



THE INDIAN'S WARNING.

Written for the Banner of Light. THE INDIAN'S WARNING. BY MRS. E. P. THORNDIKE. New England! on thy wave-washed shore...

Original Essays.

RESPONSE TO KAHLER'S PROBLEMS.

Form of the Spirit-Body—Infinite Space, etc.

I have endeavored to answer an article, entitled "Light wanted on these Problems," printed in the Banner of Light of the 27th of June. I am conscious, however, that my answer is very imperfect, and, therefore, respectfully solicit criticism...

number which is six billions of times greater than the number of grains of sand...

cannot disorganize us, unless the natural laws are first annihilated. I am inclined to believe there is a constant tendency of all finite intelligences to unite—perpetual merging into the Deity...

its origin, and the centre of this union is our personal soul.

3. It is a well understood law of Nature that for every form possessing life there are natural provisions for the complete expression of that life; that its highest possible expression of life will be attained...

Man alone an exception to, otherwise, a universal law of Nature?

Man alone an exception to, otherwise, a universal law of Nature? It is illogical so to assume. Mankind alone have those deep aspirations of the soul whose demands over-reach all earthly possibilities and over-leap earthly forms...

At Gerritt Smith's.

Mrs. Elizabeth Cady Stanton, who has been passing some time at her kinsman's, Mr. Gerritt Smith, at his place in Peterboro, N. Y., writes a pleasant letter home to her paper, "The Revolution," in which, with other matters, she touches on the faith of Mrs. Smith in Spiritualism...

THE PROBLEM OF AGES.

The Mystery of Life—The Logic of Death.

THE PROBLEM OF AGES. NO. III. BY DYER D. LUM. II. The Psychological Argument. 1. We have seen that the creation of organic life has been brought to a focus in man...

GENEVIEWE.

GENEVIEWE. Mind is supreme intelligence, and the individualizations of this intelligence in man though normally perfect, are yet clouded and dimmed in their passage through these terrestrial elements...

PRACTICAL RIGHTEOUSNESS.

PRACTICAL RIGHTEOUSNESS. BY PROF. J. H. COOK. If Spiritualism is really superior to all previous systems of belief, it will prove that superiority by the lives and practices of its advocates...

THE CHAIN OF BEING.

THE CHAIN OF BEING. In me is matter's last gradation lost, And the next step is spirit—Deity! I can command the lightning, and am dust! A monarch and a slave! a worm, a god!

good and happy, then it is the especial duty of Spiritualists to look at the causes of bad organisms and conditions, and try to avoid them. If Spiritualism does not tend to make our lives better and happier than popular systems of faith—if it does not, far more and better than they, clothe and feed and educate its own poor, and learn how to generate better children, what better is it than they?

It has been well to talk about the glory and bliss of the higher spheres, but it seems to me the time has come to begin to talk about the very germs of life—the ante-natal causes that make men good or bad on this earth and extend indefinitely into succeeding spheres. While we aspire to the spirit-world above us, let us exert our influence for so improving the conditions of parentage that future men and women shall carry a spiritual life in their upper stories,—continually yield "the fruits of the divine spirit," and "have a heaven to go to heaven in." Oh, what object or what impressions can compare with a full-arched head in the coronal and frontal region, giving such angelic expression through the face, and glowing with love and wisdom. How can we expect right views and motives from those who are born of badly adapted and unloving parents. Oh, if there is one subject that more than any other should awaken the minds of Spiritualists, it is the subject of Human Parentage. A large per centage of men and women in the world say to us through their organisms and their lives: I was not wanted; I was not a love-child; I feel that I love nobody and no one loves me; I am shunned because I am neither beautiful nor attractive; or, like King Richard, "I hate myself for hateful deeds committed by myself—and if I do there's none to pity me." Oh, my brethren, when shall we be alive to this subject, and speak out boldly, not only in private, but in public. If, as the poet says,

"Majestic sweetness sits enthroned Upon the Saviour's brow—"

If it is never seen and felt without the brow in Christ, or any other human form, but is always dependent upon the organism, then we must improve the human organism by right generation.

The truly spiritual man or woman is spiritually organized. In him the elements are so beautifully and harmoniously blended, "that nature can stand up and say to all the world this is a man." It is only such organisms that can understand and appreciate spiritual life here and hereafter. Those Spiritualists who merely believe they shall live after the body dies, and escape the Orthodox hell, but make no efforts to improve their own lives and to do good here, are unworthy of the name. If all Spiritualists were what they should be, and their means and influence were properly applied, there would not be one of their number suffering for either material or spiritual food. The great need of the world is a greatly improved human stock—men and women whose bodies shall be "a living sacrifice, holy and acceptable"—fit temples for the in-dwelling of the holy spirit. Men know how to propagate and improve animals, fruit and vegetables, whereby they make money; but they know little or nothing of how to improve human nature, whereby we can have "peace on earth and good will to men." Much is said in the political world about reconstruction, by written constitutions and laws; but there is a reconstruction of each unborn child of this republic—or an improved construction—that is the basis of all else. What shall we do to be saved and all the world with righteousness?

UNKNOWN MARTYRS.

BY MRS. H. N. GREENE.

As I sit alone, musing upon the incongruities, sorrows and injustice which cling to earth-life, an army of pale, silent, heroic martyrs rise up before me. Lone women, without money, position or prestige, who struggle hard to live in a society where power, and self-aggrandizement are the ruling propensities. These silent martyrs are not applauded by the great, or even the good of this world; for they are unknown except of God and his ministering angels. Who can tell what acts of untiring self-devotion are displayed by the poverty-stricken mother, who denies herself of food and raiment that her children may go warmly clothed and fed? Who knows how many delicate, sensitive women are suffering in our boasted land of plenty, from disease which poverty and privation always engender? We need not go far away to find these sad, unknown martyrs. They meet us at every corner of our great thoroughfares, and some of us see them in the country, where God's free air and sunshine hymns perpetual praises to the Creator who has made a world so fair and beautiful. I am not oblivious to the fact that this is a world of sublimity and splendor. I know that the blue heavens are above me, inspiring, majestic and divine. The voices of our Father whispereth amid the latticed tree, flowering shrubs, and in the notes of the robin's song—in the musical and solemn waves, as they dash against the rock-bound shore.

But the isolated spirit of the hard-working woman, who is half-famished for the want of proper nourishment, sees all these outward beauties with a different eye from the well-fed, buoyant, elastic woman, who has homes of culture and refinement, and who have love like a star of light to guide them into the pleasant paths of virtue and peace. The starved heart is mantled with shadows. It sees teardrops in the glistening leaves, clouds upon the solar day, phantoms in the stellar beams, and a "melancholy hue" upon the gorgeous evening sky. The robin's song falls upon the ear like some lonely requiem; the music of the created wave like the sobbing in the distance, of the weary and forsaken children of earth. Well it is for this army of silent martyrs—these isolated working women—that the glad song of immortality is echoed through the dim aisles of the past and adown the coming ages. "When the soul feels itself," says Bulwer, "it feels the immortal life." It shall live to dry all tears.

I am sometimes amazed at the careless apathy which exists among many women upon the needs of our faithful working sisters. It is not enough that our homes are pleasant, refined and shut in by love. So long as there is one weary, heart-broken, unpaid toiler—so long as there is one sad-eyed, pale-faced seamstress stitching her life's blood away with trembling, emaciated fingers—so long as we hear the cry,

"We starve, we die; oh, give us bread,"

so long is there earnest work to be done to ameliorate the condition of these uncomplaining martyrs.

Who are responsible for these things? Are they the poor, the unfortunate, the ignorant, the wretched, the undeveloped class in society? Rather would I say that the wealthy, the cultivated, the scholastic, the religious, the scientific, the merchant, the monopolist, the speculator, the preacher, the teacher, and all who call themselves the "respectable" in society, are responsible, in a measure, "for the wrong and the outrage with which the world is filled." Spiritualists, and reformers of every class, work for justice and the eradicating of the heavy burdens which hang like an incubus upon the hearts and lives of the weary, unpaid toilers, who are powerless in the hands of a soulless monopoly.

"A NAMELESS CRIME."

BY J. P. COWLES, M. D.

In the Banner of Light (sometimes since) I noticed an editorial under the above caption which I read with much interest. Having been a practicing physician for many years, I can speak upon this subject from the standpoint of experience, rather than from supposition.

There are but few physicians who do not have calls to practice this "nameless crime," and those who consent to practice it, generally have plenty of business in that direction; and I rejoice to know that some are earnestly waking up to this matter, laboring to expose and arrest its progress. But while I note with pleasure the voices thus far raised touching this evil, I am conscious that the seat of the disease is not yet reached. Wounds sometimes need probing deeply.

I think that in every State it is a State's Prison offence to produce an abortion, yet there is an alarming amount of it done. If the risks of an arrest, trial, conviction and incarceration in a State Penitentiary are not sufficient to deter men and women from these acts, I fear that an essay will not prevent it. There are facts and principles involved in this question which it will be well for us all to consider.

There are at present a goodly number of men and women engaged in the great work of reform. There has ever been more or less effort made to harmonize the world, and man to man. Religion, schools, societies and houses of correction, have all been brought to bear upon human progress, and while we are able to discover here and there some traces of improvement, we are compelled to confess that these labors have more or less failed to accomplish what was designed, and we can discover no other reason for this failure than that people have labored to reform, while they have overlooked and neglected the first great principle in human elevation, viz: to correctly form.

They have allowed the seed to take root under improper conditions, consequently the plant has been brought to the light of the world, deformed, creating the necessity of reform.

The prime ruling cause of error and evil in the world, is due to false, or no education of the masses; to remove these errors and evils, then, demands education; but to educate a child who is badly born, is in most cases a hopeless task; and it is like attempting to straighten a crooked tree.

Ethnology and phrenology teach that after the brain is once formed, no material change can be accomplished except in the very earliest and tender period of life. How very important then that the proper influence be brought to bear at the proper period, and during gestative formation of the brain.

There is no position better authenticated than that all beings possessed of minds, are stamped with their principle characteristics at conception. Facts abundantly prove this; one or two we will name.

In ancient history, the account is of Jacob entering into an engagement with Laban to give him seven years' labor for his daughter Rachel for a wife; at the expiration of which time Jacob demanded his wife. The marriage ceremonies were performed; but when Jacob beheld his wife by the light of the following morning, he found that his father-in-law had deceived him by giving him Leah instead of Rachel; but this difficulty was settled by Jacob's taking Rachel then and serving seven years longer. When these last seven years were nearly expired, Jacob asked his father for some further compensation, and the old man gave him of all the cattle that were then ringed, streaked or speckled, and as many as should be born, up to a certain period, with the same marks, and of all the flocks which were or should be brown. Jacob therefore separated his own cattle and sheep from his father's, and then gathered rods of poplar, hazel and chestnut, and cut them so as to make the white appear in rings, spots and streaks, and placed them upon the ground and other places where the female could see them when conceiving; the consequence was that all the young after that were ringed, streaked or speckled, and the flocks brown. See Gen. xxxi-xxx.

Spotted dogs are gotten on the same principle at the present age, using a spotted blanket to throw before the female while conceiving. An extensive horse-breeder informed me not long since that he could always secure a black colt, no matter what the color of the parents were, by throwing a black blanket before the mare, at the time of conceiving.

More often than otherwise children are begotten, not for the sake of begetting them but to gratify an animal passion. Many men spend their evenings at hotels, groceries, saloons and drinking-houses, entering into conversation calculated to excite the animal passions, then go home and fulfill a parental function, not in that holy passion of love which should characterize all such acts. In such ways children are begotten in passion, born in passion, and all through their lives are men and women of unholiness, which they will gratify. No wonder that children, born under such influences, show marked and strong animal passions, even in the cradle. And in years of maturity, impregnate their wives and others, more than is desirable, and then resort to this "nameless crime" that such offspring may never see life.

If we would banish these evils we must strike at the root of the wrong. In no manner can we consider this subject in all its relations to future generations, but by intervening it with love, marriage and parentage. At present men and women too frequently marry without any reference to physiological or psychological fitness, but are prompted in their selections for this most sacred and important of all relations by purely personal emotions.

These subjects have been gently hinted at and sketched about by public teachers; but that squeamishness so generally manifested among the people when this subject is introduced, drives them back to their lines, only to report the enemy's fortifications impregnable.

What false modesty, what simple-minded prudishness, that which allows people to discuss freely, in private, the family; and in public, the most approved means for producing the finest specimens of the horse, the ox, sheep, dog; yea even of that filthy scavenger, the hog; but when we turn our attention to that noble, crowning element of God's earthly creation, MAN, and talk about elevating him still higher, or correcting his most atrocious wrongs, by teaching more universally the laws which govern reproduction, Mrs. Grundy's indignation is aroused, and she gathers all her forces, mounts her war-horse of wounded modesty, and so securely and effectually guards the encampment of ignorance that those who would break in upon her have been mostly compelled to retreat.

Mothers, to whom is committed most of the early training of their children, carefully keep closed mouths upon these subjects. The consequence is, young women are ignorant and young men learn little else than that which is vulgar; by

which cause curiosity is excited in both parties, and human nature, as in the fable, must taste the forbidden fruit. The result is easily told: licentiousness and marriages prompted by purely personal emotions only.

ELEVEN MILLION MISSIONARIES.

BY O. WHITE.

EDS. BANNER OF LIGHT—Your correspondents, G. F. Kittredge and Dean Clark, and many others, seem burdened and anxious for the truth as it is in Spiritualism. They seem not to know that the world moves, and that the pulpit is not as it used to be. Theology and heresy have met together and kissed each other. The doctrine of the Spiritual Philosophy is now daily uttered in the sanctuary. Many of the eleven millions of Spiritualists having a decent respect for the opinion of mankind are still members of the churches, and they will leave the whole; surely, it matters not how or by whom the truth is taught. Costly edifices and organizations wrought out with much care and labor are not now necessary. The land is already full of such things, and we are fully able to go up and possess it. These eleven millions of Spiritualists are all missionaries, and are quietly doing their work, and they must not and cannot be restrained by organizations. The right and proper thing for each one to do, he or she is now doing; if in a spiritual organization, all right, if in a church, also right, if outside of all organizations, and a Spiritualist, all right still. These eleven millions are the fruit, not of organizations or of lectures mainly; they are the converts of spirit-messages received from friends departed; they are the outgrowth of intuitions and inspirations individually cultivated. As well organize the sunlight and confine it to mountain-tops, or the rain which falls and confine it to sectarian wheat-fields. The world moves, and theology has taken passage on the car of progress, and these gentlemen who are waiting to organize will be too late; and besides, organizations mean bigotry and sectarianism and vagrancy and fraud and priestcraft, and Spiritualism must keep clear of all such baggage. Surely, if these gentlemen who write so nicely and advise so wisely, would think a little about who is responsible for the duties which I have to perform, it would do them good, and they would be less burdened on my account and on account of other Spiritualists. I claim that the first duty of a Spiritualist is to think or plan for himself, and for this purpose organizations are a hindrance not a help, and I think the greatest difficulty in the way of spreading Spiritualism is that men and women do not and dare not believe their senses or their reason, and principally because of organization.

WHAT IS THE TRUE RELIGION?

BY GEORGE W. SIMONDS.

The literal text of the Bible is inconsistent and contradictory in many respects, but on the question of religion it does not so appear. There is only one passage in the Bible defining religion. The only true religion for mankind is devotion to the principle of love. Dishonesty, murder, cruelty, avarice, covetousness, envy and jealousy are all wrong; but why are they wrong? Not because there is some prohibitory law against them, but because they are all at war with the principle of love. The Bible definition of religion is found in the last verse of the first chapter of James, as follows: "Pure and undefiled religion before God and the Father is this: To visit the widow and the fatherless in the hour of affliction, and to keep yourself unspotted from the world."

In this definition there is no allusion whatever to a belief in any doctrine, no reference whatever to faith. It is a tribute to love.

I would now call attention to much of the thirteenth chapter of the 1st of Corinthians. I use Walsfield's translation:

"Though I speak with the languages of men and angels and have not love, I am but as sounding brass and a tinkling cymbal. And though I have a gift of teaching so as to understand all the knowledge and all the mysteries of the Gospel, and though I have all its faith, so as to move mountains, and have not love, I am nothing. Though I give in portions all my substance to nourish others, and though I bestow my life to have cause of boasting, but have not love, I am nothing. Love is forbearing and kind. Love is unquarrelsome, it is not puffed up, nor seeketh its own advantage; it is not easily provoked. Love is patient, hopeful, and truest at all times. This love will never fail. * * * And now abideth faith, hope and love, but the best of these is love. Follow this love."

Here we perceive Paul teaches there is something a thousandfold more important than faith. What is this one thing needful? It is the principle of love.

USES OF THE PHYSICAL BODY.

The uses of our physical bodies are to indulge in any enjoyments that afford us real comfort and happiness—any enjoyments that bring no stain hereafter. We have right to do anything that is not repudiated by our own conscience. Are not the dictates of our own conscience sufficient to guide us in the right path of life? Did a man ever do a wrong conscientiously? No. When a man transgresses the laws of his country or the laws of his God, he feels an irresistible impulse of conscience to be true to himself, from the very moment he perpetrates the atrocious act. His own conscience tells him of his transgression. Our divine Father has endowed us with a reasoning power, termed consciousness. It is that mental organism which draws the line of demarcation between right and wrong, and which we should ever regard as our legitimate dictator. Let us act according to the dictates of our own conscience, and we will seldom deviate from our right prerogatives. Another use of the physical body is to make a dwelling place for, and to individualize, the spiritual body. We are placed here on earth to study the humane jurisprudence of God's laws and Nature's works, and fit ourselves for a higher and better world to come.

Let us cultivate our intellectual faculties to a higher state of moral perfection—let us study Nature's laws and gain better knowledge of the phenomena of Nature's works, and we will receive ample compensation for our time and trouble. We will find leisure in every view of Nature's handiwork, as earth will seem a paradise. We should banish all superstitious creeds and Orthodox professions from our mind to be superseded by our new and glorious philosophy—Spiritualism. We ought not to live for the mere sensual enjoyments of the world, but for those higher pleasures which are the result of spiritual cultivation. Let us reverence our Heavenly Father, and endeavor to appropriate the blessings he bestows on us by corresponding acts to his children—our fellow-men. Thus shall we fulfill our obligations to our divine Creator. W. B. P.

The total annual circulation of newspapers in the United States is estimated to be 1,600,000,000. In Great Britain is 400,000,000—just one-third of that of the United States.

Children's Department.

BY MRS. LOVE M. WILLIS.

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

"We think not that we daily see Or our hearts, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." (LIONEL HARR.)

MINNIE'S CORRESPONDENCE.

DEAR AUNTIE—It is almost Christmas time. What a glad and beautiful time it is! The whole world seems full of happy thought, and yet I am sometimes very unhappy because I can't do all I want to do. I want to make everybody a Christmas present. Oh, such great dolls as there are for the children! And such books and pictures! And there are goods enough in the shops to make the whole city comfortable. I wanted a golden wand that could change the things from places where they were not needed, to places where they would do good. How I would empty closets and drawers, and send the hoarded treasures among the poor.

Only think, Mrs. Van Nyke has a closet up in her upper chamber that has twenty good dresses in it that she never wears, because they are out of style. She thinks that perhaps they may come in fashion again. I thought as I looked at them, how very lucky it was that no one could take their worldly goods into the kingdom that we go to, when we die. Because Mrs. Van Nyke would have such a packing up.

Well, auntie, just as soon as Christmas is over I am coming home, I want to see you so much, and all the dear pleasant home things. But I must tell you the principle reason of my coming. When I was thinking about Christmas, and how much I wished I could make the whole world happy, Mr. Ames came in and lent me this story to read.

THE MINE OF GOLD.

There once dwelt in the land of riches, a company of very good, kind little women, who called themselves "The Givers." They had very kind, loving hearts, and wanted to do a great deal of good, and so they gathered together a great many treasures, and determined to go forth to make the world happy.

"Surely, we shall be blessed," they said, "for we shall not leave a single person poor and in want." They took beasts of burden, and loading them with their treasures, they went forth. They soon came to a hamlet, where the people all lived in misery. When the object of their visit was known, they were surrounded by those that needed some comfort of this world. It was a real delight to the sisters to distribute their gifts. They gave them without stint, and felt glad in every offering that they could make. As they saw the crowd of the poor half-clothed, half-fed people going away rejoicing in their gifts, they said:

"Now we have learned what will make the world happy. Let us never pause from our labors until we see every one fed and clothed, and with comfortable homes. They did not leave this hamlet until they thought they saw their wish fulfilled, and then they passed on to another.

"Is it not astonishing," said one of the sisters; that the world has not been made happy before. Here we take of a little of the good things that no one cares for, and we can supply so many with just what they most want. We shall be called the Redeemers of the world in times to come. Let us press on in our work."

This inspired the others, and they proceeded on their journey after having received further supplies. The people in the country about, were mostly very ignorant and destitute. They lived on rich soil which they did not care to cultivate, or in forests, that they would not cut down to supply the markets. They left their children in rags, and their dwellings in destitution. Therefore, when the sisters appeared with their offerings of clothing, and of gold and silver, they were hailed everywhere with great demonstrations of joy. Their way was like a triumphal march.

"We are winning for ourselves everlasting gratitude," they said, and they grew so elated and proud, that they really seemed to think themselves the favored messengers from the heavens.

So much did they enjoy their work, they were quite unwilling to give it up, and so satisfied were they in what they had done, that they named themselves Ministers of Mercy. They traveled thus a year, making wide circuits, and visiting a great many settlements as well as solitary families, and they determined to return. They expected to be greeted everywhere with great enthusiasm, and to hear their names sounded again and again in welcome. And so it was on their first coming in sight, but when it was found that their beasts of burden carried no offerings, but were merely going back to the city of gold, they turned on them with derision:

"Where are your gifts, where are your gifts?" was all they heard.

But their mortification was greatest to learn that the people were poorer and more wretched than when they first found them. They had expended all their treasures, worn out their clothes, and become objects of the greatest misery through idleness and poverty. Not one word of thanks for all they had done was received, but only cries for "more, more." Disgusted and unhappy they returned to their homes. Their pride was humbled and their love and pity almost destroyed.

There dwelt also in this same city a maiden who had in her heart also a great wish to do something for the world. She was not content to live in the midst of beautiful things and not give them forth to others, and so she began to think how she could do it. Then she said to herself,

"I do not love all these things just because I see them, and I do not possess them just because I call them mine, for when I die I shall have all that belongs to me and yet can take none of these things with me. What I own must be in myself. I own this pretty flower because I love it, and find it growing under my care. I own a book if I have it in my head, but not because it is on my shelf. Then how shall I make everybody rich?"

Just then the sisters returned, and the success of their going out and the failure of their coming home was noised about.

"There is no good in those miserable people," was their report. "They take gifts and show no gratitude. There is no use in trying to do them good."

But the maiden listened and thought, and resolved to try her own way of doing good. She went without any treasures, and silently and alone. She came to the very same hamlet that the sisters had first visited, and she took up her abode there. She bought a little miserable cottage and began to make it a home of comfort and elegance. She fitted up the rooms with the same materials that others could find. She planted flowers and twined vines about it, and then she sought to teach others to do the same. She made her walls of white pebbles and her arbors of little branches. Soon she found that all were willing to

taught, and she showed them how to do everything that she could do. The boys and girls learned to read, the men tilled the soil, the women cleaned the cottages, and took care of the gardens. Visitors from other hamlets came and learned also how to make themselves homes of comfort. The men were soon dissatisfied with their narrow fields and cleared new lands, and planted larger fields. The women learned how to spin, and the girls to knit, and the little hamlet soon became a town, the centre of a fine country.

The sick and the helpless were cared for, but the others cared for themselves. The maiden who had brought all this industry and prosperity to them was looked upon as a great benefactor, and when she returned again to her city she was mourned as one mourns for their dearest friend. The sisters who had returned to lives of selfish ease, on learning of the change that had come to the places they had visited, said, "And how did you do all that? Did you carry a golden mine with you?"

"The greatest gifts of God lie within the hearts and hands of all his people," said the maiden. "All the world wants, is, to know how to help itself. Open the treasures of industry and learning to a community, and you will find you have opened a mine richer than of all lands. Teach children how to find their own treasures and you make them richer than princes."

Now, auntie, that story is not at all true in the story part, but it must be very true in all that it teaches, for if you will believe me, everything that I have done for poor people since I have been here has seemed to be lost because I did not know how to do it, and when I was wishing I could make everybody a Christmas present of good warm dresses and a plenty of pies and cakes, Mr. Ames showed me how I could do it, by teaching the poor people how to help themselves, which was a great deal better, and so I am going home to spend Christmas with you, and then I am coming back to try the maiden's plan of redeeming love.

Mr. Ames is going to take a house in one of the poor parts of the city, and I am going into it, if—if—what do you suppose that it is? If you suppose lies right in front of it?—If you will come with me.

I know just how it will seem to you to shut up the dear old rooms, and pack up your dresses in a trunk instead of in the great closet, and you will think of all the still times, and the great long hours to think in, and all the sweet things to be glad in. But still I know you will come, because I have heard you say, "Oh, Minnie, if I had been a man, I would have been a missionary, not to the heathen, but to the poor and ignorant." And I remember how you went over to Holmes's Hollow and taught the people how to knit worsted gloves, and how much more comfortable they are with what they earn; and I think of the little pots of flowers that you have sent here and there, and told people how to cultivate till they learned to love them, and I remember a great many things, auntie, that make me know you will come. But we will never call the great city our home.

The other night I dreamed a beautiful dream. I thought the good Jesus was coming back to earth again, and that every one was very glad and happy, and they all began to look for him. They thought he would come in some great light or in some great temple, and so they built a great many for him, and they set people to watch for him. And while they were watching he came, and no one saw him, for he came into the hearts of little children, and his light shone out of the flowers and all beautiful things.

So I am sure, dear auntie, that the light of heaven must be close to our pretty garden, and we will not forsake it, but go back to it in the spring; and we will find the children here and carry them with us. Do you think we should ever be sorry if we should hear their voices in those old rooms? It makes me happy to think how they would echo.

My plan is this: that you and I shall come to the city and live close to these people till we find what they want most, and when we have learned all about them we shall know what to do. We will keep a pleasant spot for everyone that wishes to come and live with us, and I will be the one to coax the children. Mr. Ames knows of three little orphans now that want some one to love them. Mrs. Van Nyke said to him, "There's the orphan asylum, let them go there." He replied, "The rich men can give money to keep them in asylums, but the Lord only gives the love," and then I thought of you and how much love you had that the Lord had given to you, and so I know just what a nice time the children will have. I shall not wait for an answer to this, but you will find me at home in three days.

I must tell you that Mr. Ames is going with me, and you must not think that he is my beau, though when I am old enough I should like to marry him better than anybody I ever saw. But Agnes is going to marry one of the richest men in New York, Christmas evening, and it would be pleasant for Mr. Ames to be away. She has an entirely new outfit of dresses, because she would not have it said that she would use anything that was prepared for her other wedding.

The man she is to marry is old enough to be her father, but then he is rich enough to cover her all over with pearls and diamonds, and he has a splendid house on Fifth Avenue, and keeps sixteen servants to take care of it, and Agnes is to have horses and carriages of her own, and a maid to dress her, and they are going to Europe after the holidays.

Mrs. Van Nyke says its a splendid match for any girl, and she is going to give her a silver vase for a bridal present that is to cost fifty dollars; she said, "You know I shall be invited to visit her if I make her a present, and it will be money well spent, for she will go into the very best society." I suppose she meant the very wealthiest.

I went to see Gretta again yesterday, and she said she would come and live with us a part of the time, for she knew all about the poor people and just what they needed. Will not she and you together cause the light to shine out of the flowers so that all men shall believe in the second coming of Christ?

You may expect us on Saturday, and then we will have a real Sun-day, a day of light. Don't tell any of the folks that Mr. Ames is coming with me, it might seem to them as if it meant something. I believe I do love him, auntie, but that does not mean that I wish to marry him; but we mean to work together in some beautiful way. I have been here only three months, and I feel ten years older than when I came, so you must not expect me to be just the same, but I shall always be your own, your loving Minnie.

I must not forget to tell you about Mr. Thorpe, they have raised his salary to five thousand dollars, and he is going to Europe. The next Sunday after his salary was raised, he preached about being resigned to all the ways of the Lord. There was an old woman, very humble looking, who sat in the free pew, and she looked as if she could not understand just how it was, but I suppose Mr. Thorpe did. Mrs. Van Nyke says she is very sorry to have me go away just as the year is coming on. I have not told her that I am coming back, I wonder if I ought to; I am afraid she would laugh at me, but if you come I shall not

Spiritual Phenomena.

Manifestations in Buffalo.

EDITORS BANNER OF LIGHT:—Permit me to mention some remarkable physical manifestations that have recently transpired through the mediumship of Brother Lane and myself.

But to return to Brother Lane's shop. In addition to the raps, money in small quantities, has fallen. At one time twenty-four pennies, of the old-fashioned large description, (and not one of the common small ones among them), fell—four first, then twenty; and what is quite remarkable, they did not scatter or roll away, but fell in a cluster, and remained where they fell.

At different times several bricks have fallen, the spirits saying that they were intended as dedicatory bricks in the new Spiritual Temple which is to be built in Buffalo under their supervision.

At John H. Huested's hardware store, 145 Main street, Buffalo, I took a piece of blank paper and put it into a common glass fruit-jar, which was then covered and sealed. I then asked the spirits if they could give me a communication upon that paper, and have it nicely enveloped, with the seals unbroken, and they answered, "Yes."

Now let the Mahans, Faradays, and all their wise disciples tell how the spirits got the envelope into the jar—say nothing of the writing where pen, or pencil could not go, and human fingers could not work.

Our Lyceum prospers finely, and Brother Dunn is talking to us of the resurrection and other matters.

Yours, for the good cause, I. C. HALL. Buffalo, N. Y., 1868.

Answering Sealed Letters by Miss Mattie K. Cassien.

DEAR BANNER—I have been pleased to see, by your columns, that Miss Mattie K. Cassien, 24 Wickliffe street, Newark, N. J., has resumed her sittings for spirit answers to sealed letters, knowing, as I do, full well her marked abilities in that direction, as well as her natural simplicity, truthfulness and honesty of purpose.

A short time since, to satisfy some of my skeptical friends, I addressed an epistle to a beloved relative, (deceased, so called,) and handed it to an inveterate unbeliever to seal for me with the utmost care and caution.

Having then, thoroughly and satisfactorily satisfied this young lady on several occasions, I am enabled to recommend her, in perfect confidence, to all those disposed to hear from their friends in the Summer-Land.

As her charges are quite low and her circumstances limited, I consider her worthy of the encouragement of all true Spiritualists and seekers for truth.

Cassien is, of giving such undeniable and incontrovertible evidences of spirit identity and presence. Fraternally, Wm. E. COLEMAN, Pres't. Board of Registration for Bland Co., Va. Sharon, Bland Co., Va.

Physical Manifestations.

Having received many very remarkable tests through the mediumship of Mrs. M. A. Hall, residing at Oak place, South Malden, I think it my duty to make it known through your valuable paper.

Dr. Newton's success in many cases was most wonderful, causing intense excitement throughout the town. For fear you may be misled with the idea that Middleboro' has become a community of Spiritualists, I will inform you that the recipients of the mighty works, were mostly Church-members, and in one case, a Baptist clergyman.

On many occasions, while the Doctor was in town, he described spirits; spoke of past events in the lives of his patients; indeed, he affirmed that he was a Spiritualist from the crown of his head to the soles of his feet.

From a Mackinaw Correspondent. EDS. BANNER OF LIGHT.—It has occurred to me that a line from this cool retreat would be read with interest by very many of your subscribers.

Within the distance of two miles are several curious natural phenomena, to which persons resort daily, and are distinguished as Robinson's Folly, a prominent height upon which one Robinson, many years since, built a residence, every vestige of which is now gone; Arched Rock, a freak in Nature I have nowhere else met within the span of the arch is some eighty feet above the lake, and persons of steady nerves only can cross over on its top; Chimney Rock, a rocky prominence having the form of a chimney of ancient date, and a notion was that it was a communication standing alone, of which tradition has it that an Indian leaped from its top to obtain the hand of his lady or squaw-love in marriage; and Devil's Kitchen, a secluded rock of large honey comb appearance, having one cave above another, in which a fire has been built, giving the rocks above a smoky and almost sulphurous appearance, and near which is a spring of pure, wholesome water.

Allow me, before closing, to express the hope that ere very many years there will be a national movement, resting upon a firm financial basis, for the establishment of a University, where any person can obtain instruction in any branch of human knowledge, practical as well as theoretical, mechanical as well as lingualistic—where the Science of Human Life will rank highest, and the development of mediumship be a prominent branch.

Parties desiring my services as lecturer will please address soon at East Bridgewater, Mass. J. MADISON ALLEN.

From Alabama. EDITORS BANNER OF LIGHT.—I judge by reading your paper that no one from this city informs you of what progress Spiritualism is making in this quarter.

Since writing the foregoing I have visited Fort Holmes, long since abandoned, situated about half a mile in the rear or north of "Fort MacInac," upon a still higher prominence, upon which a frame observatory has been built for the accommodation of visitors, and from which a grand view is had of the lake and surrounding country.

On reading in the Banner of Light, of Aug. 16th, a short notice of the "good done among us by Dr. J. R. Newton, I thought it might be interesting to yourselves and readers, to learn that the works done through his mediumship, and the sensation caused in town thereby, are in fulfillment of a prophecy, made in a public hall in this place, a little more than a year ago, by Mrs. Sarah A. Horton.

As the season for visitors rarely lasts over two months, board rates from \$2 to \$3 50 per day, with very tolerable fare. The nights are quite comfortable, and sufficiently warm for comfort.

On Monday, at 8 o'clock this morning, August 21, Indiana, 1868, we were met by 250 miles nearly north of Chicago, 310 from Detroit, 613 from Buffalo, and 1054 from New York City. C. K. S. Mackinaw, Mich., August 21, 1868.

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Remarks were made by several others, and Julia Crouch and Ida Whipple were chosen to act as Secretaries. Letters were then read from friends of the cause, among which were Mr. Harvey, of San Francisco, Cal., Lavina D. Dunbar, H. T. Childs, and others.

Extracts were read from advanced sheets of Marvin H. Boyer's new publication, entitled "The Crucifixion of the Crucifixion and horrors of war, and its deleterious effect upon society." Levi K. Joslin, of Providence, then presented resolutions, which are as follows:

Resolved, That war, the father of lies, and the greatest crime in history, is responsible for the following, among its thousand shames, in so-called Christian nations. 1st. They send men as missionaries to the Edoe Islands, who kill men for purposes of domestic economy, and kill women for purposes of political economy.

Resolved, That in the construction or reconstruction of any State or Nation it is alike a Christian duty and the wise expediency to employ only the principles of love, free trade, and mutual interest, and to ignore the system of deadly force.

Resolved, That the rights of conscience should be so far respected that where persons are conscientiously opposed to the war, they should not be required to pay the war debt, or be taxed for war purposes.

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Indians in citizens' dress are seen upon the street daily, conversing in their peculiar harsh dialect, and yesterday a party of squaws arrived in a canoe, having on board a quantity of "curiosities," among which was a young bear, which was sold to a soldier at the Fort for \$7.

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sembled to participate in the exercises. After singing by the choir, under the leadership of Mr. Fisher, and some introductory remarks by Mrs. Selby, the meeting was called to order by H. L. Clark, of Painesville.

On taking the chair the President made the opening speech, and was followed by music from the choir.

Dr. Cooper, of Painesville, gave an able address on the progress of humanity, in science and religion. Remarks by Mr. Clark and the President, and music by the choir closed the exercises of the day.

It was announced that on the following day there would be a meeting for conference on general subjects, at 10 o'clock a. m., to be followed, by the regular services at 10 a. m.; after which the meeting adjourned.

Sunday Morning Session.—A large assembly filled the seats. The forenoon was occupied by remarks from various speakers, and the exercises of the General Conference, in addition to their usual evolutions, dialogues and selected pieces were recited by the members.

Resolved, That we recognize all the great reforms of the day, and stand in the front rank battling for the salvation of mankind, and the elevation of woman to her proper position.

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

The Banner of Light is issued on a sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 5, 1868.

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WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICE.

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LUTHER COLBY, EDITOR. LEWIS H. WILSON, ASSISTANT EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

United States Indian Commission.

A society headed by some of the most distinguished, philanthropic and humane men of New York, has been organized in that city, styled as above, having for its purpose the investigation of the repeated complaints that are made against the Indians of the plains, the presentation of the claims of the red men on the generous conduct of the nation before whose advancing march they have been driven, and the general defence of a cause that until now has been suffered to be kicked about by Indian traders and army contractors, precisely as their interests dictated.

It is none too early to establish an organization of this character. The present one immediately set about memorializing Congress concerning the wrongs hitherto inflicted on the tribes, giving credit to the Peace Commission for the good it has so far accomplished, and citing the deliberate judgments of experienced military commanders in support of its representations. It proceeded to place before Congress the fact that these Indian troubles were born of legitimate causes; as, for example, the dissatisfaction of the red men on account of having been betrayed into a cession of their lands, at different times, by pretended treaties; the constant failure of the Government to fulfill in good faith its treaty obligations with the tribes; the frequent and unprovoked outrages and murders of Indians by soldiers and white citizens; the impossibility of obtaining justice in local courts, or of punishing white criminals, because Indian testimony is not allowed in these courts; the unlawful occupation by the whites, of lands not ceded nor treated for; and the fact that, of all the appropriations made by Congress for their benefit, but a small part ever reaches them.

Here is certainly a long count of damages, and those of the most serious character. Nothing needs to be added, to make it much too heavy to be successfully met by the ordinary pleadings and defences. Then the whites have introduced almost every known vice and disease among the tribes, finding them stalwart and robust, and leaving them undermined, degraded and enfeebled. The outright defrauding of the Indians is not the greatest of the causes of complaint against the whites. To infect them with disease, so as to sap their vital strength and impair their native virtue, is a crime for which there is nowhere any sufficient excuse or palliation.

To all these varied wrongs both Government officers and Indian chiefs freely testify. Then there are such massacres, happily not often the equal of it, however, as that of the Rev. Colonel Chivington; one that stains a permanent red the page of history on which it is written. And the specific object of the Commission in presenting their memorial to Congress was, to impress it upon Congress and the country that it is our national duty to make provision for the faithful performance of our national obligations.

A recent raid of a handful of young Indians, provoked we know not how as yet, has drawn from Gen. Sherman an order to Gen. Sheridan to pursue and punish the guilty parties wherever overtaken. But for such a single raid as this it is not just to hold the tribes in a body responsible. Nor are we warranted by any consideration in our conduct toward them hitherto, in the hasty conclusion that we are all right and they are all wrong. Let the guilty be punished, of course; but let it be punishment, not injustice or revenge.

The address of the Commission to the people of the United States is made with much earnestness and sincerity. We quote from it the following truthful sentiments and impressive sentences: We do not deny that the Indian is an uncivilized man, and that many of his practices toward his enemies are cruel and revolting; but we affirm that to civilize, and not to destroy him, is the righteous and noble policy of a magnanimous nation. We moreover affirm that his cruelties are exaggerated by the cunning of interested whites, who, the sooner, with all their enlightenment, they rival the Indian in deeds of blood. We still further assert that the Indian can be civilized as thoroughly as any other member of the human family, and that whenever the attempt has been made honestly and perseveringly, the happiest results have been reached. Unfortunately the Indian has been first met by those who sought to debauch him and not to civilize him. He has been made a drunkard, and robbed of his self-respect, and then the false dogma has been propagated, that an Indian must be either a wild savage or a degraded being. Public opinion has been fed with this falsehood until not only sympathy, but even common justice, toward the Indian has been well-nigh extinguished. Taking advantage of this condition of the public mind, hordes of speculators prey upon the Indian's credulity, and government officers are often drawn into the grievous iniquity.

As there is a God in Heaven, this evil must be stopped, or its guilt be visited upon our land. It is as dangerous as well as a mean and cowardly thing, to oppress the weak. God will be their defender and their avenger.

It is for the public conscience to rebuke the sin and to insist that fair and honorable treaties with all the Indian tribes shall be made and faithfully kept, on a basis securing their progress in civilization, wealth, and the arts of peace, and that the Indian shall be treated as a fellow-man, with interests and rights to be recognized and protected, and with equal privileges to the white man in our Courts of Justice and all the applications of Law.

Only in this way can we withstand that pernicious sentiment which prevails in many of our great Territories, so that the shooting of an Indian is reckoned as the killing of a bear, and the massacre of Indian women and children is treated with jubilation instead of penitential sorrow. We appeal to our fellow-citizens from Maine to California, to feel their responsibility in this matter, as well as their power to reverse the sad and shameful policy. We ask them to help us by Mass Meetings, Auxiliary Societies, and the votes of the free Press in every town; so that, under the matting of the thunder of arrested whites, who, the guilty shall tremble and fly to their holes, and this great sin be purged away from among us.

There is no question so important before the nation as that of our Indian policy. Let us see to it that it be, in God's name, a policy of truth and honor, of kindness and fraternity. So shall we magnify and perpetuate the great power which the God of nations has graciously bestowed upon us.

Dr. Gardner announces in another column, a picnic at Island Grove, Abington, on Tuesday, the 15th of September. That's just the time for a grand turnout, and we Boston and vicinity folks will all try to be there. Oh how many are longing for just such an event, to draw them out into the woods for a day! And then a Spiritualist picnic is so much more orderly, and the entertainment so much more profitable and interesting that hundreds who are not Spiritualists prefer to attend in preference to those got up by the different denominations. We shall have further particulars next week.

Our New Volume.

As the next issue closes the twenty-third volume of the Banner of Light, we feel like urging on all its readers and supporters the necessity of renewing their subscriptions at the very earliest day possible. The sooner it is done the more we are helped by it. And in order to place the philosophy of Spiritualism more fully before the people of the whole country, we would impress upon every subscriber and friend the idea suggested to us by several of our patrons, that each one induce some else to subscribe in addition to himself or herself. Let them do but this—and no more—and all is done that can be asked for and our hands will be strengthened for increased usefulness. Friends, let us continue to work together in this holy cause. Humanity to-day struggles for release from the false conditions imposed by fostering religious creeds and false ideas in society. If we are faithful and steadfast, we shall finally come off conquerors, and the general emancipation of the human spirit will follow. Let us then join hands at once, and out-do anything we have done in the past while planting the most generous hopes for the future.

Liberia.

We find a résumé in the Newport (R. I.) Mercury of the affairs of this African Republic, from the pen of our friend, Hon. T. R. Hazard. The facts reported are of marked interest. There are about as many square miles in Liberia as in New England. It has cost, in forty-seven years, to transport over fourteen thousand persons thither, less than the cost of a single day of our civil war. Think of that! And these fourteen thousand have swelled to a population of two hundred thousand. They have seventy churches, excellent common schools, three academies and a college. Only colored men manage the government. It has formed fifteen treaties with foreign governments, and the slave trade is made piracy. The products of the soil are now exported, instead of human beings. In the three years, 1855, '66 and '67, the Colonization Society paid the passage of one thousand four hundred and thirty-five emigrants, and last March there were three thousand more waiting for chances to go. From nearly all the Southern States there are applications by the thousands. The first vessel went out in 1820; since that time one hundred and forty-seven have carried emigrants thither. The Republic is exerting a wholesome influence along the African coast by its example, and, no doubt, will be the means of redeeming Africa from its barbarism.

The East London Spiritualists.

The Association of Spiritualists formed at the East End of London, have held their first meeting under their new Constitution, Mr. J. Burns, a well-known Spiritualist, occupying the chair. It was a numerous and encouraging meeting. The faith in that section of the metropolis has sprung from humble beginnings, and has now grown to large proportions. The association rests its belief upon a scientific ascertainment of facts, courting investigation as they progressed from every side. It is also a religious society. No member is questioned on his respectability or belief, but all are free to inquire, to believe, and to progress in whatever direction they are drawn. The wisest among them is to be the servant and teacher of the rest. The Association intends to procure the best of speakers from various parts, to desist from epithets and criticism, and to labor steadily in love and faith. The meeting was of a most interesting character throughout, and holds forth increased promise for the future of Spiritualism in London and England. There were some timely remarks made by Mr. Spear, formerly of the United States, and by a clergyman of the Church of England. We tender the East London Association of Spiritualists our sincerest good wishes.

The Game of Insanity.

This game continues to be played in various parts of the country. We cited the case of Mrs. Merritt, of New Jersey, who has been seized by a couple of men since her release from the asylum, while leaving her carriage. Her case suggested to the editor of the New York Observer still another one, in which he says he saw, not many days before, a delicate lady violently dragged into a railroad car by two strong men, who were forcibly removing her to an insane asylum—she all the while asseverating in the most distinct and positive manner that she was about to be cruelly incarcerated by her abductors. Of all these cases, it will be found that matrimony and property furnish the motive. Their exposure is now being made in numbers, every one calling out another one to the surface. The Canastota (N. Y.) Herald furnishes an additional one to that cited by us from its columns. The testimony of Dr. Andrews, of the Utica Asylum, is likewise given, to show that Mr. Mansfield, the victim before spoken of, was really insane. This sapient physician of the human mind testified that men are insane a long time before it is discovered! We should say his case was now fairly discovered, and that it is undeniably one of fat insanity.

The Great Spiritualist Camp Meeting.

So far, this season, the weather has been propitious for out-door meetings and picnics. Grove meetings, &c., have proved unusually successful and satisfactory. By the time our paper shall have reached most of our subscribers, the Mass Camp Meeting of Spiritualists, at Pierpont Grove, Melrose, Mass., will have commenced. We participate in the hope, felt by all concerned, that fair weather may favor the Camp, and that from Tuesday morning, September 1st, until Sunday night, the pleasurable novelty of tenting—the social interchange of fraternal feeling among those of like faith from various localities—the intellectual banquet, of three courses each day, around the speakers' stand—the music of happy souls, expressed in spiritual songs—the opportunity of witnessing demonstrations of Spiritual presence and power in mental and physical manifestations—may harmoniously contribute to the permanent growth, as well as temporary pleasure, of the great company which will undoubtedly be present. Particulars will be found in the advertisement of the meeting.

Oswego, N. Y.

Mrs. Alcinda Wilhelm, writing from Oswego, says: "Our cause is finely progressing here. An Organization, with an efficient Executive Board and harmonious body is being reestablished upon a permanent basis, through which they expect to own a pleasant hall and secure earnest speakers throughout the year, that Spiritualism may not only prove self-sustaining, but a growing power of mental and moral good to the city of Oswego. Bro. C. B. Lynn has been administering with decided success to the wants of appreciative and increasing audiences. It is truly refreshing to speakers to mingle with a people earnest, sympathetic and progressive, with harmony to welcome and bid us God-speed in our journeyings."

Grammatical Knowledge.

It is a fact of the most wide-spread notoriety that it is exceedingly mortifying to any intelligent and sensitive person, especially a business man, when writing to his equals or superiors, to be in continuous and perplexing uncertainty, amounting to alarm, in reference to his written correspondence. Neither his wealth, nor his position in society can shield him from the spontaneous and contemptuous sentiment that will arise in the breast of the recipient of his errors, if he has forwarded to him an ungrammatical letter. On the contrary, it is a pleasure worth rubies, when the individual after having finished his epistle, can put down his foot and say, "The letter is grammatically written, and I know it!"

The average of grammarians in every community, is not more than one to one hundred; some say one to one thousand. This in a great measure is owing to the confusion created by improper teaching, and to the distressing quantity of unnecessary detail given as tasks. If teachers would communicate the information they possess to their students, and patiently simplify this indispensable branch of education, they could accomplish as much in an hour, as is generally secured by the pupil in a whole year. This is the grand secret of success.

Taking the past as our criterion, there is no business man alive at the present day, and ignorant of grammar, who, with all the horrors of the present system before his eyes, has the least hope of ever receiving a knowledge of it. No man can or will give up his business and face the drudgery of task-getting and parsing for years, through which he may have filtered to him a questionable education. He has long ago, therefore, despaired of improvement, and quietly resigns himself to his fate, compelled to remain in ignorance of this most beautiful and useful branch of education forever!

With this view of the case, we hail with much pleasure the new system of Prof. Howe, to whom we have already referred, by which any man without education, and almost without effort on his part, in a few hours, can secure a good practical knowledge of grammar for business purposes. He has already taught several of our citizens, who speak in the highest terms of his extraordinary and singular ability as a teacher. Visitors to the city also stop and take advantage of his conversational lectures, returning to their homes excellent grammarians. In fact, the facilities that are opening up for the education of adults, through the Professor's industry and perseverance, are inappreciable to the business man, and will be found to give a new tone to education generally.

Mr. Shepard, the Male Soprano.

We announced, in our last issue, Mr. Shepard's arrival in this city, and briefly alluded to his wonderful powers as a vocalist. During the past week he has given several concerts at the residence of Mr. Hall, 33 Franklin square, (where he proposes to remain for some time longer). Several musical critics were among the audience on each occasion, and we heard them express their appreciation of the efforts of the performer in the strongest terms, and all were delighted with the truly extraordinary powers displayed by the voice, and also the masterly execution of difficult pieces on the piano. As we before remarked, Mr. Shepard is a young man, not yet of age, and never studied music, previous to this development, over three months, he assures us, and that was confined to the piano, but given up as a hopeless task. Some time after that, and about two years ago, he was developed as a musical medium, and at once his performances on the piano began to astonish the musical people of St. Louis, where he resided. About a year since, his playing nearly ceased, and he began to sing in a pure soprano voice of great scope and power, and up to this time his vocalization continues to astonish and delight all who have enjoyed the pleasure of listening to him. Of late his gift of playing has returned, and at his concerts he usually executes an original composition, with mastery and faultless skill. An idea of the compass of his voice may be gleaned from these facts: One evening we heard him reach high D flat with apparently as much ease as he could articulate a sentence in ordinary conversation, and at his next séance he reached E flat, a feat never attained, that we are aware of, by any natural voice through the male gender. Only the best prima donnas can accomplish this much coveted point. Pappas Ross could do better, and the famous Jenny Lind could only compass one note more. He also dwelt on a note full thirty-six seconds. Not the slightest tone of the male voice can be recognized while he is singing. As most people wish to see and hear for themselves, we advise all who can to visit Mr. Hall's any Monday, Thursday or Saturday evening.

Music Hall Meetings.

The new course of Lectures on Spiritualism, in Music Hall, the coming season, will commence Sunday afternoon, October 18th—(not sooner as the hall is engaged for other purposes up to that time.) Mr. Wilson has nearly completed arrangements for the entire course, and it is safe to say it will not be in the least inferior to the last season, successful and beneficial as that proved. The first three lectures will be given by Dr. J. B. Ferguson, L. L. D. of Tennessee, renowned for his learning and brilliant oratorical powers. He will be followed by the accomplished and popular trance speaker, Mrs. N. L. Bronson; then Prof. Denton, and so on, with like talent to the end of the season.

It is desirable that this series of lectures should be well sustained, and friends are requested to buy season tickets, (which secure reserved seats) for the course. Those who held two or more such tickets last year, can secure the same seats if applied for before the last week in September. The tickets are placed at the moderate sum of five dollars.

The Spiritualist Convention.

A dispatch from Rochester, received just as we go to press, announces that Col. D. M. Fox, of Michigan, was elected President of the Fifth National Convention of Spiritualists in session at Rochester; H. T. Child, of Philadelphia, Secretary, and M. B. Dyott, of Philadelphia, Treasurer.

MAKING UNNECESSARY TROUBLE.—The Western evangelical churches are about to be seriously agitated on the subject of secret societies. Oberlin, which must have a rival contest of some sort always on hand, began the campaign, and some churches have already expelled members of secret societies, Sons of Temperance, Reclaimers, and Odd Fellows, as well as Masons. A religious paper specially devoted to the destruction of secret societies, and called The Christian Banner, has been started at Chicago. This new movement promises only division and damage to the churches, yet it will be vigorously pushed by that large class of Christians who are uneasy unless in a controversy of some sort.

The London Post Office delivers 1,730,000 letters per week. The result of cheap postage.

Changes in the Spiritual Atmosphere.

NUMBER TWO. BY "THE UNKNOWN."

The spiritual atmosphere has not yet been divided into its component parts. Its combining primates have not been discovered. Hence we depend upon no exact science to detect its changes, and to instruct us of its laws, and our means of understanding its conditions are very limited. We depend upon a class of facts very liable to be perverted. We do not yet know what imagination is—whether it is a purely interior action of the brain, or whether it is a power that reconstructs through memory and impression its varied pictures.

For this reason we have to test very carefully spiritual experiences, and find whether by any law of the mind they can be placed under the class of imaginary phenomena.

In my own experience I have found that intuition comes with lightning-like rapidity. It flashes its truths on the brain. And also spiritual images are stamped instantaneously, leaving the mind no time to build up fancies.

Imagination, on the contrary, works by slower measures, and always keeps links to its pictures. It leads the thoughts from point to point of its landscape, developing what one sees through another.

This much has been said as preliminary to what follows, to show that the writer has sought by the best aid, experience, to separate imaginary revelations from purely spiritual ones.

In order to induce a spiritual condition, or to prepare the mind for spiritual sight, it is necessary to abstract it from outward things—to lift it in its uprising aspiration for light, and to forbid all concentration of thought. This condition is called a negative one. It is negative as to thought and reason, but positive as to aspiration, for it forbids by its desire for light and its condition of asking for truth, those troublesome infestations that beguile so many.

The soul that earnestly prays for truth and nothing but the truth, and fixes its thoughts on the divine light that shines in a perpetual glow through the spiritual atmosphere, need not fear to be far misled. Earnest prayer or aspiration is a wall of light to the spirit—a wall impenetrable to the impure and unholy, but luminous to the good and true.

Seeking thus for some revelation of spiritual truth, I sat, while my brain became hushed and still, sending out no longer its electric gleams. Soon the shadowy peace that knows no fear, and is most like the rest before sleep, came. The eyes closed, and the heart, recognizing the All Good in everything, prayed for no special blessing, trusting the Infinite Giver.

Then came, painted by an electric flash of some spirit's thought, seven scattered violets. They were as lovely in form and perfect in their coloring as if indeed they were lying there just plucked from their stalks. But what was their lesson? Had they nothing to teach? In a moment I observed that on one of the fairest was crawling a worm, and on three others small bees. They were so foreign to the beauty of the flower, and looked so repulsive, that it seemed as if they must be removed, but no hand touched them.

While considering what they signified, a mist obscured everything. It seemed like a veil thrown over the eyes. The violets lay there, but I could hardly discern them, neither could I understand what the mist could mean. It deepened until all spiritual objects faded, and then I perceived the odor of a cigar. It had filled the room, from the hall. It came from a person of low animal nature, but of great magnetic power. The penetrating smoke was full of magnetism. It seemed precisely like a chilling mist that creeps up the valley and shuts out the beauty of shrub and tree.

If it be said that the imagination operated here, and through a disagreeable odor caused things to seem changed, and a change in the mental condition, I will say that the dullness of the spiritual sight came before any change was recognized in the atmosphere, and also that the odor of a good cigar is not in the least disagreeable.

The air was breathed out of the organism of an impure man; it was tainted air; it penetrated every part of the room, and in its impurity was like a cloud—it was a veil over spiritual objects.

There is no doubt that the ordinary breath is thus impregnated with the magnetism of the individual, but especially so is the breath that issues from the smoker. He retains it longer in his mouth, until it is more perfectly filled with his vitality.

Such changes in the spiritual atmosphere must produce marked effects upon the spiritual condition of susceptible persons, and persons who from any cause are in a negative condition.

The sick are often in this condition, the weak, and those who naturally have little positive power. If so slight a thing can change the atmosphere, can we not understand how the states of a person may vary, and even in moments of repose a sudden tumult arise in the spirit?

Almost every person is familiar with the going before of a person's sphere. How often it is said as a person enters a room, "I was just thinking of you." Often the thought is of a person least expected, and supposed to be afar off. It will be found often that the thought of the person commences when he has himself first thought of making the call or visit, thus sending a telegraphic message in advance.

This experience is so common that it must be admitted to belong to a class of facts relating to spheres. If there be this sensitiveness in most persons we can readily understand how we are all subject to the influence of others, and how often the infusion of pure healthy magnetism into our atmosphere will give us rest and strength, while the opposite will destroy our serenity and make us feel uncomfortable, we know not why.

The picture of the seven violets whose beauty was marred by the insects, was not interpreted for a long time. At last it came as a revelation. The violets signified the spiritual gifts that come through the loves of the spirit. These loves are seven. The love of husband or wife, of children, of parents, of brothers and sisters, of friends, of all human beings, of God, or the universal.

These loves are classed differently by some philosophers, but it matters not in the present case, for the lesson is the same. Now to these beautiful gifts come the destroying worms of envy, jealousy, suspicion, mistrust. How they eat into the heart of our flowers! How they consume the fairest gifts that heaven gives us! Why do we let them?

It is not often said, and is it not said justly, that Spiritualists are given to evil speaking, to jealousy and envy, more than any other class? Surely they do not shield their beautiful blossoms from their destroyers. No gift from the spiritual can long be beautiful that allows one of those intruders. Even angels cannot pick them from the stems and destroy them; each one must do it for himself.

It is because these spiritual gifts that are given in such abundance to many mediums are merely

external, that they do not redeem the life. They affect the spirit just as the sight of a lovely picture does. It ennobles the imagination, but it does not touch the moral nature. To be redemptive, all spiritual gifts must reach the affection and call forth an expression of life there. How significant then was the vision. All true gifts must come through some affection, and all jealousy, envy, ill-will, evil-speaking, that touches any one of the affections destroys the spiritual gifts.

South Dedham, Mass.

A small, but intelligent and earnest circle of Spiritualists in this beautiful town, are endeavoring to give its residents an opportunity of becoming acquainted with the Spiritual Phenomena and Philosophy. Our zealous State Agent, A. E. Carpenter, has given several well-appreciated lectures there, and recently was assisted in a very interesting Grove Meeting by Miss Mattie Thwing, of Conway, Mass., whose pure and elevating inspirations, in harmony with her own lovable qualities of character, delighted every listener, and have made for her warm, personal friends wherever she has spoken.

Charles H. Reed, the physical medium, was employed to give one public séance, which proved successful in astonishing sceptics and causing much discussion about town.

A correspondent informs us that on the last two Sundays Dr. H. B. Storer, of this city, has given four lectures at the Village Hall, which he wishes every person in the town, who is ignorant of, or prejudiced against, the teachings of Spiritualism could have heard. The lectures were clear, lucid and earnest, and presented the varied relations of man to Nature, the life that now is, and that which is to come, the natural methods of education, the importance of correct ideas concerning man and his relations, the contrast between popular theological notions and the Spiritual Philosophy, in such a manner that, while all must commend the kind and candid spirit in which the discourses were conceived they were compelled to realize that the basic ideas of Spiritualism and the popular theology of the churches are diametrically opposed, however much the natural religion of all human souls may unite Christians and Spiritualists in sympathy with the theology and ethics of Jesus.

Another "Daniels" in the Field.

The Washington correspondence of the Post of a recent date, has a paragraph which reads as follows: "A strange scene was presented at the Executive Mansion to-day. Mrs. Daniels, a great Boston medium, was in waiting with a 'spiritized' communication from Abraham Lincoln, which she was directed to deliver to President Johnson. In the crowded ante-room was a female with pale and haggard features, who, approaching Mrs. Daniels, asked for a card. 'Mrs. Daniels—Have you lost a son, Madam, named William?' The astonished woman answered in the affirmative. 'He is now present with you, and requests me to say that you must not worry yourself, as your business matters will all come out right.' The woman was paralyzed with astonishment. 'Your husband, also,' continued the medium, 'who was killed on the railroad, is here in company with your son.' The poor stupefied woman was borne half-unconscious to a sofa, whispering, 'Yes, he was killed five months ago on a railroad,' while the audience looked on, wondering and speculating. What the communication to President Johnson was remains to be divulged."

That such an occurrence did transpire, and virtually in the form described by the writer, is not questioned. But there is nothing in these occurrences to startle Spiritualists; they know the fact, meaning and value of communications from the spirit-world. Such exhibitions of the presence and intelligence of the invisibles do good by arresting the attention of those who would not be induced to believe by other means.

We find in the Washington Union a brief synopsis of a lecture by the above-named lady, Mrs. Lizzie La Pierre Daniels, delivered before the National Spiritualist Association, the Sunday after the above incident took place.

Movements of Lecturers and Mediums.

Dr. H. B. Storer will lecture on Sundays as follows: East Boston, Sept. 13th; Leominster, Sept. 20th and Oct. 18th; Greenfield, Mass., Oct. 4th; Salem, Nov. 1st and 8th; Philadelphia, five Sundays of January. Engagements can be made for the intervening Sundays, or for evening lectures during the week, in the vicinity of Boston. Address 65 Pleasant street, Boston.

Mr. J. H. Powell lectures in Leominster, Mass., Sept. 6th. Mr. P. is prepared to lecture week evenings, on the connection of Mesmerism to Spiritualism; developing mediums from the audience; presenting altogether an amusing and instructive entertainment. For the present his address is care of this office.

A. S. Hayward, magnetic healer, who has been spending the summer at Saratoga, returns to Boston this week. Letters will reach him care of this office.

A. B. Whiting, of Albion, Mich., who has been spending a few weeks in the vicinity of Boston, started on his return home last week, to resume his labors in the lecturing field with renewed vigor.

Mrs. Sarah Helen Matthews speaks in Quincy, the two first Sundays in September. She is ready to make fall and winter engagements.

Dr. H. P. Fairfield will be in Blue Anchor, N. J., during September; will speak in Rochester, N. Y., during October; in Chicago, Ill., during November; will accept calls to lecture on week-day evenings, during his stay in those places. Address, Blue Anchor, Camden Co., New Jersey.

Mrs. Alcinda Wilhelm lectures in Portland, Me., during September.

Mrs. Cora L. V. Daniels has just closed a month's lecturing engagement in Bangor. Her efforts have produced good results.

Prof. E. Whipple, Indiana State Missionary, will lecture in Jay County, until Sept. 10th, and attend the Quarterly Meeting at Muncie, Sept. 12th and 13th. Address, Fenville, Jay Co., Ind., until Sept. 10th.

Henry Barstow, of Duxbury, Mass., said to be a good inspirational speaker, is now prepared to enter the field as a lecturer on the Spiritual Philosophy. His terms are very reasonable. He has been before the public for a long time as a reform lecturer. Keep him at work.

Laura V. Ellis, the physical medium, has given séances in Portland the past week. The Daily Press says: "The exhibition by Miss Laura V. Ellis at Mechanics' Hall, last evening, of her 'cabinet manifestations' was a marvelous affair, and created astonishment in all who witnessed it. How a person, handcuffed as she was—and by one of our city police too—led to a ring and fastened as tight as cords could do it, could exhibit such manifestations as she did, is a wonder."

PERSONAL.—Our friend, A. E. Newton, has been home on a brief furlough. His labors in Washington as Superintendent of the Freedmen Societies are very arduous, and keep him constantly busy.

ALL SORTS OF PARAGRAPHS.

The communication in our message department from the spirit of Lucy Starbird (wrongly printed Starboard) is rather interesting, and we should think fully identified the child. One obtains a pretty correct idea of the varied phases of spirit-life by reading the experiences of spirits, especially those of little children.

The Ohio State Convention holds its next session at Cleveland, on the 15th, 16th and 17th of September, as per call in another column.

The portrait of "Belle Wideawake," a spirit that manifests through the mediumship of Annie Lord Chamberlain, and speaks in an audible voice, can be seen in our free circle room. It was painted by Starr.

Several letters remain in our office, address to Mrs. Hattie E. Wilson, which are subject to her order.

John B. Gough has made \$200,000 by speaking and lecturing.

Miss Hauck, the promising young American singer, only eighteen, has signed a treaty with Strakosch, who undertakes to finish her musical education and bring her out in Europe. It is probable that she may make a first appearance at the French Italian Opera in October next.

Idleness is like the nightmare—the moment you begin to stir yourself you shake it off.

Canada has abandoned the "silver movement," and now takes the despised metal at par.

A late medical authority says tobacco causes baldness.

In Albion College (Pa.) two of the most important chairs are filled by women, viz: Miss Rachel Carney, M. S., Professor of Modern Languages, and Miss Sallie A. Rullison, M. A. S., Professor of Mathematics.

Bonner's horse, Dexter, trotted a mile in two minutes and fourteen seconds, over the Union Course last week. The best time on record.

Coal of the best quality sells at the New Brunswick mines for a dollar and sixty cents a ton, loaded upon vessels. Inferior qualities bring only fifty cents.

It is stated to be a fact that while two hundred thousand casks of Madeira wine are sold, only one thousand are made. A gentleman saw recently in the London vaults more whiskey than had been made in his distillery in fifty years, although it was asserted to be his own genuine make.

The reception given to the Chinese Embassy in this city was a grand affair.

What is better for being in many places? A brass band.

Professor Liebig, one of the most eminent chemists in the world, assures us that fourteen hundred and sixty quarts of the best Bavaria beer contained exactly the nourishment of a two and a half pounds of bread.

The prayer of the office seeker: "Oh that I were an event, that I might take place."

In the codicil to Thaddeus Stevens' will is the following proviso: "I bought John Shurtz's property at sheriff's sale much below its value. I only want my own—all except \$300, the proceeds of it and the interest, I direct shall be returned to the estate."

The fastest thing out—a conductor's baton; it beats time.

One of the best articles of diet, at this season of the year, and a good one at all seasons, is rice. If people would eat plenty of well-cooked rice they would have fewer disturbances of the digestive apparatus. Rice is both a preventive and a cure for bowel complaints.

Settlers who are always welcome in any community: Those who pay their bills.

It is said that Adah Inances Menken left behind, several manuscripts treating of theological subjects. Her favorite horse richly caparisoned, was one of the chief mourners at her funeral.

A Western editor, in response to a subscriber who grumbles that his morning paper was intolerably damp, says "that it is because there is so much dew on it."

Affectionate times—When everything is as dear as it can be.

Mr. Beecher's recipe for making coffee is as suggestive as it is *Beecherish*: "The best way I know of to make good coffee," said he, "is to go to the principal hotels, restaurants railroad eating houses, etc., and ascertain just how they make coffee—then make it as they do it."

Louis Napoleon and his family cost France ten millions annually.

Professor Gamgee, after a careful examination of the case, gives it as his opinion that the crowded, ill treatment, and general neglect of the cattle, in their passage from the West, has much to do with the spread of the cattle plague which is now exciting so much alarm. This would be a kind of retributive justice which the cruel perpetrators would be likely to feel, as it touches their pockets.

Ralph Waldo Emerson says he never expects to leave the country again, as he has not time to travel, and nothing is to be gained abroad that cannot be had at home.

The productive labor of Massachusetts is over a million of dollars daily—not as much as William B. Astor's income.

Robert H. Isabelle, the colored Speaker of the Louisiana Legislature, is a son of Dr. Isabelle, who served as a surgeon in the armies of Napoleon.

It is foolish to pay out money in the purchase of repentance.

It is a fine thing to ripen without shrivelling, to reach the calmness of age and yet keep the warm heart and ready sympathy of youth.

What maintains one vice would bring up two children.

A new method of cutting glass by jets of highly-heated air has been discovered in France. New York has 20,000 tenement houses.

Mexico, with nearly a million square miles of territory, and a population of about 8,000,000, has only 100 miles of railway.

DR. PERSONS—Public attention is called to the really wonderful cures, performed by this celebrated physician by means of animal magnetism, as certified to by David Eppright and T. E. Hopkins. Mr. Eppright, a worthy citizen of this county, called upon us and stated personally all that is related in his certificate. That Dr. Persons has relieved and restored many afflicted persons seem beyond a doubt. He will be at the Lampasas Springs until 1st of September, when he will return to Austin and remain some time. Austin (Texas) State Gazette.

New Publications.

THE SPIRITUAL HARP is the long looked for volume, just out from the press of William White & Co., and edited in its literary department by J. M. Peebles and J. O. Barrett, and in its musical by E. H. Bailey, an accomplished professor of music. The motto of this beautiful book is the happy one: "I heard harpers harping on their harps; and they sang a new song," from the Revelations of John. The pieces set to music are, many of them, familiar ones, yet there is a very liberal proportion of entirely fresh and new ones. The editors have, in this respect, wrought with care and fidelity. The music is just what truly spiritual—that is, hopeful and consoling—music should be. Both music and stanzas are divested of the last sign and token of the superstitious strains of old theology, but are eminently adapted to the elevation of the soul to its happiest moods. We need not predict for such a work, prepared with so much pains by men of the best capability for the service, a popularity among Spiritualists and progressive associations hardly paralleled by any similar volume among the churches.

THE PAST AND FUTURE OF OUR PLANET, or Lectures on Geology, is the impressive title of a series of popular lectures by Prof. William Denton, in various parts of the country. We cannot speak of such a book except in the most general terms; its essential character forbids any ambitious attempt to give it an examination such as true criticism demands for such works. The popularity of the lectures originally will be a sufficient certificate for its like popularity for the volume. Mr. Denton has been a lecturer on geology for thirteen years. He has mastered the subject that engages him, comprehensively and in detail. His indebtedness to Dana, Buckland, Hale, Ward, Owen, and other leaders in this department of science, he freely acknowledges. The lectures are, so far as practically, divested of the customary technicalities of science, and the author has aimed to present to the reader the whole system of geology, in the order in which it is presented by Nature herself. The generally spiritual character, tone and conclusions of the lecturer will wonderfully augment the interest and value of his presentation, with all who believe in an unshrinking investigation of the laws of the universe.

THE ATLANTIC MONTHLY for September carries itself steadily with its fame, the articles being uniformly meritorious, while none are specially brilliant. Doctor Holmes' little poem, "Bill and Joe," will be often quoted. There is a striking paper on "The Genius of Hawthorne," by his sister; one by Whipple on "Sidney and Balguy," and one on "American Diplomacy." Every one will read these, of course. There are other papers from favorite pens, the whole making an excellent number of this sterling magazine.

THE CRUMB BASKET, by Annie Denton Cridge, (published by William White & Co.) is a pretty little volume for children, made up of apt stories from a pen that knows well how to draw out the sympathies of childhood and enlist them on the healthier and true side of things. We commend this little book, so full of attractive variety, to those who are organizing Children's Lyceums, as well as to those generally who have a fond care of children.

Loring publishes, for summer reading, Kate Field's "Pen Photographs of Charles Dickens's Readings," a series of descriptive essays that bring the distinguished author directly before us. It is a description after the real photographic style.

THE NOVEMBER for September (published by John L. Shores, Boston.) is a credit to our juvenile literature. We cannot speak of this pretty little magazine in too high praise. The pictures are always well done; the paper is good; the type is fair, and just the variety and sort of reading for toddling bairns is furnished, which parents would be glad to have at hand in the nursery.

A New Song by Whiting.

A. B. Whiting, the inspirational composer, has just issued another song and chorus, entitled "Evyrr Allyn, or the Outcast." The story and music have a sympathetic blending, and are sure to touch the heart. It is worthy to be classed among the best of Mr. Whiting's popular productions.

Our Free Circles.

On Monday afternoon, at 3 o'clock, September 7th, the public free circles will be resumed at the Banner of Light office, 188 Washington street, and be continued thereafter every Monday, Tuesday and Thursday afternoon. All are invited free.

Aid to Robert Hutchinson.

In response to the appeal for aid to Mr. Robert Hutchinson, 8 Salem street, in this city, (a medium, who has long been sick and now in destitute circumstances and deserving of help, and whose wife is also an invalid,) we acknowledge the receipt of the following sums:

Albert Moreton, Webster, \$1.00
Mrs. Pierce, Boston, 2.00

From Dr. Fairfield, New Hampshire.

Reform and progress are the universal watchwords of our day and generation. In the civil, literary and religious institutions of the world; there are unnumbered efforts at improvement. The old means of grace which have been so long and wrongly established are becoming powerless. Their unfitness to educate and advance a people in the moral scale of civilization is deeply felt. The old forms and theological doctrines are fast falling into disuse, new and more spiritual ones are being adopted, and the people are receiving them gladly. Spiritualism invites to an ample fountain. Facts and phenomena appealing directly to the external and internal senses, have arrested the attention of the world's thought and pointed to the spheres of angelic life. Christians long hostile to the teachings of the spirits, now unbar their hearts and hail their coming. Investigating millions lift up their eyes to behold the heavenly light; they invite, they implore and plead for the truths that shall make them free from the contaminating influences of sectarian theology. With such a view of the present we cannot fall of having a future of surpassing spiritual interest. I believe that the most startling manifestations of the spirits are yet to be; the most thrilling and convincing history of spirit-life is yet unwritten. The mightiest overturnings in the progressive march of Spiritualism are yet to burst upon our view. God's set time to convict and to convert the world draws near. Angels are waiting in the far-off deeps—they are lingering in the ethereal sky to disclose to the ear and to the eye and to the hearts of mortals the beauty and attractions of their divine ministry. The signs of the times all demonstrate the truthfulness of what I have written. Ten years ago I lectured in this and the adjoining towns to small audiences; now my audiences are large, filling the largest halls and churches to overflowing. The clergymen of the different sects are complaining because the people do not attend upon their theological meetings. Where, oh where are they? Come to our spiritual meetings and you will see them and hear with them the everlasting gospel of life, immortality and heavenly communion.

Yours with the people,
DR. H. P. FAIRFIELD.

Lempster, N. H., August 12th, 1868.

To Lecturers and Test Mediums.

Spiritualism is almost unknown here in this flourishing town of Fairhaven, Vt. If we could have a test medium visit us and remain here, I think a good work might be done. If an able lecturer will come here, I will secure the use of Town Hall, pay for same at any time, and after the ball is in motion, there will be no trouble in supporting and paying lecturers. Any wishing to take this new field or desire any further information in regard to place, may address
Fairhaven, Vt. WARRREN ALLEN.

Diligence is the mother of good luck.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

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

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three paper; Nature's Divine Revelations, 3rd edition, just out, 2 vols. Great Harmonia, each complete—Phisician, Preacher, Seer, Reformer and Thinker. Magic Star, an Autobiography of the author. Penitential Harp of Health, Answers to Five-Recurring Questions. Morning Lectures (for courses), History and Philosophy of Evil, Philosophy of Spirit-Intercourse, Philosophy of Special Providence, Harmonical Man, Free Thoughts Concerning Life, Freedom, Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabia, or Divine Quest, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$22; a most valuable present for a library, public or private.

Four books by Warren Chase—Life Lines, Fugitive Wife, American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

Complete works of Thomas Paine, in three volumes, price \$4; postage 50 cts.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed \$1.00. We are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the New London Monthly, Human Nature, edited by J. Burns, London; price \$1.00, postage 20 cts. "Ideal Art," by the same author, A. L. W. Fuller, New York, a few are yet left. To secure the liberal discount you must send now.

"Young England" is sold, but we have another rare and remarkable English book, Charles Kingsley, on Pestalozzian Principles, by Henry Peabody, showing every position of the human body in two thousand figures (only one copy, price \$5.00). Teachers of grammar, if not in possession of a copy, had better order it at once, as it is a valuable library book it is not valuable for reading, as its 164 large pages are mostly taken up with the engravings.

The Difference that Is—and the Why.

In our country a boy or young man may rise from the lowest condition of poverty, ignorance or vice, to become respected, honored and trusted, and every vestige of his former self be outgrown and obliterated to all but himself, and mostly to himself, leaving only a dream-like memory of what he passed through in earlier years. This is as it should be. The arms of society and mantle of charity should be always ready for all who are ready to profit by them. But this is not the case with girls and young females stained in early life—even though not criminal in the world's view of crimes—if only poor, ignorant, neglected and unprotected, it is almost impossible for them to get into what is termed respectable society, though it is often quite disrespectful in a true sense. There is but one channel, and that through marriage, with some man who is a protection of her name by her assuming his, that she can be rescued from that low, vulgar gossip of disparaging slurs and references and guessing suspicions, that are so common among American females. Men who are not as bad as women in the treatment of and contempt for poor and ignorant girls, usually consider them objects to be preyed upon and used and abused for their momentary amusement or baser gratification of their lusts, and rarely take pity on them and lift them up with kindness and true-charity to comfortable and respectable life.

They will much sooner aid a boy or save a young man, while they would too often sink a poor girl still deeper in misery and shame, and deem the one act a virtue and the other no vice. Why this is so—why it should be so, is our question, and one involved in the rights-of-woman question. For ourself, we can see no remedy but to give woman the right to vote and share in making laws, and equal compensation for labor, and secure her in the ownership of her property as man is in his, both in and out of marriage, against her husband as against any other man, so she can protect herself against personal abuse, undesired maternity or pecuniary robbery. Our laws have done much, and will do more in this direction. It was a great step to make female children equal heirs with their brothers when no will interposes, but the customs of society too often set it aside by a will. Public opinion in this country is as necessary as law, and must sustain the law or it fails. Equality in the schools is also a good beginning, and will ere long extend to colleges and the professions. Slowly but surely a better day for woman is dawning.

Spreading Out.

A private letter from France, to a friend in this city says: "I went into an American Banking House, in Paris, and to my surprise, found a file of the Banner of Light there." No American would be surprised to find in Paris a file of the Independent, or New York Tribune, but no wonder people are surprised to find the organs of Spiritualism already spreading over the world, when it is only about twenty years old, and has been abused and ridiculed, or condemned and ignored, by both pulpit and press, and every means taken by them to keep the people ignorant of its truths and of its spread. It has, however, been creeping, vine like, all over the civilized world, and with a rapidity which could never have been secured except with the cooperation of the invisible party, whose blessed messages and loving ministrations are not checked by the condemnation or coldness of theology.

Margaret Fox Kane.

Whose name has been so often used by the prejudiced press all over the country as a Christian convert from Spiritualism and repudiator of its mediumship, is still in New York giving public séances at the rooms of D. Doubleday, 551 Sixth avenue, where the old-fashioned loud raps in response to questions are as satisfactory as ever. We met several old friends there, and enjoyed with them a pleasant interview with our invisible associates in the glorious work of uniting in intellectual correspondence the two worlds. We are authorized to say that the three Fox sisters are as good mediums and devoted believers as they ever were, after all the slanderous falsehoods of the secular press and pious efforts to tease from them some word of repudiation. As rapping mediums they are not excelled in the country.

Meetings Resumed in September.

Lectures at the Everett Rooms will be resumed in September. During that month Dr. F. L. H. Willis will occupy the desk, and we bespeak for him a good attendance, and feel sure all will be richly paid, as he is one of our ablest exponents and highly inspired in his discourses. The meetings at Dodworth have been suspended during the summer, and we do not know when they are to be resumed, but due notice will be given.

The Crumb Basket.

This neat little book for children, by Annie Denton Cridge, is both inside and out just the book wanted for children. Neatly bound in cloth, on good paper, and written by a lover of children, and a mother who knows just how to arrange words, sentences and stories, and keep them free from superstition and folly with which most of our children's books are filled. Price fifty cents; postage eight cents.

"A Dupe of Spiritualism."

We recognize the caustic pen of our old friend, D. A. Eddy, in the following, which we clip from the Cleveland (Ohio) Daily Herald. Bro. Eddy was, many years ago, a correspondent of the Boston Investigator, and by early examination, like himself, he became acquainted with the truth of spirit-intercourse, since which he has boldly and ably advocated it.

Edw. Hernald—in Monday's edition of the Herald (10th Inst.) you copy a long article from the New York Times, with the above heading, in which, as usual, a vain attempt is made to throw odium upon Spiritualism. The whole story amounts to just nothing, so far as proving or disproving anything that underlies the great and important truths contained in every day's revelations from spirit-life. If Heaven's last great gift to mortals, and the only one that crowns the elements of making intelligent beings out of the subject of religion, is to be treated as a delusion, and subjected to the common usage of sectarian priesthood, because a single woman, for a plain cause entirely independent of Spiritualism, parted with her reason and became the dupe of a man, and that man was of Orthodox Christian faith, whose teachings not only make people crazy by thousands, but inspire them with the propensity to murder by torture that would disgrace "even the demons in hell" (in proof of this assertion we have only to refer to events fresh in the minds of your readers, and which the New York Times (if I mistake not), published with the current number of the day; two cases of the most frenzied cruelty by whipping and beating of children till they died, under a pretence of religious obligation, and very lately a woman in Rochester, N. Y., under the influence of the pernicious and baneful dogma of religious education, to the trifling office of taking a sick of child without leave, caught her little step-daughter of only twelve years, and held her hands over the burning coals in a stove until one of them was burned to a crisp, while the husband stood by and remarked that it was better for the child to "go to heaven with no hands at all than to hell with both hands for the crime of stealing.")

If Orthodoxy has nothing better to fall back on than the conduct of her own folly, and that we shudder to think of, indeed, must the cause be a hopeless one. It has ever been marked with cruelty and opposed to the well-being and progression of humanity.

Question.—Is genuine Christianity accountable for persecuting her own folly, and that we shudder to think of, indeed, must the cause be a hopeless one. It has ever been marked with cruelty and opposed to the well-being and progression of humanity.

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Baths.

Our old friend, Dr. J. G. Atwood, has opened a fine establishment at the corner of 17th and Irving Place, where he has Turkish, Russian, vapor, sulphur, plunge, and all other baths we ever heard of, except the salt water bath in the ocean. We have dipped with pleasure and profit in the Doctor's establishment during the hot weather.

STATE CONVENTION.—We suggest to the officers of the late State Convention the propriety of calling a Mass Convention of Spiritualists, to assemble on the second Wednesday of January next, for the purpose of adopting the plan of organization drawn by the Committee appointed by the State Convention, with such amendments as shall then be deemed necessary. The Spiritualists on this coast have unwisely wasted a large share of their efforts to promulgate their principles, for want of some feasible plan of concerted action. Let us, one and all, take hold of the matter in real earnest, and show to our opponents that we are independent in our action, neither counting the fawblings of the sceptical nor fearing the frowns of bigoted nullifiers and vilifiers, who have so unceasingly hurled the arrows of slander at us and at the cause of Spiritualism.—San Francisco Banner of Progress.

The Last Annual Picnic of the Season.

The last grand annual picnic of the Spiritualists of Boston and vicinity for 1868, will be held at Island Grove, Abington, on Tuesday, September 15th. Particulars next week.

H. F. GARDNER, M. D., Manager.

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

The entire success of the Camp Meetings of the last two years, together with the general desire of Spiritualists to secure insurance, 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. 6th.

The speaker's stand and seats for the accommodation of the audience have been newly arranged, and many other improvements made in the grove, which is now well adapted for the comfort of all who may 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 Benjamin & Vaughn's express, 34 Court Square, or by Washington Street; or by B. L. Pearce's express, 5 Congress Street.

Cars leave Boston and Maine Railroad Station, Haverhill Street, 7, 10, 11, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Fare either to Malden or Wyomington Station, nearest the camp ground, twenty cents.

Omnibuses and job wagons will be at the station, to carry passengers and baggage. Omnibuses run from Malden and Wyomington to the camp ground.

Parties desiring tents or accommodations for single individuals can secure the same by writing beforehand to L. S. Phillips, Malden, Mass., or procure their arrival at the camp. Blankets or provisions will be furnished to those who stop on the ground, at reasonable rates. Single meals 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 are invited to attend and workers are cordially invited to attend and participate. Public services at 10 1/2 A. M., 2 and 7 1/2 P. M.

H. B. STORER, Boston, Chairman.

Committee of Arrangements.—Moses Stearns, G. V. Vaughn, R. S. Barrett, Henry Phelps, L. D. Phillips, C. E. Thompson, A. C. Carey, Malden; John H. Crandon, J. S. Dodge, Chelsea; D. L. Taylor, James S. Hopkins, Melrose; E. T. Whitler, J. L. Lovejoy, Stoneham; James Drury, Winslow Place, Arlington; Thomas Blackburn, North Cambridge; A. W. Fuller, Haverhill; Dr. A. Richardson, Charlestown; A. L. Sanborn, George Sanborn, Somerville.

Business Matters.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Aug. 23—4w

THE BEST PLACE—THE CITY HALL DINING ROOMS—Ladies and gentlemen, Nov. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. 85 1/2 C. D. & I. H. PRESIO, Proprietors.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Aug. 25.

COUSIN BENJA'S POEMS are for sale at this office. Price \$1.50

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 13th street, New York. Terms, \$5 and four three-cent stamps.

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

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the files of names upon our subscription books for the one to be changed, and perhaps then fail to find it.

Special Notices.

CHARLESTOWN, August 10th, 1868. THIS IS TO CERTIFY that in June last I was troubled with a severe pressure across the chest and stomach which almost prevented breathing unless in a sitting posture. I was threatened to die without experiencing great distress. My limbs were greatly swollen and I was pronounced droopingly by some experienced physicians, and my case considered incurable, but fortunately a friend called my attention to the remarkable success achieved by Dr. William B. White, of Boston, in the management of similar complaints, and I placed myself in his hands, and after about twelve of fifteen visits, occupying some three weeks, I found myself entirely cured; and though four years nearly, I lie down, or sit up, or walk a mile with ease; and now feel better than I have for several years past.

For my present health I am indebted, under the influence of a Divine Providence, to the treatment of Dr. William B. White, No. 4 Jefferson place, whom I can with confidence recommend to all who are suffering from the ill effects of the particulars of my complaint, and the treatment which afforded such relief shall be explained to any one who will call at his residence, No. 39 Perkins street, Charlestown, Mass. Sept. 5—1w. BENJAMIN PARKER.

In theory beautiful, in practice perfect; NEGATIVE FOR CHILL, or AGUE, POSITIVE FOR FEVER, hence Mrs. Spence's Fall and Negative Fevers know no such thing as Fall in CHILL, AGUE, FEVER, RHEUMATISM, CONGESTIVE CHILLS, and FEVER AND AGUE. Sept. 5—1f.

MATHELA A. McCord, 53 Chestnut street, St. Louis, Mo., keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter. Aug. 1.

Spiritual and Reform Books. MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL. Keep constantly for sale all kinds of Spiritual and Reform Books, at Publishers' prices. July 15.

ADVERTISEMENTS.

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

Advertisements to be renewed or continued in advance must be left at our Office before 12 M. on Thursdays.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

Musical Sciences!

THE latest phase of spiritual development. The grandest manifestations yet witnessed. The Prima Donna of the past night heard a truth: MR. J. S. SHERMAN, controlled by BETHOVEN'S DONIZETTI, MADAME CATANALDO, SOSTATO, and KATE HAYES, will give a series of wonderful musical sciences every Monday, Tuesday and Saturday evening, at the residence of Alfred H. Hall, Esq., 13 Franklin Square, near Prince Hotel, Boston, Mass. Admission \$1.00. Tickets for sale at Banner of Light office.

A GOOD PLANCHETTE

SENT postpaid for one dollar and fifty cents. Made of black walnut, pentagon wheels, with directions for use. ADAMS & CO., 25 Broad Street, Boston. 1w—Sept. 5.

NEW SONG—EYVRR ALLYNN; or the Outcast. Solo and Chorus; chant style by A. B. Whiting. Sent by mail on receipt of 25 cts. Address, A. B. Whiting, Albion, Mich. 2w—Sept. 5.

MRS. J. E. KENYON, Clairvoyant and Test Medium, exhibits character by photographs; and spirits and describes absent friends, and also prescribes for sick, absent or present. No. 56 West Cedar street, Boston. Hours from 9 to 12, and 5 to 8. 4w—Sept. 5.

SOMETHING FOR EVERY HOUSEHOLD!

THE CRAIG MICROSCOPE

IS the best cheap microscope in the world, magnifying 10,000 times, and worth FIFTY more than instruments of many times its cost. It is so simple and can be used by any child. It shows BLOOD, the globules of blood, and milk and the animalcules in stagnant water, the eye, wing, and structure of atoms, of an insect, chess, nut, hair, or threads of silk, &c. &c. It is a wonderful appearance in this instrument. It will delight and instruct old and A. G. F. YOUNG. Sent by mail for only 10 cts. Address, A. G. F. YOUNG, and the True supplied on liberal WANTED terms. Address all orders to Z. POPE YOUNG, Rockland, Me., Sept. 5—1w.

Important Book for Spiritualists!

JUST PUBLISHED, BY WILLIAM WHITE & CO.,

158 Washington street, Boston,

Western Department.

J. M. FERRIS, Editor.

Individuals subscribing for the Banner of Light by mail, or ordering books, should send their letters containing remittances direct to the Boston office, 156 Washington street.

The Oil Regions of Pennsylvania.

"California over again—right over again," was our exclamation upon arriving in Pleasantville, Pa., a few evenings since, dusty and weary, from New York.

THE CHANGE.

A few hundred years since, this whole country was inhabited by noble Indian tribes, plying their canoes, chasing their game, reciting their traditions, and engaging, at certain seasons, in the peace-dance and religious worship.

"To Lecture upon Spiritualism."

That's what we go for; not to dabble in the pool of politics as a partisan; not to listen to private disputations and grievances; or take sides in local difficulties.

James G. Clark, the Poet-Singer.

As a lyric poet and ballad singer, Mr. Clark has no superior in this country. The charm lies in the simplicity and naturalness of his songs.

WHY ARE NOT ALL CLAIRVOYANTS SUCCESSFUL?

The philosophy of clairvoyance is only partially comprehended by the masses of Spiritualists. First, there is independent clairvoyance. Such, owing to ante-natal spirit influences and conditions are clear-seeing from birth.

Michigan.

From the Banner State, in the movement of organization, I would greet my co-workers in the spiritual vineyard, who are tilling the fields where civilization first planted the germs of civil and religious liberty.

case called "decline." I am convinced that if these victims had never renounced God's sunshine, and yelled their bodies in the midnight of crime, many of them might be living to-day.

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Michigan.

Let the friends of religious liberty throughout the land go and do likewise, and nothing can withstand their power while armed with truth, and panoplied by the hosts of heaven!

Letter from Washington—National Spiritualist Association.

EDITORS OF BANNER—Though not often a correspondent of newspapers, I have thought a few lines relative to the cause of Spiritualism in this place might be acceptable.

SPRITUALIST MEETINGS

SPRINGFIELD, MASS.—The next course of lectures on Spiritualism will be held at the Lyceum Hall, on Monday afternoon, Oct. 13th, at 7 1/2 o'clock, and continue on Tuesday and Wednesday evenings.

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Washington, D. C., Aug. 19th, 1868.

THE LAND OF THE LEAL.

The sun sinks from our sight, Jean, And leaves us all in night, Jean, But, oh, it's ever bright, Jean, In the Land of the Leal.

First State Convention of Spiritualists in Minnesota.

A Mass Convention of Spiritualists will be held at Fairbault, Minnesota, commencing on Saturday, September 26th, and continuing two days.

Quarterly Meeting of Indiana State Association of Spiritualists.

The First Quarterly Meeting of the Indiana State Spiritual Association will be held at Ellettsville, Indiana, on Sunday, September 12th and 13th.

Second State Convention.

The Second Annual Convention of the Spiritualists of Ohio will be held at Cleveland, on the 15th, 16th and 17th of September.

Grove Meeting.

The Spiritualists of Farmington, Oakland County, Michigan, will hold a three day meeting at Wilbur's Grove, commencing Friday, at 10 o'clock, on the 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st.

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Quarterly Meeting of Indiana State Association of Spiritualists.

The First Quarterly Meeting of the Indiana State Spiritual Association will be held at Ellettsville, Indiana, on Sunday, September 12th and 13th.

Second State Convention.

The Second Annual Convention of the Spiritualists of Ohio will be held at Cleveland, on the 15th, 16th and 17th of September.

Grove Meeting.

The Spiritualists of Farmington, Oakland County, Michigan, will hold a three day meeting at Wilbur's Grove, commencing Friday, at 10 o'clock, on the 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st.

SPRITUALIST MEETINGS

SPRINGFIELD, MASS.—The next course of lectures on Spiritualism will be held at the Lyceum Hall, on Monday afternoon, Oct. 13th, at 7 1/2 o'clock, and continue on Tuesday and Wednesday evenings.

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HARTFORD CONN.—Spiritual meetings every Sunday evening for conference or lecture at 7 1/2 o'clock. Children's Progressive Lyceum meets at 10 o'clock.

CONCORD, N. H.—The Children's Progressive Lyceum meets in Liberty Hall, State Street Building, every Sunday at 10 o'clock.

MAINE.—The Spiritualist Association hold meetings every Sunday at 2 and 6 1/2 p. m., at Museum Hall, corner Elm and Pleasant streets.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 2, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 3, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 4, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 5, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 6, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 7, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 8, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 9, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 10, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 11, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 12, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 13, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 14, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 15, meets every Sunday at 10 o'clock, at 10 o'clock.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 16, meets every Sunday at 10 o'clock, at 10 o'clock.

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PHILADELPHIA, PA.—Children's Progressive Lyceum No. 18, meets every Sunday at 10 o'clock, at 10 o'clock.

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