To draw the unwilling bolts and set us free"?

What if I could not understand the mystery: what if I could not realize his spiritual existence; what if I were ignorant of his future; did it therefore give me the right to dogmatize and declare as emphatically beyond all cavil that he was not? Does our ignorance suffice to build on in such momentous questions!

Let us reason together for a season to see if Nature or Reason can substantiate this intense inner desire of all mankind for a life beyond the portals of the tomb. For if it be true, then it is given us to prove it, for Nature and mind must attest it. We shall arrange our arguments under the following heads:

I. The Physiological. II. The Psychological.

III. The Analogical.

IV. The Theological. V. The Moral.

VI. The General Scientific.

The first of which will be the subject of the

SCIENCE AND SPIRITUALISM.

BY JOHN WETHERBEE.

The question is often asked, and from various sources and in multiform ways, Why does not Science take hold of the subject of modern spiritual phenomena and explain them? It has come in the most notable form of late in the "Atlantic Manthly," where a reliable man-not one of those deluded Spiritualists, but a reliable man-yea. more than that, a religious man has been in the front and seen the phenomena. Now they are a fact, sure; I have seen them; that settles it; now they should be examined; come scientific profess. or, explain it. Of course we do not think it spirits. Oh! no; but it is something. Whatis it? Now what says Science through its exponents? thus: We cannot attend to such trifles. You are only deceived. You must watch closer." Then says this new observer, " It is a pity, when there was such an opportunity." Do not feel bad, brother, the light has not gone out of the world, with your last chance; there have been before, are now, and will be more and better of the same, and just as true; and if the Spiritualists would only stop increasing to accommodate the clergy, so as to give the spirits a chance it will appear again, outside of us deluded ones, and be once more a fact. For it has come to stay-that you mark down in ink; you will never have to rub it out and spoil the leaf. In some degree to reply to what the foregoing

suggests, and to all others asking the same question, "Why does not Science explain this matter?" I write the following. The Spiritualists who ask this question instinctively feel and know it will stand analysis; others see the attention it commands from the multitude and wait for authority to say it is good to eat before they pluck. They say, "Why do 'nt Science attend to this thing, to see if it be true, that we may all know? And if not, as most likely, settle the matter, so that the ignorant or the confiding shall not be fed on delusions." To the Atlantic Monthly and all the rest let me say: Oh! poor souls! you are knocking at a door where nobody lives. Never! Oh! never, look for analysis or investigation from the quarter to which you are looking; it will not come; it never did. Insure them of its genesis and you will have a cataract of analyses, but so long as that is doubtful, no matter if we are spoiling for light it is not there; so long as it may have descended from heaven, or sprouted from hell, or be the concoction of deceivers; so long as it may be a thing, or may not be a thing—mark me—they will never seriously try it. If one does, and believes, and it makes him a theist instead of atheist like Professor Hare, he is at once driven out of Olympus by the gods of science, as old and demented. Do you suppose the weaker brethren ter to which you are looking; it will not come; it mented. Do you suppose the weaker brethren are going to follow him? Oh! no. Olympus is too good a place to quit; for do n't you know that any scientific man who would endorse this matter as truth, almost at once, loses his intellectual status?-and that does not pay. When it is as clear as gravitation, Science, or its exponents, will claim it as their pet child, and always "thought there was truth in it."

Again, a man who can astronomically step from star to star, as we can from street to street, and has never found a spirit, (and generally such have said the spirit was a myth,) is he going to admit that the low born have found him, or it, in the mud, when his place was in the galaxy? A carpenter's son said once, "Thou art not far from the kingdom of God." He forgets that, and is looking for it where he finds his asteroids: find the spirit in the street of a New York village, and got in a sturf Oh, pabow!

Resolved. That skepticism and doubt are the natural parents of knowledge and progression.

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Resolved. That skepticism and lothers who have seen the failty of "Old Theology," whether they be Delta, Atheists, Infidels, or other so-called skeptics, should unite in their cforts for the promotion of truth.

The report was accepted, order of exercises time, &c., adopted, and it was agreed that resolutions should be discussed and acted on singly.

The first resolve was warmly discussed by Messra. Coonley, and it star to star, as we can from street to street, and sturf Ob, pobawi

No man living has more respect for Science than I have. I love to look back and trace as I may its progress, watch its small and timid beginnings, see how it occasionally shot out a spark into the surrounding dusk, and so quickly squelched when Faith (a garment or false decoration of religion) had the road and said to young Science, "Thus resolution as originally offered, was adopted by a large mafar shalt thou go and no farther," and how compliant it then was. Now and then a great souled man spoke a little boldly, and he was also squelched. And thus it lingered in the dark; did not die in its ocean of error, because like true religion, it was God's child. Institutions shall pass away; men and races shall pass away; errors shall pass away and new ones be born; Harvard College shall pass away; and the places that knew them shall know them no more forever: but Religion and Science shall endure and grow brighter and brighter unto the perfect day. They spring from the depths of the human soul, and they shall be grafted together yet, and shall bear harmonious fruit partaking of both.

Oh! how I would like to personate in a story the travels of these twin brothers, Science and Religion, their estrangement, and the union that is now forming as Faith pales, which was only the disguise of religion; how as Science grew by degrees bold, and now Faith has departed, or is degrees bold, and now Faith has departed, or is dements. parting;—"Groan over it as we may," says Saint-Bouve, "Science has killed faith."-Religion is the better for it, more rational and more liberal. Now Science has the road that Faith once monopolized, and Religion as it was (or Faith, as I like to call it) takes the back seat, true_religion, scientific religion, or a religion that does not deny the self evident truth that God's word, wherever spoken, in the stars, in the rocks, in the ocean bed, in the human soul, in the Scriptures, ancient or modern, must all be in harmony, is the Religion of to-day, and will grow-the rest will slough off and be forgotten.

Do I not respect Science? God forbid if I do not! I would enshrine it as I would liberty and progress and Spiritualism, speaking in the raps. in the moving of ponderable bodies, in dreams. nremonitions and visions, in eloquent teachings, from line led through a royal road, in the many mysteries of the "night side of nature."

> "And ever if you hearken well, "You still shall hear that vesper bell,

"And trend of high souled men go by,

"Their thoughts conversing with the sky." All this, which is modern Spiritualism, is to be

demonstrated and found to be scientific, not, as I have already said by Science, as Science, but by men, scientific or otherwise—as likely unscientific as cultured.

The priests of Science, like the priests of Religion, are necessarily fossils, new or old. Owen says, "When was titled Science ever a pioneer?" These exponents of a glorious department of human genius are valuable as cabinets are, or libraries are, and as careful recorders of what genius does. They follow the grooves they started in, or that are in the text books; drop them into a radically different one, or a new road, and they are habies; their very knowledge is a hindrance. They will solve profound problems; they will resolve the rock into its elements and put it back again-almost; they take a star, that fell of a warm evening, and find it earthy in character; they will decompose the light of a distant star and tell you that star, sun and earth are homogenous or fundamentally nlike; they will roam from the milky way to the bowels of this earth; and having seen no spirit, say there is or are none. On the solid ground of matter they have worked out truths, told truths, and the world is grandly their debtor;

all hall then to Belence. But spirit is new ground for them; it refuses to be weighed and measured and analyzed; they are not the experts or the detectives suitable for the subject. The new thing brings the new prophets, and this will not be an exception. Whenever a great question is asked profoundly by a people, the answer will come and the man be born to answer it; he is as likely to be found at a blacksmith's forge, or in a tinker's workshop, as in Harvard College, or in the studyroom of a priest. Most likely the coming man will be a medium, who shall, by virtue of his organism and the want of the time, gather the fact in its wholeness and make it shine with a clear and a steady light; make a reality by his generalizing gifts-clear and indisputable-of what we feel it to be, (or many of us) or wish it to be, a demonstration that life and immortality has been brought to light. And thus, though Faith has gone -not suitable for this age with its practical tenderness-a comforter has come as a substitute, that is suitable because it addresses itself to the senses, and where once we hoped then we shall know that "if a man die he shall live again."

In closing, let me say again, do not look to the living exponents of Science for the light some want. Science never made a new truth. Ignorance, accident and necessity have discovered as much or more than Science has; but she gobbles splendidly when the truth comes; she, will gobble this one yet, and make it fundly her own. Still I say, with all devotion, "Star eyed Science"

REPORT OF THE

CONVENTION OF FRIENDS OF PROGRESS.

Held in Plum-street Hall, Vincland, N. J., July 18th and 19th.

(Reported for the Banner of Light 3

Agreeably to published notice, "Spiritualists and other Agreeaby to published notice, "Spiritualists and other friends of progress" met in Plum-street Hall at 2 F. M., Saturday, July 18th. 1698, and commenced exercises by appointing John Gage, Chaliman, and P. T. Griffith, Secretary. On taking the chair, Mr. Gage read the call for the Convention, and stated the objects of meeting to be the free discussion of prominent topics now engrossing the public

Vinciand, Mrs. Lyman, of Onio, A. T. Foes, W. L. and Hull, of Michigan. On motion, said Report was unanimously adopted. The Business Committee retired, during which a Mr. Lamb (Adventist,) gave his rendering of certain portions of

the Bible.
The committee reported: Times of meeting.—Evening, at 7 r. m.; morning 9½ to 12 m., 2 to 5 r. m., and 7 to 10 r. m. The first hour of each session to be devoted to ten minute speeches, on resolutions, &c.
The committee also was read to t speeches, on resolutions, &c.

The committee also reported the following:

Resolved, That all religious creeds are man-made, and
however sacred in the eyes of the people, are of human invention; and a "Thus saith the Lord" is an assumption,

without proof.

Resolved, That skepticism and doubt are the natural pa-

Fronting Station.—At 7 m M. the President called the meeting to order. Minutes read and accented.

Moses Hull and Mrs. Hull sung "The Evergreen Hills of Mrs. Jay asked to be excused from serving as one of the Vice Presidents, as she did not wish to be identified with the

The first resolve was then discussed under the ten minute

rity.

Moses Hull was then introduced as the regular speaker

would speak in the evening: after which the ing adjourned.

Sunday Morning Session.—Met at half past nine o'clock A.

M. President in the chair. Meeting opened by reading, by
Mr. Gage, from Barlow's "Three Voices."

Mr. Gage, from Barlow's "Three Voices."

Minutes of ovening session read and approved.
The second and third resolutions of the Business Committee were fully discussed and adopted.

Mrs. O. F. Stevens then introduced the following:
Whereas, We recognize the fact that the tendency of all spiritual growth is to lessen our dependence on creeds, rituals, forms and ceremonics, and seeing that Bpiritualism is world-wide in its benefits, blessing and comforting all who receive it, of whatever rank or station, enlarging our sympathies and extending our charities, therefore,

Resolved. That we view with alarm any attempt to clothe

ments.

Whereas, Our Government is under process of reconstruction, and in transition from slavery to freedom, we wish to be recognized as loyal to justice and liberty, therefore, Recolecal That we have no faith in the success of any plans of reconstruction, other than those that will give every citizen a full representation by ballot, irrespective of sex, race or color.

citizen a full representation by ballot, irrespective of sex, race or color.

Resolved, That we hail with joy every indication of the growth of public sentiment toward the recognition of the fact that the greatest need of the world is a nobler woman-hood: and that we extend our warmest sympathies and heartlest God-speed to every woman who is struggling to live a full, free and truthful life against the fearful odds of conventionalism, hurlful fashions and false social relations.

On motion the resolutions were accepted; and separately considered. Dr. L. K. Coonley offered the following amendment to the

first resolution:

Resolved, That we disapprove of the organization of sects
among Spiritualists, and other friends of progress; believing
sectarianism to be contrary to the spirit of our philosophy.
The principles involved were warmly discussed, and the
amendment adopted by a nearly unanimous vote.

At the close of the conference session, the song entitled 'Marching On,' was sung by the choir.

Mr. Foss was again introduced, and lectured about an lour, occasionally calling forth audible applause.

Mr. and Mrs. Hull closed the services with a song.

Afternoon Session.—2 r. M.—President Gago in the Chair. Minutes of provious sessions read and approved: The second resolution, offered by Mrs. Stovens, was read

and adopted unanimously.
On the third resolve being read, Dr. L. K. Coonley offered

On the third resolve being read, Dr. L. A. County, the following as a substitute:

Resolved, That we hall with joy every indication of the growth of public sentiment in favor of what we believe to be the great need of the age: the political and social equality of the sexes.

of the sexes.

The discussion upon this amendment and resolution was active, and continued during the hour; after which Moses Hull, as per announcement, took the stand, and gave another of his unique lectures on the teachings of the Bible, which called forth ani-mad-versions of Greek and Rebrew from the Lamb, (Mr. Lamb) of "Adventist" notorioty, in Vinciand, much to the edification of the audionce.

The meeting closed with a song. Sunday Evening Session-7 P. M.-President Gage in the

Mr. C. B. Campbell moved that the proceedings of the Convention be published, and that the Secretary and Dr. Coonley be a committee to prepare the minutes for that purpose.

Carried.

The substitute offered to the third resolution came up in order, was read, discussed, and adopted, (by a division of the house,) by a large majority.

Mr. M. C. Stevens, then re-presented the third resolve as offered by Mrs. S., and the conference hour having expired, the resolution was declared adopted by the President, without being read or discussed.

out being read or discussed.

A. T. Foss gave the opening lecture of the evening; subject: "Who has Authority to Command, and Who Shall Obey?" He spoke in his usual strong style for three-quarters of an hour. He was followed by Moses Hull, who spoke for about the same length of lime, after which the meeting adjourned.

adjourned.

Thus ended the Convention, which was almost universally proclaimed a "good thing for the cause of Progression in

P. A. NEALE, Committee.

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Children's Department.

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

Wo 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."
LEGION HUBT.

MINNIE'S CORRESPONDENCE.

DEAR AUNTIZ-I think one grows old very fast in a city. It is splendid to see so much, but sometimes my eyes ache, and then my ears buzz with the things I hear. I sometimes wish I had staid at home and then I should never have dreamed of so many things. Last evening I went to the opera. Oh, such sounds, such aweet, heavenly musici I felt myself taken up by it till I could see nothing and only feel that I was in heaven. When the orchestra played it seemed like the most beautiful part of our lives; all the nobler work and activity and usefulness and gladness and sorrow, all together making such harmony, even out of the discords.

But when the song came into all that, after the orchestra had hushed, then it seemed like the angel visitations we have when our life is not so loud and boisterous, and we calm ourselves for a little peace. I thought all this when I shut my eyes, for I could n't half hear when I was looking to see men and women run to each other and throw themselves into such strange attitudes.

They did n't act a bit as if they felt it, but seemed all the time to be trying to do something wonderful. It seemed as if they were wishing to make themselves seen. So I shut up my eyes and then I had such a heavenly time. I thought of you and flowers and everything I love, even Tabby the cat. Is it not strange that one beautiful thing always seems related to others. I thought some of those sounds might be cousins to my sweet peas, and there was one passage that took me right on to the hill where those violets grow in great blue beds, as if a piece of the sky had dropped down.

I thought I would like to be an opera singer, and so I told Mr. Ames, and then he told me something about the poor girls that sing in the choruses and dance in the waltzes. They do it just for the pay. They have to be up till late, and then, weary and sleepy, they hurry home, perhaps to some poor lodging in an attic, and perhaps to be up in the morning early to toil at some kind of labor.

Oh, auntie, my beautiful castle all tumbled down while he talked for it all seemed like a great machine made up of human hearts, to please a crowd of people who did n't care a bit how many hearts suffered.

Then I thought how much sweeter was the singing of the birds in Thornton's Woods, for theirs comes because they love it, and not for pay. Then Mr. Ames said that everything beautiful ought to lng. She was singing her song in heaven where be made a delight, but now there was no other way than to buy pleasures and delights, such as music and beautiful pictures give. But sometime it would not be so; and then he seemed to be looking afar off and I went to reading a story he lent me. I will copy it for you. It is called

LITTLE LINNETTE.

"And did they not like your singing, little one? I thought over and over how it would sound. Once I thought I heard your voice."

"Yes, grandma, I think they liked it." "And did you like the singing?"

"Ah, yes, only it hurt me so, right here," and Linnette put her hand on her side.

"That was because they made you sing when you were ill. Are you sure you love to sing, Linnette, my little bird?"

"Oh, yes, grandma, for they give me money, and then we live together so happily in our little home. Isn't this a dear little room? See, there is the old church tower, and way off there there is the great theatre. They say I may sing there some time."

"Are they good to you, Linnette, when you sing for them? Do they love you?

"They can't love me for they push me about, and scowl great ugly scowls, and then I get frightened. But I always think of you, grandma, then, come and nush back."

'Ah, Linnie, if I was strong you should not be singing to get me a room close under the eaves and a loaf of bread and a bit of cheese. It will be better by-and-bye, for they'll let you sing a seem just right to be all dressed up in fine silks new song, and those who listen will love you, darling.'

"And will you then be well, grandma, and not shiver so when I tell you how the men talk to me,

"Oh, Linnette, God takes care of us, and he will more heavenly song; but we must wait, yes, Linnie, we must wait."

A few nights after this, in a second-rate theatre, a great crowd assembled to listen to a new actor. There was to be a great sensation scene, and midnight, and could not get to sleep till long every one who was to take part was full of expectation. Little Linnette jostled her way through the crowd, back of the scenes, and found her place. for she was to come in as a street-singer, and her old grandmother had taught her the new song, so full to her of sweetness, and, repeated in the clear, ringing tones of the girl's voice it was indeed heavenly.

"Linnie, it is your turn now. Come, be quick! there! there's the bell! Stand so, and don't forget," and the little figure was pushed forward by unloving hands, and in a moment she stood with others before the great crowd. She turned her just the same Minnie that used to put on the old timid eyes once toward it, and then, with a beating heart, waited her turn. But what ailed her? She became confused; she did not know when she | party and not to me. So I looked at it as I did at was to commence. There was a little pause and she struck a note. A tread upon her bare foot, hard enough to bring the tears to her eyes, stopped her. But she was more confused than ever. She turned her eyes with intense desire upon one of pleased, but I was happier when Mr. Ames, said, the actors, begging for some friendly nod. But | the other day, "Minnie, I believe you will be a no one cared for little Linnie or her part; they

were thinking of their own. " Now must be the time," said Linnie to herself, and she struck up the sweet, flowing measure, and can feel than a great many dresses? But then her voice was like that of a bird; yet there was a dresses don't make you cry, and hearts do. low, plaintive note now and then which was like the sigh of a human heart. Linnette finished, the curtain dropped and all were together again be- | don't mention the rose dress to Mr. Prussy, for hind the scenes. A rude hand seized Linnette by he might think I told of it because I was vain, the shoulder and shook her with terrible force, so she could hardly catch her breath.

"You upstart! you dolt! you miserable wretch!" were the words that greeted her. "You spoiled think that all those grand gifts, of sunshine, mooneverything! It was n't your turn; nobody had a light and starlight, are just as freely given to the chance to get through; the whole is wrong, and poor as the rich. I wish homes were as cheap as

And again the rude hands were on her shoulders with a gripe like that of a tiger.

"This ends your singing here. Begone where you belong, and do n't let us see you again!" But thunder after thunder of applause came | Oh, I must not forget to tell you that Mr. Ames | he artfully declared "the table appeared to move." A strict !

from the theatre, and the others in listening to it, left Linnette alone, and she curled herself down on a low seat, and buried her face in her hands.

"Oh grandma, dear grandma, what will she do, and our pretty room, and the little bed, and the bread all gone-gone, because I was such a dolt. Oh, I could bite my tongue off; but I'm glad they shook me. I was such a silly one not to know-but not to sing any more! that means to see grandma die. Ah, ah! and nobody cares." Such thoughts passed through Linnette's mind, while the applause sounded out louder and loud-

But for whom were they calling? no one seemed to know, and if one tried to come before the curtain he was hissed.

"Who is it? What do they mean?" was asked from all voices.

"It is Linnette; they will have Linnette-they call 'the little singer.' Where is she?" and Linnette was dragged from her seat and pushed upon the stage in front of the curtain, before she knew what it meant. She lifted her eyes and saw the rows of faces, and the eyes all resting on her. A great pain struck her heart, and she put her hand upon it. She thought they must want a song again, and she lifted her eyes far up above the crowd, and remembered only her grandmother, and her voice poured out again the warbling notes, till the theatre was still as her own little chamber.

Linnette knew nothing more, and did not hear the repeated applause that made every actor frown on her, as she was led back to her little

She did not know how she reached the little room where her grandmother waited for her. She only knew when those dear arms were about her, and her head lay on the pillow. Far into the night she sang, and told over and over, again and again of her dreadful blunder. Her grandmother could not silence her. "Only once more, just once more, and then I'll do it right, and they will not shake me and scold me," and she would sing forth again. "It was the new song, grandmother-yes, I sang the new song, and they all listened, and they liked it, grandmother. Only only I forgot."

In one of the highest bursts she fell back, her hand was on her side and the blood flowed from her lips, whence came forth the heavenly melody. Linnette had indeed sung the new song, the song of death and of eternal life. She finished it for the angels. The rest of the night till late morning her grandmother held her little hands, thinking they would move again, and when they grew cold she put them on her heart, and she went too to listen to the song little Linnette sung to the angels-the new song, the song of her redemption

She did not need the praise that was waiting for her, as they came to search for the little singer that everybody talked about, and she did not dread lest the little room up among the chimneys should be taken from her, and the bread be wantloving eyes looked tenderly on her, and her grandmother had found a home."

Now, auntie dear, that is a sad picture, I know, but Mr. Ames says, it gives only one little glimpse at a picture that is full of strange sorrow. He wants good and wise men to take the theatres into their hands, and then the actors will labor for a reward, and receive what is due to them. I am sure I do n't know about it, but I hope there are not many Linnettes in the world.

As I told you, sometimes I am very sorry that I know so much about people's troubles. I hear every day about something dreadful, just as if there was no real hanniness anywhere, and it seems as if God could not take care of the city half as well as the country.

Mrs. Van Nyke wants me to go to the great reception with her, given by the couple who had that grand wedding I wrote to you about, and she has looked my dresses all over and says that none of them will do, and she is going to have one of her's made over for me. It is a rose colored silk, just the color of those late sweet briars that bloom after the sun is hot. You know one mes out now and then that seems to have nut the color of a great many flowers into one.

What would you say to see me with a dress as delicate as the rose leaves? for the silk feels so and if you was a great strong man how you would soft to my touch that I love to feel of it. I hope you would say as you did once, that if beautiful things were natural to me, it was as right to wear them as for the rose to wear its petals. I should want you to say that, because I can't make it when there are so many that have n't any dresses that are comfortable.

I am going to have some delicate soft lace just like the mist, puffed over the rose colored silk. and not look so pale when I act out their funny | Won't it be lovely? What would old Mr. Prussy say if he could see it? I know, he'd turn away and sigh "Vanity and vexation of spirit!" Just make me strong some day, and let you sing a new, as if that could change the beauty of the silk or From your own the rose. MINNIE.

> DEAR AUNTIE-I have been to the recention. It was last evening, and I did not get home till after, for thinking of all the beautiful things I saw. Oh, such dresses and such flowers; one could almost imagine that there were only flowers, the ladies were so lovely. I do n't think you would have known me in the rose dress. I could n't help laughing at myself in the mirror, just as I have laughed when I came upon a wild honeysuckle unexpectedly in the woods.

> Don't be afraid that I felt vain, or if I did, it only lasted a minute, for you see I thought of what you told me, that dress did not change a person in the least, and I remembered that I was gingham and go out strawberrying, and that the dress was really something that belonged to the the other pretty things.

> Mrs. Van Nyke said, when we got home, "Mydear, you have done me great credit. I feel quite proud of you." I was glad she was useful woman, for you have a heart to feel for

> every body." Is n't it a great deal better to have a heart that

I hope, dear auntie, that I shall never do anything that will make you love me less. Please

It is a lovely night, and I am so glad that the same stars look down upon me that shine into your little sitting-room. It is such a comfort to sunlight, and clothes as the moonlight, then what a good time those poor little children would have.

I keep thinking how strange it must seem to those little ones to be told that God is a kind

father to them all.

He wanted to know if I would be one of his assistants, and I said "Yes." Then I thought of

Whatever I do I shall be your own Minnie,

[Original.]

There has been on exhibition at Schaus's Gallery, in New York, a picture called the "Rat-Catcher and his Dogs." It is a picture remarkable for its correctness in drawing and its faithful representation of the subject portrayed. It represents a man seated on a bank, with his dogs about him scenting rats, and at his side a rat-

JOHN GARTER.

But the work is more remarkable as a proof of intiring perseverence, heroic endurance and triumph over difficulties that would seem insur-

The artist is the late John Carter, of Essex, England. He was the son of a laborer, and learned the trade of silk weaving. When quite a young man he met with a fearful accident in the forest, falling from the top of a tree, the distance of forty feet. The fall seemed to have destroyed his life, for he was carried home insensible. But death, that would have been a blessed release, did not come. He lived, but was a hopeless cripple. His spine was so injured that he could not move in the least his limbs or his body, except his neck and head.

He had lain in a perfectly helpless condition a tender wife, when a lady brought a book to him containing an account of a young woman who, having lost the use of her arms, amused herself in drawing by the aid of her mouth.

This account opened new thoughts and hones to the helpless man. He knew nothing of painting or drawing, but he commenced his efforts at once. He first used a pencil and then shaded with a brush dipped in India ink. For four years and a half his loving wife served him as hands and feet. She would dip his brush in the ink, he would then twirl it about with his mouth until it was in a suitable state for shading, when he would use it as skilfully as if he had hands.

At the end of this time his wife died, but he was not left uncared for. His sister took her place and served him with untiring love during the rest of his life, fourteen years.

He first made a sketch of himself, as he lay at work on a couch with his brush between his lips. Then he drew the desk on which he worked, and afterward, in water colors, he painted a butterfly.

But the great work of his life is the Rat-Catcher and his Dogs, which is valued at twenty thousand dollars. As he was neverable to go out after his accident, he must have drawn this scene from imagination or from memory, or the inspiring genius of some sympathetic spirit.

Let us think a moment of the difficulties to be surmounted, of the hours of patient effort, of the persevering energy and unyielding will, and then let us be thankful for that spirit in man which triumphs over everything except indolence and

The Recture Room.

Spiritualism in England.

J. H. Powell, for some time one of the pioneer workers in the field of English spiritual progress, delivered a general discourse upon the above subject at Mercantile Hall, Boston, Sunday evening, August 2d. The intense heat prevented the assembling of a large audience, but, judging from the frequent applause, the remarks of the lecturer were very satisfactory. We give below a few of his principal points:

The speaker commenced by reading a poem-composed by him just previous to leaving England—which presented the claims of Spiritualism on the consideration and investigation of the present age. At the conclusion of the poem he said must perceive the fact that everything in its social system tended to conservatism. Englishmen were not fast walkers in scientific or spiritual matters; all reforms in that country must fight their battles with great odds against them, and, even at certain times, be obliged to retrograde, and do their

work over again. Of all the modern reform movements, Spiritualism had been obliged to contend with the greatest opposition from all classes of society in England. In America, the public sentiment on religious matters was such that each one could tolerate the differing views of his neighbor; the question of politics was the disturbing element of American society. But not so in England. There it was thought a terrible of fence to declare in the face of church authority that

"Millions of spirits walk the earth unseen!" At a time when he (the lecturer) was engaged in defending mesmerism from the attacks of the conservative element, he first heard of the phenomena of Spiritualism, and like thousands of others, under similar circumstances he scouted the idea. He ridiculed the pretensions of its believers because he was totally ignorant of the subject; and could now be charitable toward those who were skeptical by reason of want of knowledge. But a visit to London and a little attention to the subject in the company of mediums soon staggered his previously entertained belief, and after some time, he became convinced of the truth of the phenomena.

The lecturer here related several experiments made in company with Mr. Cooper, a prominent Spiritualist who had since his conversion spent large amounts of money and given a great deal of time to the promulgation of the theory of spirit manifestations. One of these was to determine whether the table moved, (as was asserted by some) by the will-power of those surrounding it, or no. The table had been moving in various directions, and a boy who was placed upon it seemed no impediment; they then decided to place a baby on the top of it, as a lighter weight, and to unite in a firm desire—to will—that the table should move in a circular direction-but to their astonishment it rocked like a cradicthus proving conclusively that their will-power did not in-

The various phenomena of table-tipping, spirit writing, &c., having aroused the attention of the English people the question arose on all hands, "What do Professors Brewster Paraday and Pepper say on this subject?" A partial arrangement was made between Professor Faraday and Mr. Home, for the purpose of allowing the former an opportunity to investigate the new theory, but he (Faraday) declined attending a circle unless Home would furnish him with a programme of what was to take place beforehand! This Home refused to do, stating that he was only a medium for the manifestations, and could not predict what would take place at any of his scances. Faraday then refused any further light on the subject, and started his theory that all table moving was the result of either voluntary or involuntary muscular movement-that is, was caused either by the un conscious action or the wilfull desire to humbug, of those who produced it. In justice to Prof. Faraday the speaker stated that the test he invented to prove the truth or falsity of these matters applied rather to table-tipping as it was first known in England, than to Spiritualism proper.

The speaker declared the Planchetto-which now was exciting so much wonder in America—to be an English article which was so well known in that country as to be found in the house of almost every well-informed Spiritualist. He considered it an admirable means of introducing Spiritualism into circles where the creeds would debar any other method of investigation.

Bir David Brewster, being invited to attend and examin matters at a scance, was heard to say while present: "This thing, if proved, will overthrow the philosophy of fifty years !" But when he had passed out of the circle and was questioned,

has a plan that he intends to carry out, of estab. following out of this theory of Sir David would lead him to lishing a beautiful home for any little children acknowledge that all created things only appeared to exist, that need one. He means to have it a real home.

as the senses by which we know of their existence were as strongly appealed to by the despised phenomens. The cowardice of the learned and scientific, as regarded popular opinion, was more disgusting than the ignorant opposition you and the dear quiet home, and I said "I don't of the uneducated. Thus we had Prof. Paraday with his "voluntary or involuntary" theory, and Sir David Brewster with his "appearing" theory. Prof. Pepper, hoping to finally settle the matter, introduced, by means of an arrangement flenses, a scientific "ghost," and went up and down the country, declaiming, by his own vocal powers and those of hired lecturers, against the foolishness and simplicity of the believers in spirit-power. Every one who had money could see the ghost, but after it was paid for it was n't much of a ghost after all ! Prof. Pepper, when urged to investigate the phenomena of Spiritualism, as they occurred in the presence of Mrs. Marshall-a lady who had been the means of making two-thirds of the spiritual converts in England, said : No, I do n't wish to be convinced !"

No more ridiculous statement could be made than that Profs. Faraday and Pepper, and Sir David Brewster had settled the subject by their theories and speculations, for the light was still shining, and scientific men would never reach the land of promise till they boldly pushed out from the shore of prejudice, faltering not before the popular clamor.

One of the first mediums who came to England was Mrs. Hayden; her arrival created great excitement, and was the occasion of the writing of the book "From Matter to Spirit." Then came Charles Foster, and after him the Davenport Boys. All the manifestations were mostly looked upon, however, by the learned and wealthy classes, as feats of elever jugglery-to behold which they cheerfully paid their guineas rather than as any evidence of the soul's conscious existence after death. But the opposition of Church and press only led people to think. When society held up its hands in holy horror at anything, and declared it to be a humbug or the work of the devil, there would always be found a few who would declare that such was not the case, and endeavor to fully understand the laws governing the vexed subject; and finally the efforts of these few would broaden and deepen till year, watched over and cared for by a loving and every one would wonder that they ever doubted a thing which was so manifestly true. This was to be seen in all the ages of the past.

> The English Spiritualists had a literature which was not much inferior to that of the American, when all things were considered, but their papers, books and magazines had to withstand the attacks of the press on all hands.

The press invariably would take up that which would pay. The greatest miracle which Spiritualism could perform was to purify the press-such a purification was the only hope for the salvation of mankind. The pulpit might be rotten, but a free, impartial press could save the nations. As it was, the pulpit, press and men of science in England, were banded together to crush the phenomena, whose Alpha and Omega they declared to be the devil and humbug. Some complacently remarked that the latter days had arrived, and that the works foretold were now being performed. This idea that the devil did it all was prevalent in all grades of society. A pamphlet professing to exhibit the cause of spirit-manifestations, which sold largely among the clergy, stated that a gentleman being present at a scance asked the controlling influence, "Is it Eblat (the devil) and being answered in the affirmative immediately abandoned the companionship of one who so readily recognized his name in a foreign tongue. But this answer of the spirit was not different from those often given to investigators who go to seinces having their minds madeup as to their demonise origin. One who wished truly to investigate Spiritualism should lay his projudices at the feet of the subject, and examine like a little child. The lecturer here referred to the excellent effect of Wm. Howitt's "History of the Supernatural," in a country where the scientific men had shut their eyes and followed blindly in the footsteps of the church. What was needed most was the spirit of Christ in a purified church universal, and less of the dominion of priests in a temple of

The scientific man refused to see-the materialist could not see the truth because of the plane on which he stoodit was necessary that each be raised up till they could carry out the doctrine of individual reason, and perceive that things were now as they always would be—that there was no break in the chain of conscious existence—that it was eternity now-that we were in heaven or hell now according is we obeyed or disobeyed the highest promptings of our nature. The English materialists had declared that when man died he fell like a tree, and that was all, but he (the speaker) never found any who did not on sober questioning admit that he hoped for a future existence—a life beyond The strongest incentive to materialism was the corruption and want of spirituality in the church, which led man to deny all things; but Spiritualism came to declare that not in the church nor in its opposite materialism, was to be found an answer to the demand for more light. In Spiritualism was found the true meaning of the injunction "Seek and ye shall find! knock and it shall be opened unto you!" We needed a mind revolution, a soul revolution, to lead back the church, the materialist, the scientific man, to the true Christianity from which they had long wandered. Spiritualism declared that no Pope either of church or press should fetter the minds of its followers.

The speaker alluded briefly to several spiritual papers which had been published in England among which was one called the Yorkshire Spiritual Telegraph, which was set up by a working man and supported by his class, and which, after fighting alone for a long while, as Garrison fought the anti-slavery battle in its carliest days, was finally nerged in the Spiritual Magazine. Also the Spiritual Times, of which he was the editor during its existence. He stated that an English magazine, entitled Human Nature, in China; in such a case it was certain that there would soon be more, for the leaven would work wherever depos-

He also referred briefly to the late trial in England, resulting unfavorably to the case of the medium Home. He defended that gentleman, and stated that it was a truth which could not be denied that the law courts of the realm were prejudiced and unwilling to do justice to Spiritualists. This spirit to inflict and endure martyrdom was to be found however in the history of every great cause. He advised the kind and sympathetic treatment of mediums, and while he would not counsel the upholding of impostors, he proclaimed the necessity on the part of Spiritualists, of defending these means of communication with the world unseen.

No medium who had ever turned traiter had been able to injure our glorious cause. Not one of them had ever been able to tell how the remarkable feats were performedwhich of course they were bound to do if they would expose them. Those who by a little money had been tempted from the right path, always found less advantage in the end than

Some of the greatest troubles which were encountered by the speaker in his experience, were found in the efforts of some of the believers in Spiritualism to square its teachings with some pet dogma of the church; but Spiritualism was too strong a bird to be hampered with any cage of creed.

Spiritualism had taught man the greatefact that he could never escape the consequences of his sin. There was no vicarious atonement whereby the Christian could load Christ with his sins-in fact were it true, that individual would have been long ago overloaded and crushed down by the fast accumulating weight of guilt. For the Christian did not stop sinning because he was a Christian; it was so easy to shift the burden to another that he had no incentive to cease his evil deeds. Spiritualism taught that the time would come in the experience of every soul when the rags would drop from Lazarus and the robes from Dives and the spirit-the man-be held for what he was intrinsically worth, and not for what he seemed to be; when punishment for all sin would be seen hanging over the evil doer, like the sword of Damocles, placed there by Nature's inevitable lawfrom which there was no escape—for the final good of all.

Written for the Banner of Light ON THE DEATH OF A SISTER.

Fairest of summer's sweet flowers are ever Doomed to fall first 'neath the withering blast, Friends from whose fond love, our hearts ne'er would sever, Soonest in moulds of death's Image are cast. Weep not, oh weep not, the early departed, Mourn not the loved as you gaze on her tomb; Lo! to her spirit bright angels have wafte Beauty celestial unshaded by gloom.

Never again in the family band, Happiness reigns where her soul loves to linger, Waiting for those who still roam on life's strand. Sweet is the rest that her soul is enjoying, Fair is the land where her spirit may roam Fice from the world which is so oft annoying. Blest as the scraphs who welcome her home.

Mourn not the dear one, although you may see her

Correspondence.

The Up-Grade and the Down-Grade. EDITORS BANNER OF LIGHT-I have attended many hundreds of Conventions, but never one sofull of earnest and true thoughts and eloquent utterances, as the five days' Camp Meeting just closed in this town. A deep and unusual interest was manifested from the beginning to the end. Many earnest and eloquent speeches were made. Men and women were present from ten States, all eager and able to bear their testimony against the old dispensation of Ritualism that is passing away, and in favor of the new dispensation of Naturalism, that is coming in and sweeping over Christendom like a flood.

The President opened the meeting by stating a few rules by which the Convention should govern itself. First, the President was to govern himself and set us an example of self-control and of fair and kindly dealing, which all would be happy in feeling obliged to follow. Second, that the speakers, whether in discussion or set speeches, should each do the hest they could, and be glad if another speaker could do better. Third, that no one in the audience should seek to make himself or herself comfortable and happy, by making others uncomfortable and unhappy. By observing these rules, so simple, yet so grand and potential in their results, when observed in any and in all relations, the utmost order and harmony prevailed during all the sessions, day and evening, leaving the President nothing at all to do but to govern himself, keep himself in loving and just accord with himself and the audience, and strictly and sternly to carry out "My Policy," (the policy of the President,) i. c., rule himself by the law of Love and Impartial Justice, and thus induce all around him to govern themselves by the same

The hearty and earnest response of the meeting was seen and felt in the kindly feeling, the self-respect, the self-forgetfulness and strict regard of each and every one to the feelings, the improvement and happiness of each and every other. Those who came for amusement, did not seek to enjoy themselves at the expense of the multitude, who came for the purpose of mental, moral and spiritual growth,

The Bible, as an authoritative rule of faith and practice; the ceremonial God-worship of the world; and the God-worship that consists in doing good to men; miraculous conception; the blood of atonement; total depravity and "the wrath of God and the pains of hell forever," received due attention, and the fictions of the popular theology vere duly labelled and placed beside the melodies of Mother Goose and the marvels of Grecian mythology. Love as the only Saviour of mankindwas earnestly and eloquently enforced by all the speakers. Love, born in the heart of Christ, saved him and no one else. But love, to save us, must be born in our hearts. Equality before God and the law, impartial suffrage, irrespective of sex or color, and the meanness, dishonesty and injustice of claiming rights from God for ourselves which we are not willing to allow to others because of their color or sex, were all eloquently set forth. The negro and the Saxon, the east and the west, the north and south, Cape Ann and Cape May, men and women in the body, and men and women out of it, all met and stood face to face with Cape Cod on the broad and elevated platform of Spiritualism and Humanity-to hear and to utter living thoughts and sympathies respecting man as a child of God and an heir of

The President in his valedictory to the Convention, summed up the teachings of Spiritualism and the popular theology in the following picture: This theology insists that God has built two Grand Trunk Railways of life; an UP-GRADE and a Down-Grade-with switches all along from the Down to the Up-Grade-during life in the body. Theology says we are all born on the DOWN-GRADE. That our souls are all boxed up and labelled "Hell Fire and Damnation" before we are born. That as soon as we are born, we are tossed on board the devil's express, and started off to our horrible and infernal doom-sixty miles an hour-the devil himself being chief engineer and conductor. That the ministers and priests of all grades and parties, are mere switch-tend-ERS, placed at the switches to switch off souls from the Down to the Up-Grade, and by their prayers, preachings and administrations of the blood of atonement, snatch some as brands from the burning. But, despite all their efforts as SWITCH TENDERS, in nine cases out of ten, the devil lands his freight safely in hell. That after the death of the body, there is no more switching off. That instead of being switch-tenders there, they, the priests, are generally placed aboard as passengers, and go with the multitude to eternal blessings. Such are the teachings of theology respecting the character and destiny of man; that, because Adam ate an apple, the whole human race are, by nature "exposed to the wrath of God and the pains of hell forever!"

Spiritualism says that we are all born on the *Up-Grade*, and that all are destined to go onward and upward forever. That each soul is the only manger in which its Saviour can be born. That a Recuperator and Redeemer is born in each soul. That each person's only infallible, authoritative rule of faith and practice, is born with and in him. That as are our feelings and actions toward our fellow-beings, so is our heaven or our hell. Such is theology, such Spiritualism. Which is most in accordance with the facts of our Nature? Is man, by birth, a child of God or a child of the devil? An heir of heaven, or hell? God is God; which is his true prophet, or interpreter— SPIRITUALISM or the OLD THEOLOGY?

As an educator of the people this Camp or Grove Meeting has been a great success. All honor to the Spiritualists and friends of progress on Cape Cod. The Children's Lyceum, the Banner of Light, the spiritual literature, and the State Association, were all frequently and earnestly urged upon the attention of the meeting. Temperance, Radical Peace, Liberty, Equality and Maternity were advocated with fervor. The one feeling that pervaded and governed the great concourse through all its sessions, was, that we only need a deeper, more devoted and abiding love in our own hearts toward others, to put heaven into us and take hell out of us. By this feeling pervading our hearts, heaven was kept in and hell out of the meeting. By this—and only by this love, so imperative and potential as a governing power, can heaven be kept in and hell out of individuals, families, States and nations. The one great utterance of Spiritualism, to all in and out of the body, is-LOVE ONE ANOTH-HENRY C. WRIGHT.

Harwich, Cape Cod, Aug. 5th, 1868.

The Salem Gazette has just entered upon its one hundredth year.

A colossal equestrian statue of Washington is to be erected in the Boston Public Garden.

Immigration from Europe to the United States never was so large as now.

From Ole Bull's Home.

As almost everyone is interested in whatever pertains to the life of this highly gifted and inspired musical genius, we give place to the following sketch from the pen of Mr. Watson, of New York, now on a visit with Ole Bull at his home in Norway.

OLE BULL'S "VILLA," VALESTRAND, NEAR BERGEN, Norway, July 11th, 1808. Editors of the Banner of Light-Knowing that many of your readers are admirers of the great master with whom I am now sojourning for the summer, the thought occurred to

me that a line from this delightful spot might prove inter-

We left New York on the 11th of June, and after some cighteen days' moderate travel, arrived at "Valestrand," where Ole Bull was received with great demonstrations of joy, for he is dearly loved by his countrymen, who take an honest pride in him. Valestrand is situated in a lovely valley, about two hours' sail by steamboat from Bergen. Ole Bull's Villa is built in a peculiar manner, but most admirably arranged for comfort. The building is something in the Swiss style, and is surrounded by the most picturesque scenery, and ranges of mountains covered with perpetual snows. but, strange as it may seem, relieved here and there by a charming variety of beautiful wild flowers and foliage. Norway is indeed a country of contrasts.

The traveler, on approaching its iron-bound shores, is awed by bold, grotesque mountains, covered with trees almost to their summits, and would imagine that some of the most splendid scenes on earth are to be found in the valleys below. No wender such a spot should possess charms for the wierd genius whose nature so truly assimilates with this majestic country.

Since Ole Bull's arrival at Valestrand honors are continually being heaped upon blin, the papers seem to vie with each other in his praise; already two beautiful original poems have appeared in the two principal papers in Bergen, inscribed to the Rull. Guns were fired and flags holsted upon his arrival. (A serenade by the City Band, as I am privately informed, is now in preparation.) The most distinguished men of influence, wealth and education are continually calling upon him, for Ole Bull Is not only celebrated for his great musical acquirements, but his philanthrophy and generosity have made him essentially the "people's favorite." Even the boys, as we were passing through the streets of Bergen a few days since, took off their hats and eried at the top of their voice, "Long live Ole Bull."

Ole Bull has six brothers and two sisters residing in Norway. His brothers are all men of mark, and occupy prominent positions in the country. Besides his brothers, I have met many of his relatives in Bergen; in fact, the name of Rull seems the most popular in the city. The father of Ole Bull was one of the founders of the splen-

did and instructive Museum here; the artist himself, a short time since, donated \$1000 to this institution, which is by far the finest of the kind in Norway. The "Bergen Theatre" was formerly owned by Olo Bull, but has been also presented by him to the city. Bergen contains thirty thousand souls, and is most roman-

tically situated. It abounds in beautiful walks and promenades. One of these walks, called the "Nygaars, Alleen," is supposed to be the most beautiful of the k alin the world; the tall and graceful Linden trees form a complete arch for a long distance, and were planted by a private citizen one hundred and fifty years ago. Here the people, old and young, citizens and peasants, enjoy the delightful shade and gool breezes that sweep through the mountains. The Runsforening, or Art Gallery, is also a most praiseworthy institution. Like the Museum, it is free to the people three days in the week, and daily to the stranger. It contains some of the choice-t gems, by such native artists as Dahl Tidemand, Gute, Echersberg, Boe, and Morten Muller. "Bunday Evening," painted by Gute, "Bad News," by Tidemand, and "The Wedding Journey to Church," by Echersherg, are considered as among the choicest works of art in Europe.

The people of Norway are very industrious, and are noted or their hospitality. The stranger is received as a welcome guest, at liberty to remain as long as he may choose, and at his departure a hearty shake of the hand will be all the pay-

ment required.

The dress of the peasantry in the Bergen district is extremely picturesque. The men wear long red woolen caps, white lackets, short red waistcoats, knee breeches, gay colored woolen stockings and shoe buckles. The women, a black jacket, scarlet balmoral, red boddice, white apron, embroidered with red worsted, earrings, silver brooches, &c. They all have a happy, contented look, and their rosy cheeks do not need the artificial coloring of a modern "Broadway

Lelle."

Bergen depends principally for its trade, on the fisheries of the North Sea; and on market days (Wednesdays and Saturdays) fish of almost every kind are offered for sale. Although I was born and resided many years in Gloucester, Mass., the greatest fishing town in America, I never before eaw such an extensive variety of fish there as in Borgen, all fresh and fabulously cheap-large mackerel selling for a cent apiece, and salmon, cod, halibut, &c., in the same ratio. But we will return to "Valestrand." Our evenings are spent here in listening to sweet music, and although not food for the body, like the finny tribe above described, yet the soul needs nourishment, and music truck music as we have here) certainly furnishes an abundant supply.

I will close this hastily written letter, by relating an incklent that occurred in New York, at the last "Malinec," given by Ole Bull at "Steinway Hall," and which has never been made public until now. On the occasion above rererred to, the hall was filled with one of the largest and most intelligent nudlences ever collected in the city; of course it being an afternoon concert, the majority present consisted of ladies; probably not less than one thousand mothers were in that hall. Very appropriately (and the last time in New York) Ole Bull performed his famous "Mother's Prayer;" the effect was magical, and hundreds were moved to tears. At the close of the performance, Dr. O. R. Gross, the accomplished scholar (a warm personal friend of Ole Bull) accompanied by your correspondent, stepped into the ante-room and extending his hand to the great violiniat, remarked with much feeling, "Ole Bull, there were many silent listeners in the hall this afternoon, that you could not ;" the remark so truthful and well-timed, greatly affected the artist, and he exclaimed with much enthusiasm, "I know it! I know it!" and running around the room, which was fast filling with admiring friends, he enthusiastically and with childlike simplicity, told the incident to every one with whom he came in contact, Probably Ole Bull (as he himself mays) never before played this divine composition with more true inspiration than upon that occasion.

The Mother's Prayer was composed in 1834, when he was but twenty-four years of age, and as he said to me a few days since, "I composed it because I was obliged to;" meaning that it was the result of his inspirations while thinking of his own dear mother, whom he most ferrently adores. Ole Bull will again visit America in October, in order to perfect a great improvement he has made in the plane, one of which is now being manufactured in New York. J. JAY WATEON.

Notice to Delegates to the National Convention.

Delegates attending the Fifth National Convention, to be held in the city of Rochester, will find the Committee of Reception in the Session room, on Tuesday the 25th inst., from 8 till 10 A. M., and from 12 M. till 1 P. M., also at the close of the afternoon session, to assign homes to the delegates and speakers who may be in attendance.

Fare at hotels and boarding houses can be had from \$1.25 to \$3 per day.

N. B.-Corinthian Hall is in Exchange place, in rear of the Arcade Building, near the Central Depot. 8. A. Burtis, Secretary. J. J. MARSH, Acting Committee.

Notice to Delegates to the National Convention.

I have arranged with the Great Western Railway as follows: Delegates and all others wishing to attend the National Convention, can procure tickets on the ferry-boat, while crossing Detroit River, paying full fare (seven dollars) from Detroit to Suspension Bridge. At the Convention you will procure the signature of the Secretary to vour ticket, which will entitle you to return free, This arrangement will commence on Saturday, 22d inst, and extends to September 1st, including both days. Donus M. Fox.

Thaddeus Stevens, member of Congress from Pennsylvanis, died in Washington, Tuesday night,

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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

The Banner of Light is Issued and on sale every Monday Moraing preceding date.

Banner of Aight

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How the Churches Decay.

The very striking statistics relative to the state of the chuckes in our country which we give be- sophical Journal and the Banner of Light were the low, are taken from authentic reports gathered only two papers that had established special deby the American Christian Commission, and are partments for spirits of all grades of mind, whethstyled by that organization evidences of "the er intelligent or otherwise, through which to comalarming religious destitution existing in our municate with their earth-friends. In other words, land." Of course, with such an array of facts that spirits could use the avenues in question to looking them in the face, they insist, with all the | reach their loved ones, when they could avail might of their speech, that extreme efforts must themselves of no other source to do so. be put forth to carry the gospel to the masses of the people. Here are the statistics:

Leavenworth, Kansas, has a population of about 24,000. The members of Protestant churches are 2,203. At most, not over 3,000 persons of Leavenworth attend Protestant places of worship regularly, leaving 20,000 souls, or seveneights of the population, not regularly reached by the Gostoff

el, St. Josephs, Mo., has a population of 19,000. It has ten

St. Josephs, Mo., has a population of 19,000. It has ten Protestant churches, with a total membership of 1,000 and church sittings for 3,000, leaving 16,000 persons who could not be accommodated in the Protestant churches.

St. Louis, Mo., has a population of 204,327. Of these 171,-743 are over five years of age. The sittings in the evangelical churches number 23,339, leaving 148,404 persons over five years of age who could not be accommodated in the avangulated churches, and yet, those objections are solded. five years of age who could not be accommodated in the evangelical churches; and yet those churches are seldem fully occupied. The number present, by actual count, in all those churches, on a pleasant Sabbath in October, 1804, was: morning service, 12,052; s. cond service, 8,376; leaving, morning service, 11,257 vacant seats; second service, 14,031.

Waupacca Co., Wis., with a population of 12,000, has but 4,000 church-goers; leaving 8,000, or two-thirds of the population, unreached by the Gospel.

Knox Co., Ill., has a population of 34,401, of whom 27,801 are over six years of age. Total number of church-members in the County, 5,004; leaving 22,707, or at least three-fifths of the population over six years of age, not connected

bers in the County, 5,004; leaving 22,767, or at least three-fifths of the population over six years of age, not connected with any evangelical church.

One hundred and fifty thousand persons in Chicago are without the influences of the Gospel as preached from the pulpit. Forty thousand of these spend the Sabbath in saloons and German gardens.

Boston, Mass, has a population of 192,000. It has 100 places of worblip, averaging 600 sittings, providing accom-modations for 60,000, and leaving 132,000 for whom there is no place in the house of God.

Trenton, with a population of 20,000, has 633 Protestant families who never attend church.

families who never attend church.

New Brunswick, with a population of 11,000, has 300 families who utterly neglect the sanctuary.

In New York City, in a recent canvass of 22 wards containing 4, 720 families, 1,925 families were found professedly attending Evangelical churches, 2,112 attending unevangelical churches, while 680 families, by their own confession, attended no church whatever.

tended no church whatever.

New York City has a population of about 1,000,000. It has 375 Protestant churches, with sittings for 200,000, and a total membership of 64,000. It has 350 churches, chapels, and missions of all kinds, with accommodations for 380,000, leaving about 700,000 in New York City on the Sabbath who could not attend religious services in the churches if they desired, and yet those churches are seldem all fully occupied. The population of Cleveland, Ohio, is 60,278. The number of sittings in all the churches, Protestant Romanist, and Jewish is 27,200, leaving 42,078 persons in the city on the Sabbath for whom there is no room in the house of God, and yet those churches show many vacant seats. There are in that city 19,000 persons over five years of age who are never found in any place of public worship—1,231 families, no member of which attends any church.

It would hardly seem as if comment on such a

It would hardly seem as if comment on such a statement was necessary. There is but one inference to be drawn from it, that the churches are clearly in a state of decline. Those that are built and equipped are not filled; and if they were, there are nowhere near enough to take in all the neonle. It is plain that the ecclesiastical provisions of the time are both needless and insufficient. It is, as it stands, a waste of money, and the ben- husband was unaware of her whoreabouts, and est to the community is inappreciable. Suppose that all the money spent and all the exertion so. These cases of constraint are much more made in order to keep up these churches, whose notorious inefficiency is so bewailed by their managers, had been concentrated in some single and united effort to liberalize and elevate the human mind, enlighten the public conscience on the practical duties of life, and spiritualize the common thinking after the manner of the advocates of Spiritualism; what a vast difference would be seen in the results to-day, and how much more satisfactory would have been the progress of all men

in the path of truth, of justice, and of purity. But this singular confession stands forth for our impartial judgment. There are the stern and undeniable facts, just as they are collected by the from the catastrophe which is inevitable. If the spirit that once animated and inspired them is that of genuine religion, it abides with them no longer. They have little left to them now but the letter. And that ceases to produce that cohesion which is the first condition of their holding long even to that. And while so lamentable a condition of things as this makes itself manifest, we find that Spiritualism comes in at just the right time to supplant an effete and useless system. whose part has long ago been performed, and for whose existence there is no further necessity.

When such facts are recorded by the churches themselves, we think Spiritualists have little cause to be discouraged. The field is theirs for the future. Unless they occupy it at once what is to be done for the religious sentiment of the people? The grand, the comforting, the animating truths of Spiritualism are precisely such as the unfed multitudes of our country crave. This is the religion for which their hearts yearn and they are waiting. Let us press on in faith with the work that is given us to do, that none may hunger for the truth which imparts such fuliness to the soul.

Crnelty to Animals.

Genuine philanthropy includes kindness to dumb creatures, as well as love and charity for our own race. The society organized in New York to prevent cruelty to animals has recently sent out its second annual report, which states that two hundred and fifty persons have been brought to law by reason of their inhumanity within the year, that fountains and drinking troughs have been set up in different parts of the city for dogs, horses and men, that dog and cock fights have been almost wholly suppressed, and that a large number of car horses have been relieved from the effects of overwork by timely interference by the society's officers. Now this is good morals put into practice. It is religion carried into the street, This is to be the outward stamp of the modern religion, instead of the empty profession which merely classifies one man differently from his neighbor.

Explanatory.

Our cotemporary, "The Present Age," has our warmest thanks for its very generous allusion to the Banner of Light. In so doing it says we have "had a less troubled life" than the Religio-Philosophical Journal; during our long years of toil in behalf of Spinitualism. This is a mistake. We have not only been opposed by the clergy, by statesmen, the presidents of colleges, (sectarian ones.) so-called scientists, and many other willfully ignorant skeptics, but by some people who call themselves Spiritualists, acting from selfish motives; yet we have worked on, both early and late, through sunshine and shade; and to-day, thanks to the whole-souled hosts of Spiritualists in all sections of the country, who have stood by us during the past twelve years, and who stand by us still, we are (to use the words of the Age) "now the firmly established organ of the Spiritualists of the United States."

In regard to the points upon which The Present Age differs in opinion with us, we have only to say that we had not the remotest idea of calling in question the usefulness of any spiritualistic journal, or even intimating that the Age could not or did not publish "beautiful utterances from the life beyond." What we simply intended to convey-but perhaps we were not explicit enough in our language-was this: that the Religio-Philo-

The "beautiful utterances from the life beyond" -and they are indeed beautiful-given by the friends named by The Age, we do not question, were inspirations. We have often published communications from the same parties, but claim no exclusiveness in this particular.

We deem this sufficient explanation, and hope it will be satisfactory to our worthy cotemporary, just launched upon the boisterous sea of literature, engaged, too, in a cause paramount to any other in existence. Hence we bid it Godspeed; and, as we have done in previous issues of the Banner of Light, we again call upon the multitudes of Spiritualists all over the land to sustain not only The Age, but all the spiritual papers. They should bear in mind that the harvest is ready for the sickle and the laborers few.

The work intrusted to our keeping is immense; but without harmonious action everywhere, we shall not be a power for good-the enlightenment and disenthrallment of humanity-to the extent we all desire, for many years to come. In the language of Dr. H. T. Child, of Philadelphia, we would say, "Spiritualism, like the sun in the outward world, shines upon everything, and though there may be times when clouds obstruct our vision so that we may not see the sun, still we know that it shines on forever." Let HARMONY, then, be our rallying-cry, and all will be well.

The Insane Asylums.

A case in New Jersey, that for a time looked like another of the Illinois Asylum cases, has been made to wear a somewhat different aspect by the aid of a coil of explanations; but there is still an ugly body of suggestions about it that require more attention than the suspected parties have chosen to give to them. The lady was newly married, and without her husband's knowledge or consent was suddenly taken to the Asylum by her own brother, armed with an affidavit from another brother, who is an ex-Governor of the State, and their mother. It was, on the face of it, a pretty strong show. But for all that, it seems that shortly after a writ of habeas corpus was sued out, she was carefully observed by the Superintendent of the Asylum in her conduct, and her unconditional discharge was forthwith ordered on his reporting that she betrayed no symptoms of insanity whatever. But for this outside interference, it is probable that nothing would have been done to effect her release. Her most likely would have been suffered to remain common than the public begin to be aware of. They need looking up as often as they occur, and special commissions should be appointed by the Legislature of every State to investigate the cases which are brought to these asylums for treat-

Marrying Poor.

ment.

There is a fresh revival of this old theme in the London papers at the present time, and the year and nays are laying down their arguments upon it with as much zeal and vigor as if the question was an entirely new one, whether it is best to wait till one gets 'fore-handed' before marrying. party most interested in suppressing them. It is As the world runs, the present selfish social sysbeyond dispute that the churches in this country tem making slaves of us all alike, people would are in a state of rapid decline. The salt of the be inclined to say that it is prudent to defer matgospel they preach is not the salt to save them rimony until it can comfortably defray its own expenses. But if the world was made better than it is by the reformation of society, there would be no question on the subject at all. Every one would have an opportunity, not merely to earn an honest and fair living, but to develope his spiritual and intellectual nature to the utmost. There would be none of this crushing and cheating, crowding and grabbing. Meanwhile, what is to be done? Nothing more than the best that can be done. If people would consent to be provident, they may confidently hope in some respectable way to get along; and by faithfully working up their opportunities, they can likewise count on advancement. The question of early marriages, however, or what go by the name of improvident marriages, is as far from settled as ever. Every one's experience differs so widely from that of everybody else. Yet there is such a thing as over-prudence, and missing happiness altogether.

China in Boston.

We shall have the Chinese Ambassadors in town during the week, accompanied by Mr. Burlingame. It is a triumph for our young nation that she has thus been selected by the oldest to become the instrument of opening the world to her. We know but little of the Chinese people as yet, but enough to comprehend that our ignorance of them has begotten a brood of prejudices which time will certainly eradicate. Our guests are to receive the most marked honors from the city and

We cordially thank Bro. L. S. Noble for his timely remarks in the last number of The Age, in regard to austaining all the papers devoted to Spiritualism. Too many in the past have "passed away " in consequence of lack of adequate support. Our friends, should not, through lukewarmness, compel us to record any more disasters of this kind.

FRANK CHASE has been appointed a delegate to the National Convention, at Rochester, by the Spiritualists of South Suttor, N. H.

Mrs. C. N. Brown.

It is exceedingly gratifying to learn that the known to our distinctive school.

any public mention of their gifts, as children do points were bold, terse and logical. the public gaze. Yet, impelled by a power beyond and above their own, they are oftentimes forced as a lecturer on Spiritualism. A correspondent to stand before this very tribunal, and subject themselves as servants to a hungry public.

Let none lay the flattering unction to their souls that any of these special gifts, which not unfre- reputation with us as an able and efficient laborer quently manifest themselves by laborious unfold- in the lecturing field. Her style is easy and of ment through slowly passing years, are earnestly the emotional kind, while her argument is sound to be desired. Ye wist not what ye do! The pains and logical; uses good language and originaliand penalties of mediumship are not and cannot be ty of thought." Her address is Newport, Me. written by the pen. The anguish of brain and body, of head and heart are so peculiar and unique as not to find comparison with the ordinary afflictions of men and women. Ever does our liveliest sympathy go out to these our brothers and sisters, who have been thus called to labor in their respective channels for the amelioration of suffering humanity.

Mrs. Brown, the subject of this notice, has recently been made, by those who stand back of and use her organism, to sit for the public, for the Fitchburg, Mass. general purposes of healing and personal examinations. In these particulars she is wonderfully successful, and bids fair to soon rank with the very best. Worthy, reliable and true, yet modest and retiring, she is eminently calculated to give great satisfaction, and exacts nothing when this is not given. Whoever is disposed can judge of these facts by calling at No. 6 Concord street, Charlestown, Mass.

Children in Factories.

The shifting legislation in this State on the subject of children in factories can best be guided by practical experiments such as special schools for this class of pupils. The school which has recently been established in Fall River has proved a marked success. The ages of the scholars vary between ten and fifteen years. All the children of this age who are employed in the mills are entitled by law to three months' schooling in the year. Consequently one-third of the whole number of children are in school all the time. It is impossible to classify and grade them, as they are continually going and coming. But thus far the school has been successful, and does great credit to these concerned in its management. The procession and which came to nothing as we hope all of this age who are employed in the mills are ento those concerned in its management. The practical suggestions of General Oliver on the education of factory children did not receive from the last Legislature the attention they deserved. It is a difficult subject to deal with, but what we need is plain enough, and a way must be found to secure it.

Dr. Dix and Trinity Church.

The rector of Old Trinity Church, New York, Dr. Dix, has met with a rebuff. He made application a short time ago to the Vestry for an appropriation of \$25,000 for a "free chapel." Heretofore it has been customary to grant the rector whatever he wished: but to his surprise, the Vestry refused to vote the sum unless he would pledge his honor that the chanel should not be used to promote ritualism. The rector indignantly refused to make the pledge. As the survariegated garments are required and the chasu- trouble in rearranging names in our mailing mable dalmatic tunicle are demanded. This is the chine, and prevent the loss of any numbers of the first entering wedge into Old Trinity that prom- paper, which might be the case should a break ocises a split. Old Trinity has been the leader in our. what is called the "Romanistic movement." She may yet wheel about and head the columns of the "evangelical movement," This is an age of agitation.

The "Infidel."

The correspondent of the New York Standard writing from Northampton, Mass., says:

"Charles C. Burleigh's discourse delivered from the platform of the Free Congregational Society of Florence, Mass., on the 12th and 19th ult., was suggested by the following words, uttered in Amherst, on the 7th ult., by J. M. Manning, pastor of the Old South Church, Boston, namely: 'Who, then, is an infidel? Any one who does not recognize the authority of Christ as final in all matters of faith.' Mr. Burleigh showed very clearly from Scripture, from reason, from the experience of the past, as well as that of the present, that man could attain to all required truth and good- of the Pacific railroad is strongly impregnated ness without any knowledge of Christ as a histhe Bible. Dr. Manning's doctrine would put all the Old Testament saints into the category of infidels, to say nothing of the multitude of the holy men in all ages who had no belief in Christ, nor acquaintance with the Bible. Mr. Burleigh's discourse was an able defence of man as a being made in the image of God, capable of unlimited progress, and an incarnation of the Divine. The discourse also vindicated God against the aspersions of the theologians, which make him guilty of the glaring injustice of consigning millions of his creatures to eternal misery, for not believing in a Christ of whom they had never heard. He also showed that the so called 'orthodox' were infidel as to many important truths clearly set forth in Scripture and revealed by the moral in-

The Lyceum Banner.

this charming little paper for young folks. We hope every subscriber will remit a dollar for the next volume, and each one make it a point to induce some one else to do likewise. That will surely encourage Mrs. Brown and her sister, who have been laboring so zealously the past year for the benefit of their patrons. Address your letters to Mrs. Lou. H. Kimball, post-office drawer 5956, Chicago, Ill.

The Spiritual Harp.

We are happy to announce that this long looked for and much needed Music Book will be issued on Saturday, August 22d. It is a large volume of over three hundred pages. Price \$2; postage 20 cents. We shall supply all orders as fast as possible. "First come, first served." Societies wishing supplies in season for the Fall meetings should order at once. Address Banner of Light, Boston, Mass.

An Eloquent Speech. .

The speech of Hector Florence Varela, the eloquent South American patriot, delivered in the Peace Congress at Geneva, which we transfer to our columns this week, from the Radical, will in fuse something of the spirit of the author into th reader as he peruses it.

Banger.

Friends in that city and vicinity should remem ber that Mrs. Cora L. V. Daniels, closes her lec turing engagement there the last Sunday in Aug.

Movements of Lecturers and Mediums.

Mrs. J. J. Clark, a well known medium of this processes of mediumistic development are going city, and formerly of New Haven, Connecticut, a on with increased proportion every year, and that lady of accomplishments, great and versatile meall over the land, susceptible organizations are diumistic powers and fine sensibilities, has placed being manipulated by dwellers in the upper herself before the public as a lecturer, and will spheres, for more extended usefulness to mortals fill engagements for Sundays, her time being ochere below; and that such are multiplying by cupied on other days; she will also attend funerthe score—some for purposes of physical demon- als. She lectured in Killingly., Conn., some three strations, others for seeing, hearing, healing, weeks since, to a full and appreciative audience, speaking and, in fact, all the peculiar phases Last Sunday, 9th inst., she lectured at Spiritualist Hall, Quincy, on the subject, "What is God?"

Many of these are sensitive natures who dread which she handled in a masterly manner; her

Mrs. Clara A. Field has again resumed her work writing from West Garland, Me., says, "She has been giving us several of her excellent and instructive lectures, which have established her

Isaac P. Greenleaf will lecture in Stafford Springs, Conn., Aug. 23d and 30th. Our friends in Connecticut will find a rich feast in this eloquent lecturer's discourses.

Lyman C. Howe, the elequent trance-speaker, addresses the Spiritualists of Rochester, N. Y., the first two Sundays of September.

Mrs. M. E. B. Sawyer, the lecturer, formerly of Baldwinsville, has taken up her residence at

Cephas B. Lynn will lecture in Oswego, N. Y., Aug. 23.

Mrs. Charlotte F. Taber will lecture in Quincy. on Sunday, Aug. 30.

O. P. Kellogg is engaged to speak the third Sunday of each month, at Chardon, Ohio.

The Brothers Davenport and Mr. Wm. Fay.

A late number of the London Spiritual Magazine has the following remarks:

"These gentlemen are now returning to America after several years' sojourn in Europe, aud after having performed some thousands of times in the principal countries of Europe, and having submitted to the strictest investigation by all classes of persons, from Emperors down to jurors, and roughs of the lowest kind. But all this goes for nothing, whenever some person chooses to awake from his lethargy and to ask a former letter of his, in which he said he would decline to investigate anything that occurred in the dark. Seeing that the most wonderful pheapmens of the Davenports and Mr. Fay occur in the dark scances, he would not have made a first-rate investigator. How would he have shown the phosphorus lights flying about the room in the light? We wonder he does not object to the light? We wonder he does not object to the stars, for not being visible in the daytime; or, like the negro, wonder why the moon only shines on the light nights, when it would be so much more useful in the dark nights. It is a pity Mr. Hopley went to the expense of printing his futile corresnondence."

To Our Subscribers.

As the present volume of the Banner of Light is near its close, we earnestly request all to replice and other clerical millinery is worn by the new their subscriptions before the time expires for laity in high churches to distinguish the clergy, which they have subscribed. This will save much

Mr. Jonathan Butterfield, on relinquishing the position of Superintendent of the typographical department of the office of Messrs. Wright & Potter, State Printers, after a service of sixteen years, was presented with a superb water pitcher, salver and tankard, and a splendid copy of Webster's Dictionary appropriately inscribed as "From his Friends in the State Printing Office." This testimonial of the esteem and respect of his fellow-workmen, will ever be a

bright spot in the earthly career of the recipient. Our friend, Col. W. D. Crockett, a master printer, who for five years has been foreman of the composition room, succeeds Mr. Butterfield as Superintendent. The Colonel is a progressive man, and has every requisite to meet the requirements of the position. Success ever attend him.

Much of the water to be obtained along the line with alkalies. A stage driver observing a passenger about to quaff some of it the other day, exclaimed, with a genuine Western style of similie, "Don't drink that, Colonel, for it will go through you like the ten commandments through a Sunday School."

Executive Meeting of the M. S. A. A special meeting of the Executive Committee of the Mas-

sachusetts Spiritualist Association was duly convened, as per call, in the Circle Room of the Banner of Light, Thursday, July 30th.

In the absence of the President, Mr. Lysander S. Richards called the meeting to order, and the Secretary stated the object of the meeting, which was mainly to choose delegates o the National Convention of Spiritualists at Rochester, N. .. August 25th.

After due canvassing, the following parties were elected: The next issue will close the first volume of wm. White, Phineas E. Gay, J. C. Bowker, (Lawrence,) A. E. Carpenter, State Agent, L. B. Wilson, Miss Abby Rounseville, (Middleboro,) Geo. A. Bacon, Dr. H. B. Storer, Isaiah C. Ray, (Now Bedford,) Cephas B. Lynn, (Charlestown,) A. E. Giles, (Roxbury,) and Geo. W. Smith, (Dorchester.)

The Secretary would here state, parenthetically, that as it is not certain all the designated delegates will attend, he would suggest that if there are any others who intend to be present, and who would prefer to go in a representative ca apacity, to notify him at their earliest convenience.

Voted, that the President and Secretary be authorized to ive all necessary credentials to delegates. Voted, that the delegates at the National Convention have

power to fill all vacancies. It having been suggested by the President, in view of the need of having more Missionary Agents in the field, which in the present state of our finances cannot be done, that special efforts be made between now and the approach of cold weather to increase the funds of our treasury, and that some proper person be empowered to collect such aid for that

particular purpose, it was, on motion-Voied, that Mrs. Agues M. Davis, of Cambridgeport, be specially authorized to a licit and receive contributions in aid of the State Association, she receiving in compensation certain per centage on the amount by her collected.

The subject of holding Convention of the Association, in the central or western portion of the State, during October.

was discussed and postponed for further consideration.

1- 16	Bince making his last report, the Secretary has rece the following sums:— Mrs. A. Bacon, Bedford			
10	Mrs. A. Bacon, Red	ferd		٠.
	Mrs. Sarah Bacon,	64		٠.
	Mrs. J. A. Bacon.	11	*******	••
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	SOUR CHIMB.		***************************************	•
	D. M. Richards,	**		••
	Lucinda Hosmer.	•		••
a- i	Mrs. H. A. Corey.	**		••
4-	The B Harris			
C-	Thos. B. Hosmer. John Puffer, Bonth	***************************************		
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GRO, A. BACON, Cor. Sec.

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ALL SORTS OF PARAGRAPHS.

We wish to call the attention of the charitable to a case of real want for the necessaries of life, in the person of Mr. Robert Hutchinson, No. 8 Salem street. He is a medium, and has done much good to his fellow-sufferers in times past; but has been sick for a number of years, and so nearly lost his vitality and strength as to be entirely unable to perform manual labor. He is now reduced to extreme want, and needs assistance. No further argument is needed for those who are ever ready to help the deserving and needy.

We have received a supply of Dr. Underhill's valuable work on MESMERISM, and are ready to fill all orders.

We are pleased to hear from Mr. Howe, the grammarian, that he is meeting with good encouragement. His classes are increasing every

this country to sing, is her fear lest she will be scalped by Indians in Broadway. Come along, little prima donna. You will surely learn something, and perhaps make lots of money. The New England Base Ballist is a new paper

whose name indicates its object. The first number is filled with what is readable matter to those interested in the game.

Mr. Seba Smith, the original and famous Major Jack Downing, died at his residence in Patchogue, L. I., on the 29th of July.

Dogs are used for errand purposes in Lima. They are fitted with panniers and let out by their owners. The dogs trot along with quite a dignified air, and do their work well. That is more than can be said of some of the belles seen on the

The great mortality among children in large cities is exciting considerable attention. Two- by which we may be better known and better unthirds of the deaths reported thus far this month | derstood and prove that Spiritualists are rationare children. Green and rotten fruit have much allsts and not sectarian bigots, fauntics nor fools, to do with the mortality list.

Judy thinks the short dress must be very inconvenient to a lady traveling by railroad, as she | new and valuable truths which we possess among must invariably miss her train.

Morocco is suffering terribly from famine, a fourth part of the population having perished, to understand a demonstrated truth, and thereby according to report, which is probably an exaggeration, but one that shows the extent of the evil. The visitation is worse than that under which Algeria suffers.

The Church of England is coming out strong against the re-marriage of divorced persons. That's a plank it will be hard to introduce in the church creeds in this country.

Notwithstanding all that has been said about the bad weather Great Britain has known this summer, it is now certain that the British wheat harvest will be twice as great as it was last year, and larger than the annual average by one-third. This is a fine state of things for most persons, but it is death on speculators, who are happy only National Government, and thus avoid a terrible when all the rest of mankind are miserable, and who fatten on famine.

Tomato wine is made in Florida in large quan-

It is said that bees, instead of injuring fruit blossoms, are a positive benefit to them.

Plus IX, has made a batch of new Cardinalssix in number-all Italians, and mostly from the clergy in Rome.

Mrs. Stowe, in her letters from Europe, attributes the premature decay of teeth in America to the baneful effect of caustic alkalies in bread.

The whisky drank in the United States costs. to the drinkers, in money, over fourteen hundred millions a year-half the public debt; and yet this is not a thousandth part of the cost of drink-

A cable telegram announces the death of Ada Isaacs Menken in Paris.

"Patent eyelashes" are now worn by young lady fashionables, at the watering places. They are made in style and color to suit.

All the prisoners detained in Ireland without trial, and who have been arrested under the suspension of the writ of habeas corpus, have been discharged. The English government regards Fenianism as dead.

There are 9,000,000 Jews and six synagogues in Chicago.

'An immense body of kaolin-pure clay-the most important material for making porcelainhas lately been discovered in San Joaquin County, California.

The German population of New York city is estimated at 250,000.

Queen Victoria arrived at Paris on the 5th. where she was received by Empress Eugènie, and taken to the Tuileries. She left Paris for Switzerland on the evening of the same day.

Some persons in England who thought that they could speak in a prophetic strain lately undertook to comfort their countrymen by predicting that the recent drought would last for months, by way of punishment for disestablishing the Irish Church. But the weather changed, and rain fell, and the prophets came to that grief which they had predicted for others.

Turkey has lost 40,000 men in Crete.

One effect of the recently ratified Chinese treaty will be to ameliorate the condition of the Chinese in California, who have been systematically persecuted by the native population. The treaty admits them to the privileges of naturalization in common with other nations.

Wisconsin has 15,000 scree in hops.

ANIMAL INTELLIGENCE.-A remarkably intelligent dog has quietly occupied the entry of the building has been used for religious purposes. Yesterday, however, he made the hall reverberate with dismal howlings when Rev. Dr. Putnam with soul-merely a traveler on earth, returning to the home of the soul on the death of the body, while all other animals were soulless, residents of the earth, and the death of the body their total annihilation.—Boston Transcript.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

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

Very Large Assortment of Spiritualist Books, Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three only paper: Nature's Divine Revelations, 39th edition, just out. 5 vols., Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker, Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (26 discourses), History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spirit Very Large Assortment of Spiritualist Books,

100, Complete works of Thomas Paine, in three volumes, price

encouragement. His classes are increasing every day. His class-room is No 3 Tremont Row.

The Genesee Democrat contains a notice of Mrs.
L. A. Pearsall's lecture before the "First Society of Spiritualists," in the city of Flint, Michigan.

Sixty female physicians are practicing in this city.

The Paris Liberté says Dr. Pusey of England has become a convert to Catholicism. He did n't have to take a very long stride.

There are at present seventeen lines of steamers, making one thousand three hundred and America.

One of the objections Schnider has to coming to this country to sing, is her fear lost she will be library book it is not valuable for reading, as its 164 large pages are mostly taken up with the engravings.

The National Convention.

Our old friend and fellow laborer, A. Underhill, of Ohio, asks what is the object of a National Convention of Spiritualists, and several other pertinent questious on the subject. We can answer, so far as we have had an object in getting up and sustaining it so far, 1st, To give an opportunity to the active, earnest, devoted and leading minds in the cause to meet and become personally acquainted with each other and learn something of each other's experience, views and objects. 2d, To set aside, swallow up and dissolve any hobby, speciality or selfish ambition which any one or more persons might have and on which he, she or they might expect to found a new religious or other society, and with a new Jesus or leader build up another SECT among the religions of the world. 3d, To collect scientific, statistical, phenomenal and other facts, and spread them among the people, at least in the aggregate. 4th, To adopt and mature such plans as will enable us to diffuse the all classes of society, Christians and infidels, sects of Christians and heathen nations, and, finally, to all who have ears to hear, eyes to see, and brain introduce a practical religion into the every-day affairs of life and slowly supplant the ceremonial and tyrannical systems now in use, and still, without creeds or ceremonies, supplying the religious element in human nature. 5th, To endorse and approve many, or all, movements toward securing to every human being his of her natural or acquired rights under all forms of civil government, leaving each person free to cooperate, or decline, with each or any of said organic or inorganic movements though endorsed by us. 6th, To enter our protest against every effort, in our country at least, to unite Church and State, or to incorporate any system of religion or religious belief into the fundamental or administrative laws of State or calamity that must, in such case, befall our posterity in overthrowing it-such or, worse, than is now taking place in Rome and in England, in the attempt of the latter to remove a church incubus from Ireland, where the people are moving to do it and the church to resist it. 7th, To harmonize, fraternize and affectionize, as far as practicable, he views, feelings and expressions of all wh have received the new truths and are engaged in the cause and welfare, growth and development of man physically, mentally and spiritually. 8th, To remove all sectional, local, party or personal feelings, and make the CONVENTION truly NA-TIONAL and HUMANITARIAN.

New York and Picnics.

On the 7th of August, a few of the many Spiritualists of New York, joined by a few scattering and more earnest friends from abroad, enjoyed a few hours of social life in the well adapted and elm-tree-sheltered Elm Park. The speaking and dancing were excellent, and all seemed to enjoy even the eating, which they have every day; but we have taken this occasion to express our opinion of the reason for the difference between New York and Boston in picnics, parties, domestic life and social enjoyment generally. As we have before stated, people live in Boston, while nobody lives in New York, in the old homestead sense of the term. After nearly two years residence in the city, we are fully confirmed in our earlier observations. We are not at home here, (and yet like the city and business,) we find nobody at home here. Those who own elegantly furnished houses are not at home; they live as if they were tenants at will, and are liable to sell or be sold out any day, and move to another part of the city orout of it. There is no home feeling in New York, and yet the inhabitants, are as strongly attached to the city as those of any city we were ever in; but it is the attachment of a broker to his office, of a banker to his bank, of a preacher to his church and pulpit, and not that which binds a man of family to the bed and board, wife and babies, of a home. New York is the Wall street and wharf of the nation. Here we meet foreigners, and cheat them if we can. Here we trade in stocks, bonds, gold, merchandize-everything, even human life and human love. It is the great market of the world, and we are all out marketing or tending stalls, and greet our old friends only as customers, show them round and bid them good morning, while we wait upon, or wait for another-smoke on the streets, drink on the walks, and ride in the cars, but never take an old friend home and rest bim. In fact, we have no homes, even to go to ourselves. The richest citizens only take persons in to show the extravagance of their expenditures, costly trappings, and then turn them out. These residences are not homes, but costly exhibitions and elegantly furnished show-cases. They do sometimes lodge there, and often elsewhere.

Many have places in the country they call resi-Town Hall, Swampscott, every Sunday since the dences, but these are not homes either, only places of resort and retirement from business. Rich and poor partake this same feeling; it runs through the whole population, and thousands of asserted that man was the only animal gifted people have felt it on visiting our city, and many wonder how we can live here as we do, all homeless, but it is the excitement, enterprise, business, variety and constant change of scene, like a cirous or dance, that so strongly attach people to the city. No place has stronger attachments, es-

pecially for talent and business capacity, including rogues and rascals of every grade, as well as the best of men and women. This is the reason we cannot have such picnics and parties, meeting, lyceums, and other social gatherings, as our friends have in Boston and Philadelphia, and (superior to either in home feeling) Providence. All New Englanders have the home feeling strongly ingrained, and it is hard to eradicate. In us it remains ever new, after more than thirty years of wandering, mostly in the West; and we confess to a home feeling every time we set foot on New England soil, that we never feel elsewhere. Ohio has more of it than any Western State, and there is more and better social life in Ohio than any other of the great Western Empires, and Illinois is fast growing into it also. We have stayed all over that prairie and river country from Minnesota to Louisiana, and from Missouri to the Alleghanies, and can bear testimony that no nobler and better people can be found, but yet they are migratory; they buy and sell, travel and make new homes almost every year, and hence break up that strong feeling which exists more in New England than in any part of our country.

We shall go to Boston to enjoy a picnic next year if we are as near as New York, and go West to enjoy a grove meeting of three days' duration. We cannot get them up in New York, and not even a clam bake can we have here. We can go to Long Island any warm day and bathe in the sorf with a hundred dirty and diseased strangers. but there is not a place where a select party can get out of reach of pickpockets and cutaneous diseases, and bathe in pure water by themselves in the vicinity of the city.

In Boston and in New England, people live, have homes and enjoy social life; in New York we trade, show goods and the city, and the rich display their treasures, and at night all part and depart, and some go to saloons and free gardens, some to amusements, and some to worse places and some to better places, but none go home though many meet friends and families; for ourself, we are tired at night and retire early to sleep on our counter among the books in the endless din of Broadway.

Apotheosis.

Passed from earth to spirit life, July 25th, 1868, from his residence in Vermont, Fulton County, Illinois, Thomas Sidwell, in the 68th year of his age. During his short illness ho was frequently heard to say he would soon go to meet those who had gone to the spirit land. He seemed impressed that the change was not far off, and awaited it calmly. He was afflicted with crysipelas in his head and face, but was not considered in a dangerous condition until stricken suddenly with paralysis, in which state he lay utterly unconsclous for a period of seventy-six hours, when the spirit of our beloved brother took Its flight. His remains were fet lowed to the Friends' burying-ground by a large circle of relatives and friends. We do not mourn him as the Orthodox world mourns its dead, for we know he still lives and loves. for his great heart, throbbing for humanity while in the form, is still pulsating in unison with our own. He was a loving husband and father, a worthy and highly esteemed citizen, a noble man, A PRIEND.

Yes; we knew Thomas Sidwell in his home, and bless the day we made his acquaintance, which will not be lost by death. His was one of those happy natures in which early Quakerism and late Spiritualism had ripened the soul for a higher

Everybody should read the August number of the Radical. The first article, on Jesus, by Frothingham, is worth a year's subscription, and the plainest words we ever read from a clergyman's pen, on the subject of the mythical history of Christ and fabulous history of Jesus, if history there really is, of either or both.

Testimony from a Reformed Presbyterian Deacon.

Mesers. WM. WHITE & CO.-GENTS: I have just rend "Three Voices," a book of poems, by Warren S. Barlow, and must say it is decidedly one of the most valuable and important works I ever

The first voice, "Superstition," being the darker shade of human life, prepares the mind for the second part, "The Voice of Nature," in which the author most beautifully unfolds the soul-inspiring truths of the Harmonial Philosophy; while the third part, "The Voice of the Pebble," most perfectly represents the individuality of matter and mind.

The work is written in a very attractive style, every word is needed, and every line has its meaning. I cannot express the pleasure I experienced in reading and re-reading it.

I have shown it to some of my near neighbors, six of whom at once ordered copies. I shall soon send for a large number.

Hoping that "Three Voices" may find a place in every family in the land, I am Yours for the truth, SANFORD BOSWORTH.

Woodstock Valley, Conn.

Delegates to the Convention.

At.a meeting of the Society of Progressive Spiritualists of the city of New York, held at the Everett Rooms, on Sunday morning, July 26th. the following persons were duly elected delegates to represent the Society at the Fifth National Convention of Spiritualists; to be convened at Rochester, on the 25th of August. 1868: John J. Tyler, Esq., Dr. R. Glover and wife, Mr. Edward Hale and wife. It was also voted to authorize these delegates to procure substitutes in case of their own inability to attend, and to fill the delegation by the choice of others. R. GLOVEN, President,

P. E. FARNSWORTH, Secretary.

Third Annual Spiritualist Camp Meeting, at Pierpont Grove, Melrosc, Mass.

The entire success of the Camp Meetings of the last two years, together with the general desire for their annual continuance, induce the Committee of Arrangements respectfully to announce that the Third Mass Camp Meeting of Spiritualists will be held at Pierpont Grove, Melrose, commencing on Tuesday, Sept. 1st, 1868, continuing six days, and closing on Sunday evening, Sept. 6. The speaker's stand and seats for the accommodation of the audience have been newly arranged, and other improvements made in the grove, which is now well adapted for the comfort of all who may attend.

may attend.

Hay attend.

Horse cars run every half hour between Scollay's Building, Boston, and Malden, until 11 P. M.
Through tickets to the grove, twenty-five cents.
Fare to Malden, fifteen cents.

Baggage from Boston should be sent by Benjamis & Vendell's carenage 24 Court Scott

min & Vaughn's express, 34 Court Square, or 3 Washington street; or by B. L. Pearce's express, Washington street; or by B. L. Pearca's express, 5 Congress Square.
Cars leave Boston & Maine Railroad Station, Haymarket Square 7, 71, 101, 114, 1, 21, 31, 41, 51, 61, 61, 71. Fare either to Maiden or Wyoming Station, nearest the camp ground, twenty cents.
Omnibusses and job wagons will be at the station, to carry passengers and baggage. Omnibusses run from Maiden and Wyoming to the campyround.

Camp ground.

Parties desiring tents or accommodations for single individuals can secure the same by writing beforehand to L. D. Phillips, Malden, Mass., or procure them on arrival at the camp. Board or provisions will be furnished to those who stop on the ground, at reasonable rates. Single meals to destinate the camp arrival at the camp. Conders solicited. Address, MRS. M. A. McCORD, size the ground, at reasonable rates. camp ground.

can also be obtained at the boarding tent. Parties should bring blankets, pillows, and necessary utensils for comfort in tenting.

It is expected that opportunities will be offered of witnessing the physical manifestations through the mediumship of Miss Laura Ellis, and other mediums. Efficient speakers are engaged, and all accredited speakers and workers are cordially invited to attend and participate. Public services at 10\(\frac{1}{2}\) A. M., 2 and 7\(\frac{1}{2}\) P. M.

H. B. STORER, Boston,

Chairman.

H. B. STORER, Boston,

Chairman.

G. W. Vaughn. R. S. Barrett, Henry Phelps. L. D.

Phillips, C. E. Thompson, A. C. Carcy, Madden;

John H. Crandon, J. S. Dodgo, Chelsea; D. L.

Taylor, James S. Hopkins, Metrose; E. T. Whitter,

J. L. Lovejoy, Stoneham; James Durgin,

Winslow Pierce, Arlington; Thomas Blackburn,

North Cambridge; A. W. Fuller, Haverhill; Dr. A.

H. Richardson, Charlestown; A. L. Banborn,

George Sanborn, Somerville.

Picnic at Walden Pond Grove, Concord. The Spiritualists of Boston, Charlestown, Chel-

The Spiritualists of Boston, Charlestown, Chelsea and vicinity will hold a Grand Union Piculo on Wednesday, Aug. 19th. Trains leave Fitchburg Depot at 8-45; 11 A. M., and 2-15 P. M., stopping at Charlestown, North Cambridge and Waltham. Passengers from Fitchburg, Mariborough, Leominster, Hudson, Groton and Acton, will take the regular trains. Every preparation is being made to have one of the largest and best picnics of the season. It is unnecessary for us to speak of the beautiful pond and its surroundings, but leave it for its thousands of visitors to admire. Exercises of the day: Speaking, singing, dancing swinging and boating. An artist has been engaged to take a photographic view of the whole company in family groups, or otherwise. Also, to make the festival more interesting, the ancient Order of the Sons of Joshua, have signified their intention to be present, and during the afternoon a banner will be presented to the Order with appropriate ceremonies for the occasion. All wellpropriate ceremonies for the occasion. All well-disposed persons are invited to join in the grand jubilee. Music by the Metropolitan Band. Concert and dancing included in the price of the tickets. Tickets from Boston, Charlestown and Cambridge, (to and from) \$1,00; children, 75 cts. Fitchburgh, Leominster and Marlborough, \$1,00; children 75 cts. Hudson, adults 90 cts; children, Committee of Arrangements-

DR. A. H. RICHARDSON, Charlestown. DR. E. R. YOUNG, Boston. J. S. Donge, Chelsea.

We again visited the warerooms and office of Holmes & Co., 146 Fulton street, New York, and Holmes & Co., 146 Fulton street, New York, and were much surprised to find that their business more than doubled within the past month, obliging them to increase their force, in order to fill all their orders promptly. That besides manufacturing their Alphabetic Planchette, they are turning out hundreds of Holmes' Magnetic Insulated Writing Planchette, which is certainly a handsome piece of mechanism, being not only perfectly insulated by having glass balls in the legs, but being handsomely covered with the richest material, thus making the article a valuable ornament for any private parlor. We find their orders come from all parts of the country, thus showing how much interest the people are taking in this how much interest the people are taking in this wonderful invention. For the benefit of those who may desire to obtain one of either kind, we are authorized to state that by addressing Holmes & Co., 146 Fulton street, New York, and enclosing \$1,50 they will receive per express one nearly packed or by mail prepaid on receipt of \$2,-N. Y. Evening Telegram.

Vermont Convention of Spiritualists.

The Annual Convention of the Spiritualists of Vermont will meet at Dauby, Vermont, on Friday, Saturday and Sunday, September 4th, 5th and 6th, will organize at half past 8 o'clock, A. B., Friday 4th. Entertainment at the hotel, \$1.00 per day. It is expected that arrangements can be made with the railroads to furnish return checks to those that pay full fare to the Convention. Per order Committee; Mrs. Sarah A. Wiley, Rocking; Mrs. George Pratt, East Granville; Mrs. C. Crom. Hyde Park; Mr. H. Harber, Essex Junction; Mr. A. Brown, St. Johnsbury. George Dutton, M. D., Rutiaud, Corresponding Secretary.

Northern Wisconsin Association of Spiritualists, The Annual Meeting of this association will be held at Re-lin, on Saturday and Sunday, 12th and 12th of September, 1888. L. D. NICKERSON, President. A. B. MANDALL, Vice President. MANY A. Honart, Secretary.

Picule. There will be a Spiritualist plente in Wm. H. Palmer's grove, in Big Flats, Chemung Co., N. Y., on Wednesday, Sept. 2d, 1888. Good speakers will be present.

WM. H. Palmer, President,
Mrs. E. N. Palmer, Secretary, Chemung Co. Society.

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. H. C., VINELAND, N. J .- "Practical Righteousness" is on file for publication.

J. S. W., CINCINNATI, O .- Your communication has been received, and will be submitted to the "invisible intelligence" for answer. When answered, both your and the spirit's views will appear. As our Free Circles do not open until Sent. 7th, some time must clupse ere you have a hearing. J. B. Bunn, Milwauker, Wis .- \$1,00 received.

Business Matters.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy. August

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Catalogues may be obtained at the bookstores of Ticknor &
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Aug. 72—4w.

STEREGROPIC VIEWS

STEREOSCOPIC VIEWS

OF the speakers in attendance at the Harwich Spiritualist Camp Meeting. At the close of the Harwich Camp Meeting, what speakers there were remaining had their pietures taken in stereoscopic view grouped together in the different styles, each picture containing all the speakers present. The individuals composing the group were Henry C. Wight, Dr. H. B. Storer, Hattle Wheen, Churlotte Taber, George A. Bacon, N. M. Wright, Mattie Theiring, I. P. Greenbeat, J. lickferd, A. E. Carpenter and selfer The groups are lecture esquely arranged, Henry C. Wright occupying the centre in each case. Each person is well defined and can be readily recognized by their acquaintances. Persons desiring copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies of these pletures can obtain them for 50 cents a single copies.

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

Invocation.

Thou who art Israel's God, thou who art the one God over all, again we are here to pay thee our vows, and to worship thee in thy most holy temple. We are all thy children and thou art our Father, and thy protection, we know extendeth unto every one of us. No Jew nor Gentile standeth outside of thy protecting power. All are cared for by thee, and all receive their just reward for every deed, for every thought. Oh, we praise thee for all the hearty of life, for all we praise thee for all the beauty of life, for all those brilliant thoughts that have been gleanings of beaven; for all those great minds that have filled the earth with the glory of their mental light. We thank thee, oh our Father, for the dif-ferences of religious opinion that exist among thy enildren; for they teach us that thou hast created all form and expression with variety, though of one blood, of one spirit than hast made all na-tions of the earth. Oh, we thank thee that thy children everywhere are beginning to believe in thy oneness, in thy perfectness. That they are children everywhere are negiming to believe in thy oneness, in thy perfectness. That they are everywhere beginning to 'rely more perfectly upon thy wisdom, that they are everywhere be-ginning to turn their faces toward that heaven which closes its doors upon none. They are everywhere being brought within the sunlight of the wise beneficence that sheds its rays upon all alike. We praise thee for the glorious lights of this age, for they shall lead us to that which is to come. We praise thee for all the beauty which we find in Nature, for the land, for the water, for the flowers, for the verdure, for all the beautiful scenery with which thou hast clothed matter and crowned this material world. We praise thee for the silent exhalations of all things, which bespeak the inner life. We praise thee for darkness and light, for what men call death, for the shadows that cluster around the touth, for even these conthat cluster around the today, for even these contain the sunlight of thy wisdom, which shall by and-by swallow up the shadow and make the tomb all-glorious with thine own presence. We thank thee, oh God of all, that thou art so near unto us that we are conscious of thy nearness. Though we send out our prayers seemingly unto thee, yet they return and rest upon the sacred altar of our inner lives, there to be gathered up by thee, there to be appropriated for our good and the good of humanity. It needeth no words from us to show thee that we reverence and love thee. It needeth no outward expression to show thee that we are satisfied with what thou hast done for us. Silently the machinery of Nature and of mind outworks thy will, and potently thy will is exercised on all things, bringing all unto thyself. Thy kingdom is here, and thy will may be done in the hearts of thy children, we know, even as it is done in the courts of heaven.

Questions and Answers.

CONTROLLING SPIRIT.-We will now consider

your questions, Mr. Chairman.

QUES.—"God sent his only-begotten son into the world that whosoever believeth in him shall have eternal life." My mind dwells on the "only-begotten" as the point at issue with the belief of Spiritualists.

Ans.—Your speaker has no belief in an only-begotten son of Jehovah. He never did have any-therefore in all probability will fail to do justice to the subject according to the comprehension of the Christian world. Your speaker believes that every son and daughter of humanity, whether they had an existence in the past, or existing in the present, are the begotten sons and daughters of Jehovah, every one of them, not one any more than another. The breath of the Infinite is with all, and all are created in the image of God, which meaneth in the image of all things that have been, of all that are, and all that can be. This only-begotten son of God, whom the Christian Church reverences so much, was doubtless a most excellent specimen of humanity, but nothing more. It may be determined that your nothing more. It may be determined that your speaker still lingers amid the shadows of the Jewish Church, It is not so. No shadow of any Church, Jow or Gentile, lingers around the opinion of your speaker. I believe in the greatness, in the oninjutence of God. But I do not believe that one shift is more specially blassed by him. in the ommipotence of God. But I do not beneve that one child is more specially blessed by him than all others. I have more faith in his justice than to believe him to be a partial God. I be-lieve him to be the Great Spirit pervading mind and matter, acting through all things, at all times, in all places, and I believe he finds expres-sion more perfectly through human senses than anywhere else, but no more perfectly through a Jesus of Nazareth than through any other good man or woman.

-Is it not necessary for a person to become

Q.—Is it not necessary for a person to become weak in the physical being, in order to be in the proper condition for spirits to manifest through? And is not the medium generally very weak and susceptible to all influences, good or bad?

A.—Weakness is sometimes a necessity of these manifestations, but not always. It is not a general rule. It is an exceptional one. There are some mediums whose bodily health is very excellent while there are others who seemingly excellent, while there are others who seemingly flutter between the two worlds. Sometimes weakness of the body can be made use of by a foreign spirit in giving these manifestations. Sometimes sound health will answer their pur-

pose much better.
Q.—I would like to ask, if it would not be better to resist spirit influences, to keep away from them, and not allow one's self to become a medium? I am somewhat under the influence my healthy to a very weak condition. Would it not be better for me and many others to keep away from circles where we are subject to those influ-

-Your Bible teaches that you should not resist the spirit. It is oft-times this very resistance that produces this inharmony between the indwelling spirit and the physical body, therefore inducing disease. There are times, no doubt, when it would be well to keep away from these promiscuous gatherings—those gatherings where any and every spirit is licensed toward any and every individual. There are some physical or-ganizations so susceptible to spirit influence that under certain conditions they will be controlled, whether it is their purpose to be, or the contrary It should be remembered that the spirit-world proper is the more positive world; that the spirit out of the body is more positive than the spirit in the body, and therefore has the advantage over the spirit in the body. All those subtle wires of electric and magnetic life that pass from your physical bodies out into the atmosphere, are all agents in the hands of unseen intelligences, every one of them. They can be used to your detriment or the contrary. If you desire to retain your health, and at the same time give yourself to the use of foreign intelligences, it is your duty to make yourself as harmonious as possible—to study the laws of life and harmony—those laws which pertain to you as an individual, not those which pertain to any one else. Learn what is best for you. No general rule can be applied to all; there is a law of life for each individual. For instance, one person is obliged to appropriate to the physical a certain amount of animal food each day, in order to keep the machine in good trim, while another finds that animal food is not adapted to him. Vegetable answers his purpose much better. You should study what is best for you. If a certain class of spirits come to influence you, to the taking away of your health, and substituting weakness and disease, you should learn what the characteristics of those spirits are, and how and why they injure you, and then seek to educate them as well as yourself. When they are satisfied that they are unjust to you, believe us, they will be unjust no longer. I have that amount of faith in humanity, either as it is in mortal or beyond mortality, that makes me feel that no soul will ever practice injustice when it is once satisfied that a thing is unjust, absolutely.

Q.—What are we to understand by the partic-

ular star that the shepherds followed, in order to

A .- There are a great many ways of under-

birth of Jesus your Saviour, and that when it was no longer needed to watch over his destiny, it departed out of existence. Your speaker does not believe this. He does not believe that the star had any more reference to the birth or life of Jesus, than that all the stars have reference to the lives of every one of us. Stars have come into being suddenly, and as suddenly gone out in all ages. This experience is not an isolated one by any means.

both in body and in pocket, that you would rally round the flag of justice to some purpose. It is all very well to talk, but talk don't amount to represent one of many who have been cut off in the same way. It is all very well to say, "you are better off." So I am, so far as I am concerned, but I have a wife and children allve, who are not by any means.

And then the government claims to be a inst by any means.

-Is the story of the immaculate conception entirely a myth, or has it some basis in truth?

A.—Defining it according to the popular belief, your speaker believes it has no foundation in truth; but, again, your speaker believes that the great Ail-Power existing everywhere is exercised over every birth. No spirit enters an organic I said before, fighting over party policy; seeing form without the blessing of the Infinite and the who shall make the most out of this contention. shedding of the power of that Infinite upon that Oh, shame, shame on the American people for alspecial point. For as all things are of God, and as nothing is without God, surely this is no ex-April 23.

Elizabeth A. Westbrook.

Fourteen years ago this present month, I left my two children here in the city of Boston and went to try the realities of the unknown world. My boy, who was the eldest, was thirteen; my girl was eleven, in her twelfth year. It then seemed almost impossible for me to be reconciled to leaving them in this cold, heartless, selfish world, I had so little faith in God, not withstanding I had build in about he recond. belief in church-creeds. I had been baptized in my youth, and according to religious ideas I was still within the Christian Church, and yet I thought I could take better care of my children, if suffered to remain on the earth with them, than God could after I had gone. I had no faith in this cold world. It had been unkind, harsh, bitterly so, to me. Why should I have faith in it? But, oh, had I known that from the other life I could watch over my children, and, to a great extent, shape their course in life, and influence those with whom they might be associated—had I known this, I should have died in peace! I should have felt that God had provided a good way, and I should have been satisfied with it. But the church gave me no light, It shut me out, at death, from those that I left here. It closed forever all communication between me and my children till they should meet me, after having passed through they should meet me, after having passed through death. Since the church and the popular belief in God gave me so little comfort in the hour of death, what can I say of them? Can I return, asking my children to believe in church-creeds? No, I cannot; but I can return, in all honesty of spirit, asking them to have no faith in them whatever, and to pin their faith upon nothing but a religion that is wadded to consciousness—a religion. ligion that is wedded to consciousness—a religion that can be demonstrated. Believe in no God that you cannot realize; in no presence, however holy it may be, unless it can enter your conscious-

Shortly after leaving the body, I was met in the spirit-world by those who told me of the way of return, and then how I reproached myself for having so little trust in the great Spirit of Life. But I soon learned that I should not reproach myself. I had but acted in accordance with the darkness that is on the earth, and I carried some of that darkness with me to my new life. After learning that the way was open, I very naturally desired to come at once. But they said, "No; wait a short time; at least till you are fitted to come, till you have learned something of your surroundings." But the time was very brief. I waited till, by the law that binds the world mate rial to the world of spirit, I knew that my body was about to be consigned to the grave. I knew that the city fathers had furnished for me the only house I ever had, and that I was about to be laid upon the bosom of the common mother of all. Then the desire became so strong to go back to earth that no one opposed me, but many offered to come with me. So I came to earth. I beheld my children, my neighbors, my friends, and my own worn-out body, no longer mine, but there it was, and I saw the marks of change upon it, and I no longer felt attracted to it. I was repelled. The attraction was all centred toward my children; and I prayed, not as I ever prayed here, but with faith that I should have an answer to my prayer, that I should be enabled to watch over those children and guide their steps, and to some way furnish them with the knowledge that I was near them, that I was watching over them, and that I should be ready to meet them when they were called to leave the earth. I believe that the time has come for me to impart the knowledge of my power to return to them. I have waited for it. I have known it would come, and

hands, sometimes with those who were not kind, and then I have used my influence to remove them, and I have always been successful.

There have been times when the shadow has fallen dark between me and them, but those times have been brief. I have soon been able to clear them away and to come into distinct rapport with them, to make better their condition; and to-day they are happily situated. But the one thing needful is wanting, at least with me, and that is to let them know that I watch over them, and that there is no death. Their father died when the youngest was quite small. He had led a dissolute and abandoned life, and had drawn around him dark, unhappy conditions, and he carried many of them with him to the smith there is no death. him dark, unhappy conditions, and he carried many of them with him to the spirit-world. He many of them with him to the spirit-world. He is still, to some extent, in darkness, but it will not always be so. He had not the power that I had to watch over them, but I want them to know that he lives and is in the hands of a wise, beneficent and loving Father, who will by-and-bye bring him out of his darkness into perfect light.

I was born, sir, in Woodstock, Vt., and in very early life lost my parents by death, and was taken to Massachusetts. I married in Boston. I died in Boston. My hov is at present in New York

in Boston. My boy is at present in New York City. He is in mercantile life, and blds fair to do well. My girl is with kind friends in Ohio. Bhe, too, bids fair to do well, and is happily situated.

My name is Elizabeth A. Westbrook. M Mv daughter, Mary Elizabeth Westbrook. The Mary, named for a sister I had, but never saw on earth My son's name is John, after his father. The place where I lived and died was called High

street. Farewell, sir.

James Gerry. done shining just as much. Perhaps it is, to all outward appearance, but really it shines on, and the war is going on. The Confederacy is not dead. It's got more lives than any cat ever had. I once said it was a monster with ten times ten thousand of all, represent their own interests, and nobody's elso. They are the greatest set of thieves on the face of the earth. It's a grand gambling shop. You may say, "You can't prove that," but I can. No honest, disinterested soul, that has any perception whatever, can go there and sit one half-hour and not come out with the same opinion. You may set them down to be tinctured with the same disloyal spirit. Now what are you trying to do? Why, one party is trying to upset Andy, and the other party to hold him in his chair, and the people are wandering here and there to inquire what is to be done. Fighting over what? Party policy and not principle. Oh, it's a damnable state of

standing what is true and what is false con-cerning the story of this star. Your Church believes that it came into being to heraid the birth of Jesus your Saviour, and that when it

but I have a wife and children alive, who are not so well off.

And then the government claims to be a just government; sends out its cards, saying it is the best government on the earth. What a most damnable lie! The real truth is, it is no government at all. The southern section of the government is n't under its dominion at all. It is outlawed. And what is the government doing? As I said before, fighting over party policy; seeing who shall make the most out of this contention. Oh, shame, shame on the American people for allowing this thing to proceed any further. The whole world is looking toward you to see what you are going to do "Going to impeach Andy," says the radical party. "Going to keep him where he is," says the other party. Well, old Andy has the consolation of knowing that he is just as good as those by whom he is surrounded. It may

good as those by whom he is surrounded. It may be very poor consolation, after all.

I once said to my wife, "If I should go to the land of souls before you, if there is any truth in this spiritual theory I will endeavor to return. You shall no longer remain in darkness." She expressed a wish to me that she could believe in the return of the deed. I would inform her that I am return of the dead. I would inform her that I am watching over her interests as best I can, but my own excited state has prevented my doing what I otherwise might have done. I feel so forcibly the injustice that exists in this portion of the country, these so-called United States, that all my energies have been absorbed in that direction, and I have been hardly fit to turn my thoughts anywhere else; but I hope for a change now. I hope for one for myself, and at the same time hope for a change for the better for the nation.

Good day, sir.

April 23. Good day, sir.

Timothy Matthews.

[How do you do?] I am well, sir. Timothy Matthews, sir, from Illinois.

According to what that gentleman has just said, I lost my life in fighting for a gambling shop. Well, "when ignorance is bliss 't is folly to be wise," aint it? [They say so.] I didn't happen to have my choice about what I should do in the matter because streams. matter, because, stranger, I was n't very well off, and I was rather forced to go; but as I thought I was going in a good cause, why, it was rather easy; but if I had known just all about it, I don't know as I should have gone with so good a grace. But then I suppose it was just as necessary for the first part of the fight to take place as for that which is to come. So I am satisfied. I should like a come somehow into talking order with my brother, if I could. My brother Charles. He is in Massachusetts—I think in Boston. I've been floating around this locality for some time honing to get a chance somehow to get a telegram over the fence. If he is here, I suppose he is posted in these things somewhat, and if he aint posted, just let me know it, and I am just the chap that can post him. Just afore the war he wrote me to know about Western life. I had been through Missouri and Michigan; I had been all round through the Western States, and he was taking it into his head to go out that way and try his fortune. So he wrote me, and in his letter he says, "I write to you about it because I know you are posted." Well, I wrote him back, advising him to come, but he didn't do it. Shortly after, I went into the war, and I suppose that was received after my death. But he didn't make the move. He is round here somewhere, and I the move. He is round here somewhere, and I know of a better country now than the Western country that I can post him about—a country where he has got to come. No dodging it. Try ever so hard to dodge it, you can 't do it—have got to come, every one of you; and it's a pretty good thing to get posted—very good. I know a plenty here that if they had only got posted they 'd been far better off than what they are. I wrote to him twice—yes, three times—after I got into the army; but I've no knowledge that he ever received the letters, as I got no reply. And now, since the but I've no knowledge that he ever received the letters, as I got no reply. And now, since the way is open, I want him to go to one of these folks, and if Lean talk, why I shall be all right, and so will he. I can then tell him about that Colorado matter. I will understand it probably better than anybody else. But till he does give me a chance to talk with him, he'd better hang off about that matter, and not get compromised too much. Is it out of order to bring in such matters if it is I'm done. [Oh no.] All right then ters, If it is, I'm done. [Oh no.] All right, then. I don't know of any way that I can be identified

Scance conducted by Rev. Joseph Lowenthall. Letters answered by "Cousin Benja."

Invocation.

Not in words alone, O, Holy Spirit, would we praise thee, but in deeds which shall live forever; deeds whose lustre shall outshine the stars; deeds which shall be altogether acceptable unto thee. Oh Lord, we have reared for ourselves a holy place wherein we hope to dwell. We have endeavored to weave for ourselves a wedding garment which we may one day wear; and believing in thine everlasting goodness, in thy love for all thy children, in thy perfectness, we have no fear. Our trust is secure in thee, and we know that what-ever we have earned, that thou wilt promptly pay unto us. O, we praise thee that we recognize in thy revelations to man much of thy power, much of thy wisdom, much of thy glory. We praise thee that we are enabled to look abroad in nature and so to read thy love for all things created. Thou dost see enough in every soul to insure its My name, sir, is James Gerry. I am from New salvation, we do most firmly believe, and there-Orleans. I was shot the 11th of November last fore every soul will finally be folded in the arms —shot, so that the Southern Confederacy might of thy love, made perfect through wisdom. O, we bave one less enemy on this side. But there is no such thing as killing some people. They will between the two worlds, wherein mind that is live after they are dead, and I am one of that kind, if I have rightly estimated myself. I was suddark shadows of earth may hold some communion denly cut off from my family. They remain in a state of uncertainty and of abject fear, knowing longer dead, that they live in thee, and that thy not which way to move, and they have had not children in mortal are conscious that they do live; the slightest redress from your just government, that everywhere thy children are beginning to only sympathy from those Unionists who are understand the meaning of death, the holy sigonly sympathy from those Unionists who are loyal in heart. Not a word from the Head-centre; nifficance of that angel that comes to every soul in nothing done toward staying this great tide of vindictiveness that is running through the South. Talk of the war's being ended! Hump! the sun's for the theological darkness through which we waded, and for those bright glimmerings of light that come ever and anon to cheer us on our way. the war is going on. The Confederacy is not dead.

It's got more lives than any cat ever had. I once said it was a monster with ten times ten thousand heads, and as fast as you cut off one there was a plenty others to sustain the body. I say it now. The Confederacy lives, and Jeff Davis is at large, —a gentleman; while Union men are being shot down almost every day—men who are loyal to the government and always have been, who have given their property, the lives of their children. down almost every day—men who are loyal to the government and always have been, who have given their property, the lives of their children, and all they had to give, to sustain the government, and at last their lives are taken, and the assussin going free, unpunished—not a word said about it! I have the right to return here, speaking as I do. I know that were the government what it should be, what the people know it should be, these things would soon pass out of existence. But those whom you send to Washington from all parts of the country, to represent the interests of all, represent their own interests, and nobody's will not ask thee to bless thy children here, for thy blessing descends in silent, holy dows upon thy blessing, or whether we are silent, the blessing comes, for thou art ever mindful concerning us all. Thou dost not sleep, but art ever waking will not fail to care for all. Our father, we praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love. We praise these that we have recognized thy love.

Questions and Answers.

Give us a scientific analysis of the whole

idea, if you please.

A.—That would take a very long time to accomplish, for it is of itself very great. The science of mesmerism is embraced in the science of life; life here and life hereafter. All the emanations of these animal bodies may be called animal magnetism, or the animal or material sphere in magnetism, or the animal or material sphere in which you, as beings of this world, live, move and have your being. You are constantly taking on magnetic influences from everything that you come in contact with, and you are as perpetually shedding that magnetic life upon all things that you come in contact with. When disembodied spirits desire to communicate through organic life to organic life they of measured. to organic life, they of necessity come into com-munication or rapport with the magnetic life of the spirit. Sometimes it is exceedingly antagonit sometimes prevents you from uttering a single word, or giving birth to a single thought. It is itself, and it would be absolutely impossible to analyze it, because of its infinitude.

Q.—Do departed spirits have any agency in mesmerism, or is it simply the action of mind

ipon mind in the flesh? A.—A departed spirit may mesmerize a subject, or the spirit that still retains its hold upon this organic life may mesmerize a subject. Each can do it. A disembodied spirit has a certain degree of advantage over the embodied spirit, but both are able to perform the same thing. It is something that both the embodied and the disembodied can deal with.

-What is the advantage of disembodied

spirits praying through a human organism?

A.—The same advantage is derived by the disreceives benefit. You cannot remain in the presence of one that is holy, good and true without receiving benefit, for the good always shed a holy influence which every soul that is in rapport with it must feel. Prayer is of use always, and all souls are constantly at prayer. Now this may seem to be a very wild, erratic statement, but it is nevertheless true. All souls are constantly at prayer because all are constantly aspiring toward a better state. This is prayer. One kind of prayer is embodied in words, another kind in deeds. There are many kinds of prayer, aside from those that are clothed in words.

Q.—Please explain this passage of Scripture:
"The spirits of the prophets are subject to the prophets?"

A.—Does the passage read thus? QR.—Yes, if I remember right. I may be mis taken.
A.—I think you are. I think the passage reads in this wise: "The spirits of the prophets were made subject to the prophets."

QR.—Not according to our present version.

A.—Perhaps not, but however it matters very little which way it is written. So far as you of this age are concerned, it is utterly meaningless.

Were I or any other spirit to discourse upon it to all eternity, it would do you no good.
Q.—What is the cause of obsession?
A.—There are many causes. Obsession and posession are synonymous. At the present time I obsess or possess the medium. The cause or causes which lead to my taking such a course are numerous, so numerous that I should be unable to take them all up were I to discuss them on this

Q.—Are we free moral agents?
A.—To a cortain extent you are, but so far as the great general whole is concerned you are not.
Your free moral agency I believe is bound up in the great whole. I believe that a certain destiny, if I may so express myself, is marked out for every soul, and that that soul had no voice in determining concerning that destiny. But I believe, so far as the minor things of life are concerned, the soul has a certain amount of free moral agency; but when considered in connection with the great whole, the free moral agency is swallowed up. April 27.

Olive S. Sawyer.

I had a faith that I should be able to return, communicating, after death, but I stood alone among my friends in that faith, and was the subject of many prayers that I might turn from that evil way of belief, and once more walk in what they conceived to be the only true way. I do not know why I believed in these things, except that I myself was the recipient of spirit messages. They seemed to speak to my spirit, I cannot tell how. I heard no voice, but they seemed to talk

with me very often. And when I would try to read my Bible and get back again into the old way of thinking, I would sometimes get so vio-lently disgusted with myself for making the at-tempt, that I would fancy that I had fallen far be-low the right and proper spiritual standard. A few days before my death I was blessed with an opening of vision, which by some is termed second sight. I saw those whom I knew were dead. My friends told me I only fancied I saw them, and were still more incredulous. They knew that I never had any communication outwardly with any Spiritualists at all. I never saw any spiritual paper but once; but as I neared the other life my faith became stronger, and I said, "I know I shall return." Their answer was, "Don't talk about it. It is a strange, wild belief, and don't talk about it." But I did talk, for something impelled me to. I know now that that something was the action of my spirit friends upon my mind.

There was some doubt with regard to the disease I had. By some it was said to be a tumor

in the stomach, by others a cancer. None were certain with regard to it till after my death. Then they took measures to inform themselves. I had informed myself before that time, because I had made inquiries of those who knew, and they told me that it was a cancerous humor of the stomach, and that it would be so ascertained by my friends

and that it would be so ascertained by my friends in mortal. On the following day they ascertained what I was already possessed of. The day before my death I said to friends who were with me, "If I come back I will tell you what ailed me—I will tell you what I died with."

One friend, and one only, says, "Well, we shall be glad to know;" and even that one had no belief that I could return. On the fourth day of my death—it was the day they laid my body away—I was enabled to be present, and I heard two of my friends conversing over my body. I could my friends conversing over my body. I could distinctly perceive their thoughts. One says, "Oh, how she must have suffered." And another, "Do you suppose she could have been saved if we had known what slid heav?" known what alled her?" And so on, they conversed; and oh, I did so long for power to manifest my presence to them; but I could not. But I want my friends to know that what I believed here, I found to be true—it was no imagination. All the thoughts I had with regard to the future life were correct, and I only hope they will have such light in dying as I had. For if I had passed away with no more to console me than I found according to the old way of thinking, that I cherished for a long time, I should have gone down in darkness, and, I am sure, gone unwillingly, unhappily. But as it was, I went joyously; and felt that I knew where I was going; that I could come back if I wished and communicate with those I

had left.

A few years ago—between foutteen and filteen X.J., box 271.

Miss Emma. Chadwick, inspirational special X.J., box 271.

Miss Emma. Chadwick, inspirational x.J., box 271.

Miss Emma. Chadwick, inspiration x.J., box 271.

Miss Emma. Chadwick, inspirat

Questions and Answers.

It is placed in the drawers of a table, or on the top of the table, assist spirits in making raps, &c.?

Ans.—It is possible they might, but it is altogether improbable.

Q.—Will the controlling spirit give a full and complete definition of "mesmeric aura," in order that the unlearned reader may understand the intimate relation such an agent bears to Spiritualism? Give us a scientific analysis of the whole me. My friends all desired to know where he Australia, and they can inform themselves of that

fact by the usual means.

I died, sir, on the 2d of December last, at about I died, sir, on the 2d of December last, at about nine in the morning. My name, Olive S. Sawyer, aged forty-two. I know my message will reach my friends in New York City, for I have provided for it. I hope they will convince themselves of the truth of this glorious philosophy. I have endeavored to do my best for them since my death, and I shall still continue it so far as I am able to. April 27.

Miles Thompson.

I suppose I must introduce myself as Miles Thompson, of Pittsburg, Penn. I never had anything to brag of when here except my ability to judge concerning a good horse or a had one—always sure on that. Never failed. But put me anywhere else and I was out of my sphere altogether. But I was a grand one on that. If I was here I'd take it up again; I always was happy in it. But there was something that I was n't very the spirit. Sometimes it is exceedingly antagonatic; then there can be no perfect communion. At other times it is all that could be desired. This magnetic aura is simply thought impalpable yet all-potent, that is exercised by the mind and projected through the animal life. You cannot see it, you cannot feel it, except with the perceptions of the spirit; you cannot handle it; you cannot analyze it, and yet it is all-potent to the spirit. It come back here to-day to congratulate the old woman on her marriage. She is married to day. God help the man that's got her. He is to day. God help the man that's got her. He is the left divorce me, and it was the best thing he to-day. God help the man that's got her. He helped divorce me, and it was the best thing he ever done for me. Now I don't know as I am doing just right in coming back in this way, but I the grand agent that acts between mind and matter. It is the power that holds worlds in their places, and holds thoughts in their places; it is the power that forms thought, and it is the power that forms thought, and it is the power that forms thought, and it is the power that thought is expressed. It is infinite in thing. So she kicked in the traces, and I kicked, too, and she kicked a little harder than Idid, consequently I got kicked out. I could always cure a kicking horse of that uncomfortable propensity, but a kicking woman is quite another thing. I tried moral suasion. I tried plenty of money. I tried all the geograms that women generally like. I tried a good house crally like. I tried a good house. I tried plenty of folks to help about the arrangements of the house. I tried all sorts of ways, but kick she would, so you see I had an uncomfortable berth of that, and I am very fortunate in getting out so easy, and the poor fellow that has stepped in is very unfortuntte, I think. [Perhaps he will cure her.] Perhaps he will. It's very possible he is better acquainted with kicking-women than I was, and that he is the kind to take care of her. So success to him in his undertaking. I am embodied spirit that is derived by the spirit that is embodied. Prayer always elevates the spirit, whether it is here in the flesh or passed beyond the flesh. It always lifts the spirit beyond or outside of its present cares and perplexities. It sheet and diviner atmosphere around it, and attracts to itself higher and more powerful, more holy/more perfect intelligences, and by the presence of those intelligences the praying spirit receives benefit. You cannot remain in the presence of those intelligences the praying spirit comfortably; at all events, they have my blessing, my best wishes for their success here and hereafter. When the engagement took place, like a after. my best wishes for their success here and hereafter. When the engagement took place, like a
wise man, he says to her. "You are sure your
first husband is dead?" "Oh yes, I am sure he is
dead." Because you see we parted traces before
I died, and for fear that he might be disturbed in
his mind, that his sleep might be uneasy, I
thought I'd return and settle the question myself, and congratulate him at the same time.
Having done that I will hid you good-ley Mr Having done that, I will bid you good-day, Mr. Chairman. April 27.

William Fitzgerald.

I am here with my father and younger brother and several other friends, and we all wish to and several other friends, and we all wish to reach those we have left, and particularly my mother. I died in New Orleans on the 14th of August last. My father died about seven days before, and my brother followed us, I think, in between five and six days. My mother is very unhappy, and is very undecided as to what she shall do and where she shall go the coming season. She wishes to come North or West, but she do n't know what to do My father wishes that she know what to do. My father wishes that she would put all her business affairs into the hands of his brother William, in Oblo, for he knows he will care well for them, and she will be much better off than if she tried to conduct them here better off than if she tried to conduct them berself. My mother was sick at the time we were, but recovered. She knows nothing about this way of return, only what she has heard, but I know she will receive us. I feel that she will be glad we have come. I wish she would tell Mr. Watson for father, that he will find their accounts all straight, if he has the patience to ferret them out. His fear about the matter has made my father rather uncomfortable here, and he has father rather uncomfortable here, and he has been trying to come to mother by this way. I helieve it is made use of by every spirit who can come for whatsoever can make them or their friends happy. It matters not what it is. My father had not the power to come to-day, but perhaps he will gain it soon. He thinks he may. My father's name was Alfred Fitzgerald. My name was William, for my uncle. I was commonly called Will. Tell mother that Charlie is as happy as ever here; that he was not long in shaking off his home sickness, and soon got ac-quainted with things here, and is just as joyous and happy as ever. The only time I see him sad at all is when he has been trying to come into communication with mother, and sees how un-happy she is. Good-day, sir, with thanks.

Scance opened by Rev. John Murray; letters by "Cousin Benja."

LIST OF LEGTURERS.

PUBLISHED GRATUITOUSLY EVERY WEEK.

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

occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed as this column is devoted exclusively to Lecturers.]

C. Farnie Allyn will speak in Putnam, Conn., during August; in Salem, Mass., during September; in New York during October; in Cambridgeport, Mass., during November. Address as above, or 6 Gloucester place, Boston, Mass.

Mrs. Anna E. Aller (late Hill), inspirational speaker, 129 South Clark street, Chicago, Ill

JAMES G. Aller, Springdeld, Mass.

Mrs. N. K. Androsos, trance speaker, Delton, Wis.

Dr. J. T. Ands will answer calls to lecture upon Physiology and Spritualism. Address, box 2001, Rochester, N. Y.

Many A. Andrellett, 38 Rich street, Columbus, O.

J. Maddison Alexarders, inspirational and trance speaker, Chicago, Ill., will answer calls East or West,
Rev. J. O. Barrett, Sycamore, Ill.

Mrs. Sarah A. Biyrnes will speak in Somers, Conn., during September; in Stafford during October; in Rochester, N. Y.

Mes. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.

Mrs. Sarah A. Biyrnes will speak in Smers, during December; in Kew York City, (Everett Hall) during March. Address, 87

Spring atreet, East Cambridge, Mass.

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

Mes. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.

Mrs. Sarah, Biyrnes, Eld West Plant, Colledo, O.

Mrs. M. B. Brits, J. T. Brigham will speak in Milford, N. H., during October; at the Everett Rooms, New York, during November; in Philadelphia during December; in Washington, D. C., during February and March. Address, Elm Grove, Coleralu, Mass.

Mrs. Neller, L. Bronson, 15th street, Tolodo, O.

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

Z. J. Brown, M. D., will answer calls to lecture on Sundays, and also attend fonerals. Address, Cacheyille, Yolo Co., Cal.

Dr. J. Amss K. Bailey, Adrian, Mjch.

Address, E. Brurn, inspirational speaker, Mankato, Minn.

J. H. Bickford, inspirational speaker, Malkato, Minn.

J. H. Bickford, inspirational speaker, Malkato, Minn.

Mrs. Bayaw will answer calls t

M. C. Bent, inspirational speaker, Almond, Wis. Sundays engaged for the present.

WAREN CHARK, 541 Broadway, New York

MRS. AUGUSTA A. CURRIER, box 815, Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture and establish tyceums. Is engaged for the present by the Massachuseits Spiritualist Association. Those desiring the services of the Agont should send in their calls early. Address, care of Banner of Light, Boston, Mass.

H. L. CLARK speaks in Thompson, O., the first, in Leroy the secondrand in Willoughly the third Sunday of each month. Address, Painsville, Lake Co., O.

DE. J. H. CURNIER, corner of Broadway and Windsor street, Cambridgeport, Mass.

DR. J. H. CURRIER, corner of Broadway and Windsor street, Cambridgeport, Mass.
J. P. Cowles, M. D., will answer calls to lecture. Address, J. P. Cowles, L. D., will answer calls to lecture. Address, Ottawa, III., box 1374.
DEAN CLARK, Lyons, Mich., care Col. D. M. Fox. DR. H. H. CRANDALL will answer calls to lecture. Address P. O. box 778, Bridgeport, Conn.
MES. ANKIJA H. COLDY, trance speaker, Lowell, Ind. IRA H. CURYIS, Hartford, Conn.
DR. THOMAS C. CONSTANTINE, locturer, Thornton, N. H. MES. ELIZA C. CRAME, inspirational speaker, Burgis, Mich., caro J. W. Elliott, drawer 36.
MES. HETTIE CLARK, trance speaker, East Harwich, Mass. MES. HETTIE CLARK, trance speaker, East Harwich, Mass. Chadwidth, Henneylin Col. Minn.
MISS EMMA. CHADWICK, Inspirational speaker, Vineland, N. J. Colluture will answer calls to lecture.

THOMAS COOK, Berlin Heights, O., locturer on organization.
MRS. ELIZA C. CLARK, Eagle Harbor, Orleans Co., K. Y.
MUS. D. CHADWICK, trancespeaker, Vinciand, N. J., box 272.
MRS. LAURA CUPPY, San Francisco, Cal.
J. B. CAMPBELL, M. D., Cincinnati, O.,
take subscriptions for the Banner of Light.
MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.
CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.
MISS LIZIE BOTEM, Pavilion, 57 Tremont atreet, Boston.
HENRY J. DURGIN, inspirational speaker, Cardington, O.
GEOGGE DUTTON, M. D., Butland, Vt.
ANDREW JACKSON DAVIS can be addressed at Orange, N. J.
MRS. CORE L. V. DANIELS will speak in Bangor, Me., during
August.

August.
DE. E. C. DUNN will speak in Buffalo, N. Y., during August.
DE. E. C. DUNN will speak in Buffalo, N. Y., during August.
Permanent address,
Rockford, ill.
MRS. AGMES M. DAVIS. 347 Main street. Cambridgeport, Ms.
HENRY VAN BORN, trance speaker. 48 and 50 Wabash ave-

HENRY VAN HOEN, trance speaker, to and to whousan evenue, Chicago, Ill
MES. CLARA R. DEEVERE, trance speaker, Newport, Me.
A. C. Edmunds, lecturer, Newton, Iowa.
DE. H. E. EMKET, lecturer, South Coventry, Conn.
A. T. Foss, Manchester, N. H.
S. J. FINKET, Trov. N. Y.
MIS. FANKIE B. FELTON, South Malden, Mass.
MISS ELIZA HOWE FULLER, Inspirational speaker, San Francisco, Cal.

Cisco, Cal.

DR. 11. P. FAIRFELD will lecture in Lempster and Marlow
N. II., the Sundays of August, speaking the first Sunday, m.
Lempster. Address as shove, or Blue Anchor, N. J.

IRV. J. FHANCIS, Ogdensburg, N. Y.

J. G. Fish will speak in Battle Creek, Mich., during September, and thence "Westward ho!" for the next six months.

Address, Hammonton, N. J.

Mus. M. L. FERSCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Roston, Mass.

Address, Hammonton A. S.

Mas. M. L. Frexcil, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

Mrs. Clara A. Field, lecturer, Newport, Me. Miss clara B. Fowler, impressional and inspirational peaker, Omaha. Neb.

A. B. French, lecturer, Clyde, O. ISAAC P. GREENLEAF, I Covell, Mass.

N. S. GREENLEAF, Lowell, Mass.
DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, box 409, Fort Wayne, Ind.

REV. JOSEPH C. GILL, Belvidere, Ill.

MISS. LAURA DE FORCE GONDON, Virginia City, Newada.

JOHN P. GUILD, Lawrence, Mass., will answer calls to lecture.

MISS. C. L. GADE, trance speaker, corner of Barrow and Washington streets, New York.

SERAH GHAVES, inspirational speaker, Berlin, Mich.

J. G. GILES, Princeton, Mo.

DR GAMMAGE, lecturer, 134 South 7th street, Williamsburgh,

N. Y.

DR M. HENEY HOLGUTON will be in West Paris, Me. during.

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MRS. E. N. PALBER, MINIST.

CO., N.Y.

J. H. POWELL, Vinciand, N. J., box 158.

MRS. PIKE, lecturer, St. Louis, Mo.

MISS NETTIN M. PEASE, trance speaker, New Albany Ind.

A. A. POND, inspirational speaker, Rochester Depot, Loraine
Co., Ohlo.

MRS. J. PUFFER, trance speaker, South Hanover, Mass.

J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A.

Wilson

ilson. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Wilson.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
Lidia Ann Prassall, inspirational speaker, Dieco, Mich.
Growge A. Pisicog, inspirational speaker, dealing sick and
infirm people in places he may visit, will be pleased to answer
calls to lecture. His themes pertain exclusively to the gospe
and philosophy of Spiritualism.
Dr. W. R. Illey, Foxboro', Mass.
Dr. N. K. Ripley, Foxboro', Mass.
A. C. Robinson, Ill Fulton street, Brooklyn, N. Y.
Dr. P. B. Randolph, Cure box 3332, Boston, Mass.
J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.
Mes. Jennie S. Rudd, 48 Randall street, Providence, R. I.
Rev. A. B. Itandall, Appleton, Wis.
Wir Rose, M. D., inspirational speaker, Springfield, O.
Mrs. E. B. Ruse will answer calls to lecture and attend
funerals. Address, Providence, R. I. (Indian Bridge.)
C. H. Rinbe, inspirational speaker, Boxton, Mass.
J. H. Randall, inspirational speaker, Upper Lisic, N. Y.
Mrs. Frank Reid, Inspirational speaker, Kalamazoo, Mich
Austen E. Niemons, Woodstock, Ve.

MBS. FEANK REID, Inspirational Speaker, Kalamazoo, Mich AUSTEN E. SIMMONS. Woodstock, Vt. DR. II. B. STORER. 50 Pleasant street, Boston, Mass. MRS. II. T. STEAKNS may be addressed at Vincland, N. J., till further notice. MES. NELLIE SMITH, impressional speaker, Sturgis, Mich. SELAH VAN SICKLE, Greenbush, Mich. MRS. M.E. B. SAWYER, Baldwinstile, Mass. MRS. CARRIE A. SCOTT, trance speaker, Elmira, N. Y., will answer casis to lecture.

answer calls to lecture.

MES. L. A. F. SWAIN, inspirational speaker, Union Lakes,
Rice Co., Minn.

DR. E. SPRAGUE, inspirational speaker, Schenectady, N. Y. DR. E. Stradue, inspirational speaker, Schenectady, N. Y. MRS. FANNIE DAVIS SMITH, Millord, Mass. MRS. S. E. Stight., 13 Emerald street, Boston, Mass., will answer calls to recture.

MISS. ALMIRA W. SMITH, 36 Salem street, Portland, Me., will answer calls to lecture.

ABHAM SMITH, ESQ. Inspirational speaker, Sturgis, Mich. MRS. MARY LOUISA SMITH, trence speaker, Toledo, O. MRS. O. M. STOWS, San Judé, Cal.

E. R. SWACKHAMER, 128 No. 3d street, Brooklyn, N. Y., E. D. MRS. S. J. SWASKY, normal speaker, Noank, Conn. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funcrals at accessible places.

MRS. C. A. SHEWMIN, Townsend Center, Mass.

MRS. M. E. B. SAWYER, Fitchburg, Mass.

JAMES TRASK, lecturer on Spiritualism, Kenduskeng, Me

MES. C. A. SHEWWIN. Townseind Center, Mass.

MES. M. E. B. SAWYER, Fitchburg, Mass.

JAMES TRASK, lecturer on Spiritualism, Kenduskeag, Me
HUDSON TUTLE, Berlin Helghts, O.
BENJAMIN TOOD, San Francisco, Cal.

MES. CHARLOTTE F. TABER, trance speaker, New Bedford,
MISS., P. O. DOX NE.

J. H. W. TOOMEN, Providence, R. I.

MISS. CHARLOTTE F. TABER, trance speaker, New Bedford,
Mass., P. O. DOX NE.

MISS. CHARLOTTE F. TABER, trance speaker, Westville, Ind.
N. FIRME WHITE CAN DE AUGUSTIC, IND.
E. V. WILSON WII SPEAK IN Rochester, N. Y. during August, care Ban ner of Light. Boston.
E. V. WILSON WII SPEAK IN Rochester, N. Y. during August; will hold a discussion with William P.
Sharkey, (soul-sleepor, provided his soul does not get to sleep and he tims falt to com- to time, as he did July II and 12.) in Brownville, Neb.; will remain in Nebraska during October.
WIII accept calls to lecture on west-day evenings during his string in those places Permanent address, Lombard, Ill.
E. S. WHELLE, inspirational speaker, Cloveland, O.
MISS. M. MACOMBER WOOD will speak in East Boston, Mass., Oct. 18 and 15; also during February, 1869. Address, 11 Dewey Street, Worcester, Mass.
F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
MES. S. E. WARRE will lecture in St. Louis, Mo., during September. Will make engagements to lecture in the vicinity on week evenings. Address, box 229, Davenport, Iowa.
MES. P. M. WOLCOTT will speak in Bandy Hill, N. Y., Aug.
9, 16, 23 and 30. WIII lecture week-evenings. Address as above, or Danby, Vt.
MES. A. J. ST. L. H. Seater, C. L. Seater, Can be Adress as above, or Danby, Vt.

Mas. A Wilhelm, M. D., inspirational speaker, can be addressed during August, care I. dearles, box 251, Providence, E. I.; during September, Portland, Me.; during October, Salem; Mass.; during December, box 5679, New York.

WILLIAM F. WEMTWORTH, trance speaker, Hammonton, N.
J., care J. M. Peebles.

MES. MARY J. WILCOKSON will receive calls to lecture on the route from Chicago to Rochester, N. Y., through the summer months. Apply immediately, care John Spettigue, 182
South Clark street, Chicago, III.

MES. HATTHE E. WILSON (colored), trance speaker, 70 Tremont street, Boston, Mass
LOIS-WAISSBOOKER can be addressed at St. Louis, Mo., care of Henry Stagg, Esq., till August; permanent address, box 58
Hudson, Summit Co. O.

A. B. WHITHO, Albion, Mich.

MISS ELVIRA WHERLOCK, normal speaker, Janesville, Wis.
A. A. WHERLOCK, Toledo, O., box 643.

MES. R. A. WHLIIS, Lawrence, Mass., P. O. box 473.

MIS. MARY E. WITHER, Loke, 13 and 20. Would like to make further arrangements in New England. Address as above.

DR. J. C. WILSEY will answer calls to lecture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.

REV. DR. WERLOCK, Inspirational speaker, State Center, Ia. WARREN WOOLSON, trance speaker, Hastings, N. Y.
DR. R. G. WELLS, Rochester, N. Y., trance speaker.

REV. DR. WERLOCK, Inspirational speaker, Bid Center, Ia. WARREN WOOLSON, trance state, also to organize Children's Lyceums. Address, Burflajon, Iowa.

REV. DR. WERLOCK, Inspirational speaker, Rock Grove City, Proy Co., Iowa.

ELIJAH WOODWORTH, Inspirational speaker, Leslic, Mich.

J. G. WHITPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

MES, JULIETTE YEAW will speak in Warren, R. I., Aug. 9; In Lynn during September: In Cambridgenort during Octo-

Philosophy, Clyde, O.

Mas. JULIETTE YEAW will speak in Warren, R. I., Aug. 9;
In Lynn during September; in Cambridgeport during October; in East Boston during November. Address, Northboro', Mrs. Fannir T. Young, Boston, Mass., care Banner of Light.

Married.

On the morning of the 4th of July, by Dr. Fred. L. H. Willls, at his residence, No. 16 West 24th street, New York City, Mr. Amos A. Jaques to Mrs. Mary E. Roe.

May angels bless them, and love, peace, joy and harmony ablde with them life's journey through.

Oblinaries.

Passed on from Cambridge, Aug. 1st, little Benjamin G. Haines, aged 5 months 10 days. This is the third little bud of promise taken to the spirit home to bloom, and to be ready to meet the parents when their earthly mission is fulfilled.

Somerville, Mass.

SARAH GHAVES, Inspirational speaker, Berlin, Mich.	Haines, aged 5 months 10 days.	_
J. G. GILES. Princeton, Mo. DR GANNAGR, lecturer, 134 South 7th street, Williamsburgh,	This is the third little bud of promise taken to the spirit home to bloom, and to be ready to meet the parents when	
N. Y. DR. M. HENRY HOUGHTON will be in West Paris, Mc., during	their earthly mission is fulfilled. Samuel Grover. Somerville, Mass.	P
August; will speak in Aliegan, Mich., during September, Oc- tober and November.	Passed to the higher life, July 15th, Jared Kelsey, of Buffa-	
Miss Julia J. Hubbard, box 203, Chelsea, Mass. Moses Hull Hobart, Lake Co., Ind.	lo, N. Y., aged 44 years,	•
DANIEL W. HULL, Fairfield, Iowa. Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass.	Brother Kelsey was a very active and intelligent worker for the cause of Spiritualism. His acquaintance was very ex-	
MISS NELLIE HAYDEN, 20 Wilmot street, Worcester, Mass. S. C. Halford, Coopersville, N. Y.	tensive, and his life was marked by generous and humane ac- tions. For some years past he had been engaged in locating	h
MRS. F. O. HIZER, 122 East Madison street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis.	oil wells in Canada, and with very marked success, guided as he had reason to believe by a band of spirit helpers. More recently, he had located a silver mine, near Oil City.	CI
DR. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt. CHARLES HOLF. Corry, Frie Co., Pa., box 247.	Canada, where he was operating at the time of his removal	A
DR. J. N. HODGES, trance speaker, will answer calls to lec- ture. Address, 9 Henry street, East Boston, Mass.	from earth by an accident, caused by a blast. His remains were brought to Buffalo by Mr. Elliot, one of the mining com- pany, and a warm friend. The funeral service was conducted	Ct pc
Mrs. Emma Har inge can be addressed, (postpaid,) care of Mrs. Wilkinson, St. George's Hail, Langham Place, W., Lon	pany, and a warm friend. The funeral service was conducted by the writer, at Brother Keisey's late residence, where a goodly number of his most intimate friends and co-workers	of ei
don, England.	i were assembled. The reaves a wife and one son, and we rearn i	fa
Mins. M. S. Townsend Hoadler, Bridgewater, Vt. JAMES II. Harnis will answer calls to lecture and attend funerals. Address, box 99. Ablington, Mass.	In comfortable circumstances. It must be a great consolation	C
funerals. Address, box 99, Abington, Mass. W. A. D. Howe, liberry Hill, Conn. I.YMAN C. Howe, inspirational speaker, Laona, N. Y.	to them to learn what we heard from many lips." He was the best man I ever knew, ""To know him was to love him," and." Those who knew him best, loved him most." Verily	ci
Miss Susie M. Johnson will speak in Toledo, O., during September; in Cleveland during October; in Oswego, N. Y.	we live not to ourselves alone, and to leave tender records	W
during November. Address accordingly; permanent address, Milford. Mass	upon the pages of memory is to be worthy a life of goodness and purity "beyond the river." George W. TAYLOR.	
WM. II. JOHNSTON, Corry, Pa. Dn. P. T. JOHNSON, lecturer, Ypsilantl, Mich.	Fifth National Convention of Spiritualists.	ĺ
W. F. JAMIESON, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., box 34.	To the Spiritualists and Progressive Reformers of the World: The understand, members of the Executive Committee of	
S. d. JONES, Esq., Chicago, Ill.	The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth Na- tional Convention to meet in Corinthian Hall, in the city of	
S. d. JONES, ESQ. Chicago, III. HARVEY A. JONES, ESQ., can occasionally speak on Sundaya for the friends in the vicinity of Sycamore, III, on the Spirit-	Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in	ł
ual Philosophy and reform movements of the day. Dn. C. W. Jackson, Oswego, Kendail Co., Ili., will lecture	session until Friday, the 28th list. And we invite " each local organization of Spiritualists or	١.
on Spiritualism and other subjects. GEORGE KATES (formerly of Dayton, O.) will answer calls to	Progressive Reformers to send two delegates, and an addi-	13
GEORGE KATES (formerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining States. Address, Afton, Iowa. O. P. KELLOGO, lecturer, East Trumbull, Asniabula Co., O.;	tional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the	d
speaks in Monroe Centre the first, in Andover the second, and in Thompson the third Sunday of every month.	State is entitled to representatives in the Congress of the United States," to attend and participate in the business	11
GEORGE F. KITTRIDGE, Buffalo, N. Y.	ISAAC REHN: President:	ĺ
CEPHAS B. LYNN, semi-conscious trance speaker, will lecture in Oswego, N Y., Aug. 9; in Johnson's Creek, Aug. 16; in Painesville, O., during September. Will answer calls in the West during the fail and winter. Permanent address, 9	WARREN CHARE, Vice President for New York; A. B. JUSTICE, "Pennsylvania;	ı
in Painesville, O., during September. Will answer calls in	THOMAS GARRETT, " Delaware; JACOB WEAVAR, " Maryland;	
Kingston street, Charlestown, Mass.	A. JACKSON DAVIS, " New Jersey; HOBATIO ALDEN, " Maine;	
J. S. LOVELAND, Monmouth, Ill. WM. A. LOVELAND, 25 Bromfield street, Boston, will answer	FBANK CHASE, " New Hampshire; D. P. WILDER, " Vermont;	
calls to lecture. Subject: Integral Education, or the Era of our New Relations to Science.	WILLIAM WHITE, " Massachusetts;	1
MRS. A. L. LAMBERT, trance and inspirational speaker, will receive calls to lecture. Address, 821 Washington st., Boston	IMMANUEL SEARLE, " Rhode Island;	
SARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.	BREDETT C.MURBAT," "Alabama; "Teras;	1
Mas. L. W. Litch, 6 Townsend Place, Boston, Mass. John A. Lowe, lecturer, box 17, Sutton, Mass.	Nebraska;	pi
Miss Many M. Lyons, implicational speaker, 98 East Jener son atreet. Syracuse. N. Y.	MAUY SEVERANCE, " Wisconsin:	8.5
H. T. LEONARD, trance speaker, New Ipswich, N. H. MRS. E. DELAMAR, trance speaker, Quincy, Mass.	CHARLES A. FENN, " Missouri;	fr
B.M. LAWRENCE, M. D., and wife, independent mission- aries, will answer calls to speak, attend Conventions and	Moses Hull, " Indiana; " California;	0
sing original songs on all questions of reform, including Chris- tianity and Spiritualism, unclent and modern. Address, care	JULIUS H. MOTT, " Dist. Columbia; HENRY TURNER, " Kentucky;	13
of Dr. McCall's flygican Home, Galesburg, Ill. Mrs, F. A. Logan will answer calls to lacture on temper-	J. E. MERRIAM, "Tennessee; "Kansas:	to
ance an i kindred reforms in Wisconsin and Minnesota during the spring an i summer months. Address, care Religio-Phi-	HENRY J. OSBORKE, " Georgia; JAMES EASTON. " Minnesola:	h
logophical Journal, Chicago, III.	S. Y. BRADSTERET, " lova; L. K. JOSLIN, Treasurer, Rhode Island;	i
CHARLES S. MARSH, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis.	HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Sec.	1
PROF. R. M. M'CORD, Centralia, 111. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.	New Hampshire Convention.	1
hill, Mass; speaks in East Kingston, N. H., during August.	The Second Annual Convention of the New Hampshire Spiritualist Association will be holden at Manchester, on	
MRS. MARY A. MITCHELL, clairvoyant inspirational speak er, will answer calls to lecture upon Spiritualism, Sundays	Sept. 9th, 10th and 11th, under the auspices of the Society in that place, which will make all the necessary arrangements	
Anulia, Onondaga Co, N. Y.	for the same. Speakers will be entertained free, and good board will be obtained for members and visitors at \$1,00 or	
DR. JAMES MORRISON, lecturer, McHenry, 111.	81.50 per day. No efforts will be spared to make the Convention pleasant and profitable. A large attendance is desired	ļ
The W. R. C. MARTIN, 173 Windsor street, Hartford, Conn.	and expected. The meeting on Sept. 9th, will be holden in Museum Hall, at 2 o'clock P. M., and will be devoted to or-	1
O. W. MANUEL, trance speaker, 35 Rutland Square, Boston. Mrs. 11. M. W. Minard, trance speaker, Oswego, Ill.	ganization and business. Per order of Executive Committee.	-
LEO MILLER, Mt. Morris, N. Y. DR. JOHN MATHEW, Washington, D. C., P. O. box 607.	R. B. Porter, Secretary.	
DR. G. W. MORRILL, JR., trance and Papirational speaker,	Meeting of the Friends of Human Progress. The thirtcenth annual meeting of the Friends of Human	İ
will lecture and attend funerals. Address, Boston, Mass. Mas. Hannah Morse, trance speaker, Jollet, Will Co., Ill.	Progress, of North Collins, will be held at Hemlock Hall, in	
MRS. ANNA M. MIDDLEBROOK Will speak in Someis, Conn., Aug. 9. Address, box 778, Bridgeport, Conn.	I August, 1865, at 10 o'clock A. M., continuing three days. A	
MRS. SARAH HELEN MATTHEWS will receive calls to lecture and attent funerals. Address, care Dr. Roundy, Quincy, Mass.	distance can come by Lake Shore Rallroad to Angola. Promi-	1
MR. J. W. MATTHEWS, lecturer, Heyworth, McLeon, Co., Ill.	nent speakers will be in attendance. W. D. Huntington,	P
C. NORWOOD, Ottawa, Ill., Inspirational speaker.	M. M. Tousey,	1
W. M. ODEN, Salem, Ill. MRS. E. N. PALMER, trance speake, Big Flats, Chemung Co., N. Y.	MARRION E. BROWN, PRUDENCE K. SINTON.	8
Co. N. Y. J. H. Powell, Vincland, N. J., box 158.	Convention of Solution Market 2 75 - 27 - 27	1
Mrs. Pike, lecturer, St. Louis, Mo.	Convention of Spiritualists in Des Moines, Iowa. A Convention of Spiritualists will be held in Des Moines,	ľ
MISS NETTIK M. PEASE, trance speaker, New Albany Ind. A. A. POND, inspirational speaker, Rochester Depot, Loraine	i Iowa, commencing Thursday, Oct. 1st. All Spiritualists of the State of Iowa, male and female, and others favoring indi-	1
Co., Ohlo. MBS J. PUFFER, trance speaker, South Hanover, Mass.	thends The Conda and and invited to a full representation	1
J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A.	tion are requested to send their names and place of recidence	Ι.

Convention of Spiritualists in Des Moines, Towa. 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, male and female, and others favoring individualism or liberalism, are invited to a full representation therein. The friends contemplating attending this Convention are requested to send their names and place of residence to B N. Kinyon by the 25th of September, so that arrangements can be made for their accommodation. Lecturers and mediums generally are specially invited.

B. N. Kinyon, Secretary.

J. J. Fox, President.

B. N. KINION, Section Notice.

The Spiritualists of Boone County and vicinity, will hold a three days' annual grove meeting in Belvidere, Ill., commencing on the last Friday in August, 1868, at 100 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.

Miscellaneous.

THE CELEBRATED VOLTAIC CURE!

DR. HALL'S VOLTAIC ARMOR BANDS AND SOLES! A SCIENTIFIC and RATIONAL method of curing all dis-eases originating in a disturbed condition of the Elec-TRICAL Forces of the body; such as

Gold Feet. Nervous Headache, Rheumatism, Neuralgia, Dyspepsia, Paralysis, St. Vitus' Dance, Fits, Cramps, Weak Joints, Sciatica, Contracted Sinews. Sprains,

AND ALL NERVOUS DISORDERS.

They are used and recommended by noted Clairvoyant Physicians and Mediums, and are of INESTIMABLE VALLE to those who are deficient in MAGNETIC SUSCEPTIBILITY, and require development.

Dr. Mills, of Bristol, Ct., says:—They have proved extremely useful in supplying magnetism where I most required it. FOR RESTORING EXHAUSTED VITAL ENERGY, and in all diseases originating in the Loss of VITAL POWER, through EXCESSES, SEDENTAL HABITS, or the use of PERNICIOUS DRUGS, the VOLTAIC ARMOR may be used with the fullest usurance of success.

It will save thousands from complicating their afflictions and impairing their health beyond reparation with Secre Quack Compounds.

For particulars send for Circular. Head Bards, \$2.00 each. Knee Bards, \$2.25 each. Arm " 2.00 " Thigh " 2.50 " Walst " 5.00 " Walst " 5.00 " ... \$1.00 per pair.

Bent by mail on receipt of price. In ordering state size of boot or shoe worn, or, if bands, the part of the body they are intended for Sold by all Druggists, and by the Proprietors.
VOUTAGE ARMOR ASSOCIATION,
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Aug. 1.—5w

Nanted Agents — \$75 to \$200 per month, everywhere, male and fermile, to introduce the Genuine in Intervention and and fermile, to introduce the Genuine in Intervention Intervention in Intervention I

NOTICE.

DR. WILLIAM B. WHITE, Medical Electrician, and teacher of the same, Cures all Diseases that are Curable. Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communi-cations, \$1,00; written examinations from lock of hair, \$2.00. Office No. 4 Jefferson place, from South Bennett street, be-tween Washington street and Harrison avenue, Boston, Mass. Office hours from 9-a. M. to 4 P. M.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—July 4.

MRS. A. C. LATHAM.

MEDICAL CLAIRVOYANT AND HEALING MEDIUM.
1292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 4. NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. July 4.—13w*

MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-July 4.

M. RS. EWELL, Medical and Spirit Medium,
July 25.—13w*

Miscellaneous.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

Now permanently located at 252 Thames street, Newport, R. I., WHERE he has erected a building expressly for HEALING THE SICK.

WHERE he has erected a building expressly for HERALING THE SICK.

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 Medicing Given. No fain caused. No Surgical overaling the patient has been restored to permanent health. No Medicing Given. No fain caused. No Surgical overaling the patient has been restored to permanent health. No Medicing Given. No fain caused. Dit has been restored to the body or perform other impossibilities, but will always relieve fains, from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their padents.

By this treatment it takes but a few inhoutes for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation. Diseases that are most certain of being cured are—

Weak Eyes, Partial Blindness, All Diseases of the effect that but few diseases require a second operation. Diseases that are most certain of being cured are—

Weak Eyes, Partial Blindness, All Diseases of the Ebrah, Weak Spites, Tanons, Falling of the Womb, All Kinds of the Womb, All Kinds, Droppiel, Loss of Voice, Weak Lungs, Ca. Tarini, St. Vitus' Dance, Weakness of the Edmis, Droppiel, Loss of Voice, Weakness of the Edmis, Droppiel, Loss of Voice, Weakness of the Edmis, Droppiel, Loss of The Blood,

Brain, St. Vitus' Dance, Weakness of the Edmis, Thandar and Brockindal Og-Gars, Effects of Poison, Humors of the Richon, Ca., &c., &c., &c., &c.

Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, aways benefited Deafwess is the most doubiful of any malady.

Those persons who cannot well afford to pay are cordially invited, "without mo

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DR. ,IRISH'S Original Ottawa BEER,

For Eighteen Years the Favorite Beverage of the New York Public.

This peasant and healthy beverage was originally prepared by Dr. P. E. Inisti, and has been sold by him for the past thempy arra at his well-known Botanic Pharmacet, Ne. 5 Thind Avenue, Exemy pork City, where it has an immense sale through its own merits alone, having never been adverthed by him until within a few weeks past. If the compounded from such Bota and Barks as were most highly prized by the Ottowa had into, and used by them in their celebrated remedies for Partiping the Blood and renorating the system. OTTAWA BERE has been pronounced by medical professors and securities from 10 possess aron medicinal properties. Its tonic, diarrie and alterative qualities, though gentle in their action, are Iraly wonderful in their effects, relieving Professors and all other decrangement of the Blood, Hier and Kidneys, producing a healthy tone and in smal condition of the system.

It is also a cooling and pleasant beverage, more fully quenching thirst than any other ardele in use, which makes it particularly sought for as a summer drink, and only requires a lair trial to be appreciated. This Beer is drawn from a fountain cold as an leckerg for

5 Ct. Per Glass, 15 Cts. Per Quart, 50 Cts. Per Gallon, SOUTHMAYD & Co,

CORNER TREMONT AND BROMFIELD STREETS, BOSTON N. B.—Southmayd & Co are the Sole Agents for the sale of Rights in New England, 4w—Aug. 8.

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New York Eclectic Medical Society, WHO has made an almost life-long study of the Constitu-tion of Maa, the Philosophy of the various forms of Dis-ease and Professional Treatment on Natural and Physiological principles, is now established at

No. 7 Bruen Place, Hill street, Newark, N. J.,

No. 7 Bruen Pince, Hill street, Newark, N. J., where the subtile seents known to Medicai Reformers are scientifically applied.

Special attention given to all phases of Organic Disease, Physical Weakness, Functional Inharmony, and Decay of the Vital Powers peculiar to the Female Constitution. Patients from abroad can be provided with heard, at convenient places, and at very reasonable prices, in Newark.

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Address as above.

S. B. BRITTAN, M. D. June 27.—13w

SOUL READING,

Or Psychometrical Deligention of Character. Or Psychometrical Deliuention of Character, MR. AND MRS. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit them in person, or rend their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition: marked changes in past and future life; physical disease, with prescription there for; what business they are best mispited to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full defineation, \$2,00; Brief delineation, \$1,00 and two 3 cent stamps. cent stamps,
Address,
MR. AND MRS. A. B. SEVER ANCE,
July 13.
No. 402 Sycamore street. Milwaukee, Wis.

THE BETTER WAY

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

DR. H. B. STORER, fedical Office, 56 Piensant street, Boston.

MRS, MARY LEWIS, by sending their auto-graph, or lock of balt, will give psychometrical delinea-tions of character, answer questions, &c. Terms 81,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., Ill. June 20.—20w*

EMERY N. MOORE & CO., Printers and Engravers,

No. 9 Water street, (First door from Washington Street,) Boston, Mass. Fine Job Printing promptly and neatly executed.

June 13.

June 13.

THE BISELVIDERES SEMINARY
PIRENCHANDENGLISH GOARDING AND DAY SCHOOL.

for young Ladies, will commence its Pall Term on Tuerday, Sent. 15th. This Institution is pleasantly located on an eminence overlooking the beautiful town of Belvidere, and commanding a fine view of the surrounding country. No healthier or more destrable location for a subool could be found anywhere. The buildings, which were built expressive for school purposes, are hand-ome and commodious and well supplied with all the necessary appliances for teaching. Particular attention is paid to the health of each pupil. A teach or of Gyannastics is employed, and the pupils received ally instruction in the new system of exercise invented by 'Dr. Dio Lewis. The course of instruction is extensive and thorough. Minde, Drawing and Painting, Aucient and Modern, Lauguages and all the higher branches of an English education are taught by experienced teachers.

References: Prot. 8. B. Brittan, Newark, N. J.; Luther Colby, Boston, Mass.; A. J. Davis and Mary F. Davis, Orange, N. J.; C. M. Plumb, New York; Col. Wm. B. Thomas, Phila delphia, Pa.; Theod are D. Weld, Boston, Mass.

For Circuiars, containing further particulars, address, MISSES BUSH, Belvidere, Warren Co., N. J.

Mediums in Boston. New York Advertisements. Acht Pork Advertisements.

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 scaled letters have given ilm so great a celebrity throughout all parts of the United States. As one of the ploneer mediums to California, years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States:

May 18th, 1868. PROF. PATTON SPENCE-For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous correspondents, what I knew of their officacy.

In most instances I have replied that I knew nothing of them beyond that which was told me by those who had made use of the same. 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 Homeopathic 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 he had taken the contents of one hox, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly, and now is about his daily avocation, as well, if not better than he ever was.

Mrs. Mansfield was at the same time suffering from pain

caused by falling, 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 limiments; but all to no purpose. Mrs. Manufield then resorted to your Powders, and within the space of three days she was free from pain, and is now as well as she

eyer was.

At the same time we had in our family a young gentleman from Boston, who had been for years afflicted with a bronchial difficulty. So inflamed was his throat at times that it was 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: "Mansfield, I think the game of life is about played with me" He was making preparations 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 hight. The next day he took them as directed, and a perceptihie change was evident for the better. This was about four weeks ago. To-day he is apparently well and about his business, although he continues still to take now and then a Powder. I consider the young man out of all danger, and as likely

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 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 alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sceping quietly in less than lifteen 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 leisure evening I will call at your office and relate them. Until then I remain, yours very sincerely, JAS. V. MANSFIELD,

No. 102 West 15th street, New York.

The magic control of the Positive and Negative Powders over disenses of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuraigin, Headache, Earache, Toothache, Rheumatism,
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el Complaint, Dysentery, Nausca and Vomiting, Dyspepsin, Indigesion, Flatulence, Worms; Suppressed Menstruction, Painful Menstruntion, Failing of the
Womb, all Female Weaknesses and borangements; Cramps,
Fits, Hjørophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the
Feverofsmath Pox, Mensies, Scarlatina, Eryspiclas, Pueumonia, Pleurisy; all Indiammations, acute or chronic, such
as Indiammation of the Langs, Kidneys, Womb, Blackder, Stomach, Prosente Giandi Catarris, Consumption, Bronchitis, Coughs, Colds; Scrofnia, Nervounces,
Sliceplessness, &C.

tion, Bronchitis, Cougha, Colds; Serofula, Nervousness, Bleeplessness, &c.

THE NEGATIVE POWDERS CURE Puralysis, or Palsy; Amaurosis and Deafness from paralysis of the nerves of the eye and of the car, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhols and the Typhus; extreme Nervous er Muscular Prostruction or Relaxation.

For the cure of Chills and Fevers, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violeaves to the system; they cause no purplug, no mnusen,
no vomiting, no marcotizing; yet, in the language of S.
W. Richmond, of Chenon, Ill., "They are a most wonderful
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been, anything equal to Mrs. Spence's Positive and
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both sexes, and to every warlety of sickness likely
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Powders, if given in time, will cure all ordinary attacks of dis
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Legs of other makers repaired.

4w-Aug. 1.

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—which diseases sow the seeds of Consumption of which thousands die annually—hundreds of living witnesses will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now offers them to the public through Druggists and from the Office.

The First Robustion and Compound Elizate of The s The First Solution and Compound Elixir of Tar;

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This is the best Family and Liver Pill known, containing no Mercury. First Solution of Tar Ointment,

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This Ointment can be used without the tube for White Swellings, Tumors, Old Sores, &c. First Solution of Tar Soap. Tar contains a large amount of carbolic acid, which is potent in cleaning the skin of Freekies, Moth, Eruptions, Dandruff in the Scaip, &c. A fine tollet soap.

This is found to be superlor to all others for removing pains, restoring lost action, &c.: as cheap as any in the market.

These medicines are sold by orange sta everywhere. If your druggist has not got them, ask him to procure them. Special attention paid to examination and treatment of patients at the office. All communications concerning medicines and their application to disease, free of charge.

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TRADICATES Humors, MERCURY, and all impurities, from La the system; MAGNETICALLY VITALIZES and STRENGTIENS all the main organs of the, causing the blood to become more ATTERIAL, (in many cases there being too much of the Venar); restores vitality to the KIDNETS where they have been weekened by the liver becoming torpid; acts on the glands in a particular manner, increasing all the secretions and excretions, and completely renovates and changes the action of the whole system.

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

MAGNETIC VEGETABLE MEDICINE!

Examining clairy of any it is expected, we know the effect topon the organs and functions of the body. Spirit alists should seek to lief from the proper channels. It is not in harmony with your failt to attempt to be cared by the old school of medicine, any more than to seek spiritual food for your inner life in the old religion. Cling to those of your sith in all things, dweil in love, and blending one with another, for minimither is siteroith. Then let us all work together in the spirit of Lore and Windom.

Spirits that can look into the system and see clairy oyantly the workings of the whole physical battery, as plainly as the mirror reflects your forms, ought to be trusted by those accepting the philosophy before physicians in the form that have to depend upon the knowledge they receive by dissecting decreased forms and poring over medical works. Progression in all these.

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JEANNIE WATERMAN DANYORTH.

Aug. 1.—5w

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Mrs. Spence's Positive and Negative Powders tre one of the things that never go backwards. The de 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 enthusiastic advocate, a real, live, talking advertisement, and a perpetual, voluntary witness of their wonderful works. Every town, city, vilinge and neighborhood in all parts of the UNITED STATES, CANADA and

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Aug. 1.—6w*

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July 18.—8w

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Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to the Boston office, 158 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 us should be directed to J. M. PREBLES. Persons writing us in August will direct to Pleasantville, Venango Co., Pa.

Our Appointments.

The 21st, 22d and 23d of August we shall be in attendance at the "North Collins Meeting" in Erie Co., N. Y. From there go to Rochester to attend the Fifth National Convention of Spiritualists. The last Sunday in the month speak in Milan. Ohio, near the home (we think,) of our colaborers, Hudson and Emma Tuttle, then westward, speaking during September in Chicago.

What Constitutes Space?

Is there nothingness? is there vacuum? is there space? Incendiary thoughts sometimes provoke the evolution of more light, a something not unneeded in relation to this subject. That what we denominate space is not in reality a thing, in itself considered, must be apparent upon a moment's reflection, and a due estimate of all that such a supposition involves. For if space exists per se, it must be absolute vacancy; otherwise it is MATTER-FORMS, which is what we maintain it to be. If it is absolute vacancy, then 't is nothing, and of course nothing can be affirmed concerning it. Such an admission is a total abandonment of the claim that space does exist.

Man is a being that has the power to change his locality; not in space, but amid the interstices of things, and hence he is said to go from place to place. In all his movements, therefore, he only substitutes the matter constituting his body for other matter, displaced for the time being, or permanently. To illustrate: Suppose he plunge into the water, as he is already plunged into the air. By this act he does not make any additional room in the world, or deprive the world of any. The pressure of his body upon the circumambient air, prior to his leap, has displaced a portion of this air, which, in turn, impinges upon all surrounding bodies. After his leap he displaces a portion of water, which, in turn, impinges upon the air. Man does not live on the world, but in the world, since substance envelopes him on every hand and to all conceivable extent.

Man has never yet, either by mechanical or chemical means, succeeded in producing a perfect vacuum, even in so far as air is concerned. How then shall he by any means expel electricity, magnetism, or the other so-called imponderable elements, in such a way that there shall be no room for occupancy left. The same may be said of all forms in the universe; for properly speaking the universe is made up of nothing but forms impinging absolutely on all sides upon each other. So that there is not left room even for a thought between them. If this be so, what becomes of space, as

Philosophers regard space and extension as convertible terms. Our idea of extension is, that the particles or atoms composing any form or object do not all have the same position. They send rays of light (or any other force) to us from different points, and hence we perceive that the object has extension. It is easy to see that our idea consists in a knowledge of the direction of motion, belonging to these rays of force. The positions of these points may be constantly changed for each other, but they cannot be annihilated. We might then define space to mean the direction of motion and the corelation of position. When we speak of there being one fourth of a million miles of space between us and the moon, we mean that the interrening objects between us and the moon make so slight an impression upon us compared with that of the luminary, that we may, for the moment, disregard the former. But he would be a sorry philosopher who should make no allowance for the effect this intervening matter has in lessening the quantity and force of the moon's light while it is traveling to the earth.

Again, points are more or less practically near to or distant from us according to the measure of cffort required to approach them, or subject them to our will. Thus, for instance, Europe was within our recollection much further off than at present. Now it is but some nine diurnal revolutions distant: formerly it was forty. The forms and substances being in both periods the same, but by discoveries and the application of them we overcome these intervening obstacles to our progress with nearly six times the facility, and hence Europe is practically nearly six times nearer.

Could we commune with friends one hundred miles distant with the same facility that we now do when face to face, would we not be practically present with each other so far as conversation was concerned? And suppose it extended to all social intercourse in like degree, would we not be as much present as now ? If, therefore, we can by any means overcome the difficulties which natural forms present, as they now exist between us and the objects of our will, those objects will seem present with us.

The sun is said to be 95,000,000 miles distant from us. What do we mean by that statement? First, we traverse the earth to find, in that act, a certain amount of labor required to make a given number of steps. This given number of steps we have agreed to call a mile, and as a matter of convenience this arrangement is well enough. Now if there existed a road to the sun on which man could walk, the labor or difficulty with which he walked a mile would have to be multiplied 95,000. 000 of times to get to the sun, and hence we say it is so many miles distant. Yet the sun is very near to us by his light and heat, and if the time shall ever come in which we may move with the rapidity of light, we shall be but about five hundred pulsations of our hearts from his glorious

Finally, we can only say, the commonly accepted ideas of time and space are arbitrary and variable. As matters of convenience they may answer until we interrogate Nature herself as to the operation of her immutable laws-true in all ages, infallible in all applications, adequate to all ends, just in all her accuracy, triumphant in all her efforts, symmetrical in all her properties.

The idea of succession is inseparable from that of motion. As motion passes from point to point, its different waves succeed each other, and to this succession as a whole we apply the term time. Thus time is the sum of events, as space is the sum of forms, angelic, human, animal, vital, mineral and atomic. Without events and forms there exists neither time nor space—with them is the all of universal Being.

Titusville, Pa.-Lyman C. Howe.

This is a wide awake, growing city, bordering the extensive oldom regions of Western Pennsylvania and has a large, liberal, religious element.

Occupying the Universalist pulpit, Bro. Howe, one of our ablest and most eloquent speakers. ministers to this people once in four weeks. It was our good fortune to be a listener last Sunday. The controlling intelligences of a high order, the Carpenterville, Illinois. W. F. Jameson. he does not know.

discourse exhibited such a rich mingling of logic, philosophy and poetry, that the audience sat spellbound to the close. Bro. Beals discoursed excellent music upon the occasion. Our brother Howe's post-office address is box 99, Fredonia,

The Infidels.

flowers; bigots will be careful to plant plenty of thorn-seed along their path. Infidels, so-called, are ever large in the frontal brain-region. They are thinkers-God's moral plows, hammers, inventors and scientific investigators. It is a notorious fact that the most original reasoners, authors and scientists of to-day lie under the odium of "infidelity." Churchmen can sneer and call names; that 's all, however, in this century.

Jesus in the first, Origen in the third, Bacon in the thirteenth. Erasmus in the sixteenth, Priestly | lectures each Sunday evening at eight P. M., when and Franklin in the eightcenth century, Francis the hall is crowded, to its utmost capacity, with Wright, Ballou, Parker and Pierpont, within our an attentive and intelligent audience who listen remembrance, have all been stigmatized as Infi- to the inspired speaker with pleasure and delight. dels! It is blessed to be called an "Infidel." Grand this constellation, all glittering with intelligence to notice our meetings; and, in this connection, and golden with wisdom!

before and since the advent of the Nazarene, are Volney and Hume as Jesus. Not a gleam of these essential principles, however, do we hear taught heart. in Evangelical churches. These the angels of inspiration have left. Sectarian churches are little more than monuments of "dead men's bones," and shells of fashion, destined to perish with the superstitions they inculcate; well enough in their time, as were wooden plows; but progress, ever displacing the old, gives us the new and the better.

Why Not?

" Why do n't the spirits come to me?" They do, certainly do, my friend; but owing to emperament, organization, or non-adaptability to a given purpose, they may never have put forth a concentrated effort to use you mediumistically. Possibly you may shed such a coarse, gross, carnal atmosphere, that the brighter ones from the heavens cannot approach you. Barrel a subject and it would be difficult for a mesmerist to operate upon him. Fruit, dried and cauned, is not very susceptible to the sunlight; neither are sailors ropes as serviceable in the conveyance of telegrams as metallic wires.

"Why can't I hear spirit voices?"

You are not clairaudent; your heavy ears are not tuned to the soft melodies of the spheres, nor the lute-like harmonies of the inner life. Earthly sounds of discord and turmoil may have benumbed them, or the ring of gold and silver, in years gone, dulled them.

"Why can't I feel the spirit touch?" Possibly for the same reason that the ox could not feel the fly upon his horn. It was a horn-an old, dry, stiff, wrinkled horn, and not sensitive to the insect's tender tread. Individuals must sensitize and spiritualize their natures. As echo to sound, so individualized spirits respond to mortals whenever conditions permit. All by discipline and a compliance with requisite conditions may experience a consciousness of spirit-communion.

Western Items.

C. C. Randall, Detroit, Mich., writes that the good work connected with the Spiritual Philosoply is progressing finely throughout the State. Mrs. Horton is giving the highest satisfaction. 'Our Lyceum," he says, "closed sometime since till the warm weather has passed. We have just secured our charter and practically organized a Sanctuary' of the 'Order of Eternal Progress,' Brother A. B. Whiting coming on from Albion to unite with us."

A. Williams, Galesburg, Ill., says "the great principles of our divine philosophy are silently, yet surely, becoming a mighty power in the land. Spiritualism is modifying all the preachings in this Western 'city of learning.' A great lover of music, I feel a deep interest in the forthcoming Harp. Harmony is divine, and perfect individuality, in connection with complete harmony, would be to me the great Hallelujah chorus of

G. S. Morse, Oakville, Ill., jocosely informs us that, "the press, the pulpit and his relations to the contrary, Spiritualism is pushing its way through the State. Is it not true that God and angels are behind this giant plough of modern date? The Banner of Light comes to several of our citizens like a stream of perpetual sunshine from the East. May increasing subscribers warrant the enlarging of which you speak."

Mrs. Palina J. Reberts.

Mrs. Roberts is an earnest advocate in behalf of woman. She commands the respect of people with whom she comes in contact, wielding a good influence wherever she goes, both as a woman and a speaker. She devotes her time to the cause of her sex, and ought to be well sustained, On Sunday, August 2d, she gave a lecture at Algonquin, Ill., which cannot fail in benefiting all who may hear it. A few extracts from it will serve to indicate its general tone. Addressing herself particularly to the women, she said: "Just so long as we wait for somebody else, or something else, to do our work for us, just so long shall we rean the fruits of disappointment; for it is only through our own exertions that we can fill the positions for which Nature has fitted us. Woman is bound by conventionalities, false customs, false pridewaiting too much for others to work out her destiny for her. We shall ever find, if we would enjoy the full fruition of any of life's benefits, that we must work for its highest attainments. * * * Our girls, instead of being reared and trained for the matrimonial market, must be instructed in the practical, useful, womanly duties of life. They should be taught self-reliance, and educated to be self supporting. Genius, capacity, adaptation should draw the lines, instead of sex. We must make all kinds of labor honorable, every place and position accessible, and all true honors attainable by woman as well as by man. Then there will be less marrying for homes, position, or wealth, and fewer homes made miserable through these causes. Then women-yes, and even girls -will find something more noble than the frivolous pastime of over-dress, for the charms of dress will not depend upon its being as near useless as possible, but, instead, its real merit will be found to consist in its adaptation to the needs of the individual.

How much the term strong-minded has been used in derision of woman to keep her back from the more active positions in life, as though it were possible for women to be too strong-minded for Mrs. Pearsall, of Michigan, have been engaged; the great work that is before them-rearing men and women to a life of usefulness and trust: rearing them to fill the places which we will soon vacate; rearing them to finish the work which we have barely commenced. Do we want weak minds for such a work?"

Mrs. Roberts may be addressed, at present, at

Letter from Washington.

DEAR BANNER-Permit me to say a few words with regard to Spiritualism in the national capital. We have two societies in this city, viz, the First Society of Spiritualists, which holds its meetings at Harmonial Hall on Pennsylvania Avenue, and the National Association of Spiritualists, which meets at Trade's-Union Hall, corner Heaven grant to strew their pathway with of 8th and E streets. The latter society holds free circles every Sunday at eleven A. M. The hall thus far has been crowded with persons desirous to investigate our beautiful system of philosophy; and, although these circles have been held only two successive Sundays, and most of the mediums but partially developed, the manifestations have been of such a nature as to convince several skeptics of the reality of spirit-communion. The National Society of Spiritualists have secured the services of Thomas Gales Forster, who delivers Some of the secular papers have at length deigned we cordially return our sincere thanks to the con-The essential principles of Christianity, as taught ductors of the Constitutional Union of this city for the gentlemanly and liberal course pursued beautiful and just as divine when enunciated by toward us in publishing accounts of our meetings and circles. Verily friend Florence has a large JOHN DOUGLAS.

Washington, D. C., Aug. 8, 1868.

A New Lecturer in the Field.

After much hesitation on my own part, I find myself in the lecturing field, according to arrangements, for a tour through the great West. And now that I am fairly at it I shall make no halfway work. As a trance medium, this I feel and know to be true by experience, so far, as well as by the instructions of the angels that guide and guard me.

I left my home at Elmira, N. Y., last week, taking the line of the York and Erie road. The first place of stopping was at Erwin Centre, where I lectured before a crowded house with apparent satisfaction to all present. Surely I am encouraged in every effort at healing and speaking, and I could not ask for more. The people are generous, and I trust I am doing good and making many substantial, hearty friends on my way. But the work! Oh how much there is to be done! What strong and willing hands, and loving hearts, Spiritualists must needs have. How I feel to bless and honor those who have gone before me as laborers in the vineyard. How I love the selfsacrificing, noble souls, who, through suffering and want have broken the fallow-ground. When I think of the hopes of the millions who are struggling for freedom-and knowing the value of Spiritualism-I ask with all my soul to be made useful in spreading its glorious truths.

Aug. 4th, 1868. MRS. CARRIE A. SCOTT.

Written for the Banner of Light.

THE UNWILLING BRIDE. BY MATTIE G. V. SMITH.

My heart is seared and broken, And burning words unspoken In prison must remain; E'en the name that I would breathe In my memory may writhe. But ne'er uttered be again.

All in vain I have pleaded, My tears they fell unheeded, By those who proud and cold, Cared hot who wore the fetter, Could they but see the glitter Of its many links of gold.

They have bound me forever: My soul revolts, for never Can I my liege lord love. My prayers shall be unceasing, Their purport, a releasing, That my soul may soar above.

Where hone's star is ever shining. And love's rosy wreath entwining, Each faithful heart around, Thus binding us forever, With bonds that naught can sever The only fetters found.

Where cruel man's ambition. May not blight hopes fruition, Nor avarice, nor pride, With steps that do not falter, Lead up to wedlock's altar. A sad, unwilling bride. St. Clair, Michigan.

Why it Was Done.

Readers of the Banner of Light, I thought perhaps you would like to know how it happens that I have turned tract-distributor. I will tell you. Last winter I made an effort in a Western city to get a hearing, and failed.' Old Theology had so walled the people in that I could not get their ears; but so far from being disheartened, I vowed in my earnestness that I would have an audience there. If not permitted to reach the ear I would try the eye; I would publish something short and pointed, and scatter it broadcast through the streets, lanes and alleys, feeling certain that enough would read to constitute at least one good audience. I waited and prayed, worked for the means to do this, till the last of May, when going to Richmond, Indiana, I found Father Edmonson, angels bless himi offering one hundred dollars for tracts to be distributed through that city, and none in print to meet the demand. Here was the opening that I needed, and I accepted it. So Father Edmonson's name leads all the rest, as one who gave substantial aid in this enterprise, thus showing, like "Ben Adam" that he "loves his fellow men" besides furnishing twenty-five thousand tracts to be distributed through his city. That others may follow his example is the desire LOIS WAISBROOKER.

Gone Home.

Edwin Thomas McOmber, aged thirteen years, ten months, son of H. M. and E. E. McOmber, passed away to the higher life from Mc Henry, Ill., July 27th, 1868.

Eddie was a good boy and an excellent scholar. By over-bathing a severe sickness was engendered which caused him great suffering. He informed his mother several days before his departure that he would not recover. Most of his relatives rejoice in the consolations afforded by the Spiritual Philosophy that there is no death.

The funeral services were conducted by the writer. W. F. JAMIESON.

GROVE MEETING. - The Spiritualists of Farmington, Oakland County, Mich., and vicinity, will hold a three-days' meeting at Wilbur's Grove. commencing Friday at ten o'clock, A. M., September 11th, 1868. G. W. Taylor, of New York, and other good speakers are expected. Entertainment will be provided for strangers. A cordial invitation is extended to all.

GEORGE ROBERTS, Secretary Farmington Society.

He who tells all he knows will also tell what

From Washington.

The Washington Constitutional Union speaks very favorably of the spiritual movement at the capital of the nation. Under the head of "The Wonders of Spiritualism" it narrates the follow-

Tuesday evening, at a certain house in this city, by more than twenty intelligent and respectable citizens whose word cannot be questioned. We citizens whose word cannot be questioned. We make mention of these facts in the interests of science and truth. If science can account for them let it do so; if not, let the most satisfactory solution be reached. The phenomena witnessed Tuesday evening was ascribed to spirit-agencies. We will relate the facts as they occurred and leave our readers to judge for themselves. We will say right here that Frankie Gunnell is a youth of fourteen or fifteen years of age, of great natural sweetness of temper and disposition, and from a careful religious training by most estimable parents he is far, very far from one who would, ble parents he is far, very far from one who would, if he could, practice the slightest deception. He is a most exemplary Sunday school scholar, and his parents are members of a Presbyterian church in this city, and are noted for efficiency and zeal in all that relates to it. After the party had assembled in the parlor the gas was partially turned down. A wardrobe had been provided, from which the partitions and top had been removed. A small ottoman and a stool were placed inside. To those who examined it it is unnecessary to say that no description of contrivance to aid the manifestations were put into requisition. Frankie Gunnell then had placed upon his wrists a stout, Gunnell then had placed upon his wrists a stout, tight-fitting pair of handcuffs, and was then locked in the wardrobe. In less than half a minute the door was unlocked, the handcuffs also unlocked, and he walked out; at the same time a loud and rapid knocking was heard in different parts of the wardrobe. A stout cord was then procured, Frankie's hands were bound behind him and the handcuffs again placed on his wrists, and, taking his place in the wardrobe, he was unbound and the handcuffs unlocked in the twinkbound and the handcuffs unlocked in the twink-ling of an eye. He was again bound with the rope in the strongest possible manner, his arms, hands and legs being secured in a style simply impossible for him to extricate himself from, and then locked in the wardrobe. The door had not been shut five seconds when every knot was untied and he walked out entirely free.

This time, in addition to the loud knocks, the

entire company distinctly saw hands and arms flashing above and around the cabinet; the ottoman and stool were thrown out over the top; a bell which had been placed inside was rung; heavy, cool breezes swept through the room, and the entire scene inspired the company with wonder and awe. Frankie's hands were then most securely tied behind him, and in succession the handcuffs were locked upon the wrists of several gentlemen present, and on taking a position inside the cabinet they were unlocked and removed in the same wonderful and mysterious manner. They assert for themselves that they distinctly felt spirit-hands upon their own, and fully real-ized that they were taking the handcuffs off. In all this there was no jugglery and no one present capable of practicing it. In the question of who or what performed these, nothing less than miracles, lies the great mystery.

We now come to a description of the most won-derful of these wonders. Frankie wore a com-mon alpaca jacket, whole and firm. The hand-cuffs were placed on his wrists, and in a second, cuns were placed on his wrists, and in a second, his jacket was removed without making a shred, or damaging it in any way. The handcuffs were removed, his jacket put on again, and then, in addition to the handcuffs, his hands were tied behind him. As quickly as before, his jacket was again taken off. Now this is a performance beyond human power. Did a spirit do it? We saw it done, and we saw spirit-hands, arms and their shadows on the wall. We can go no farther in the solution of this marvelous transaction.

the solution of this marvelous transaction.

Upon our honor, however, we saw what we have related.

Physical Manifestations.

The State Record published at Topeka, Kansas, August 5th, contains an account of a physical manifestation given through the mediumship of Mr. Jackson, of Illinois. The editor says:

About one-half of those present were entirely skeptical as to the power of the spirits of the departed being able, under any circumstances, to revisit the earth. A committee of three were appointed to tie the medium to a chair. For that purpose they used a new, one-half inch rope about twenty feet long with which each hand was made fast by drawing the cord tight around the wrist and then around the thigh and then made fast to the chair. Both hands were tied in this manner and about one foot apart. The arms above the elbow were tied back to the chair. Innumerable knots were tied in the rope and then waxed cords tied around the knots. In this condition an iron ring about four inches in diameter was slipped over the hand over the knots in the rope and up the arm, without the rope or knot being misplaced, and then taken off again. While tied a drum in the room beat a lively tatoo and at the same time a tamborine played a tune, two small bells rang fast, and a small harmonicon was played upon. These instruments appeared to be in different parts of the room. The drum sticks striking the ceiling overhead and at different places all over the room. After these manifestations the rope was untied by some process, but not by any one in the house (and the medium certainly could not do it,) and he was set free from his bonds.

Afterwards he was tied in nearly the same manner, but not by any person present, and certainly he could not have been by himself. We state modus operandi, leaving that to the scientific or those who have the taste and time for such inves-tigations. We can only say that we are entirely satisfied that this was no "illusion" or "humbug" and that Mr. Jackson is no "imposter."

The sugar pine is said to exist in California in immense forests, which extend hundreds of miles through the State on the mountain range.

SPIRITUALIST MEETINGS

BPIRITUALIST MEETINGS

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon and evening at 23 and 75 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyccum meets at 10 A. M. John W. McGuire, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to Mis Susan M. Fitz, Secretary, 66 Warren street.

The South End Lyccum meets every Sunday at 103 A. M., at Springfield Hall, 80 Springfield street. A. J. Chase, Conductor; Miss. M. A. Stewart, Guardian Address all communications to A. J. Chase, 22 Springfield street.

Ciscle every Sunday evening at 423 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7 r.m. Benjamin Odiorne, 91 Lexington atreet, Cor. Sec. Children's Progressive Lyceum meets at 10 k.m. John T. Freeman, Conductor; Mrs. Martha S., enkins, Guardian.

CHARLESTOWN.—The Children's Lyceum of the First Spirit-ualist Association hold regular sessions at Central Hall, No. 25 Elm street, every Sunday, at 103 A.M. A.H. Richardson, Conductor; Mrs. M.J. Mayo, Guardian. Chelsea.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in Fremont Hail. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings dis-

Juntulant, Mrs. Saisoury, Assistant Guardian. Meetings dis-continued for the present.

The Bible Christian Spiritualists hold meetings every Sun-lay in Winnishmet Division Hall, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats ree. D. J. Ricker, Sup't.

CAMERIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ P. M. J. Close, President. Children's Lyceum meets at 10½ A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.
Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2] P. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

Cor. Sec.

PLYNOUTH, 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. Speakers engaged.—N. S. Greenleaf, Sept. 6th and 18th; Dr. J. N. Hodges, Oct. 4th and 11th; J. P. Greenleaf, Nov. 1st and 8th; Mrs. Fannle B. Felton, Dec. 6th and 18th; Dr. J. H. Currier, Jpn. 24 and 10th, 1869.

Springfield, Mass.—The Fraternal Society of Spiritual sits hold meetings every Sunday at Fallon's Hall. Progress we Lyceum meets at 2 P. M. Conductor, James G. Alibe; Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M. STOREMAN, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 22 and 7 r. M. Afternoon lectures, free. Evenings, 10 cents. Wns. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

FOXBORO'. MASS.—Meetings are held every Sabbath in Town Hall, at 14 r. M. Progressive Lyccum meets at 10 a. M. Maj. C. P. Howard, Gondoctory. Miss Addie Summer, Guard-ian. Lyccum paper published and read on the first Sabbath of cach month. Lecture at 14 r. M. Speaker engaged,—Dr. W. K. Ripley until further notice.

QUINCT, MASS.—Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyccum meets at 1% P. M. "What we record below was witnessed last

ressive Lyccum meets at Ar F. M.

Lynn, Mass.—The Spiritualists of Lynn hold meetings evity Sunday, afternoon and evening, at Cadet Hall, Market
itreet. Children's Progressive Lyccum meets in the same
at 10 J. A. M. W. Greenleaf, Conductor; Mrs. L. Booth,

Guardian.

Providence, R. I.—Meetings are held in Pratt's Hall, werbosset street, Sundays, afternoons at 3 and evenings at 7%

Clock. Progressive Lyceum meets at 12% o'clock. Lyceum
Conductor, William Foster, Jr.; Guardian of Groups,

(Musical Director, Mrs. Wm. M. Robinson.

PETNAM, CONN.—Meetings are held at Central Hall every sunday at 13 P. M. Progressive Lyceum at 103 A. M. Speak. er engaged:—C. Fannie Allyn during August. HARTFORD, CONN.—Spiritual meetings every Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro-gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

BRIDGEPOHT, COMM.—Children's Progressive Lyccum meters every Sunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical New Haven, Com.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Conductor.

ductor.

CONCORD. N. H.—The Children's Progressive Lyceum meet in Liberty Hali, Statesman Building, every Sunday, at 93 A. M. Conductor, Dr. French Webster; Guardian, Mrz. Hobinson Hatch; Asst. Conductor, J. T. Kendall; Secretary, C. H. Robinson. The Concord Association of Spiritual.

tary, C. H. Robinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at @ P. M. Lecturers wishing to make engagements will address Dr. French Webster.

BANGOR, ME.—Spiritualists hold meetings in Proneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

man, Conductor; Miss M. S. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

POETLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hell, at 3 and 7 M o'clock F. M. James Furbish, President; R. I. Huil, Corresponding Secretary. Children's Lyccum meets at 10 A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Grardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

PHILADELPHIA, PA.—Children's Progressive Lyccum No. 1, meets at Concert Hail, Chestnut, above 12th street, at 9 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyccum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hail, at 11 A. M. and 17 F. M. on Sundays.

BALEM, MASS.—The Children's Progressive Lyccum meets in Hubon Heil, Salem, every Sunday at 14 F. M. till Sept. 1st, when it will then commence at 10 Mr. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secretary. Meetings will commence on Sept. 1st. In Lyccum Hail, C. Fannie Allyn will speak through September, and Mrs. A. Wilhelm through October.

HOULDON, MR.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Dover AND FOXCROPT, Mr.—The Children's Progressive Lyccum holds its Sunday session in Merrick Hall, in Dover, at 10 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. M.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Events in the commence of the sunday of the sund

at 103 A. M. E. B. Avenii, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 p. M.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Everett Rooms, cornor of Broadway and Thirty-Fourth street. Lectures at 103 A. M. and 73 p. M. Children's Progressive Lyceum at 23 p. M. P. Farmsworth, Secretary, P. O. hox 5579.

The First Society of Spiritualists hold meetings every Sunday mening and evening in Dodworth's Hall, 806 Broadway, Conference every Sunday at same place, at 2 p. M. Seatsfree. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 23th street. Lectures at 104 o'clock A. M. and 73 p. M. Conference at 3 p. M.

BROOKLYN, N. Y.—The Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 35 and 74 p. M. Children's Progressive Lyceum meets at 104 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 104 o'clock A. M. 1; lectures at 3 and 73 p. M.

ROGHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Speakers engaged: E. V. Wilson, during August; L. C. Howe, during September; H. P. Falffeld, during October: Mrs. Sarah A. Byrnes during November; C. Fannie Allyn, during February. Children's Progressive Lyceum meets every Sunday, at 2? P. M. Mrs. Collins, Conductor; Miss. E. G. Beebe, Assistant Conductor.

Marbersama N. N. Y.—First Society of Progressive Spiritual. Mobrisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Flith street. Services at 31/1 p. M.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 7% P. M. James Lewis, President; E. C. Cooper, Vice President; J. Lane, Treasurer: E. Woodthorpe, Secretary. Children's Lyceum meets at 23 P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

OswEgo, N. Y.—The Spiritualists hold meetings every Sunday at 2% and 7% P. M. In Lyceum Hall, West Second, near lividge street. The Children's Progressive Lyceum meets at 12% P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. TROY, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 103 A. M. and 74 P. M. Children's Lyceum at 23 P. M. Selden J. Finney, Conductor; Miss Libble Maccoy, Guardian.

Conquetor; miss Lippie Maccoy, Guardian.

VIBELAND, N.J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10\frac{3}{2}. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12\frac{7}{2}. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardiaus.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. R. Holt, President; Mrs. C. A. K. Poore, Secretary, Lyceum at 1.P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian

of Groups.

NEWARE, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 23 and 73 r. m.

The atternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratogs Hall, southeast corner Calvert and Baratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice. CORRY, PA.—The Children'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 Sunday, at 10 A. M. in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets. George B. Davis, Conductor; A. D. Cridge, Guardian. Conference at 12 M. Platonic School at 8 P. M.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 74 F. M., by E. S. Wheeler, regular speaker. Lyceum at 94 A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

PAINERVILLE. O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Itali. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian. Guardian.

Guardian.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian.

CINCINNATI, O.—The Spiritualists have organized them selves under the laws of Ohlo as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings cundays, at 10 A. M. and 7 P. M.

meetings sundays, at 10g A. M. and 7g P. M.
BELVIDREE, ILL.—The Spiritual Society hold meetings in
Green's Hall two Sundays in each month, forenoon and evening, at 10g and 7g o'clock. Children's Progressive Lyccum
meets at 2 o'clock. W. F. Jamileson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian,
Byeaker engaged:—W. F. Jamileson until Nov. 22.

Speaker engaged: -w. r. sunneson until Nov. 22.

SīcaMoß, 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, Guardisn.
Thy Free Conference meets at the same place on Sunday at 3
o'clock; session one hour; essays and speeches limited to ten
minutes each. Chanucey Eliwood, Esq., President of Society;
Mrs. Barah D. P. Jones, Corresponding and Recording Secty. CHICAGO, ILL.—Regular morning and evening meeting sate held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State atrect. Hours of meeting 10 a. m. and 7 pr. m.

Springristo, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Flifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyccum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o clock.

Brown's Hall overy Sunday evening at 70 o'clock.

YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 2½ p. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 p. M.

ST. LOUIS, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and S p. M.; Lyceum ½ P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Famham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

CANTHAGE, Mo.—The friends of progress hold their regular

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

M. Pickering, occidently, Apparan, MioH.—Regular Sunday meetings at 10M A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt. President; Ezra T. Sherwin, Secretary.

President; Ezra T. Snerwin, Secretary.

BATTLE CREEK, MICH.—Heetings are held in Wakelee's
Hall every Sunday morning and evening. Lyceum between
services. Jeremiah Brown, Secretary.

LAMSING, MICH.—The First Society of Spiritualists hold
regular meetings every Sunday at 10 o'clock, in Capital Hall.
Rev. Dr. Barnard, regular speaker. The Children's Lyceum
meets at 1 o'clock.

Louisville, Kr. —Spiritualists hold meetings every Sunday at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 4th and 6th.

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

or; Mrs. A. M. Kemptou, Guardian.
FITCHERUCE, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same piace at 10c alairvoyant speaking medium.

BAGRAREPTO, CAL.—Meetings are held in Turn Verein Hall, and Brewster, Children's Progressive Lyceum meets at 2 P. M. M. Brewster, Children's President; Mrs. E. P. Spring, Corresponding Secretary.

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, Clairvoyant speaking medium.

SAGRAREPTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Lours (Cupsy, regular speaker. E. F. Woodward, Cor. Sec. Children's President; Mrs. E. P. Spring, Corresponding Secretary.