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The Spirit-World.

For the Banner of Light. PASSAGES FROM THE EXPERIENCE OF A SPIRIT.

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[The following experience is given through the spirit-teachto the use of her organization for communicating. It is the experience of one whom the world knows, one who rendered himself famous by his military exploits. He will reveal his name in the course of this relation.]

PART FIRST.

The life I lived in the flesh was one of activity, of restlessness; and when I laid myself down to die I was conscious that a resurrection to a new life awaited me; one wherein I should be able to exercise the powers which I felt to be latent within me. I was conscious of my immortality, and, although beyond the dark abyss of death, I could discern no distinctly defined state. I yet felt that my manhood was destined to full development in a future state. I was of no church, had never circumscribed my religious opinions by any creed; yet I believed in God as a Universal Father, and did not disallow the Divinity of Jesus Christ, for the reason that I gave less attention to the doctrines of the Church than to other matters. I admired the heroism of one who could die for a principle, or for mankind; and my estimate of the character of Jesus was based upon his magnanimity, his untiring devotion to his mission, and the heroism with which he encountered opposition and met a cruel death. It was Godlike in him to suffer as he did; and I often compared his life with those of sages of old, who, like him, were devoted to the propagation of unpopular doctrines, but such as were eminently qualified to elevate the people. I based my hope of salvation more upon my own manhood than on the merits of any other, either God or man; for I felt the Divinity within me, and acknowledged my accountability to myself more than to

When the hand of disease was laid heavily upon me, and I knew that the hour of dissolution approached, my spirit strove to penetrate the darkness which enveloped the future of man; and while struggling with the weakness of the flesh, vivid glimpses of the reality of what I had before believed in theory were granted me, which enabled me fearlessly to approach the abyss which yawned between me and the realization of my then highest hopes. How shall one attempt to portray the emotions of his mind when he, in reality, faces death? when he is conscious his last hour has come, and he is about to pass from an active existence into an untried state-one over which hangs doubt, terror, mystery, or pleasing anticipation? How the mind is crowded with visions of the past and hopes of the future! How awful and sublime to the waiting spirit seems the reality of life and the certainty of immortalmoment when my spirit was about to cast off its sphere.

When I awoke to consciousness in the spiritual state, it seemed to me that I was awaking from a profound slumber, and my effort was to recall my senses, to remember where I was and what were my surroundings. I remembered that death had overtaken me, as I believed, and now I strove to comprehend whether, indeed, I had passed from mortal life, or was yet lingering in expectancy of the change. I realized an infantile weakness and a dimness of vision, and I was uncertain whether these were premonitory of coming death, or indications that I had passed through the ordeal, and was awaking, an immortal child, in a higher state. I had not long to wait in uncertainty, for I beheld first the outlines of a human form and the halo of light which encompassed it, and then the countenance beaming with angelic sweetness which was the first announcement to me of the realization of my hopes of immortality. My mother's countenance, beaming with joy as she lovingly bent her gaze upon me, and motioned me to silence and trust, was the first object that became distinctly visible to me, and upon this I gazed as if spell-hound for at least an hour. I watched her countenance with suppressed emotion, being conscious of her desire that I should remain quiet and composed while she was performing certain operations about my head. As I gazed upon her face I could realize that she was motioning with her hands, as it were, fanning me, and with every motion I seemed to realize an increase of strength and a clearer vision. Her mien was majestic, but most motherly. She was an angel, I knew, for surrounding her was such a halo of glory as I believed only invested angelic beings. As I grew stronger I turned my gaze upon others, who, like my mother, were fanning my person with their hands, and clothing me by each motion with new strength. They were all near relations who had passed from earth years before, and all females. I observed a male stranger who seemed to superintend the operations around my person, although he was not with the group that surrounded me, but further off. Each attendant seemed to know what she was to do, yet the stranger was most intently absorbed in the operations, and I could observe that every gesture of his indicated some movement or operation which was performed by been assured of renewed life, I was confident and the strength it so much needed.

reclining on her bosom, with the bevy of attendants as closely surrounding me as possible, when we commenced our journey to the land of which I had not heard as a thing so real as it seemed now so likely to be. We trod a pathway of light, and our speed, it seemed to me, was that of light, although I was conscious that we traveled more slowly than many others whom I noticed passing er of the medium by one who has never accustomed himself to and fro on the same great highway. I observed what was passing around me as my mother called my attention to it, or as my mind seemed directed by its own impulses. I felt my weakness, and like an invalid I restrained my gaze from much that would have been intensely interesting to observe, had I been strong and in full possession of my faculties. I did not fail to comprehend the naturalness of all that was passing around me from the time I first awoke to consciousness, and it seemed to me as though death had not been, but that only renewed life had been granted. I gazed upon my form, and although it was more ethereal, it was apparently the same I had always possessed. The forms of my friends were the familiar ones they had worn of old, though glorified by the process of death. I had waked to a life as real as the one through which I had passed, and as much more glorious as the countenances of my friends appeared more divinely radiant than when in the earthly form, This I felt, and I glorified God in the depths of my spirit as I had never done before.

I was grateful, and so conscious of the Fatherly care that was being exercised over me in this my hour of weakness and dependence, that I had not one lingering fear concerning my future. I trusted implicitly the Power that was so manifestly exerting itself to restore me to strength and place me where I could begin my life on the plane to which I had attained.

Over the "shining way" we hastened onward until I became exhausted, and my attendants paused with me until my strength was renewed, when we proceeded until we came within view of a land which appeared so unlike that I had left, I had only sufficient strength or consciousness to realize the one idea that it was a land, and was natural and home-like; so exhausted was I by my journey thither, I tried to observe nothing more, and submitted myself to the care of those who with such tenderness were guarding me, and who, I was assured, would again restore me to strength.

When I was again sufficiently revived to exercise my strength in looking about me, I found myself reclining upon a couch in an airy apartment, closely surrounded by my attendants, who were engaged in impelling into my system the magnetism which was to vitalize it thoroughly. I had not been unconscious since I revived from the unconsciousness attending death; but I was weak, and felt inclined to shut my eyes and remain quiet until my strength was in a measure restored. I felt impressed that my weakness was the natural consequence of my new birth; ity! My past blended with my future, at the and it was to me like a revelation of a holy truth to witness the labors of my attendants to restore ne to strength to cloth elements to constitute me a man in the spiritual state. I beheld in this a likeness to the method by which Nature tenderly provides for the newborn infant in the physical state, and I conceived a greater reverence for the parental relation and the offices of friendship when I learned that they were, in reality, exhibitions of the Divine Love which, I then realized, only exhibited itself through Nature by her various methods which are everywhere observable. Had I expected that God would minister to me, when I awoke an immortal being, by the hands of his ministering angels, I found the realization of this belief when I beheld my mother and other near friends lovingly ministering to me, who was as powerless to aid myself as the new-born infant. A flood of light upon many important questions illuminated my mind as I lay quietly witnessing the operations of my friends and listening to their conversa-

I recovered my strength by degrees. As time is reckoned by men in the flesh, it was but a few days before I was strong and able to look about me and seek a solution of all the questions which were crowding into my mind concerning my present position, the state upon which I had entered, &c. I was in the home of a near relative, and it was a home emphatically. It was a mansion furnished as refined individuals in earth-life love to furnish their homes. It was embowered in a garden of flowers, with trees, fountains and singing birds to enhance the loveliness of the situation. How wonderful, thought I, is it to find things so natural, and how unexpected! It seemed like a fairy dream, too delightful to last.

I was a self-dependent man, and sought no explanations from my friends, and they attempted none, I was not thoughtless enough to suppose that I had been introduced into such a heaven to remain a mere idler; to admire, but not to seek to understand. I was thoughtful and yet joyous. How could I but be joyous, who from a prison had been transported to a paradise? Shall I reveal to the sorrowing sons and daughters of earth how to me, who in utter loneliness had lingered for vears uncheered by the voice of love, untouched by the hand of affection, to whom love was as necessary as his daily bread, or the air of heaven, were restored the loved and lost of other years? Shall I tell how my heart leaped with unutterable joy as I clasped in my fond embrace her whom, of my attendants. I observed this as I was quietly all I had ever known, I had most loved and trustand silently watching the operations around me, ed and most abused? or how I greeted one whom and awaiting what was to come. Having once I had dandled upon my knee in his babyhood, and with whose young life perished some of my fondexpectant. I realized no impatience as hour after est hopes? I had no child of my own to greet me hour passed, and I was yet watching the motions on the immortal shore; but there were many chilof my attendants, who all the time were most dren, gray-haired men, men in the prime of life, assiduously engaged in instilling into my form and men in the vigor of young manhood, besides prattling babes who had passed away, who had At length I was informed by my mother that I called me father, had loved me as a father, and was ready to take my departure for the spirit-land these were the children that gathered around and

an active existence in the higher state;

I was a public man, and for many years had exercised an influence among men. I had led their forms marred by the cananachot, the musket ball, the sword, the bayonet, the hoof of the me. I submitted myself to the judgment of my leader I was compelled to exhibit a carelessness which was unnatural. My character was under- prived of the society of those whom I called my stood by my soldiers, and they loved me as few leaders are loved; they esteemed me as a father, me; for these were given me as occasional teachwhile they called me such. All these children, the victims of war, flocked to me as they found wearily wending my way through mazes of darkopportunity, claiming recognition and calling me ness and perplexing doubts into the clear light of father still, when it became known that I had be- celestial wisdom. come an inhabitant with them of the second sphere. What a resurrection! thought I. What the discipline to which I was subjected was for an army of noble men have resorted hither from this purpose. But first, I was to study my nature scores of battle plains, scattered from the frozen | -learn what I had to do. For this purpose I north to the far sunny south! I hailed them all as children, and felt their equality with me as I must weigh in the balance of justice every act, had not felt it when I led them on to battle." as every motive, as far as I could understand my sheep to the slaughter." I felt that to these men own motives. To spur me on to this careful re-I was accountable, in some sense, although I had vision of my past life, it was given me to be not yet learned to what degree, or how I was to hailed by my admirers and taunted by my eneaccount to them. Many of these had preceded mies, as though I were yet a prince and a partime to the spirit-world many years, and some of san warrior. It was given me to be greeted as these had become wise in that wisdom in which father, by multitudes of people who had owned I was a babe. Such were men whose intellects my sway as a prince, and who had admired my placed them on a par with myself. These were comparatively few, while the many were yet er; and also to listen to the words of scorn of children in the knowledge of the second sphere, being babes in intellect.

It was not only those who sought me to bless me that I met. It was mine to meet many, very many, who bitterly reproached me; many for acts and motives of which I was innocent, and many of others of which I was guilty. . I was a man of blood. This was charged upon me by the victims of war-men, women and children whose lives had been blighted by the scourge which they believed had been wielded by my hand. What wonder if my thoughtful mind was saddened, my conscience awakened, and all the powers of my being set at work to fathom the extent of my responsibility for the human suffering that had attended my career on earth?

PART SECOND.

I have anticipated somewhat, in giving a narration of my experience during the first part of my life as a spirit. As my strength and vigor returned, I was taught to exercise, in the use of my spiritual body and the elements, or all matter and calmly face my misfortunes and gather up my forms about me. I learned to impel myself by will-power over the magnetic surface of the sohere as other spirits did, and to exercise my will upon the ethereal substance which composed the surface and all surface forms of the sphere, for the various purposes of life.

I studied the law whereby all spiritual substance existed: whereby I myself was born from the physical into the spiritual state. This was estimate of my character. It was my nature to no progress in any propos until I had first mastered the rudiments of the firmness and heroism in the midst of the deepest laws of spirit. I found myself as a child and in need of teachers, and I gleaned what knowledge I could from closely observing all, that was passing around me; besides there were near friends. as my parents and others, who attended me frequently as instructors in those things which I stood in most need to understand.

My self-dependence did not cause me to spurn such teachers as these, or to reject the services of one who professed himself as my teacher in those things of which I was most anxious to know—the deep things of Nature into which I was beginning to look as I was gaining my rudimentary education. This one none would have rejected who had a spark of manhood within him that could appreciate true greatness or nobility of spirit. To look upon him was to reverence him, and to listen to his counsel was to heed it; as majesty and authority—such majesty and authority as are born of wisdom and experience-sat enthroned upon his brow. I felt assured that I should not want appropriate instruction, and resolved to bend myself to the task of solving the problem of life under the instruction of this noble teacher. I had yet to learn that the office of teacher signified something more than that of instructor in certain principles by the method I had seen practiced in earth-life. I had yet to learn that this teacher possessed the power to control me, as I believed before none but God could. The subtle influence which he possessed over me was revealed to me by degrees, as my spirit writhed and bent, like the deep-rooted tree before the tempest, before his psychological power, exerted upon me the more speedily to cause my spirit to emerge from the darkness in which it was shrouded for a season.

I looked upon this teacher, at first, as one commissioned to guide me in the path of knowledge; for I knew from what I had learned of society in the second sphere, that there was order in the sphere, and such order as provided for all who were ushered into it. I had conceived that God was the fountain of government, and that order was heaven's law; and consequently I looked for a higher development of government and order in this sphere than had yet existed upon earth. the order of society was in the sphere, and was played in all the arrangements of society, inasthe second state having arrived upon the plane where the true ends of government could be comprehended as well as the true methods practiced.

My manner of life was that of a student. I entained strength and independence sufficient to en-

-"my celestial home," as she termed it. I was | welcomed me to my new home and the scenes of | been a heaven; but this was not permitted me. I | whose image was graven on my inmost soul, and was assured by those I most trusted, that it was for | whose name had been last upon my dying lips. me to win my way up to the position where I But, alas for my expectations! I was only permitmight enjoy the society of those I loved best. If | ted to enjoy her society for brief intervals, for armies to battle, and beheld my followers, by tens I had been accustomed to sway others at my will, | years, while I was atoning for my sin and renderof thousands, stretched dead upon the battle plain, I was now swayed by the will rof others—those who were competent to judge what was best for war-horse and the heavy wheel of the artillery superiors in the wisdom of the higher life upon wagon. I had noted all this as a man, though as | which I had entered, and whose realities I was beginning to experience. I was not entirely deown, and whom I was striving to win back to ers and angels of consolation to cheer me as I was

> My task was to cultivate my own nature. All must needs scan closely my whole past life; I qualities of statesmanship and as a military leadmany people who reviled me as a despot, an ambitious tryant, a murderer of millions, and a destroyer of the peace of empires. I was human, and was moved by such demonstrations. I sought not to be recognized by the people, as I desired neither their commendations nor anathemas. Yet there was a power that impelled me on to visit the localities where the different nationalities dwelt, and that also impelled crowds of people to flock to the temples that I visited; and thus it was that I came in contact with so many with whom my name and fame were familiar.

If I was moved by the taunts of the multitude of strangers, how was my soul stirred when I wrong I had done to my wife, the sharer of my throne, and the idol of a great people! Napoleon Bonaparte succumbed to these mild reproaches ashe had never before to any power that had been exercised to crush his spirit. When kings combined their forces and crushed my power and sent me an exile to the Island of Elba, I was able to powers to endeavor to thwart my enemies and compass my plans; and when again defeat overwhelmed me, and I was powerless in the hands of my bitterest foes, my spirit was buoyant still. Even when I lingered a hopeless exile at St. Helena, I would not suffer myself to despair, but calmly faced my misfortunes, resolving that the world should never have occasion to change its misfortunes, as might prompt some to dare to do noble deeds, even though disaster to themselves might result. Now I had become a dweller in another sphere; and as I was a man possessing powers of intellect to place me among the wise as soon as the dross could be eradicated from my nature, I was to be exercised by the strongest emotions it was possible for my spirit to bear; which exercise was to be the means of speedily elevating me-of bringing me to repentance for my misdeeds, that regeneration might follow.

The philosophy of suffering I studied as I advanced, and learned what I had never thought of before, that it is the saviour of man from the degeneracy of his nature. I learned that God's love s as much displayed in the misfortunes which befall men as in their prosperity; that all things that befall men are for their good, and the experiences of life are to them precious lessons which are to be studied in the future life, item by item as the storent cons his lesson.

I was made to feel the enormity of the act of divorcing my faithful wife, as others felt it all over the world. If I had reasons for this act, which to me were sufficient, and which prompted me to sacrifice myself as well as Josephine, they dwindled into insignificance when I viewed them and the act in the light of a higher wisdom than that which I possessed in earth-life. I saw that my reasons for this act were the extreme of folly. being born of my short-sighted ambition to transmit the throne of France to my posterity. I was made to understand that to the struggling people of France belonged the authority of choosing my successor, rather than to myself or any other one individual. I realized how happy it would have been for me could I have contentedly wielded the power I possessed, taking no thought for a future

From the first hour that I met my loved Josephine, I perfectly understood the wrong I had done us both in putting her away and taking to my bosom another, who could never be to me a wife after having known Josephine. My spirit revolted at the crime I had committed when I understood the true relation of husband and wife, I learned by experience and observation what and that the relation is eternal. It needed not as it seemed to me, that my friends should resatisfied that God's wisdom was more clearly dis- proach me with what I so keenly felt, and yet it was necessary that fuel should be added to the much as it was possible for it to be so; men in flame of my remorse for this act. Her only reproaches were the words of affection she always where order could be elicited out of confusion; had in reserve for me when we met, and the forgiving spirit she exercised now, as of old. for wrongs that had crushed her spirit and sent her to a premature grave. "My husband!" were the tered upon a course of discipline as soon as I at- words with which she greeted me when we first met, and my own response to these words were, ter a home of my own. Could I have surrounded "My own Josephine!" I would wear a mask no myself, as I desired, with the loved ones who were, longer; I would unburden my soul of the love it in a sense, restored to me, my home would have still hore her, and again claim as my own her

ing myself worthy to be the companion of one so pure and exalted as she had become.

While remorse and grief swayed my spirit; as I thus contemplated on my pastfacts, I could but view myself as an instrument in the hands of the Power that sways the universe, to do as I did-to shake to their foundations the despotic thrones of Europe and stir up the people who were stagnating, as it were, under the power of despotism. I was impelled, resistlessly impelled in my course, I know; and yet I was conscious that, individualiy, I was responsible for my acts in the same sense that all men are. Justice to myself was justice to all mankint; of this I was sure, and it remained to me to study what would have been strict justice to myself under all the circumstances of my life. It was of comparatively little consequence how men misjudged me, but it was of the utmost importance that I should judge myself justly. Was I ambitious? and of what? Did I over empire? and for what purpose? Did I misjudge the people when I believed that a monarchy was better adapted to them than a more. liberal government? Did I use every effort to qualify myself as a judge of what the people needed? Did I thirst for blood, or was I careless of human life and suffering as I raised army after army and sent them to battle with the hosts of the surrounding nations who arrayed themselves against me, deluging Europe in blood and causing the wail of widows and orphans to resound in the ears of distant nations? Was I the aggressor when I deliberately planned the Russian Campaign that seemed so unjustifiable in the judgment of many of mankind? On the other hand, was I not conscious of my powers as a governor of the people, and was not my ambition justifiable. in view of the plans I formed for elevating all the people over whom I could obtain the ascendency? What if I did misjudge, from my standpoint, the real wants of the people? Was it not just in me to desire to do for them what I believed would benefit them? Was I not justified was reproached by trusted friends for a great | in seeking to cripple the power of those rulers who were bent upon thwarting my designs, and who were continually harassing me and disturbing the peace of Europe and charging it upon me? Such interrogatories disturbed my mind and swayed it to and fro until I was able to answer them

I found myself wanting in many respects, as I weighed my acts and motives in the balance of justice. My insatiable ambition was unjustifiable, nasmuch as the powers of my nature might have been expended for nobler uses than subjecting unwilling people and wresting crowns from sovereigns whose right to them, in the eyes of mankind, was superior to my own. Self-aggrandizement entered too much into all my plans. Although justice exonerated me from the charge of tyranny, I loved the people and labored for them; the alphabet of my education as a spirit. I could be brave to encounter whatever befell me; and I so said an enlightened conscience; but I over-esleft, as a legacy to mankind, such an example of timated my own ability to form a perfect government-one which should be exactly suited to the condition of those over whom I might gain authority. I loved the military profession and military renown, and I loved power both for itself and the opportunity it gave me of putting cherished plans into execution. I was as selfish as I was magnanimous. If I understood human nature, I overestimated my own powers. If I was a statesman, I misjudged as to what was the best method of elevating the standing of my country among the nations, and placing the people upon the highway of progress. If I was manly I was yet sordid, in that I coveted vain honors and attached undue importance to empty titles, and exacted that servile homage from men that was unmanly, and that I felt was beneath myself to pay to any. I allowed my over-estimate of my own importance and the importance of the success of my cherished plans to harden my heart to human suffering. I could behold plains deluged in blood, cities laid in'ashes and provinces desolated, because I deemed it important that I should succeed and found an empire that should be a pattern for the whole world and for future ages. I forgot to note the finger of Providence that was forever pointing me to France as a field of operations for my genius. When the angry nations were combining to stop the progress of my arms outward from this centre, had I paused I should have been invincible. My restless ambition did not permit me to see this, and I scattered the forces which, if concentrated, would have wrought wonders in regenerating my country. What though I was the ordained instrument of heaven for scourging the nations? and what though a resistless fate impelled me on to do what I did? This fate was the natural disnosition I possessed, a disposition that could be wielded as it was. God uses the pestilence and the famine wherewith to scourge the nations. He used a Calagula to scourge Rome, a Tamerlane to scourge the East, and a Bonaparte to scourge Europe, because there were in these men the elements of destruction, as there is in the pestilence. He must needs destroy and scourge that He may create and make whole, and He uses the instruments at hand to fulfill these purposes. My nature was unclean, unregenerate, or I could not have done what I did and what was necessary to be done at the epoch. Had I been as disinterested as a Washington, or as benevolent as a Howard, I could not have been made the instrument I

As it was, my deeds were the instruments of my regeneration. I lived over my life again and again; recnacted my deeds, until their significance and effects were fully appreciated. I saw my advancing columns of brave men, endowed with all the attributes of humanity, swept away, mercilessly, by the sweeping cannon shot, trodden down by the cavalry charge, plunged into the sweeping flood, or down the abysses of the Alps,

as distinctly as though these scenes were now

being enacted; and with the memory came such a realization of all the causes and consequences of this, as overwhelmed me with wonder and regret that I had been so short-sighted and so merciless. I traversed old battle-fields, and exhumed the mouldering bones of scores of thousands of men-friends and enemies-and visited the desolated hearth-stones, and the forsaken outcast children of the brave hearts that once animated these mouldering remains. I recalled the scenes of the Russian campaign; read the unwritten history of the hundreds of thousands of brave men that left France full of high hope, following the fortunes of their trusted Napoleon, but who perished amid horrors too great to be recorded, and left no traces of their burial-places. It is not too much to state that I suffered what these suffered, having pictured upon my mind in the most wivid light their sufferings, the horrors through which they passed, and which engulfed them. I counted the martyrs to my policy, who were stars of the first magnitude in the galaxy of great minds, by scores. I remembered how one faithful, bosom friend found his grave in Egypt; another upon the field of Marengo; another on Wagram; another here, and another there; faithfully following my fortunes, when in following peaceful pursuits they might have been benefactors of mankind, and left names more revered among the people than could be those of any who had made war their vocation for the honor of another.

I listened again to the adulation of flatterers. witnessed the self-devotion of friends, and heard the taunts and threats of enemies, and understood what it all signified, as I had not before. I watched the fortunes of my son-that child of my folly, but on whom I centered so many hopeswith that solicitude which only a father can know who has yearned for a son as I did, and who loved one as I did, when at last one was granted. I marked how futile had been my efforts to accomplish what was not to be, in the order of beaven. I also marked, that instead of a legacy of an empire, which I had hoped to bequeath to this son, I had left only a legacy of sorrow, of misfortune. I saw him perish before his time, a victim to the jealousy of kings, because he was my son. I remembered his mother as one whose hopes had been blasted through my influence. I viewed her as a young bride usurping the place of another, by no fault of her own, but by mine; and I viewed her as an exile from her kingdom, a dependent upon the bounty of her husband's foes-the sorrowing mother of a vouth whom she felt was marked for destruction, as soon as his father was deprived of power.

I lived over the days of my exile. I saw the stern rock of St. Helena as it, for the first time, loomed up before me in the waste of waters; and I recalled my emotions when I remembered the distance which separated me from mankind, and the stern hatred of enginesy that were powerful to inflict upon me a destiny so much worse than death. With tenfold force, yea, sometimes with a thousandfold force, were all these emotions awakened in my mind, until I considered myself a martyr to a fate the most terrible that could befall a human being. My teacher, by his psychological power, caused me to recall past scenes to my memory according to his will; and he caused me to suffer in reviewing these scenes as my spirit was able to bear, as he presented them to my mind in all the varied lights in which they could be viewed. "My sufferings are greater than I can bear," I often exclaimed, when the waves rolled over me, and I seemed about to be engulfed in the mighty sea of trouble upon which I was sailing. It was northat I was worse than other men, that I was caused thus to suffer; but because, as to me " much had been given, much was required." Great responsibilities had been mine, as great capacities of intellect were mine, and I must suffer until that intellect was purged of its dross, and capable of comprehending all the lessons of my life, which were such as are given to few men to study.

I emerged out of darkness into light by degrees By degrees the shadows departed, and light seamed upon my pathway. I blessed the hand hat afflicted me, all the while that deepest darkless beset my way. I knew, in my inmost soul, 'all while the chastening rod was applied until I should be regenerated. When I was reunited co Josephine, it was after my nature had become so changed that I beheld in the light of the superior wisdom of the higher circles of the second sphere the true object of wedlock, and the true relation of the sexes. She had advanced, as it were, side by side with me, and I no longer arrogated to myself the superior position as the male, as I was wont to do in earth-life, when I underestimated the female character, and gave to woman a subordinate place.

My mission now is to point men to the path of progress, and to warn them of the nature of the experiences, the discipline through which individuals must pass in spirit-life, in order to obtain salvation from the depravity incident to human nature, and which inheres in some natures much more than in others. I would have them understand that it is possible for regeneration to commence in earth-life, and that the sooner it is commenced the sooner is the spirit destined to emerge into the broad light of heaven. The spirit-land is a heaven of beauty. Its lovely landscapes, its perfumed atmosphere, its balmy breezes and its sunny skies, are for all to enjoy. God sendeth his rain, his dew and sunshine, upon the just and the unjust, and thus he compels the love and gratitude of all whose minds are not so beclouded that these emotions cannot be elicited from them. Yet his judgments follow men into that sphere of beauty, and his justice will not let them go until they are redeemed from the corruptions of the flesh-until his image shines through them and they are fitted to be teachers and leaders to their children behind them. Let none imagine that they are to rest in the spiritual state with their imperfections upon them, but let all remember that inasmuch as man is created in the image of God, there will be no actual rest for him until that image is fully wrought out.

The little I have stated of my experience during the years I have been a spirit, will suffice for an example to mankind of the method which is pursued with individuals by the wisdom which rules in the second sphere. I remarked that none are uncared for in this sphere; I reiterate the remark, and add that mankind in the flesh have, as yet, conceived nothing of the method, the order that reigns universal in the second sphere, and by which it is possible to care for all, and accomplish the development of all. As the spiritual state is higher than the physical, so is the order in that state higher than that possible in the physical, until the race becomes spiritualized and approaches the plane whereon this spiritual order is developed. Order is the universal law in all .Nature, all spheres, high and low; and yet, as there are high and low orders of spheres-to use terms as men in the flesh use them-so there is Celestial and Terrestrial order; and the Celestial is more Divine, in that it more nearly approximates to the perfected central principle of the universe.

As a man I dwell among men, and labor with

them for the advancement of the cause of truth among men in the flesh and in the lower circles of spirit-life. I sympathize with my fellowmen as only one can who has passed through the experiences which place individuals in the high circles of this sphere. My ambition now is to conquer ignorance, prejudice, and all depravity with which I know men are tinctured who have not been redeemed in this sphere. If I marshal hosts to battle now as of yore, they are hosts who bear the banners of Truth and Progress, and whose arms are the glittering diamond-pointed truths which pierce the hearts of men, and whose armor are robes of sincerity and righteousness With such armies I march to the conquest of Error, and I never know defeat. The crown I wear is a crown of righteousness, set with gems of wisdem, and the homage I claim and receive is that which is due to true greatness. I glory in my existence, and regret nothing, knowing that as I was born, so I was, and nothing remained but for me to pursue the way which would soonest lead to my redemption from the inherent depravity of my nature; and in this path I was led by the wisdom of the All-Wise, through his agents, my spirit guides. What remains to me is to pursue my progressive way; and while I point my fellows forever onward, I keep my own eye fixed on the star of my Destiny, and bend the energies of my nature to attain it.

Children's Department.

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

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

UNCLE SILVER'S SUMMER.

"Here we are at last, in this beautiful field." said Mr. Silver. "Look off there toward the east and see that line of hills, and over there is a hill that only wants a grander name to be a mountain. I want to show you where I found joy enough last June to make me good for several years, if it is true that joy is a golden strainer through which our virtues flow, leaving the dregs behind. It was in this field, in the fresh green grass, that prince of song, the bobolink, built me à nest."

"Do you mean that he really built it for you?" said Esther.

"I believe that all the pleasures that we receive, and that we make our own by feeling that they cless us, we may say are given to us. It seemed to me as if that pretty bird, filling this field with melody and waking the sounds that found an echo in my heart, was a missionary that knew just what I needed. He sang to my heart and to my understanding; that is, I felt and understood his joyous trust in the universal good that kept

The Emberiza Oryzivora is the hard scientific name for this sweet warbler. The familiar name is the rice bird, or reed bird, or rice bunting. His winter residence is as far south as the Amazon, or Mexico, from whence in great numbers he migrates as far north as the river St. Lawrence. In April they may be found in Georgia, in May in Pennsylvania, and about the twentieth of May they are to be found here.

If you have never heard one sing, I cannot give you an idea of their wonderful pielody. Their notes flow forth with such rapidity, and whirl and turn about with such strange combinations, that it seems as if half a dozen birds were singing together. While the female is sitting, the male is particularly merry, and pours forth the for steady uttterance. His notes seem rioting inany other bird.

The nest is fixed in the ground, and usually in a field of grass, and is composed of dry leaves grass. The female lays five bluish white eggs, helpless they look." hat a Father's hand held me, that I could not | with spots of a blackish brown. There is one peculiarity about this bird: the male changes his plumage greatly from spring to summer. His spring dress is black and yellow, shading from cream color to brown. In the month of June he becomes like the female-brownish vellow. streaked with brownish black. This change has made some confusion among naturalists. I like to think that the bobolink is so devoted a lover, that, like some men who love devotedly, he gradually becomes like his mistress.

As soon as the nights begin to be cold they disappear from our latitude, and are to be found in Cuba feeding on the grain that gives them their

I have a mind to tell you a fairy story, children. It is one that I dreamed out one summer's day like this, in the midst of the singing of birds and the sweet, soft sounds of the leaves, the grass, and the west wind. I had been thinking how people condemned each other because they were not all alike in their tastes and judgments. forgetting that as there are millions and millions of blades of grass, and no two are alike, and as there are innumerable leaves, and not one is formed just like another, so there are not two individuals that think and feel precisely alike, and that there is as great a diversity among men as among the leaves on the trees. I remember that old Mrs. Kramper had been whining about me because I would not go to her meeting, and she had been having a free time calling me a dreadful sinner, and I had also heard some boys in a great quarrel, because one insisted that the best way to fly a kite was to run against the wind, and the other to stand still and unwind the cord, and so I sat down in a quiet place and began to dream, and this was my dream:

There is a great kingdom, almost hidden from mortal gaze, the kingdom called Causes, and close by is one named Circumstance. A great many little people inhabit these kingdoms, and they are very industrious workers. I saw whole regiments dressed in blue, green, lilac and brown, and they all seemed as if going out to some great contest. And I saw, too, little women, eager and

earnêst, all intent on some great enterprise. How shall I find out what all these people are about? said I to myself, and I had no sooner said it, than I seemed to be one among them. I appeared to myself to be dressed in a little coat of buff, with trimmings of black, and I wore on my head a little cap, with a drooping black feather. I immediately made a low bow to the people about me, and said, 'I have come among you quite unexpectedly, but do not let me surprise you, for I really am wondering what it is that you are trying to accomplish. You all seem to be bent on something of great importance.'

'Most certainly we are,' said one of the leaders. I remember he had on a purple cloak with a scarlet feather. 'There can be no work so great as ours. Did n't you know that we all of us have something to do in the great world above us.' 'What! you little creatures? Why, you are not any of you larger than a grain of wheat.'

'Now let me inform you, little things are of great importance. You see, we are all helping to make men and women and children out of the little bits of things they call babies, for a baby is n't really half as large as one of us, because it is not half as strong and powerful, and, you see, we are determined that no two bables shall grow to be just alike, because that would spoil every-

'Nonsense,' said I; 'that is just what we all want. Nothing can be better than to have people

'Why, my dear sir, if that could be possible everything would be ruined. Every mortal soul and body fits into its place, and that is what we are doing all the time-making them fit.'

'Do tell me who you are, then,' said I, a little impatiently.

'I can hest tell you who I am by telling you who others are. There is that little woman there with the stern eyes; she is the leader of a great company of women. They come from the kingdom of Causes, and each one has something to do with a little baby that lies in that house up there. And that great crowd of men there with scarlet jackets, they are from the kingdom of Circumstance, and they, too, have something to do with that same little baby. That next company is going to care for another little one, and so on. It takes many millions to take care of every little baby that is to breathe the breath of life. Now do you suppose that I am going to have my company do just what another compels his to do? No, no. We are all going to do different things; we are all going to bring a different gift, and what is more, each one takes just what we bring. Now come with me and I will show you something.'

I then seemed to float back to earth and hover over a great crowd of children. Some were among the poor and some among the rich, and we-watched them as they went to their homes Into one little, poor but, went three children, to listen to the sharp, cross words of a step-mother and to be beaten by a drunken father. Into another home, humble but neat, went a little fair-haired girl, to meet the loving caress of her mother. Into a house, grand with its brown stone and its columns and porticos, went a little boy and girl; and into a house, chaste yet simple, I saw several others going with glad steps.

Do n't you see the difference in the homes of those people?' said my little guide.

'Of course I do,' said I; 'no two people live exactly alike.'

'That's just what I told you; and those little fellows from the kingdom of Circumstance take care to have things different for each. Ah ha! don't we laugh when we see people fretting because others will not do or think exactly as they wish? Why, I tell you we will not let them all think or act alike. And now I will whirl over ten years of those children's lives, and you will see what we have done for them.'

Like magic I seemed to see the whirling years, and I stood again in sight of the lives of those children. From out of the poor hut had come children ruddy with health, but with minds little trained. They saw only the outside of the things of the world, for they had not been taught to look any deeper. How could they love the little flower, the birds, the sweet sights of cloud and sky, when everything had been turned to hate within their own homes? But if they had not tender hearts they had strong wills, and were just fitted to do the great rough work of the world. I was glad that they had their places. and I felt like making a low bow to the little folks from the kingdom of Circumstance for their persevering labor for the good of the world.

The little girl with tender eyes, watched over and cared for by a strong-hearted mother, who tolled for love's sake, what a noble woman she was fitting herself to be! From her home of povrich jingling sounds, as if his joy was too great erty came experiences so rich and full of use, that I wondered why everybody was not poor. a sort of joyous delirium, unlike the singing of Then I looked for the sons and daughters of the

'Do tell me,' said I, to my little instructor, "why you have made such a failure here. These and coarse grass, and lined with fine stalks of people do not seem fitted for anything. How

move without such as these. If we want workers we must have others to be labored for. If we have people who are great inventors, we must have those that the inventions can serve. These people are just fitted to spend the money which is to pay those others, and if you think they don't work hard you are mistaken. The rich toil to bless the poor, as well as the poor the rich. I can assure you it is so, for we know the thing through and through. Just think how beautifully one class fills into its sphere. And then all are alike in this: each one is aspiring for something better, and so each one toils to gain something."

But is it not sad to think of those children born in misery and nurtured in the midst of pov-

'There is nothing so sad as to see people that can't be blessed by all the gifts that we bring them. Dear me! to think of that family over there that threw away all the beautiful gifts that a thousand industrious workers from the kingdom of circumstance brought!

But I thought you said that each one was obliged to take his gift.
So they are; but I call those thrown away that come to a lower use. We work hard to make our gifts beautiful. Let me tell you about a little that we took in charge one beautiful summer's day. He was strong and handsome, a noble little fellow, and he grew to be ten years old, and then we brought him some sad gifts. We made him sick and lame, and put him in a close room, and kept him there, and he came out a cripple; but oh what a soul he had! It kept growing and growing, and he came to be a great thinker. He moved the world with his eloquence. Everybody looked up to him. Do n't you see that it was only the way he took the gifts of circumstance that made him so great and noble? But I shall show you no more. I advise you to go home and think over what you have seen.'
My little friend vanished, and I awoke with a

start to find myself lying in the green field, with a bobolink singing his rich song in the tree above

Happy circumstance, said I. 'I will never forget this beautiful gift. How humble I am, and yet how exalted! for all things are working to make me fitted for my own place in the Father's

make me fitted for my own place in the Father's kingdom."

"Uncle Silver," said Esther, "I don't understand your story, and so I don't like it."

"Well, little one, it has a very simple meaning. It is this: We ought not to condemn anyone, for no one has made the circumstances of his life. Supposing you had been born up here in the country, in a quiet farm-house, would you have been just the girl you are now? Supposing you had been born in a poor hut with no beautiful had been born in a poor but with no beautiful things about you, would you have known all you do now about birds and flowers and pictures? It was not you that formed the circumstances that have made you what you are. Then you have only to be thankful, but not to feel yourself any better than others who live under different circumstances.

Just look at that nest that Esther found in the grass. See how beautifully it is builded, and how exactly it suits the pretty birds that builded it, yet you could not make an oriole live in it, or a wren. Each little bird works in its own way, and sings its own song, and does its own beautiful work, What a good world we should have if people only felt that they had their own good work to do that is given them as their own, and that no one else can do it half as well."

Written for the Banner of Light. WOMAN.

BY MRS. E. P. THORNDIKE. Woman, standing by the portal Of a newer, purer life, Grander far than all preceding. With a world's wide purpose rife;

Weaving thoughts that strain and quicken, Soaring forth to realing after. Searching out the hidden meaning Of each brightly beaming star;

Sounding depths by man unfathomed Reaching where the angels tread, Where the olden seers and prophets Have by fast and prayer been led: Waking strains that lead the ages,

Pointing to a bright elysium, Where ye, too, shall bear a part-God's own children, sorely fettered,

Striking chords that sweep the heart,

Wake to higher, nobler life, Break the bonds that long have bound thee, Rise above the sordid strife! Gods are with thee; angels hasten

Letting in a flood of sunshing O'er the turbid sea of hate. In the nation's resurrection. Your's the greatest, noblest part, Leading up your sons and brothers,

To unbar the penrly gate.

With a brave, heroic heart. By the pangs ye, too, have suffered Gird your bosom and be strong, For the sullen shocks of battle

To these stirring times belong.

Blood must flow before redemption Bathes thee with her clearer light. Earth-bound souls are still in prison. Groaning through the sultry night,

Thine the hand, linked with thy brother, That must "roll the stone away From the tomb of bygone ages, Where the ghosts of error lay,

Heed the mandate! Wisdom calls thee; Clear her voice is as the morn. And the saviour of the people Rockland, Maine, 1808.

Written for the Banner of Light. ON THE CAUSES OF TIDES, AND OTHER PHYSICAL PHENOMENA.

Life and matter are coëqual and coëternal. Hence the inerent life of matter is as universal as space itself; therefore all organizations are based on the eternal principle of the instinctive action of particles so combining and adjusting themselves in harmony with each other in reference to the whole. The adaptation of means to accomplish ends for the perfection of such organization, with all their internal or inherent laws and forces, is evident, and therefore it must an swer all the purposes for which instinctive nature has formed it. One illustration relative to instinct will suffice for my present purpose. If we place an acorn in the ground with the vegetating point downward, the shoot will so adjust itself to its natural and legitimate condition as to turn up and seek the sunlight, thus acting in obedience to its own instinctive life-principle. I claim that our globe is based on the above principle of formation; (that it is the house built without hands, and imaged in the heavens;) and produces all the various phenomena we see, in consequence of its own internal laws and forces, by reason of such organization, which is complete in itself, nevertheless acting in harmony with all surrounding Nature.

With these preliminaries I proceed to answer certain queries : First, Where do ocean tides originate, and from wha

erubo? Ans.-We can only reason from what we know, and draw nclusions therefrom as they appear most natural. Therefore I ask the reader's attention to the rotation of the glob on its axis, which moves with the velocity of about one thousand miles an hour, by which operation it not only gives us alternate day and night, but by its centrifuga action throws off on the bed of the ocean continuous heavy waves toward the Poles-wave urging wave onward, until they reach shoal water in various places and latitudes between the Equator and Arctic circles, by reason of which shoal water some portion of the flood wave, more or less according to the slope of the ground, is thrown to the surface, and is denominated flood-tide, whilst much the larger portion passes on along the deeper channels to the higher atitudes, until they finally reach the Poles, for such is their destination, as we shall see.

I will remark here that I shall use the words flood and tidal wave as synomymous terms.

Second, Why does every returning tide differ in its relative height from the preceding one?

In answering this query, I will suppose it is high water at Boston this morning at five o'clock, and again this evening at the same time; but the latter is not as high as the former, for the simple reason that the globe has rotated on its axi some twelve thousand miles since the morning tide, thereby naturally bearing the higher tide further westward with it. onsequently leaving the succeeding one proportionably less; and such is the real cause of difference. I know this variation has been and is attributed to the influence of the moon, ecause the higher tide appears to follow the course of that luminary; but such is merely an incidental matter, for it cannot be shown that the moon has any influence on the tides at all; therefore I venture the assertion here that if the moon was scattered to the four winds of heaven, ocean tides would not be affected in the least by such catastrophe I feel confident science will sooner or later confirm this view

of the matter. Third, Why are there no tides in the Baltic and Black

Ava -It is because there is a natural barrier between those seas and the Equator, where the tidal wave originates. I will try to show the plausibility of this position by reason ng from the admitted fact that the bed of the ocean, like the dry land, has its mountains, hills, valleys, gorges, plateaus and table-lands, with many thousands of feet of depression and elevations. I think this much must be admitted, then as I shall more particularly show, in answering other queries, that the tidal wave moves in the depths of the ocean, of course it cannot ascend any of those abrupt heights; and therefore whether the tidal wave originates south of Australia, as is asserted, or at the Equator, if no barrier intervenes, should not the tide reach those seas as soon, at least, as it reaches Baffin's Bay, which is some filteen to twenty degrees higher latitude? And yet here is a flood tide of some sixty to seventy feet in height; surely, it will not do to say those are interior seas, or that longitude has no effect, for ocean tides go round the globe, and the Baltic and Black Seas join hands with and are one on the surface with the great Atlantic Ocean.

Fourth, Why are tides higher or of greater magnitude as we approach the higher latitudes?

Ans.—Because the great body of the flood-wave continually passes on along the deep channels beneath the various floods and cbbs, which come and go between the Equator and Arctic circles, for whilst it is high water at a given lath thde it is low water at another; and as the obb is at all times but a surface current, still its depth and velocity are always in proportion to the magnitude of the flood, but never deep enough to interfere with or obstruct the flood wave in the depths of the ocean, except at such points where deep and shoal waters meet, or in other words, where the tidal wave is first thrown to the surface by reason of shoal water. Therefore I think it is plain, if the flood wave does not con tinually pass on, as above stated, these higher tides at the higher latitudes could not be satisfactorily accounted for. Suppose I should give somewhat of a curious comparison as an illustration relative to the above position, as follows: I turn to my own organism, and there I find a miniature world within myself, apparently governed and controlled by similar laws, as above stated, the heart acting as its Equator, and by that action propelling the fluid from the centre along the deep channels or arteries to the poles or extremities of the system, which by its own impulsive force or action and reaction returns it again through the small veins, as a surface current to its reservoir, the lungs, to repeat the same again and again, without the least obstruction to the continuous flow through the deep channels or arteries.

Pifth, Is there an open Polar Sea? and if so, what is the cause of it?

Ans .- I have no doubt there is an open Polar Sea, both at the North and South Pole, and their use next in importance to the rotation of the globe on its axis. The open Polar Sea is caused by the figod wave meeting at the Poles as a centre from the opposite sides of the globe; but still 'the question recurs, do they meet there? And if they do, how will that prove there is an open Polar Sea? I will try to furnish the proof of an open Polar Sea, and the cause of the same also. in proof of my first position, namely, that the tidal wave originates at the equator by its centrifugal action, I shall reason from admitted facts in attempting to confirm the truth of my theory, and from those admitted facts deduce others as natural results. First, then, it is admitted to be the same distance from any and every part of the Equator to the Poles, namely, six thousand two hundred and fifty miles. Second, that it is high water at the antipodes at one and the same time. Therefore I maintain that the tidal wave originates at a centro; if not, how shall we account for such results as above stated? Then as the globe can have but one grand centre, it can be no other than the Equator, which itself signifies centre. Third, see Maury's Ocean Chart, which is admitted as good authority. He says, "Near the Equator, at the depth of seven thousand two hundred feet, the water has a temperature of a little over thirty-nine degrees." The same author affirms that at latitude seventy the same temporature is found at the depth of four thousand five hundred feet. Therefore I claim the tidal wave has been reached in both instances; but whether or not, is of little consequence, as will appear in the conclusion. And here I submit the question, if I have shown that the same temperature continued from the Equator to the seventieth degree of latitude, is it not a natural sequence to conclude it would continue a few degrees arther, until they would meet at the Poles as a contre from the opposite sides of the globe, and by their conjunction throw the water to the surface, as a natural result of such conjunction, still maintaining the same temperature? Surely this would be the natural result, but perhaps it will be said I take it for granted this warm temperature flows toward the Poles, if it flows at all. Not so. For the same authority assures us that at about latitude fifty-three this same temperature rises to the surface and flows on to about the seventieth degree, where it appears to sink. Then if it continued to flow after rising to the surface, is it not evident it flowed in the depth of the ocean before it rose to the surface? Nor do I believe it sinks again at latitude seventy, but only obtains the temperature of its surroundings in flowing that distance. Sixth, What is the cause of the Arctle current? I must here substitute Polar current.

And .- The Polar current is caused by the continuous influx of the flood-wave at the Poles, as a centre from the opposite sides of the globe, as before stated, which by their conjunction throw the water to the surface about the ninotieth degree, retaining the same temperature found at the seventh degree, and causing the water to flow back from this centre, north and south, as a surface current, until it reaches the ice boundaries of this open Polar Sea, where by its own pressure it forces a current back toward the Equator, beneath or between the ice and the influx wave, which I denominate the Polar current, which by its continuance is the Arctic current, and finally becomes the great Atlantic current. The fact is, all occur currents and counter-currents, so-called, are one cudiess chain of currents dependent upon three main causes for their perpetuity, as follows: First, upon the rotation of the globe on its axis as a propelling power; second, upon the action of the Polar Sea as a repelling force; and third, upon the projecting land into the ocean as a guiding or controlling power. Thus we percelve how beautifully and harmoniously the divine laws of Nature operate and cooperate to maintain this equilibrium throughout her domain; for here we see the Equator and the Poles are continually and mutually exchanging their waters with each other. Thus cause and effect, action and reaction, give and take, is .Nature's balaneing power. And now I think the render will be able in some measure to perceive the necessity for an open Polar ien, and judge of the vast volume of water required to reach the Poles, as an antagonistic or repelling force to the centrifugal action of the Equator, and also a further confirmation of the cause of higher tides as we approach the higher

Seventh, Can the sun and moon theory of ocean tides be sustained in accordance with natural law?

Ans.—I think not, for its advocates assert that the sun and noon exert their greatest influence where they are most directly over or nearest to any given portion of the ocean. If so, how is it, then, when they are in conjunction, that the water is not elevated the most on that side of the globe where by their joint action they exert their greatest influence? Surely this would appear natural. And again, when the globe intervenes between these luminaries, should there not be something like equal tides everywhere? But such is not the case. Again, it is asserted that the moon has the greatest influence, and elevates the surface of the water as she passes over it. If so, and her greatest influence is where she is most directly over, or nearest to it, how can she elevate the water on the opposite side of the globe at the same time, so as to produce equal tides at the antipodes? And again, if the sun and moon influence and control the tides by attraction, should we not expect the highest tides within the tropics, to which those luminaries are limited? But instead of this being the case, we find here the most diminutive tides, hardly ever exceeding more than from two to five feet in height, whilst at Baffin's Bay, latitude seventy, thousands of miles beyond the immediate influence of those luminaries. the tide rises from sixty to seventy feet. Thus again is proven that the flood-wave passes continually on beneath the various floods and ebbs which come and go between the Equator and the Poles. I could multiply objections, but what is the use? Therefore I will conclude by saying if this outline of my theory of ocean tides will be the means of hauling down the old Egyptian flag and running up the "Stars and Stripes," I shall be content. Whether or not, let wrong instructions coase to be given the rising generation. I should have been more explicit on several points, but space being an object I have been as brief as possible. Philadelphia, Pa., 1808.

WHOM GOD HATH JOINED.

BY PHŒBE CÁRY.

Fair youth, too timid to lift your eyes
To the maiden with downcast look,
As you mingle the gold and brown of your curls
Together over the book;
A fluttering hope that she dare not name
Her trembling bosom heaves,
And your heart is thrilled when your fingers mook.

As your soully turn the leaves

Perchance you two will walk alone Next year at some sweet day's close,
And your voice will fall to a tenderer tone
As you liken her cheek to a rose;
And then her face will flush and glow
With a hopeful, happy red,
Out-blushing all the flowers that grow
Anear in the garden bed.

As you softly turn the leaves.

If you plead for hope, she may bashful drop Her head on your shoulder low, And you will be lovers and sweethearts then, As youths and maidens go; Lovers and sweethearts, dreaming dreams, And seeing visions that please ith nover a thought that life is made Of great realities!

That the cords of love must be strong as death If they hold and keep a heart;
Not dalsy-chains, that snap in the breeze,
Or break with their weight apart!
For the pretty colors of youth's sweet more
Fade out from the noonday sky;
And blushing loves in the roses born,
Alas! with roses die!

But the faith that when our morn is past, Tender and true survives Is the faith we need to lean upon
In the crisis of our lives;
The leve that shines in the eye grown dim. In the voice that trembling speak And sees the roses that years ago Withered and died in our checks f

That sheds its halo round us still . Of soft immortal light,
When we change youth's golden coronal
For a grown of silver white,
A love for sickgoss and for health,
For rapture and for tears,
That will live for us, and bear with us,
Through all our mortal years

Through all our mortal years.

And such there is; there are lovers here.
On the brink of the grave that stand,
Who shall cross to the hills beyond, and walk
Porever hand in hand.
Pray, youth and maid, that your fate be theirs
Who are joined no more to part;
For death comes not to the living soul,
Nor are to the laying heart.

Nor age to the loving heart.

CURIOUS-That a hard shower should make soft water.

Written for the Banner of Light. THE WORKS OF NATURE

BY. M. LARKIN.

Father, Divine, whose power and wisdom sways Earth's varied seenes and heaven's unbounded maze, Where countless suns in endless glory shine, No freak of chance, but planned by skill divine Through depths of space, through other's trackless bound These shining globes pursue their ceaseless rounds. Attractive bands engirdle every zono; Round the vast realm protection's arm is thrown; Through fields of space, one all-embracing clasp Holds worlds and systems with unfailing grasp. Science may gaze, and fancy from afar Thy central throne, and thou the guiding star: While love and wisdom teach this kind reply: Thy throne is boundless and thy presence nigh. The air, the earth and ocean, each display, Through myriad forms, life's all-pervading sway. Can human skill conceive the bounds of space, Or teach the number of each varied race? Progressive life, how limitless thy reign ! Where matter spreads extends thy wide domain Refinement, progress, ever meet our view; Thus dying forms dissolve to rise anew. On earth beneath what smiling beauty reigns ! High, woody mountains and delightful plains, Where winding rivers ever Joyous roam To meet, embrace, and die in ocean's foam. Does God desire his "secrets" to concent? Sun, moon and stars, his perfect thoughts reveal. His revelations far and wide outspread, Who scorns the page is infidel indeed. Eternal volume, oped for wondering eyes! Great theme of science! Bible of the wise! While zealots wrangle, churches disagree, These glorious works lure angels up to thee. Through passing time the mighty plan has stood. Upheld by wisdom and triumphant good. As trembling develrons to the ocean flee. Thy fcoble offspring trust and fly to thee. Immortal King! from whom our bounties flow, Can thought conceive the sumless debt we owe? In realms celestial, when transferred from this. May heavenly anthems swell the chords of bliss,

SPIRITUAL HEALING.

Downington, Penn.

The secular press not only has busied itself hitherto in inquiring what practical good has ever come of Spiritualism, but it has made a point of sneering at the reported cases of healing which are attested by perfectly competent testimony, as if angrier at being proved false in its statements than rejoiced to find that suffering humanity is being relieved by invisible instrumentalities. For the enlightenment of all readers on this disputed point, and in good part for the discomfiture of the journals to whose blinded comments we refer, we published two weeks since an account of some of the remarkable cures of Dr. Newton. who practices the divine art of healing by the laving on of hands. What is said of the Doctor in this connection will be of general interest, and we are certain that it will be unnecessary to call the attention of our readers more pointedly to the article in question, written by Rev. Fred. Rowland Young, Minister of the Free Christian Church, New Swindon, England, whose statement can be fully relied upon. The art of healing by manipulation is no new discovery, but can be shown to be as old as the race. It has been practiced by prince and peasant, king and cotter. The theory on which the cures rest is, that the person performing them is gifted with peculiar powers which" he employs obediently to the law of Nature-that is, the divine law. When we stop to consider it, it does not appear any more strange, even if as much so, that human hands, properly laid on, should heal human infirmities, than that certain mineral or vegetable properties, applied to ailing portions of the system, should operate curatively. In the latter case, which is styled the department of medicine, all is guess-work and probability at the best; one of the leading practitioners of a European capital has but recently abandoned his professional practice, on the plea that he has no abiding faith in the reasonableness of his medical prescriptions. But in manipulation, or the laying on of hands, it is fair to conclude that we are come very much nearer to the discovery of the natural law. We may ascertain from the character of the physical discovery of the natural law. We may ascertain from the character of the physical discovery of the physical discovery of the proper remedy to apply. Where there is a lack of vital force, it can be supplied. Where there is a chronic disease, caused by mistaken courses, it may be relieved. There by mistaken courses, it may be relieved. There is no guess-work about it-it is the application of refined human magnetism, which works on those conditions to which it is drawn with the force of a hungering sympathy. It is the surer cure, in that it is wholly magnetic and vital, and not mechanical and superficial. The very tissues of the life itself are touched by the healing power.

The reader will be interested, after this, to peruse what we append in reference to'so important a subject, in the form of an article written many years since on the power of healing by the laying on of hands. It cites very many cases of the kind, illustrating and enforcing them as it proceeds. One thus discovers that healing by magnetic power-or by the touch, as it was called-is an old practice, and extended among many peoples. From the ancient days the "wonderful curers" have existed and successfully followed their vocation; and in these days of infidelity on the one hand, and of progressive magnetic power on the other, a paper of this sort cannot but provoke the reflections of all interested readers.-EDS. BANNER OF LIGHT.

WONDERFUL CURERS.

Wonderful cures were abundant in the days of antiquity. It is probable that Esculapius himself, if any such person over existed, was chieffy, if not solely, one who performed cures by working on the imagination of his patients. The numerous and noted body of priests who ministered in his temples in ancient Greece and Italy, were unquestionably headers of this order. Amulets, consisting of precious stones or certain plants, were on the body; charms in the form of words, prayers and music; and the practice of magical rites—were all of them familiar modes of cure among the ancients, and continued to be so among many of the most advanced modern nations till a recent period. Inthe most advanced modern nations till a recent period, the most knyaneed modern nations this recent period. Indeed, the separation of genuine medicine from superstitious practices is, even in England, a comparatively modern event; that is to say, amongst the learned, for the more signorant people of all ranks yet put trust in quack medicines. There seems a good reason for this. Medicine is exactly one of those sciences in which the relation of cause and effect is of the sufficient degree of obscurity to call for the exercise of our sense of worder. To the great mass of and effect is of the sufficient degree of obscurity to call for the exercise of our sense of wonder. To the great mass of mankind, the change produced in a diseased body by the natural operation of a chemical substance, vegetable or mineral, must appear nearly as wonderful as the supposition that three unintelligible words pronounced over it will effect a cure. They do not trace the stops of the process in the one case more than the other; and it is an inability to trace these stops as Dr. Adam Smith, in his History of Astronomy, has clearly shown, which produces the sentiment of wonder. Accordingly, pretensions to miraculous curing have been at all times a ready means of imposing upon mankind.

have been at all times a ready means of imposing upon mankind.

Till the early part of the eighteenth century, it was the custom of at least the sovereign of Great Britain, if not for several other European menarchs, to go periodically through the ceremony of touching, for the king's evil or serofula. It was supposed that a real sovereign—that is, one possessing a full bereditary title, or, in other words, reigning by divine right—was able to cure a person afflicted with that disease by a mere touch of his hand. In England, the ceremony had been in vogue for many centuries. It was generally supposed to have been first practiced by Edward the Confessor; and there is good evidence that it was in use in the thirteenth century. In the fifteenth, during the reign of Edward IV., we find the learned legal writer, Sir John Fortescue, speaking of the gift of healing as a privilege which had from time immemorial belonged to the kings of England. He attributes the virtue to the unction imparted to their hands at the coronation. Even the powerful mind of Elizabeth was not superior to this superstition, and she frequently came before her people in the character of a miraculous healer. There was a regular office in the English Rook of Common Prayer for the performance of the ceremony. The persons desirous of being cured appear to have been intro-

duced by a bishop, or other high dignitary of the Church. Prayers were said, and every effort made to produce in the patients a firm reliance on the power of the Deity, as about to be manifested through the royal hand. At the moment to be manifested through the royal hand. At the moment to bimposing the hand the king said: "I touch, but God healeth;" and afterwards hung a coin round the patient's neck, which he was to woar for the remainder of his life. The Stuarts, from their extreme notions of divine right, and the weak and superstitious character of the most of them, were great sticklers for this part of their royal prerogative, and frequently put it to use. Dr. Johnson had an indistinct precedection of being touched when a child by Queen Anne. The old Jacobites, however, used to say that the virtue did not descend to Mary, William and Anne, seeing that they wanted the divine right. Still less would they believe that it resided in the sovereigns of the Branswick dynasty, who, however, never put it to the proof. Since the death of Anne there have been, we believe, no touchings for the cvil; and the office for the ceremony has been silently allowed to drop out of the Prayer-book.

The Jacobites, while believing the George's to be incapable of healing were not distributed to the restant that the content of the proof of th

evil; and the office for the ceremony has been sliently allowed to-drop out of the Prayer-book.

The Jdcobites, while believing the Georges to be incapable of healing, were not disincilized to the notion that the Pretender passessed the gift. The laborious Carte brought disgrace upon his History of England by introducing, in a note, an account of one Christopher Lovel, a laboring man in Bristol, who, being grievously affilted with king's orly which appeared in five great sores on his neck, breast and arms, proceeded in August, 1710, to Avignon, and was there touched by the exiled prince. "The usual effect," he says, "followed. From the moment that the man was touched and invosted with the narrow ribbon, to which a small piece of silver was pendent, according to the rites prescribed in the office appointed by the Church for that solemnity, the humor dispersed insensibly, his sores healed up, and he recovered strongth daily, till he arrived in perfect health, in the beginning of January following, at Bristol." Carte tells us that he himself saw the man soon after, and found him in a vigorous frame of body, with no appearance of the disease but the red scars which it had left; and he evidently must have been of opinion that the cure was the effect of a mirne-ulous virtue in the Pretender's hand.

Carte afficied to be puzzled to account for the cure of ulous virtue in the Pretender's hand,

ulous virtue in the Pretender's hand.

Carte affected to be puzzled to account for the cure of Lovel, seeing that the royal personage who performed the cure was not an anointed king; for the virtue, it was supposed, lay in the unction, as expressed by Sir John Fortescue. It must have been a virtue, we fear, liable to accommodate itself to circumstances, out of deference to the exigencies of royalty. Whon Prince Charles Stuart was at Holyrood House, in October, 1745, he, although only claiming to be Prince of Wales and regent, touched a female child for the king's cyil, who in twenty-one days became perfectly cured!?

curod! of The seventeenth and early part of the eighteenth centuries, present us with several examples of private persons who were supposed to have a miraculous power of curing by touch. The most celebrated was a Mr. Valentine Greatrakes, a Protestant gentleman of the county of Waterford, born in 1028—a thoroughly sound Christian and good man, and occupying a highly respectable place in seciety. It was some time after the Restoration, while acting as clerk of the peace to the county of Cork, that Mr. Greatrakes first arrived at a conviction of his possossion of healing powers. In an account of himself, which he wrote in 1666, he says: "About four years since. I had an inpulse which frequently sugat a conviction of his possession of healing powers. In an account of himself, which he wrote in 1660, he says; "About four years since, I had an impulse which frequently suggested to me that there was bestowed on me the glit of curing the king's evil, which, for the extraonimariness thereof. I thought fit to conceal for some time. But at length I toldiny wife, for, whether sleeping or waking, I had this impulse. But her reply was that it was an idle imagination. But to prove the contrary, one William Maher, of the parish of Alsmore, brought his son to my wife, who used to distribute medicines in charity to the neighbors; and my wife came and told me that I had now an opportunity of trying my impulse, for there was one at hand that had the evil grievously in the eyes, throat and cheeks; whereupon I laid my hands on the places afficied, and prayed to God, for Jesus's sake, to heal him. In a few days afterwards, the father brought his son with the eye so changed that it was almost quite whole; and to be brief, (to God's glory I speak it,) within a month he was perfectly healed, and so continues."

Another person, still more affileted, was soon after cured by Mr. Greatrakes in the same manner; and he then began

Another person, still more afflicted, was soon after cured by Mr. Greatrakes in the same manner; and he then began to receive "an impulse," suggesting that he could cure other diseases. This he soon had an opportunity of proving, for there came unto me a poor man, with a violent pain in his loins; that he went aimost double, and having also a grievous ulcer in his leg, very black, who desired me, for God's sake, to lay my hands on him; whereupon I put my hands on his loins and flank, and immediately went the pains out of him, so that he was relieved, and could stand upright without trouble; the ulcer also in his log was healed; so that, in a few days, he returned to his labor as a mason."

It now became extensively known for his gift of healing, and was resorted to by people from greater distances, with

He now became extensively known for his gift of healing, and was resorted to by people from greater distances, with the most of whom he was equally successful. Wounds, ulcers, convulsions and dropsy, were among the maladies which he cured. In an epidemic fever, he was also eminently successful, healing all who came to him. So great was the resort to his house, that all the outhouses connected with it were usually filled with patients; and he became so much engaged in the duty of healing then, as to have no, time to attend to his own rifidirs, or to enjoy the society of his family. The clergy of the diocese at length took alarm at his proceedings, and he was cited by the Dean of Lismore before the Bishop's Court, by which he was forbidden to exercise his gift for the future—an order which reminds us of the decree of Louis XIV., commanding that no more mirabefore the Bishop's Court, by which he was forbidden to excersise his gift for the future—an order which reminds us of the decree of Louis XIV., commanding that no more miracles should be performed at the tomb of the Abbi-Paris, Mr. Greatrakes, nevertheless, continued to heal as formerly, until his fame reached England. In August 1605, he received a visit from Mr. Flamstead, the astronomer, who was afflicted with a constitutional weakness; but he fathed in this case. Early in the ensuing year, he went to England for the purpose of curing the Viscountess Conway of an inveterate headache, in which also he fathed. But, while residing at Ragley with the Conway family, he cured many hundreds afflicted with various diseases. Lord Conway himself, in a letter to his brother, thus speaks of the healer: "I must confess, that, before his arrival, I did not believe the tenth part of those things which I have been an eyewitness of; and several others, of as-accurate judgment as any in the kingdom, who are come hither out of curiosity, do acknowledge the truth of his operations. This morning, the Bishop of Gloucester recommended to me a prebend's son in his diocese, to be brought to him for a leprosy from head to foot, which hath been judged incurable above ten years, and in my chamber he cured him perfectly: that is, from a work theory these however the case have all the and any and becaute to fell

all, I am far from thinking that his cures are at all miraculous. I believe it is by a sanative virtue and a natural efficiency, which extends not to all discuses, but is much more proper and effectual to some than to others, as he doth also despatch some with a great deal of case, and others not without a great deal of pains."

He was now invited by the king to come to London, whither he accordingly proceeded; and as he went along through the country, we are told that the magistrates of cities and towns begged of him that he would come and cure their sick. The king, though not fully persuaded of ris wonderful gift, recommended him to the notice of his physicians, and permitted him to do all the good he pleased in London. He went every day to a particular part of the city, where a prodigious number of people, br. all ranks and of both sexes, assembled. The only visible means he took to cure thom, was to stroke the parts affected. The gout, rheumatism, and other painful affections, were driven by his touch from one part to another, till he got them expelled at the very extremities of the body, after which the patient was considered as cured. Such phenomenational not full, in the most superstitious era of our history, to excite great wonder, and attract universal attention. The Cavaller wits and courtiers ridiculed them, as they ridiculed everything else that appeared serious. St. Evremond, then at courtwrote a sarcastic novel on the subject, under the title of The Irith Prophet. Others, including several of the faculty, defended him. It even appears that the Royal Society, unable to refute the facts, were compelled to account for them as produced by "a sanative contagion in Mr. Greatrakes's body, which had an antipathy to some particular diseases, and not to others." They also published some of his cures in their Transactions. A severe paniphlet by Pr. Lloyd, chaplain of the Charter-house, caused Mr. Greatrakes at this time to publish the account of himself which has been already quoted.. In the says: "Many dema gers, some at their ears or months? To which I say, if all these things could have a plain account given of them, there would be no cause to count them strange. Let them tell me what substance that is which removes and goes out with such expedition, and it will be more easy to resolve their questions. Some will know of me, why or how I do pursue some palus from place to place, till I have chased them out of the body, by laying my hands on the outside of the clothes only (as is usual), and not all palus? To which I answer, that—and others have been abundantly satisfied that it is so—though I am not able to give a reason, yet I am apt to believe there are some palus which afflict men after the manner of evil spirits, which kind of palus cannot endure my hand, nay, not my gloves, but fly immediately, though six or eight coats or cloaks be put between the person and my hand; as at the Lady Ranelagh's at York House, in London, as well as in Ireland, has been manifested.

Now, another question will arise, whether the operation of my hand proceeds from the temperature of my body, or from a divine gift, or from both? To which I say, that I have reason to believe that there is some extraordinary gift of God." At the end of his narrative are appended a number of certificates as to his cures, signed by the most respectable, plous and learned persons of the day, amongst whom are the Honorable Robert Boyle, Bishop Rust, Dr. Cudworth, Dr. Patrick, Dr. Whichcot and Dr. Wilkus. In 1607, he returned to Ireland, where he lived for many years, bowe, which is a transfer and the divide green the person of the day, amongst whom are the Honorable Robert Boyle, Bishop Rust, Dr. Cudworth, Dr. Patrick, Dr. Whichcot and Dr. Wilkus. In 1607, he returned to Ireland, where he lived for many years, but without sustaining his reputation for curing. It appears, however, that, upon the strictest inquiry, no blemish could ever be found to attach to the character of this extra-

1667, he returned to Ireland, where he lived for many years, but without sustaining his reputation for 'curing. It appears, however, that, upon the strictest inquiry, no blemish could ever be found to attach to the character of this extra-ordinary man. All he did was done in a spirit of pure piety and benevolence. The truth of the impressive words with which he concludes his own narrative was never challenged: "Whether I bave done my duty as a Christian, in employing that talent which God had intrusted me withal, to the good of people distrayed and afflicted, or no index you and every that talent which God had mitrusce me within, to the good people distressed and afflicted, or no, judge you and every good man. Thus far I appeal to the world, whether I have taken rewards, deluded or deceived any man. All further I will say is, that I pray I may never be weary of well-doing, and that I may be found a faithful servant when I come to

give up my last account."

William Read, who lived in the reign of Queen Anne, and had been originally a poor, illiterate tailor, acquired a great reputation for a gift of curing bilindness and defects in the consists. eyesight. In time he acquired a fortune, and Queen Anne,

*An account of this curious transaction is given in the History of the Rebellion of 1745, published in Constable's Miscel

who gave him the care of her eyes, thought proper to knight him. A wretched woman, named Mapp, of coarse, macci-line habits, became famous about the year 1736 for a wonder-ful gift of setting hones; and in 1748 the whole of England

line habits, became famous mount they are 1738 for a wonderful gift of setting hones; and in 1748 the whole of England rang with the fame of Bridget Bostock, of Coppenhall, in Cheshire, a poor, infirm, old creature, who cared multitudes afflicted with all sorts of diseases—at first by merely having the names of patients sent to her, that she might pray for them, but afterwards by rubbing the parts affected by her fasting spittle, and blessing and praying for them on the spot. The latest examples of wonderful cures are those performed by Prince Hohenboo in 1821, by prayers said at a distance of several hundred miles from the affilted persgn. Those supposed mirzoulous cures certainly form a curfous chapter in the history of the buman mind. How strange to reliect that the belief in the power of the royal touch existed, without so much as being questioned, for the petter part of a thousand years, and only came into discredit within the recoffection almost of people still living! That such imposters as Read, Mapp and Bostock should have so recaulty been able to practice a thriving trade of pretended miraculous healing also shows how far the public mind, in even the most enlightened countries, is from being in a thoroughly and lefthened estate. The a sent most of the process of the conduction of the process of the most enlightened countries, is from being in a thoroughly most enlightened countries, is from being in a thoroughly enlightened state. The usual mode of accounting for such onlightened state. The usual mode of accounting for such pseudo-miracles, by supposing imposture on the one hand, and credulity or the influence of imagination on the other, finds only a somewhat difficult application in the case of Mr. Greatrakes. The obviously disinterested character of this man, the extent of his practicings, and the attestations which they obtained from some of the most astute persons of his age, make it difficult to suppose either willful deception or a too casy belief; and yet in what other solution shall we take refuge? We may at least be certain that, if any other solution be eyer discovered for these apparent mysteries, it will be a natural one—the operation of some law, possibly, which shows itself rarely, and which may not become a part of accertained science for several ages to come,

NEVADA.

Letter from Laura De Force Gordon.

MESSIS, EDITORS-I find my "spiritual strength" considerably "renewed" by reading the reports of State Mission aries, State Agents, and occasionally from those lecturer who are working without the aid of any and all organized societies of Spiritualists, and would like to suggest to my fellow laborers in the itinerant field that more frequent re ports from each and all would be of great service to each other, and enable the friends of our cause to know just how hard we are laboring in the Spiritual Emancipation Cause Of course I am judging entirely by my own feelings (a righteous judgment) in regard to this matter, but I believe there are very many who derive as much pleasure from the reports of our lecturers as I do. Acting upon this supposi tion, I will, with your permission, Messes, Editors, submit the following account of my last two months' work to the numerous readers of our glorious Banner of Light, that they may know something about our new gospel in this region. When I wrote last, I was lecturing in Virginia City, and cannot, in justice to the noble souls of that place, write again without speaking of our cause in "Washoe." There is a fine active organized Society in Virginia City, numbering, I believe, nearly two hundred, and more liberal-minded people in that vicinity than it has been my good fortune to lect in any one place since coming to this coast.

I lectured in Virginia City twice a week for two months and despite the cold, and most of the time stormy weather, had good audiences and as respectful attention as one could possibly desire. All that is needed by the Spiritualists there, is a little more unity of purpose and action, and they would soon become a power in the land, and numerically and financially the most prosperous Society on the Pacific coast. God bless the noble people of Washoe. Having been invited to revisit Austin, with the assurance that there was a good field for missionary work in adjoining places, I decided to visit the former place, (where I was so kindly received last winter while on route to San Francisco overland) and accordingly left Virginia City, Tuesday morning, June 16th, by Wells, Fargo & Co.'s overland coachline. After a ride of one hundred and eighty miles, over some of the roughest roads I ever traveled, occupying two days and one night, at last reached I my destination, Austin. 1 had expected an announcement to lecture the following evening, but fortunately the friends delayed making an appointment till my arrival, which enabled me to wait till I and recovered somewhat from the exhaustion occasioned by the long and hard ride I had had.

My lirst lecture was on the suffrage question, and a doo fee of one dollar was charged to gentlemen—ladies free. Whether the door fee was an objection, or the ladies more nterested in the subject than the gentlemen, I cannot say, but the former came near outnumbering the latter by one fourth. The audience was not large, but of more than iverage intelligence, and at the conclusion of the feeture four noble women came forward and subscribed for The Revolution. By that lecture, I succeeded in calling out several persons who refused to hear me lecture upon Spiritualism last winter, but who were in attendance at every subsequent lecture, no matter how radical the subject. lectured the next (Saturday) evening, twice on Sunday, and on Tuesday and Wednesday evenings to good audiences and with marked success. Spiritualism has a strong hold upon the minds of many of the people of Austin, and will eventually become an active, organized reality.

From thence a ride of forty-five miles brought me to

From thence a ride of forty-five fulles brought me to ophilic canon, a little-mining camp, upth the mountains, seven thousand feet above the level of the sea. Here 1 found board and lodging with the only American family in the place, and at once commenced "prospecting" for a place to lecture in. Such a thing as a church, or hall, or school-house, could not be found within forty-five miles, i.e., at york, but they were two fine saleons (whiches shows). at Austin, but there were two fine saloons (whiskey-shops). Lorivilege, under those healthy and after seeing the proprietor of one of them, and offering him thirty dollars in coin, I secured the use of it for four evenings with the privilege of shutting up the "bar" for each evening during the lecture.

The lectures were well attended, considering the limited population, and the audiences were very intelligent and orderly, but a mysterious clanking of glasses over in the direction of the irrepressible "bar," on two or three occasions, evidenced the love of spirituous stimulant over that of spiritual enlightenment.

The situation was a novel one, as my fellow-workers can well guess, but altogether my experience was an instructive if not profitable one. My last lecture was on Tuesday evening. June 30th; and not having perfected the arrangements to visit Belmont, was obliged to wait a few days. In the mean time, the patriotic population of Ophir had made arrange. ments to celebrate the great National Anniversary, the Fourth of July. Their orator had been duly engaged, but illness prevented his coming, in consequence of which, the Committee must engage the only available person, or disappoint themselves and about seventy-five others. I believe that is about the population, exclusive of Shoshones, Chi nese, &c. An invitation was extended to me on the morning of the 3, to deliver the oration on the following day. accepted, and for once in the annals of Nevada's history, on of the inferior beings (classed with idiots, paupers, and criminals) officiated as " orator of the day." The following evening. I was invited to lecture upon the Political Status of Our Country, and did to an overflowing house.

Tuesday, July 7th, I started for Belmont, (fifty miles,) Was so fortunate as to be able to go by a private conveyance, and reached my destination same evening. Here I found one avowed Spiritualist, and the court-house was soon procured, and a notice for a lucture Wednesday evening given out. The house was crowded, and a great degree of interest manifested by the audience to know more about Spiritualism. I lectured the two subsequent evenings, and the lectures continued to call crowded houses, and were re ceived with great approval by the people at large. From Belmont I returned to Austin, ninety-five miles, and

ectured twice on Sunday, to large and attentive audiences. Several of the members of the M. E. Church wished me to give a lecture upon Temperance, and tendered me the church for that nurpose, so I deferred my contemplated re turn to Virginia City one day, and lectured on Temperance.

In the meantime, however, I had been urged to visit the new silver mines at White Pine, and lecture to the people amongst whom were several Spiritualists. One inducement held out to me was, that no public speaker had ever spoken in the district, not even a Methodist preacher. The reports of the almost fabulous richness of the mines here were so fully confirmed by recent developments that several of our acquaintances advised me to write to Dr. Gordon to come out to White Pine with a view to locating here permanently I decided to come-wrote my husband to join me there, and if not satisfied to remain we would return together. Left Austin Tuesday, July 14th, in an onen wagon called a "stage," for a ride of one hundred and twenty miles, through deserts and over mountains. The first day we drove but thirty-five miles, and stopped for the night at Dry Creek Sta-

The accommodations were very acceptable, though prim itive enough. A sack filled with straw, and a few blankets in addition thereto, spread upon the ground, made a bed that was shared by a fellow lady traveler and myself. We were in an adobe cabin with a water-proof roof, (composed of poles covered with earth) and felt quite resigned, as the rain was pouring down in terrents outside.

In three days we treached this county of Silver. Gave

my first lecture at a place called Hamilton, (or Cave City) three miles below the mines; had a crowded tent (not house, for all the buildings in the place were of canvas,) and considering our close proximity to a whiskey shop, or "tent," where several disciples of Bacchus were congregated, the lecture was listened to with most respectful attention Since then I have been lecturing at this place (Treasure City), located at the mines, meeting with most flattering

The only difficulty is in getting a place to lecture in, as the number of people here is largely in excess of any kind of buildings for their accommodation; hence every cabin and tent is crowded with occupants. In a little while we hope to build a hall and have regular Sunday lectures. Sevral of the wealthiest mine-owners here are devoted to our glorious cause, and are as liberal pecuniarily as they are in religious sentiment.

Dr. Gordon has decided to locate here, and is having a store and dwelling-house built, which are nearly completed, and as my services are very much needed at home, for the present my itinerant labors are at an end. I may possibly pay a flying visit to Wisconsin this fall to visit my aged parents, but shall only remain a few weeks at most, and return again to our wild mountain home, from whence I shall go out into the great field to labor, as heretofore, for the maneipation of human souls from every species of slavery, wherever and whenever the people call and the applicanoves" me to go,

All things considered, my missionary tour through Eastern Nevada has been most successful in every respect, and by nother summer I hope to revisit those places where I had the honor of giving the first lecture upon Spiritualism, and comply with the universal wish to "stay longer."

Yours for truth, LAURA DEFORCE GORDON. Treasure City, Nevada, September, 1808.

Progressive Resolutions.

EDITORS BANNER OF LIGHT-I am away from home, in the dark pine woods of St. Louis, Gratiot Co., Mich., thirty miles vest of Saginaw, where the minds of the people are as dark as the pine forests, and where the Banner of Light sheds not a ray of its "light." for the simple reason that it is not taken in this town or vicinity, to my knowledge. I brought one copy with me, and it has been read through and through by my friends, who desire me to leave it with them, which of course I shall do,

Herewith I send a copy of resolutions unanimously adopt ed at our annual grove niceting, held at Belyidere. Ill., coni-Spending on Friday, August 28th, 1868, and continuing till Sunday evening, the 30th. We had one of our usually good meetings. Bro. Harvey A. Jones, presiding officer, conducted the meeting to the satisfaction of all present. Sound, logical reasoning and soul-stirring addresses were given us by Sister Wilcoxson, Bro. Harvey A. Jones and Bro. Daton The following are the resolutions, which were presented by Mrs. Wilcoxson;

Mrs. Wicoxson.

Resolved. That in view of the present chaotic and factions condition of all religious orders, it has become an imperative need of our own, to adopt measures for more perfect harmony and complete cooleration; the lack of which has temporarily retarded our usefulness as reformers, and our success as teachers of the rising generation.

Resolved, That the basis of all religious and political prosperity is self-government, and that we recognize the full responsibility we are under to nearlier. Fortestimate the

sponsibility we are under to practice, Individually, the law of right, or the golden rule we are so ready to recon

naw or right, or the gonient rule we are so ready to recom-mend to others, in questions of controversy; then, Resolved, That we not only inculcate the largest tolera-tion, as applied to ourselves, but we will cheerfully grant to others the same privileges and apologies we claim, not for-gotting that especially in our "household of faith" should our beautiful and heaven-horn philosophy be most rigidly and suggestly observed. and sacredly observed,

Resolved, That with moral herolsm and fortitude to look

Resolved, That with moral heroism and fortitude to look in judgment on our own personal inperfections with a determined view to their speedy cradication, we most truly sympathize with the unfortunate and oppressed of all nations, and will ever faithfully put forth our highest thought in opposition to slavery of every kind.

Resolved, That the most subtle and deadly form of slavery ever known has been the bondage of Opinion—engendering interminable theological disputes, ultimating in two great parties—one for liberty, the other for slavery—and that from this controversy has originated all those bloody wars and fends which have devastated the world; therefore,

Resolved, That an unnatural, unscientific theology, sup-

Resolved, That an unnatural, unscientific theology, sup

Resolved, That an unnatural, unscientific theology, supporting blind faith in a system of supernaturalism, denying to man the exercise of reason and the living revelations of to-day, as well as of all time, is the enemy of free speech, and therefore the enemy of republicanism; therefore, Resolved, That we hall with joy the tendency of the liberal church in its several branches to meet the more radical thinkers and active reformers of the day in fearless discussion of all theological questions bearing both upon past and present revelation, as well as upon the not less vital or less sacred subject of political government.

present revelation, as well as upon the not less vital or less sacred subject of political government.

Revolved, That, as voluntary members of this momentous movement, we disprove all low and debasing contentions, which are almost purely factional and local, and strike out boldly for justice in every department of human commerce, whether theological or political, and furthermore declare that what we ask for ourselves we will demand for all men, irrespective of creed or nationality; therefore,

Resolved, That we do not proposal license in the name of liberty, but as the child is ever the darling object of a parent's fond solicitude, so men and women, still children in knowledge or the power of self-government, should be kindly but

dge or the power of self-government, should be kindly but fleetually restrained from the commission of any crimagainst themselves or others, first by wholesome example

ruallileations nec

privilege, under those healthy qualifications necessary to prevent usurpation on the side of ignorance.

Resolved, That we will seek a more scientific and less consortous acquaintance with all the phenomena of mediuniship, and seek a better practical acquaintance with the spirits of the upper continent, and in place of dogmatic assumption and hasty conclusions we will more carefully take the soundings of this great deep, and find a pathway that is not to be distrusted for its shallowness or superficial conditions: therefore, too.

tions ; therefore, too,

Resolved, That we heartly sympathize with those sensi-tive and mediumistic souls whose hearts have been lacerated y the cold and cruel misconception and the thousand nam trials of their mediatorial development, in face of their less trials of their mediatorial development, in according own and the world's Ignorance, and would congratulate them upon the victory now gained even against this formidable hostility, and urge them to press on as the standard bearers of the true dispensation till the mountain of our transfiguration is gained, though Calvary come thereafter to lose the mortal scene.

Resolved, That we heartily deprecate all one-sided or pre-Resolved. That we nearthy depresate all one-stood or pre-cipitate conclusions upon this question of "mediumship," and will lisher hereafter more consistently for the complete studidation of this grand power, the culmination truly, of all science, and verified by the overwhelming verifiet of from seven to eleven millions of believers in these United States, to say nothing of the Old World—our figures being taken from the lips of those most hostile to us.

The meeting adjourned to meet in Belvidere, Ill., in the fall of 1869. Notice of time and place will be duly given.

Women Voting.

There was quite a large attendance at the School Meeting on Monday evening. The women came out in considerable numbers and demanded their right to vote according to law. This was readily conceded to them by the Itoard, and quite a number stepped up and voted for officers, and for the appropriations for the support of the school. The women had two candidates in the field for Trustees—Mrs. Pendleton and Mrs. Kyte. Mrs. Pendleton received nine votes and Mrs. Kyte six. Several women who were entitled to vote, were not clear as to the propriety of women holding office, even if they were allowed to vote, so they deposited their votes for others. The women soon learned the manner of doing business, and segmed to enjoy it well, and we predict that before another election comes off they will be well posted as to what are their rights, and how to do business of this kind. It was clear by the sensitiveness manifested by some of the It was clear by the sensitiveness manifested by some of the old conservative fossils, that they did not relish very well old conservative fossils, that they did not relish very went the idea of women voting, and are a little afraid, of "women supremacy," as well as negre supremacy. But upon the whole, there was a large majority of the men pleased to have the women assert their rights and come to the polis and vote, and we sincerely believe that to-day there is more opposition from their own sex than from the men, and it re-mains for woman to take hold of this matter, and educate

her own sex up to this standard. her own sex up to this standard.

Women have so long been taught that they have no right to mix up with the sterner affairs of life, that they have become satisfied to remain life, and to know but little of the great affairs of State, with which all their interests in life are great affairs of State, with which all their interests in megacise closely identified as the male. If the women of Michigan say the word; and carnestly ask the ballot, it will certainly be given them. We believe that the men are ready to-day in Michigan to grant this right—which nearly all grant is a right—if the women will only as a body ask it.

A good deal of discussion was had in the meeting, with respect to the property women.

A good deal of discussion was had in the meeting, with regard to the intent and meaning of the laws allowing women to vote, and it was decided that all who held property in their own right, whether it was assessed to them or not, were legal voters. We believe that another year the assessment roll will find a largo number of women in this village as property holders and entitled to vote, and we hope they will all exercise that right, and thus educate themselves to take part in the great interests of society. Onward the car of progress moves. Let this example, which has been set by the women of Sturgis, be contagious, and spread all over the country, until the whole people shall become interested in public allairs.—Sturgis, (Mich.) Journal.

The nation, the world, too, is passing out of the infantile condition, is being controlled by instead of controlling those spiritual laws which forevermore shall speed it along the pathway of Enfliess Progression.

Annual Report of the Superintendent of Colored Public Schools.

Mr. A. E. Newton, late superintendent of the olored schools of Washington and Georgetown, has prepared his annual report for the year of his service, (1867-8,) and from the manuscript the Chronicle is permitted to gather some of its interesting matter, which we give below. The document gives a valuable historical statement of the rise and progress of the schools since the commencement of the war:

The first free colored school started after the war opened was near Lincoln hospital-established, before slavery was abolished in the Distriet, by Dr. L. D. Johnson, surgeon of the hospital, in the latter part of the summer of 1861-a night school for colored people connected with the hospital. Dr. Johnson, a Massachusetts man, taught it at first; and they had a day school about taught it at irrs; and they had a day school about the same time there for men, women and children. Some fifty were admitted, and a benevolent lady from the North gave her services as teacher till 1864 or 1865; being paid twenty dollars a month,

barely enough to defray her necessary expenses.

The second school was opened in Duff Greenrow, in 1862, by the American Tract Society of New York, to teach the contrabands of the Old Capitol Prison, captured material of war. The Tract Society afterwards moved their school int the west part of the city, into a house which the built for the purpose. A third school was starte the same year, 1862, in the city, by the America Missionary Association.

In November, 1863, the Freedmen's Relief Asso-

ciation started its first day school, with two teachers; and during the winter and spring they started four more, with cleven teachers in all. A free night school was opened in November, 1863, on E street, near Tenth, Island, taught by volunteers.

In the winter several others were started.

The following amounts were expended by the colored school board in Washington: 1862, \$236. 25; 1863, \$410. None in these years in George-

An appeal for aid was made by the friends of these schools to Congress and the country in 1861, affirming that there were 11,000 to 12,000 colored children in the two cities destitute of schooling. In May, 1864, there were twelve schools, supported by eight different benevolent societies, numbering 62 teachers and 2.650 scholars. Day schools in 1864-5, 27; teachers, 61; scholars, 3,588. Night schools, 16; teachers, 39; scholars, 920. 1865-6, schools, 40; teachers, 72; schulars, 3,930. 4866-7; schools, 60; teachers, 82; scholars, 3,877. Night schools, 21; scholars not given.

FIRST SCHOOL HOUSES.

Schools were first opened in basements of colored churches, and small, poor structures of various kinds. Tu 1861, the Pennsylvania Association purchased a small house and stable on I street, between Nineteenth and Twentieth streets west. The teachers used the house, and the stable was made into their school house. The Philadelt was finished in 1861, at a cost of \$6,000, and filled with scholars for a couple of years, under good teachers. It was located on Nineteenth street, near the Boundary. It was closed in 1866. The Presbyterian Mission built a house on First street west, between N and O south, in 1864, and maintained large schools there till 1867, when it was closed. After the war closed, barrack buildings throughout the District were turned over to the schools, and the organization of the.

DISTRICT OF COLUMBIA EDUCATIONAL ASSO-CIATION

took place in November, 1865, seventy teachers responding to the call of the first meeting. It held regular monthly meetings at the Free Library Rooms on Judiciary Square. General John Eaton, then assistant commissioner of the Freedmen's Bureau, called the meeting as the leader of

the movement, and organized the association.

Amount expended for colored schools in this District by Northern associations: 1863-4, \$8,500; 1864-5, \$39,000; 1865-6, \$35,500; 1866-7, \$35,000; 1867-8, \$17,000. Total, \$135,000.

Estimated expenditures for books and clothing \$15,000. Total, \$150,000.

REPORT FOR 1867 8 At the end of the school year 1866 7, several of the benevolent societies withdrew from this field, leaving the work in the hands of the board of trustees. Through the instrumentality of Mr. Newton, the New York and Pennsylvania asso-ciations and the New England Friends continued, in all, twenty-four teachers here, and Mr. New-ton was employed by the first two of these societies and the board of trustees as their superin-tendent for the last school year. [Mr. Newton was familiar with the field, knew

his business, was a systematic, cultivated and indefatigable officer, and did his work with the most singular sagacity and success, entering upon these new duties in September, 1867; and there is not the slightest risk in the affirmation that every enlightened teacher hitherto connected with these schools will justify us in saying that it is an essential misfortune to the cause that he was not retained in his position this year. We have watched these schools and the work of Mr. Newton from his first labors in this city, and speak of him from large personal observation.]

Under the employ of the trustees 3t teacher commenced the year. The New York Society sent 8; the N. E. Friends, 5; the Reformed Pres sents; the N. F. Friends, 5; the Reformed Pres-hyterian Mission, 2; Hartford Association, I-Bangor do., 1; Holliston, Mass., do., 1; Universal-ists of Maine, 1; Rochester (N. Y.) Anti-slavery Society, 1; and the New England Commission, 1. Total from Associations, 29, making in all 60

teachers.

The new school house in the Fourth District. (Island) was opened October 28th; that of the Second District, November 4th. In all, 59 schools were opened prior to February, 1868—the most of them in October, 1867.

STATISTICS-SCHOOL, HOUSES, SCHOLARS AND TEACHERS.

TEACHERS.

Colored population of Washington, November, 1867, 31,397; Georgetown, 3284. Total, 34,681. Increase since 1840 — Washington, 20,984; Georgetown, 1,349. Total, 22,333. Children between the ages of six and seventeen—Washington, 8,391; Georgetown, 894. School buildings owned by trustees of colored schools, 5; number of rooms in same, 36; number of seats, 976. Buildings owned by other parties, 12; rooms in same, 28; seats, 2,464; total seats, 3,440. Teachers employed by trustees, 40; by other parties, 15; total, 55. The teachers varied, at times much larger than 55; averaging 61. Largest number of scholars was in February, amounting to 2,969; average attend-February, amounting to 2.969; average attendance November 1 to June 30, 2,523; average scholars to a teacher, 48; number of schools in which gramto a teacher, 48, industry sandors in such against mar was taught, 9; lower grades 51; average attendance in all schools through year, 89 per cent.; highest per cent. attendance, No. 3, First District, Miss Kate G. Crane, 96.3; next highest, No. 9, First District, Miss M. B. Maun, 94.7; next do., No. 1, No. 1 Fourth District, Miss F. L. Crane, 94.5.

SCHOOL HOUSES AND SCHOOL ACCOMMODA-TIONS. School houses in Washington occupied furnish 64 rooms, 3,440 seats, with 2,910 pupils in March, 1868. The last census gives 9,285 children; five of the rooms were not used, for want of teachers. From eight to ten less teachers last year than in

the previous two years, and about 1,000 less pu-

pils.

The report closes with valuable suggestions pertaining to the work in its various features. The teachers are urged to self-improvement, and a teachers' association is specified as vitally important in this connection—the employment of male teachers to have control of the various graded systems of schools in the different sections of the city. These are both excellent inculcations. The subject of school discipline is noticed, and corporal punishment in a restricted form is regarded as essential to the best interests of the

schools, though frequent use is discouraged.

Mr. Newten mentions reading as needing more careful attention in many of the schools, and urges forcibly the importance of giving great attention to this branch, as also spelling and writing. This latter-named branch, he says, has not hitherto

latter-named branch, he says, has not hitherto been taught with such proficiency as it demands. The qualification of teachers is dwelt upon; and the importance of retaining the very able and experienced teachers who have been identified with these schools is wisely and forcibly urged. The organization of a teachers' institute is recommended, and the fact that there are six thousand colored children in these cities, of suitable age for wheel, that are never in a school at all is preschool, that are never in a school at all, is pre-sented, to impress the friends of the cause with the importance of extending their efforts.

The Missionary Work, &c.

On Tuesday and Wednesday, October 6th and 7th, I lectured for the State Organization at Clinton and Groton Junction.

At Clinton the audience was good, and after a few who had come expecting to hear a woman talk (Mrs. Agnes Davis, who was sick) had retired, I was listened to with marked attention. I gave a brief resume of the facts and philosophy of Spiritualism, inviting discussion. No discussion came off, however.

On Wednesday, previous to reaching Groton Junction, I visited several of the weaving factories in Clinton, and was glad to see a very marked difference in the dress and feelings of the girls employed, compared with the factory girls of England. It would be interesting to go into details on this question, but I fear encroaching upon your space.

My lecture at Groton Junction was delivered in the Unitarian Church; a fact worth recording. I spoke of the liberality of the Unitarians of that place, and said that their good example might be imitated with profit. The audience, too, was good, and most attentive. I don't think that I ever lectured before more eager listeners.

Before retiring for the night, I undertook to cure the lady at whose house I was entertained of a slight lung affection. Her voice was husky and teeble-in less than five minutes she spoke in her ordinary voice, and declared herself cured the next morning.

Everywhere I go I find an interest in Spiritualism. At Clinton and Groton Junction I am satisfled a good work may be done. The Missionary field is ready for the plow-the friends of Spiritualism should not be niggardly with their contributions. The State Organization needs funds, and the Missionaries are not too well cared for.

I wish to say to all my friends, that I have removed to No. 1 Grant's Court, North Mead street, Bunker Hill Square, Charlestown, where I am using my healing power. Those desiring my services in magnetion or inspirational speaking, will please direct as herein stated.

J. H. POWELL.

Spiritualism in Chelsen. That the brethren here are somewhat lax in their enthusiasm and labors, as a body, to forward the great and glorious cause in their midst, is too

For the last three weeks, however-thanks to J. H. Crandon, who "run the machine" on his own responsibility—yes, like Coriolanus,

" Alone he did it !"

N. Frank White stirred six full audiences with his thrilling eloquence at Fremont Hall. Now we are in a lull, waiting for the moving of the waters. There is money enough in Chelsea among the brethren, but it wants some master mind to draw it out. One seems waiting for the other. There was some thirty dollars collected for the National Spiritualist Fund, we hear; but charity, we think, should commence at home, for there are many here that are hungering and thirsting for the bread of life as found in Spiritualism. So, brethren of Chelsea, awake! arise! gird on your armor, fight the good fight of eternal truth against error and superstition,

"And give each Hydra in his den to know

You buy no favor and you fear no foe !" Bring out your best mediums and let them give

light and joy unto your souls, "From the divinity that stirs within them."

Then shall the people say amen, and your children arise and call you blessed, and peace and joy dwell in your hearts, both here and "over the CYMON.

Mrs. Porter's Medium Powers.

I notice in the Banner of Light, of Oct. 10th, the advertisement of Mrs. M. A. Porter, S Lagrange street, Boston. Unsolicited by and unknown to her, I crave permission to write a few words of her. Possessing a good knowledge of medicine, and naturally clairvoyant, her powers are intensified by the excellent intelligences around her. Added to the fine, clear seeing control of her guiding physician, is a young Indian girl, (Winnie,) who has a wonderful facility for introducing herself into magnetic life almost everywhere, thus rendering her business communications active and prompt, and considered by those who have consulted her, reliable. Personally I have been very much benefited by her remedies, and know her examinations to be thoroughly correct. I have had occasion to recommend others from various States to her, and have thus far received reports of pleased and continued satisfaction, both in medicine and business. and I know of many cures of severe cases by her treatment. I deem this statement but an act of simple justice to one of the many workers in the field of angel dispensation. Rest assured that whoever accepts her valuable services will find an honorable and pleasant medium and lady, and will, I think, never regret employing her. There is work enough for all such, and may they be multiplied and blessed, wherever and who ever they are, is the heartfelt prayer, wish, and work of C. FANNIE ALLYN. New York City, Oct., 1868.

A New Grammar.

MESSRS. EDITORS-Through your kind notices of my teaching from time to time, a large number of your readers, who are interested in educational matters, have written to me for a grammar. I wish to inform them, through the medium of your very influential journal, that I am at present engaged in preparing one for the press. This grammar, like my class-room instruction, will enable any person to become a good, practicable grammarian in a very few hours. I am making all possible haste with it, consistent with its extent, correctness and completeness.

Please allow me, also, to say that I have reserved every Tuesday evening, from my classes, for a public lecture of grammatical instruction to the people; hour of commencing, half-past seven I remain, gentlemen, yours, &c., o'clock.

D. P. HOWE, Prof. of English Science. Temont Row, Boston, Oct. 12, 1868.

CHANGE.

The wind grows cold, and autumn's breath Doth whisper of decay and death: The fleeting summer's beauteous reign lias changed into a sad refrain.

The summer's sun, the winter's snow. How oft they come, how quick they go! Like misty dreams they flit away, While shorter seems cach season's stay.

And thus our lives-of moments made-Like waning summer, too, must fade; Yet death and change will surely bring-A grand, eternal, joyous Spring.

PERSONAL .- Joshua P. Blanchard, the well known contributor to the religious press, and for many years an active officer of the American Peace Society, recently died in this city at the age of eighty-six years. Thirty years ago he was a bookkeeper in the Eagle Bank,

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, Camberwell, London, end KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Bunner of Light is issued and on sale

Banner of Light.

BOSTON, SATURDAY, OCTOBER 24, 1868.

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The Common Bond.

On the title page of every soul is written by the hand of Nature a knowledge of Divinity. Creeds and dogmas, self-interestor ignorance, may cloud the record, but in every breast at some season, whether in the midnight of reflection or amid the glare of active duty, it shall flash forth as a revelation from on high. This spontaneous, involuntary faith in a hereafter, circles the earth, is found in every tribe and nation, and is in itself the highest argument which can be produced in favor of the existence of a life beyond the fleeting shores of time:

The Hindoo devotee, mangled by the car of Juggernaut, in days gone by, had faith that his soul should rise in immortal bloom in a land above. even as the perfume of a crushed flower rises to the giver-God. The sacred fire of Persia typified it-the wisdom of China's sages declared it, Grecian philosophies and Judean prophecies proclaimed the all-pervading thought:

These shall resist the empire of decay When time is o'er, and worlds shall pass away. Cold in the dust the perished heart may lie, But that which warmed it once shall never die!"

However the stoic or materialist may strive to contend with his inner consciousness, he too must vield at last. It is related of Col. Ethan Allen, that, believing in the doctrine of the transmigration of souls, he declared he should become a white horse at his death. His wife, who held to the doctrine of progression hereafter, rather than retrogression, strove to undo the effects of his teachings on the mind of their daughter. But the sainted mother passed on; and when, some time after, the old patriot stood beside the death-bed of his cherished child, and saw her look of anxious inquiry as she waited by "the silent river," and heard her feeble voice say, " Father, which shall I believe?-what you have told me, or what my mother said?" the stern soldler gave way-cold philosophy vanished-Nature triumphed, and amid coursing tears he exclaimed, "Believe what your mother has told you!"

And thus, when brought to the test, does every human soul own the sway of an inner force, powerful as the solemn voice of conscience, which points eternally to a higher state, even as the guide-board points the traveler's way. The songs of earth's most gifted poets, the utterances of a thousand pulpits, and the echoes of the daily and weekly press all over our land, have but one burden, (unconsciously or indirectly expressed at times, perhaps, but still true to Nature,) "If a man die he shall live again; and, living, he shall love and visit the friends of long ago:"

We give in this connection two examples (which have come under our immediate notice) of this involuntary declaration of the secret belief of all and which are but a few of those to be found in the ocean of periodical literature, foreshadowing the yet to be, even as the strange sea-weed which floating in the track of European voyagers gave proof of a land yet unknown—the America of its culmination at this point, which it well might. after years. The United States Journal, of Phila- This was the flood at its height. The signs proved delphia, Pa., gives, under the head of "From the propitious, and then it was that, to save the very City Dailies," an obituary notice of the demise of Mr. John Wallace, which after referring to the high standing of the deceased, in a word of consolation to his daughter (now afflicted by the departure of both father and mother) thus gives utterance to the common faith of all:

The good Father of the Fatherless, in whom the bereaved lady confides, will be her shield and guide; and gentle guard-ian spirits, from the angel home, will oft in the quite hours of day, and in sweet visions of the stilly night hover near

of day, and in sweet visions of the stilly night hover near, whispering to her aching heart words of brightest hope of refinion of departed loved ones in a realm where no tear shall be wept—no parting hour shall ever come.

Be this her consolation—that the revered and honored dead have bequeathed to the age in which they lived a reputation redolent with every virtue, and that "to die is gain"—that there is a higher life beyond for all, where the rain-bow never fades—where the flowers of immortal amaranth, like heautiful islands in the sea, shall want their fagrance—and where the precious ones that we have known and loved and buried shall be regained, and stay in our presence forever."

A Connecticut paper contains the following: "Exchanged his poverty for eternal riches, and his rags for a crown which fadeth not away—at the Winchester Poorhouse, James C. Smith, aged 67. The pall-bearers were few on this side—not so many, perhaps, as they that waited on the 'Shining Shore,' and went up with the old man to his 'Father's House!"

No Evading the Law.

There is sufficient reason for the shocking murders and suicides which make up the daily record of the papers, without a doubt. We were foretold this identical state of things in society when our civil troubles themselves were foretold. A general outbreak of violence was of course enough to beget a contagious tendency to violent practices everywhere. The fighting in the field very naturally left its legacy to those who brought home with them again the spirit which war alwavs begets. Thus violence was to be apprehended on this ground, which is sufficiently lestablished by the history of the human mind. But there are other cases of violence-murder and suicide - which are the fruit of different causes. Such, for instance, as from over-tasking the brain with business. We are forced to read the details of some most shocking occurrences, proceeding from this one habit of modern days. Nature will not be cheated, it seems. She has set her limits and they must be respected. If a man will, from ambition or greed, give his life itself to the accumulation of a fortune in money, he may certainly count on the coming of a settlement day sometime, when nerves and heart will give way before the gathering forces of a nature that refuses any longer to be so outraged.

Philadelphia Lyceum.

Mr. Dyott is making arrangements for an exhibition of the Children's Lyceum on a grand scale at the close of the sessions of the Lyceum National Convention. It will be worth going many miles to witness.

The Harvester

Is having a good sale, and is universally liked by those who have read its liberal pages. A more taking book has not been issued of late.

The Unitarian Roll.

We are better able to get an inside view of the Unitarian Church than we ever were before. The harp discussion that transpired during the session of its recent Conference in New York let in great deal of light on certain points of difference in the denomination. So warm became the lebate before it closed, that threats were openly nade of secession from the Conference, on both ides. A proposition was made by James Freeman Clarke, of Boston, to amend the Constitution of the Conference so that any and all churches of the denomination should be at liberty to cast off everything like creed or ecclesiastical habit, and become really free. The proposition instantly provoked the most intense excitement. So many were struggling all at once to make themselves heard, the President found it next to impossible to preserve order for some time. The proposed amendment was supported by such leading men of the denomination as Mr. Frothingham, of New York, and Mr. Collyer, of Chicago. On the other hand, it was vigorously opposed by the conservative wing, led by such men as Dr. Osgood, of New York, Dr. Bellows, of New York, Dr. Lothrop, of Boston, Dr. Gannett, of Boston, and others. A compromise-if such it can be called, which leaves both parties in the same state of open antagonism as before-was at length effected by adopting a proposal submitted by Mr. Edward Everett Hale, of Boston, in substance absolving he minority from any obligations to the declarations of the majority, even to the extent of the authority of the Constitution itself; but leaving every church to assert on its own account the rules and doctrines by which it will be governed. Substantially, this accommodation between the

Radical and Conservative wings of Unitarianism is but an adjournment of the discussion to a wider theatre. It remands the case to the arbitration of the people again. So it seems to be viewed already, the report going abroad that there was certainly to be a split in the organization, the Radicals taking with them the better part, or rather the larger part, of the body of Unitarian believers. When the amendment that caused the outbreak was first proposed to the Conference, Dr. Bellows closed an excited speech against it by saying that if it was adopted he should feel obliged to withdraw from the Conference. To which Robert Collyer, of Chicago, responded in a scarcely less excited manner, that e should withdraw if the amendment was not adopted. There it was, the sword's point betraying itself.—Upon the basis of these very plain and precise declarations, it was perfectly natural that the debate following them should be warm and emphatic. Never has the Unitarian organization been so shaken, even to its foundations, as by this simple but broad proposition. The seed sown by Theodore Parker is at last bearing fruit. The Radicals—that is, the advanced wing of the denomination, appear to be too strong for the Conservatives; or at least their aggressive spirit is one which the Conservatives find it impossible

to tame. The details of the debute are interesting in more ways than the one which we have specially instanced. For example: Dr. Mayo, of Cincinnati, in supporting Dr. Osgood's amendment to the amendment which precipitated the trouble, said of the proposition to unsectarianize the Conference that it was an attempt to convert it into a Free Religious Association. If the attempt was successful, he feared in his heart that "next year we might have Spiritualists, Jews and Socialists in the Convention—anything but Christians." He poorly understands Christ's own spirit, if he is unwilling to let in these "Gentiles," or let back these "Jews." The fell shadow of Church authority—naked authority—is plainly to be seen in such a remark. Rather let all go-says Dr. Mayo, and those who agree with him-than break over these rigid, these cast-iron rules which make us a denomination. We are rejoiced that the high tide of liberal belief has finally come up to the walls of such an ecclesiastical bigotry, and is making ready to undermine and wash them away. The excitement in the Conference reached appearance of the denominational structure, the so-called compromise of Mr. Hale was submitted and adopted.

Stirpiculture.

This term means the culture of race. It is used in connection with the newly taken resolution of the Oneida (N. Y.) Community to abandon their long tried experiment of celibacy, and come back to the old accepted theory of increase and multiplication. The new determination is formally announced in the "Circular," which is the official organ of the Community. For twenty years the rule of singleness and celibacy has been carried out, and now on a sudden there is a complete revolution in the opinion of the society. So remarkable a change is not to be chronicled every day, nor would it be possible to account rationally for it except by referring it to that strongest of all human passions which was implanted for a wise purpose in the nature. Some ascribe the past abstinence of the Community to the fact that it has hitherto been engaged in a struggle for existence and is now for the first time able to set up a nursery of children for the enlargement of the race. The new enterprise is to be undertaken-so it is given out-on scientific principles; and the "Circular" asks "all who love God and mankind that they may succeed."

Spiritual Manifestations.

Our faith in Phenomenal Spiritualism is unwavering, for the have repeatedly witnessed and been the subject of tests Our facts in renomenal spirtualism is unwavering, for we have repeatedly witnessed and been the subject of tests the most skeptical have failed to controvert. It has the positiveness of absolute knowledge. But while we rest with the utmost confidence upon the subline and soul-satisfying realities of Spiritualism, we are equally certain that a large proportion of so-called "mediumship" and "manifesta-tions" are unguality investings upon human credity. are unqualified impositions upon human credulity.-Ohio Spiritualist.

Yes, for every "fortune-teller," every "sleightof-hand" performer—in fact, all those whose souls do not reach beyond dollars and cents-who are bound to gain a living without work, now call themselves clairvovants, healers, etc. These are indeed impostors—and their name is legion. But this does not in the least detract from bona fide healers and clairvoyants—who are doing a great work all over the land. Spiritualism is no more responsible for the quacks who make professions of faith to gull the flats out of their money, than was phrenology, when it made its first advent, responsible for the lazzaroni who visited barrooms and examined heads (blockheads) at ninepiece apiece, representing themselves phrenologists! We have no fears that the chaff will do any permanent harm to the wheat that is yielding so abundantly in the spiritual field.

Tracts for the Million.

We have for sale a large supply of those excellent tracts on the Spiritual Philosophy, written by the talented Lois Waisbrooker, which should be circulated broadcast all over the land. Friends, send for them. See advertisement in another column for prices.

The Church Conventions.

The Two Conventions recently held in New York-the Unitarian and Episcopal-have attracted a great deal of attention, and very justly. Of the former we speak in another article. The Episcopal Convention is a national affair, called but once in three years, composed of two distinct Houses-of Bishops, and Clerical and Lay-and embracing some of the most distinguished and worthy men of the country. The Episcopal Church, cautious and conservative as it notoriously ever has been, is forced to confess the presence of the new spirit in its midst which rules the age, and the chief interest attaching to the Convention alluded to grows out of this very fact. The points of discussion are these: the interpretation of that General Canon under which Messrs. Tyug and Hubbard have had their trial for inviting minis- and brilliant. The Atlantic Almanac is a feature already in ters of other denominations to preach in their pulpits, and for going into other parishes and the best of the Annuals over published in this country. preaching in the pulpits of ministers not Episcopalians; the question of establishing provision councils, or in other words, of giving to the little time ago. It now comes to us again from New York. churches of the several Dioceses consolidated A. Roman & Co., publishers. Its design is to open new fields powers for their own government; and the everywhere mooted question of Ritualism. It is a fact that the church after the Episcopal order has become subject to the strong and searching influences of the age we live in, and the struggle for liberal ideas within its limits is going on just as it is everywhere else. Ritual and rule, authority and order, feels the powerful pulse of emancipated thought, and the elements grow more or less turbulent as the two are brought into direct contact. The Ritualists are prepared to make a strong fight for what they esteem their own rights, if they become pushed by those who seek to deploy the forces of naked authority against them; while the main struggle promises to occur over the interpretation of the canon whose alleged breach has caused so much serious trouble through Messrs. Tyng and Hubbard. We get reports that the feeling against the current construction of the canon is so determined as to threaten a breaking asunder of the bonds of the church organization, in case it shall be insisted on. This would indeed be serious work for the Episcopalians in this Abroad; Rebekah Department; Ladles Olio; Proceedings of country; and their brethren of the Established the G. L. U. S.; Original Poetry, Miscellany, &c., &c. Church in England might in that case proffer them a portion of that sympathy in return which the latter have been so freely sending across to England.

The spirit of progress, the movement of human thought, the sentiment of liberality is penetrating, covering, and inspiring all the old religious organizations, and demands to be treated by each of them with proper hospitality. The Episcopal Church feels compelled to heed it last. It will have to recognize the fact of all these things, if it cherishes the hope of keeping its footing among the men of the time.

The Spiritual Harp.

The first edition of the Harp was all sold last week. Another edition is in press, and will be ready for delivery this week. The large number be attended to at once. Every one who has seen this new song-book is delighted with it. Every Spiritualist family should have one.

Even the secular press can't help speaking well

of it. Hear what the Haverhill Publisher says: of it. Hear what the Haverhill Publisher says:

"Spiritual Harr.—We have received from the publishers, Wm. White & Co., Boston, a collection of vocal music of two hundred and ninoty-live pages, by J. M. Peebles and J. O. Barrett. This volume, embracing some three hundred and sixty hymns, songs, chants, choruses, &c., is got up in beautiful style, both of printing and binding, while the words composing the hymns, &c., are rich in sentiment and admirably adapted to every occasion, joyful or sad, in the choir, congregation and social circle. There is a beautiful inspiration, a cheering, hopful feeling-pervading every line, and which if more generally sung by our worshiping assembiles could not full to clevate and purify the hearts of the worshipers. Though more ospecially adapted to believers in the Spiritualistic Philosophy, the sentiments of the larger portion of the compositions are such as we see cropping out ortion of the compositions are such as we see cropping ou portion of the compositions are such as we see cropping out daily from the writings, both prose and poetry, of many prominent authors who affect to have no sympathy with their origin. This shows that the world moves, however much the opposite idea may be affirmed. The price of the Harp is two dollars; postage twenty-eight cents."

The New England Tragedies.

We shall notice this new twin-poem by Longfellow at length and on its merits next week. For tract from its pages which we gave in a recent number of the Banner of Light, and which is reproduced in the advertisement of the book in another column. This specimen is characteristic of the volume, and shows how thoroughly impregnated with spiritual life and meaning the poem is. The subjects chosen by the poet for treatment are 'John Endicott" and "Giles Corey of the Salem Farms," in one depicting the colonial practice of whipping, cropping and banishing Quakers, and the other describing the witchcraft times. Longfellow has clothed these selected epochs of our early history with his genius, and developed points in the life and manners of the colonists which, in their very description, will deservedly challenge the attention and the admiration of Spiritualists everywhere.

Music Hall Meetings.

The course of lectures on Spiritualism this winter commenced Sunday afternoon, Oct. 18th, n Music Hall. As our paper goes to press before that time, we cannot speak definitely of the result, but judging from the interest manifested in the meetings we doubt not the spacious hall will be filled. The reputation of the eloquent lecturer-Mr. J. B. Ferguson-would seem to warrant as much. Besides, an excellent quartette choir, with the accomplished organist, Dr. J. P. Ordway, (who kindly volunteers his services,) will tend greatly to harmonize the audience and bring it into closer rapport with the speaker and the invisible friends who hover over it, by a sweet interpretation of our spiritual songs and hymns. Mr. Ferguson will speak in the same hall again on Sunday afternoon, Oct. 25th and Nov. 1st. Let no one fail to hear him.

The Male Soprano.

By an advertisement in another column, it will be noticed that Mr. Jesse B. H. Shepard, who has attracted so much attention by his wonderful medium powers, in rendering most difficult songs in a clear soprano voice, is ready to answer calls to hold scances in the vicinity of Boston, as well as in the city.

A New Work.

"The Spirituelle; or, Directions in Development," by Abby M. Laflin Ferree, will be issued from the press this week. It is just the work needed, and answers the numerous questions correspondents are asking us every week. It is issued in pamphlet form for the low price of 30 cents; postage 2 cents.

Dr. Newton Going to Baltimore.

We learn that Dr. J. R. Newton, the healer, intends to open an office in Baltimore, Md., on the 25th of October, where he will practice for a few weeks. When last there the Doctor was beseiged by suffering patients, many of whom have occasion to bless him to this day.

New Publications.

THE ATLANTIC ALMANAC FOR 1869, from Ticknor & Fields. is the second number of this truly choice and elegant serial, Of course nobody is without an Almanac. The Atlantic combines points and characteristics never before found in any similar publication in this country. Besides the regular calendar, with all the accompanying calculations, it offers a series of pleasant, instructive, and timely literary essays from the most approved American authors. The editor— Donald G. Mitchell-appears in several pieces, all choicely done by a pen thoroughly trained to this very service. He sketches country life to a charm. Mrs. Stowe tells us how to furnish our homes so as to make them beautiful. Dr. Brewer writes in the most chatty, yet scientific, style about the birds of North America. Dr. Holmes talks to us all about our bodies-their composition and their care; and it is a very valuable treatise on the art of preserving one's health. The illustrations for each month in the year are original and striking, while the colored ones for the seasons are full-page our current literature. It is worth a dozen, and more, of

LEAR'S CONFESSIONS is the title of a tale of whose appearance, from a San Francisco press, we made mention some of thought in connection with the marriage state and marriage relations. It is an experimental, or tentative, effort on a subject of profound interest to all, and purports to have been produced at the instigation and with the aid of spirit influence. There are passages in the story that will readily suggest their origin. This question of Marriage, in all its aspects, cannot be regarded by any reflective person with other than deep interest, the problem of reconciling temperament with temperament and inclination with inclination becoming greatly complicated by importing into it the rights and duties enjoined by habit and nature, and by the false and vicious notions in society that have so lowered it as an institution when, by every imaginary reason, it should have een clovated. The present book, we suspect, is but the pioneer of something of far wider scope and more serious import in the same direction. As a mere tale, it is striking and impressive, and shows insight and power in the author.

THE AMERICAN ODD FELLOW: An Original Family Magazine.
Published by John W. Orr, No. 96 Nassau street, New
York. \$2 per year.

Among the contents of the October Inumber of this standard monthly are: The Dying Mother's Legacy-a remarkable story of real life; The Dark Day; Practical Philanthropy; Gems of Odd Fellowship; Post-Office Names; Casuals; Now York by Daylight and Gaslight; An Odd Fellow

Louise publishes, as an addition to his Tales of the Day, translation from the German, entitled "Baron Leo Von Oberg, M. D., a Story of Love Unspoken." The translation s made by Jas. A. Sigmund, and the tale is one of true fascination and beauty.

THE ACTS OF KINGS is the name of a pamphlet from Carleton, of New York, for sale by Woodworth, Alnsworth & Co., of this city. Its sub-title runs thus : "Being a Biblical Narrative of the Acts of the First and Second Kings of the First Province, once Virginia," in which the doings of the 'Tycoons of Richmond' are narrated. This mixing up of Bible and Japanese is a composite which may be humorous, but to us the strain is excessive for the result aimed at. This affair is professedly from the pen of Marshall Hanna 'Associate Editor of the 'Southern Opinion'."

THE WHITE GAUNTLET, by Capt. Mayno Reid-the author of a host of very exciting books for boys, none of whom ever tire of reading his adventures and wild records of experience-is a story equally worthy with its predecessors of the wonderful popularity they have achieved and still hold. of orders received during the last six days will It is largely illustrated, and the spirit of the cuts faithfully matches that of the tale. Love and startling adventures are lescribed in glowing phrase, and the pages will light up many a youthful eye already bright in anticipation of the feast. Carleton publishes the book, and it is for sale in Boson on the counter of James Campbell.

> FRIENDLY COUNSEL FOR GIRLS, or Words in Season, by Sydney Cox, is another product of Carleton's press, and,contains a list of chapters all filled with most judicious and timely advice to the young persons for whom it is intended. It is all put in plain and direct language, whose meaning and spirit it would not be possible to mistake. For sale by James Campbell.

> Loning publishes still another of the very popular, because useful and attractive. little books of the housekeeping Mrs. Warren, the title this time being "How to Furnish and Adorn a House with Small Means." It may be relied on as a most suggestive little manual in the department it so fully masters. It is in paper covers, and is very handy to carry about.

Movements of Lecturers and Mediums. Mrs. Fannie B. Felton speaks in Fitchburg on Sunday, Oct. 25th.

Miss Clair R. De Evere, inspirational speaker, can be addressed till Nov. 10th, Newport, Me. After that, Chicago, Ill., care J. Spettigue. A correspondent says: "Miss De Evere is an earnest and faithful advocate of our glorious cause. an eloquent and pleasing speaker, and a very remarkably good test medium. She has impaired her health by over-working for the good cause, and goes West with the hope that a change of climate will benefit ker."

Dr. J. H. Currier speaks in Philadelphia during November.

Miss Salome Ripley, inspirational speaker, Yorth Leverett, Mass., will answer calls to lecure on Spiritualism.

James B. Morrison will speak in Ashland, N. I.. Nov. 1st and 8th.

The New England Lyceum Convention.

Which meets in the Meionaon, Tremont Temple, in this city, on Wednesday, Oct. 28, for a two days' session, will be an important occasion and attract a large attendance. The Lyceum system of educating young minds should be considered the movement of the age. There is no better field to work in for liberalizing the men and women who are to step into our places in the no distant future, and we hope all will give their counte-

nance and support to the Lyceum cause. It will be seen by the announcement that the Boston Children's Lyceum are to give an entertainment on Thursday, the last evening of the Convention. The hall should be crowded.

Convention at Lowell.

It is proposed by the Agents of the Massachusetts State Association and others to hold a Convention in Lowell on Sunday, Oct. 25. There will be three sessions—at 101 in the forenoon, 21 in the afternoon, and 71 in the evening-the first hour of each being devoted to a general confer-

Let the friends in Lowell and vicinity prepare for a good time. These improvised Conventions have proved to be exceedingly interesting and profitable-occasions, resulting in much practical good to attendant and participant. Let the friends rally and make the day a memorable one.

Mr. D. D. Home.

'The London Spiritual Magazine for October says: We are glad to find that Mr. Home has been well received by his old and influential friends in Germany, where he has recently been staying for a few weeks. It is a practical and pleasant commentary on the injustice done him by the public and the press in England. As soon as the Emperor of Russia heard of his arrival in Germany, he sent an aide-de-camp to him to desire him to come and stay with him. He has already paid a shert visit to the Emperor, and was to repeat it

after a few days' interval." We have received a report of the proceedings of the Iows First State Convention of Spiritualists, which will ap-

ALL SORTS OF PARAGRAPHS.

A very handsomely printed cad, done in colors and bronze, large size, of the BANNER or LIGHT, giving price, otc., will be sent free to any address Where the paper is sold, on application to William White & Cc., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call atto-tion to it. Now is the time to use every effort possible to get the BAN-NER OF LIGHT before the public. We hope our friends everywhere will bear this in mind.

ZAT A call is issued for a two days' Convention of the Massachusetts Association of Spiritualists, to be held in Wor cester, Nov. 12 and 13.

Por list of lecturers see sixth page.

Dr. N. W. Oliver reported himself through our medium recently as a resident of the Spirit-Land. He says he is still very weak; also that he died in Portsmouth, N. H.

A practical solution of the female suffrage question has just been made in England. Thirty-three women in the parish of Ashford, East Kent, and two others in the East Riding of Yorkshire, have obtained the right to vote. Their names happened to be enrolled on the registry of voters, and the Revising Barrister decided that in the absence of any objection he could not crase them.

A head properly constituted can accommodate itself to whatever pillows the vicissitudes of fortune may place un-

It is related of a certain minister of Maine, who was noted for his long sermons, with many divisions, that one day, when he was advancing among the teens, he reached, at length, a kind of restingsplace in his discourse, when, pausing to take breath, he asked the question: "And what shall I say more?" A voice from the congregation earnestly responded, "Say Amen!"

A new style of shoe for men is now displayed in some of the shop windows-and a very bad style, too. The toes are very narrow, and turned un like skate-frons. It is obvious that such devices as this, like the "Greeian Bend," must cramp the proportions and produce deformity.

We go up the hill of life like a boy with his sled after him and come down it like a boy with his sled under him.

Chignons have almost entirely gone out of fashion. But "Greeian Bend" has come in. The bump has gone down!

It has been decided, by a New York court, that spiritual and clairvoyan physicians cannot recover for their services, because those services are fraudulent. What can it matter, if their nationts recover? If a sick man can be cheated into health, the cheat becomes a blessing, and the cheater a benefactor of the race, who should be rewarded, not swindled outof his fair earnings. No man can be such a fool as to object. to being freed from his sufferings by a quack, who is not a quack if his practice removes his patient's pain.

A town buried under lava, like ancient Pompeli, has been discovered near Challe, Mexico.

The Marquis of Bute, who has just come of age and in possession of an income of £300,000, has bought a stud of race horses. They will make his money fly.

A poor relation-telling an anecdote badly.

Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small acts

Every time that an individual avoids doing wrong, he in creases his inclination to do that which is right.

> Oh give me the heart that forever Is free from this world's selfish rust, And the soul whose noble endeavor Is to raise fallen men from the dust; And when in adversity's ocean A victim is likely to drown, All liall to the friends whose devotion Will lift up a man when he's "down."

Wm. E. Ritchie, formerly editor of the Richmond Enquir er, and husband of Anna Cora Mowatt Ritchie, is not dead, The person meant is George Harrison Ritchie, youngest son of the late Thomas Ritchie, of the Richmond Enquirer.

Better go to bed supperless than run in debt.

President Haven of the Michigan University, in his anmual report, just presented to the Regents, has taken hold and emphatic ground in favor of the admission of women to all the privileges of the University, in every department -law, medicine, science and art.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

A bill has been introduced into the Mexican Congress providing for jury trials, public education and general reform.

Miss Kellogg will give two concerts at the Music Hall, in this city, on the 6th and 7th of November, under the management of Max Strakosch. In her concerts here she will be assisted by Miss Topp, planist; Signor Lotti, tenor; Signor Petrello, baritone, and other talent. Miss Kellogg will return to Europe in the spring.

Gov. Bullock has appointed Thursday, Nov. 26, as a day of any others. Thanksgiving. This is the day selected by President Johnson for the National Thanksgiving.

-Instead of sending an army to Rome, to protect the Pope, Isabella has gone to the Holy City for protection herself,

A telegram from London, dated Oct. 13, says the Spanish Junta has seized the property of the Jesuits and abolished the order. The Junta has issued another circular, urging the extinction of all religious corporations. The internal taxes on home or foreign wares have been abolished.

New England Lyceum Convention.

The Second Annual Meeting of the New England Lyceum Convention will take place at the Meionaon, Tremont Temple, Boston, Mass., on Wednesday and Thursday, Oct. 28th and 29th, 1868, commencing at 10 o'clock A. M.

It should be understood that this is not a dele gate Convention, neither is it confined to New England, but all friends of the movement are cordially invited to attend and cooperate with us in the advancement of this most noble work. Per order of Executive Officers.

Dr. A. H. RICHARDSON, President. L. DUSTIN, Secretary.

Grand Lyceum Entertainment.

The children and members of the First Children's Progressive Lyceum of Boston will give an entertainment in Tremont Temple, on the evening of the 29th inst. It will consist of the Lyceum exercises, recitations, and instrumental and vocal music. J. H. Wilcox, organist, has been engaged; also Wm. H. Lee, ballad singer, and Jesse B. H. Shepard, male soprano. It being on the evening of the second day of the Convention, it is hoped that all attending the latter will avail themselves of the opportunity to witness the work of the institution. It will be the first exhibition given in public, outside of our own hall, and it is at the earnest request of Dr. Richardson and others having the Convention matters in charge, that we give it. The tickets will be twenty-five cents to all parts of the hall. No reserved seats, "Come one, come all."

D. N. FORD, Conductor.

Particular Notice.

Subscribers who may have occasion to change the address of their papers, should invariably name the town, county and State to which they are sent, as well as the town, county and State to which they desire them forwarded, when they change their localities; otherwise, we must wait until they do so: A little care in this particular will save us a deal of perplexity in endeavoring to hunt up the names in our mailing machine, besides lessening the annoyance such subscribers subject themselves to in consequence of the nonreceipt of their papers at the places they desire them sent, through negligence to conform to the , tf necessities of the case.

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 only paper: Nature's Divine Revelations, 39th edition, just out. 5 vols.. Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Mayle Staff, an Autobiography of the author. Penetralia, Harbinger of fleath, Answors to Ever-Recurring Questions, Morning Lectures (20 discouraes, History and Philosophy of Evil, Philosophy of Spirit Intercourae, Philosophy of Apecial Providences, Harmonial Man, Free Thoughts Concerning Religion, Procent Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine duest, and Stellar Key to the Summer-Land—last two just Issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

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

Complete works of Thomas Paine, in three volumes, price

Complete works of Thomas Paine, in three volumes, price Complete works of Thomas raine, in three volumes, piece \$6; pastage90 cts.
Persons sending as \$10 in one order can order the ful amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twolve numbers of the new bonden monthly. Human Nature, edited by J. Burns, London; price \$3,00, postage 20 cents. "Ideal Attained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zolstic and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mall Arabula, Steilar Key, Memoranda, and the large and elegant lithograph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount you must send soon.

"Young England" is sold, but we have another rare and remarkable English book, Calistiences, on Pexalozzian principles, by Herny Dr. LARIFR, showing every position of the human body, in two thousand figures (only one copy, price \$5,00). Teachers of gymnastics, if not in possession of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its 184 large pages are mostly taken up with the engravings.

The Lyceum Convention.

We regret that some words of ours in the brief review of our late National Convention, have led some of our friends to think the object and purpose of the resolution presented by us and passed by the Convention was to separate the Children's Progressive Lyceums from the guardian care, support and patronage of the American Association of Spiritualists. Any one would not infer it from the resolution, or the remarks we made on its passage, authorizing a committee to call conventions of those engaged in the Lyceum cause. The following extract from the secretary's report of the resolution, and our remarks, will set the matter right, so far as it reaches the subject, and we certainly had then and have still only the more thorough and practical work of sustaining the Lyceums in view by calling separate Conventions, on the same principle and in furtherance of the movement already inaugurated in New England, the second of which is already called to meet, following the success of last year. We have long felt that the Lyceum movement did not get its share of our State and National Conventions, and that they were not the places nor composed of the persons to adopt the necessary measures and discipline to carry on the work successfully; hence our desire to have Conventions especially devoted to the cause and interest of the Lyceums, in which we hoped would assemble those educated to that especial work and fitted to carry it out practically, and upon adoption of suitable plans and propositions which could be laid before the American Association, and by them also adopted and executed as far as means would allow. The board of trustees have not felt relieved, nor have they relieved their missionaries from Lyceum work, nor had we for a moment supposed any part of the actors in the great cause could feel a separation of Spiritualism, in its organic character, from the Lyceums. The separation we referred to was wholly for the Lyceums, and their interest in holding more and other Conventions beside the State Conventions. in which they are all entitled to representation. but in which they have not had a fair share of the profits, if there were any. It was the growing interest in Lyceums, and a hone to encourage it. that prompted our action and, we think, also, the action of the Convention in appointing the Committee, and the Committee in calling the friends together in Philadelphia, on the 26th of November, at which time the Board of Trustees of the American Association also meet in said city, and where, we trust, no division of interest will be felt by any one, as it is not by us nor contemplated in

From the published, official report:
Warren Chase said: I, too, and deeply interested in this novement for the children. I have a resolution on this

Resolved, That we recommend to the Children's Progress ive Lycoum to form State Associations, to hold periodical sessions, and that a Committee of five be appointed to carry

sessions, and that a Committee of five be appointed to carry out this matter.

I know very well that this Children's Progressive Lyceum is the practical work—the successful part of Spiritualism. I believe it is the most important part of the movement that we have started yet, notwithstanding I regard the movement of the various Societies as very essential to our success. I am able to state something of the progress of this recomment, they are extending notwithstanding the discass. I am able to state something of the progress of this movement; they are extending, notwithstanding the discouragement among some of the leaders. All the failures, so far as I have learned, are from the leaders always, and not from the children but from the adults, and it is for this purpose that I offer this resolution: that the leaders and workers in this important cause may be collected in State Convention by themselves, so that they may lay out their plans and carry them out.

I am satisfied that there is a field for hundreds of persons to be occupied all the time in this work, and there is a great

I am satisfied that there is a field for hundreds of persons to be occupied all the time in this work, and there is a great domand for persons as teachers and leadors. There is a want of system and discipline among teachers, leaders and guards. I hope that some measures will be taken, and I think, if it is recommended by this Convention, good will result from it. And if they have among themselves organizations, they may carry forward some plan for preparing teachers, either in Normal schools or by some other means. I know that the Lyceums are rapidly increasing; many are being formed in new places. I receive letters almost every day, asking for information in regard to the formation of Lyceums. I tell them to begin, and you will, find assistance from somewhere; there is sufficient information; on the subject. I hope that hereafter, by the encouragement of Societies and all we can do for them in our Conventions, the Lyceum will go on and accomplish its great work.

Answering Scaled Letters.

We take pleasure in placing before our readers the testimony of one of the oldest and best known Spiritualists of England to the mediumship of R. W. Flint, to which we could add that of many others who have related to us their success through this channel. Honest and faithful mediums-and there are many such-deserve the patronage of the public.

LONDON, 136 EASTON ROAD, N. W., Aug. 21st, 1868. R. W. FLINT: Dear Sir-Yours of July 22d, containing my sealed letter and answers to the questions, came duly to hand. I now wish to thank you sincorely for the same, and to exoress my admiration of your mediumship.

The questions in the sealed letter were known only to myself, and the answers to each are, "I am bound in justice to ray," as astonishing as they are truthful and satisfactory l The letter had never been opened; indeed, it would have been impossible to open it without being detected. I consider, therefore, that this, "as far as concerns my letter," is very good test of the truthfulness of your spiritual gift.

I have not the least reason to doubt the possibility of our dear friends in the spirit-world being able, under proper conditions, to commune with us; but I have, unfortunately, found so much chariatanism mixed up with mediumship and mediums, so-called, that it behooves all, as far as in them lies, to examine for themselves and sift the chaff from the

- I shall endeavor to make known your spiritual gift among my English friends, and trust you will meet with the patronage that you deserve from Spiritualists and truth-seekers on both sides of the Atlantic. May health of mind and body be your support in this life, and overlasting happiness hereafter, is the sincere wish, my dear sir, of

THOS. BLATER. Yours in faith. R. W. FLINT, 103 East 12th street, New York City.

"Tree of Life."

Is the title of a good looking and mechanically well executed book, published (but fortunately not written) by Miller, Wood & Co., of the Laight street Water Cure, N. Y. We read the preface and part of the first chapter, and enough to create. a surprise that any intelligent man could be found even in Oherlin, O., to be known as the author of a book, in this age of Geology, Phrenology, Physiology, Psychology and Spiritualism, in which he would set forth to a reading people the old exploded dogma of the Church, that man was created perfect, and by his fall, and fall into the hands of Satan, the enemy of God his Creator, had been degenerate and deprayed ever since the first man and his fall, with no hope, except by regeneration, of regaining his first and perfect estate,

There may be money to publish such books, but that there are intelligent readers to purchase them we very much doubt. Science has already Flint, 105 East 12th street - second door from 4th gone too far in this country for any old fossil of the Church to palm off on the popular mind the fables of the Old Testament as truths,

New York State Missionary Cause.

It may be well to state, in brief, the past and present of the New York State Missionary cause, that those to whom we now appeal for aid, may fully understand its situation. "The New York State Organization of Spiritualists" was

formed at Rochester, Nov. 7, 1807. The first annual meeting was held at Buffalo, June 5, 1808. Officers were then elected for the ensuing year, and a resolution adopted to engage in the prosecution of the Missionary cause. To assist in raising a Missionary Fund, a membership fee of one dellar was voted-pledged to that interest only.

According to the plan then adopted, the officers of the State Organization, viz: Warren Chase, Prosident, P. I Clum and Mrs. A. N. Avery, Vice Presidents, Mrs. Sarah A Burtls, Secretary, and J. W. Seaver, Treasurer, in connection with a Missionary Committee of six, viz: J. W. Seaver, A. C. English, Mrs. E. S. Loper, Robert Dygert, Dr. R. T. Hallock and Elisha Waters, form in their associate, capacity a Missionary Board, who are to devise and adopt plans for carrying on the work-the Missionary Committee to exe

The first meeting of the Board was held at Rochester during the late National Convention, and the following plan

First, Employ a Lecturing and Financial Agent to travel and solicit members to the State Organization-receiving the membership fee, take up collections at meetings, induce subscriptions, and in all practicable ways operate to raise a permanent Missionary fund.

Second, As soon as funds will warrant, secure the service of earnest, competent Missionaries-send them into all parts of the State, to continue the system of raising funds, to induce the holding of circles, the organization of Town and County Associations and Circulating Libraries and Children's Progressive Lyceums, and In all practicable ways advance the spread of Heavenly Truth.

Third, Wherever practicable, arrange circuits to be sup plied by local speakers—at a nominal compensation—who are to aid in organizing, raising funds, &c., &c.

After the adoption of the foregoing plan by the Board, the committee were left to its execution.

At a subsequent meeting of such as were in attendance funds, at present to employ a Lecturing and Financial Agent, but that their Chairman Issue a Call for members to the State Organization, with the membership fee, and for subscriptions to the Missionary fund. Accordingly, in behalf of that Committee, who are representatives of the State Or- column. ganization, I call the attention of my fellow laborers in this great spiritual field to the following appeal for aid a

Brothers and Sisters of the Spiritual Faith, and Fellow Citizens of the Empire State, who are in favor of freedom of thought and expression and of the progressive tendencies of the age, upon you we call for pecuniary aid to inaugurate the Missionary work in our State. Our individual interest in its success is no greater than yours. We labor for the eternal welfare of a Universal Brotherhood, to whom either of you are under as great obligations as either of us.

Our object is to secure in each or reliable subscriptions, or both, a fund sufficient to warrant the employment of Missionaries, and to accomplish this object we bespeak your

First. We solicit members to our State Spiritual Organization. Let some friend in every Town and City procure the names of as many members as possible, each paying the one dollar fee, and forward them to the Treasurer. J. W. Seaver, Byron, Genesce County, or to Mrs. Sarah A. Burtis, Secretary, 52 North St. Paul street, Rochester.

Second, Let some friend in every Town and City, if practicable, circulate a subscription, receiving the piedge of imounts to be paid in three or six months, retaining the subscription to make the collections, reporting to the Treasurer the amounts subscribed.

Third, As we wish to become more intimately acquainted with the present condition of the cause and with its workers on tinted paper and bound in a substantial manner. Five Town and City to report to the Chairman of the Missionary Committee, J. W., Senver, Byron, N. Y., the names of prominent Spiritualists in the vicinity, with Post Office address, also the names of mediums and speakers, also the induce ments for Missionaries to visit that vicinity, with names of persons to address in relation to appointments for meetings,

We carnestly commend this subject to the careful consideration of all persons interested.

The dissemination of the Glorious Truths pertaining to this New Dispensation through the agency of the Missionary, has become the settled policy of its most active workers in many of the States. Massachusetts, Connecticut Ohio, Indiana, Illinois, Michigan, and others have adopted ti-some of them with eminent success.

Such labors cannot be carried on without funds. You cannot expect a Committee to become responsible for the payment of one or two thousand dollars, without some as urance of protection from loss. Therefore let a prompt and liberal response be made to this appeal, that we may be prepared to enter with efficiency upon canvassing by Missionaries this extensive field—the Empire State—soon after the smoke and dust of this important political campaign has

settled away, sufficiently to allow spiritual truth to be discerned and entertained by the masses.

And we bespeak from our Lecturers an interest in this subject. We request them to coöperate in carrying out the foregoing programme, and to make reports as therein sugressed.

gested.

And we covenant to and with you, that all the funds you may entrust to our care shall be faithfully disbursed according to the directions of the Organization, and reports from time to time made of receipts and expenditures, J. W. Beaven, Chairman Com. Byron, N. Y., Oct. 1, 1893.

IMPROVEMENT IN CABINET ORGANS.-A new invention less just been brought out by the Mason & Hamlin Organ Company which will attract much attention. It is an improvement upon what has been known to some extent as the vox humana, and produces a very rich and beautiful quality of tone, somewhat resembling that of the human voice. The same thing has been attempted before, but when partial success had been attained, the machinery was so complicated as to be constantly getting out of order. The improvement of Mason & Hamlin is ingenious, simple as durable as the

instrument itself, and exquisite in its effect.
The reputation of this Company for the best instruments of this class in the world-is well established. They were winners of the first prize medal at the Paris Exposition.—New York Musical Ga-

To Correspondents. [We cannot engage to return rejected manuscripts.]

J. H. R., Doven Plains, N. Y.-Keep on just as you have been doing-it seems to be the right course, for the present at least. The good work will go on effectively even in a quiet

Mussachusetts State Convention. The Massachusetts Spiritualist Association will hold a two days' Convention in Horticultural Hall, Worcester, on Thursday and Friday, Nov. 12th and 13th. A large attendance is de Ired. GEORGE A. BACON, Sec'y. WILLIAM WHITE, Pres.

Married.

In this city, Oct. 12th, at the residence of Mr. George A Bacon, by Rev. George L. Chancy, Mr. William A. Copelant and Miss Letetia Wood, all of Boston. In East Westmoreland, N. H., by Rev. Jehlel Claffly Mr Edward B. Cunningham and Miss Efully Ann Mead, John o Saxton's River, Vt.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 5w.03.

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

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

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Oct. 24—1w²

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Oct. 24.—lw*

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FOR sale by A. WILLIAMS & CO., 100 Washington stree lboston. 4w*-Oct. 24. MRS. E. A. HOWLAND, Clairvoyant, Psychometric, Reading and Magnetic Medium, has returned to Boston and taken rooms at No. 16 Salem street.
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as prove the truth (did they need one) of their beautiful faith.

Oct. 24.—lw*

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WE alturn the Court street, Boston, Mass. 2w-Oct. 24.

WE, the undersigned, have formed a Copartnership, under printing and publishing the newspaper called the BANKER OF LIGHT, and for printing and publishing the newspaper called the BANKER OF LIGHT, and for printing and publishing generally. The affairs of William White, Luther Colby, Issae B. Rich and Charles H. Crowell, late copariners under the style of William White & Co., will be adjusted at our place of business. No. 15s Washington street, Boston William Wille, Marker, Boston, Mass., Oct. 1, 1869.

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cost many times the price of the book. These are very choice, aweet and inspiring. Among them may be mentioned "Spark ling Waters." Draming To-night, "Nothing but Water to Drink," "Heart Song. The Feart and the Hearth, "Sake Home Braant, "Sail On," Angel Water is serenade," The Song that I Love," "Maternity," Translation," "Huild Him a Monument, "Where the Bosen e'er shall Wither." Gentle Spirits," "I Stand on Memory's Golden Shore, '&c. The Harp, therefore, will be sought by every family of liberal thought, threspective of religious association, as a choice compilation of original and eclectic songs for the social circle.

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

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

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Miss. Consar receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock, P. H. She gives no private sittings.

Invocation.

Our Father, Wisdom, and our Mother, Love, we would shed our song of praise and thanks upon the bosom of this handsome summer day; and we would gather up all our holy resolves, our highest aspirations, our deepest, truest prayers, our divinest thoughts, and laying them upon the altar of being would ask thy blessing upon them. Thou Spirit who art ever true unto us, thou who art as nigh in the midst of darkness as in the light, thou whose eternal presence is never absent from any one of us, thou who doth condescend to dwell in the hells of earth, as in the heaven of the higher-life, we would praise thee for thy love unto us; for thy wisdom with which thou dost gird thyself; for the wondrous power which thou dost exercise over every being. We thank thee, ob Spirit Eternal, that we are and that we belong to thee. We praise thee for all the experiences through which thou art constantly calling us, for the dark ways of circumstance through which the soul must pass that it may understand how to worship thee in the light. We praise thee for the many Calvaries that thou dost institute for thy many Carvaries that thou does institute for thy children. We praise thee for the crosses of time and for those of eternity. And oh, our Father, while our song of thanksgiving goeth out unto thee, we seem to hear thy voice, saying unto our souls, "I am here, and my blessing will rest like

souls, "I am here, and my blessing will rest like holy dews upon the soul who seeketh me."

We praise thee, our Father, for the manifestations of thy power to bless this age, for the crowning evidences of thy nearness to thy people that thy children here perceive. We praise thee for the garments which thou art weaving for the soul here upon-earth, that it may appear in the soulworld clothed with power and with glory. And we ask that thy ministering angels will be nigh unto those souls who stumble in the way of life, those who are weak, those who fail to see thee in unto those souls who stumble in the way of life, those who are weak, those who fail to see thee in all thy wisdom and thy love. Be night unto them, of ye ministering angels who have them in charge, and lead them over the rough places of human life, teaching them, though it may be by hard experience, and finally show them that better way which leadeth unto peace everlasting. Our Father, may the hearts of thy children here go out in holy aspirations toward thee. May they come within thy kingdom of wisdom and love this hour, and laying aside all differences of opinion, all prejudice, all that which would impede the soul in its flight heavenward, may they pede the soul in its flight heavenward, may they start anew for that kingdom of peace, that soulland which calleth unto every one of thy family. And, oh Lord, may each one ask that thy minis-tering angels may come nigh unto them, that the blessing of the good and true may be shed like holy dews upon their lives here; so shall their kingdom of heaven begin here, so shall thy blessing be so nigh unto them that their souls shall recognize it and praise thee therefor. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Your propositions, Mr. Chairman, we are now ready to attend to. QUES.—God commands us to love one another, yet he is said to be angry if we love one or more persons better than himself. Would be bestow on us the capacity to love were it possible for our effection to become too interned? affection to become too intense?

ANS.—The Bible has a record of a great many feelish sayings. A great many feelish sayings. A great many feelish things are there laid down concerning God and the devil. We have always endeavored to give you the highest light that it was possible for us to under existing circumstances, and notwithstanding the idols we may from time to time demolish, we shall pursue this one straightforward course to the end of our journey. To believe that God were the law of love, as preached by Jesus, to love one another. Under the old Mosaic law we are taught to love the Lord our God with all our heart. might, mind and strength, leaving nothing for our fellows. As the soul advances in the scale of wisdom it becomes more and more acquainted with the love of God, and it is able to perceive that this love is infinite, and at all times in action toward every soul, drawing every soul, although each differently, constantly unto itself. Our Father God can by no possibility be jealous of his children. The great Infinite Spirit of good must know the needs of every soul, must per-ceive the inner power propelling each one through the external in a different manner. No two souls give the same expression in life. All reach heaven by a different road. I cannot go to my heaven by your road; you cannot go by mine. Souls are so constituted that they will love whatever is lovely. It matters not whether it is the flower, the fair face, the beautiful world, the stately forest tree, the ocean wave, the blue sky; whatever is loveable the soul will love. It matbe very unwise to be angry with the soul for lov-ing, while he himself hath created all these dif-ferent forms to love. Q.—Is there no record in the spirit-world of the

approximate age of the human race? Can it not be stated within ten thousand years of their first appearance? If not, has any investigation been set on foot to ascertain it?

A.—There is a record in the spirit-world, dating back thousands of years, with regard to the in-habitants of this planet, and the condition, physi-cal and spiritual, of this planet, and as fast as mind is unfolded on the earth to receive frag-

ments of that record, it will descend to you.

Q.—Is there any one on the earth who can teach and truly explain the mystery of godliness?

If so, I would thankfully ask the spirits to proclaim the name of the person, through the medium, that the world may be blessed.

dium, that the world may be blessed.

A.—They who teach and continually preach of the mystery of godlinoss may be found among the little children of earth. I know of nothing in all the forms of mind and matter that preaches so eloquently of God as the little child; and would you be godly, learn of them. They will never

you be gouly, learn of them. They will have lead you astray.
Q.—How, and for what purpose, are spirit lights produced?
A.—Through electrical effusions; and they are A.—altrough electrical effusions; and they are produced to satisfy inquiring minds concerning the power of disembodied spirits. They are focalized by means of the power that is drawn from the medium's body, and they are ignited by the same power. They are capable of burning in your atmosphere till that power is exhausted; and no longer.

and no longer.
Q.—The reflection that my youth is gone sad-Q.—The renection that my youth is gone saudens my life. I sincerely regret opportunities lost and errors committed. I love fresh, blooming, beautiful, joyous youth, and I would gladly die to-day if I had assurance that I could again be provided with a young, healthful and beautiful body, to again enter on a pleasurable life experience on the earth. Can a disembodied spirit, who earnestly desires it, again be provided with an earthly body, to live again a lifetime on earth? If so, could be have a memory of and profit by the experience of a former existence? and could

he, to a certain extent, shape his own destiny?

A.—The inner life never grows old. Of itself it lives in perpetual springtime. It is only the outer shell that is subject to the conditions of time. The inner life, when once mature, possesses an immovable springtime. immortal springtime. There is no old age in the soul-world. The doctrine of the transmigration of souls is, in a certain and very important sense,

true. All forms of spirit or matter progress, or move in circles or cycles, therefore it is by no means improbable that the soul should return to earth again and live, and go through mortality. Thousands in the spirit-world believe, without a shadow of doubt, in this doctrine, and many have shadow of doubt, in this doctrine, and many have a distinct remembrance of a life prior to the earth-life—of a time when they passed out of material existence and entered the spiritual, and again recotered the material and again passed out to the spiritual. Those who have never consciously passed through such an experience are imperfect judges in the matter. They can only believe; they cannot know. Every soul desires to retain its youth, and all the powers of a perfect life. Every soul instinctively shrinks from the weakness and decay of old age, and a wise Father hath provided beautifully for the soul in that life to which you are all going. When you have done with the external here, that internal life will with the external here, that internal life will shine out in youth possessed of all the powers of a perfect unfoldment. No one will sigh because old age has crept upon him and his powers are enfeebled, but all will rejoice in-the springtime of

perpetual youth.
Q.—Have you met any spirit who has passed through this experience of entering the material

A.-Yes.

A.—xes.
Q.—Do they remember it distinctly?
A.—They tell me that their remembrance concerning different states of life is clear and well-defined as their experience of the scenes of the past that are close behind them.—Some are able to look back much further than others, but there are very many who declare to us that they distinctly remember having passed through two and some three distinct changes, from the material to the spiritual, and again from the spiritual to the

Q.—How many years are considered as a cycle A.—I believe that depends upon the condition of the soul. There is no general time or condition of being allotted to all souls. That which would be a cycle to me could not be so to any other soul. Do you understand? [Yes.] Some pass out of this material life in early childhood; others arrive at mature age; others go down the hill to old age, but none die before their time. Every one fulfills the measure of his mission ere he passes out of the earthly body. You may be very sure of that. There are no accidents in Na-ture. There may seem to be, but in reality there

Q.—Then souls repeat themselves the same as

grain repeats itself?
A.—Precisely the same.

Lizzie S. Harmon.

I died, sir, in Savannah, in March. My name was Lizzle S. Harmon. My father is an importer of Russia iron in New York. I was sick, and my father was advised to send me South. My mother had died some years before. I told my father I thought I should never get well, and I didn't care to go South but he was very any long I should eare to go South, but he was very an xlous I should, because he thought I should get well. And now he is very sorry, and is constantly reproaching himself for sending me away, and thinks that I would have lived longer, because I would have would have lived longer, because I would have been happier, if I had remained in New York. But I am very happy now, and I wish to do everything I can to make him happy. There were times when I was away, to be sure, when I thought I should be happier at home, but it is all past now, and I am satisfied. I know my father knows nothing of these things, but I have a sort of faith that I shall enlighten him and cause him to seal for more information than he has ever to seek for more information than he has ever had. I suppose were you to ask him if he knew anything of Spiritualism, the return of departed spirits, he would say, "Oh yes, I know it is one of would say that; but never mind; I expect to over-come his prejudice and make him happy in the new belief. I received a beautiful present. It reached me on my birth-day, just as he intended. I suppose it was received by my friends before, but I received it on my birth-day, but was too sick to write to him about it. I was much pleased with the kind inscription I found on the inner case. It was this: "To my beloved daughter on her eighteenth birth-day, wishing her health and a long life."

Well, I shall live a very long time-I shall live forever, and I am now in the possession of perfect health. That is what I never had here.

I would wish, if I can, to speak to my father, as I do here, for I should then tell him many things I would not care to say here. Good-day,

Adam Hedgman.

June 15,

New business! [Is it new to you?] Yes. I was born in Illinois, stranger, and raised in Missouri. The way I went out was n't very pleasant. I was a soldier, and I was in the Confederate army. cumstances, would be to so far detract from his goodness as to absolutely rob him of his godship. To me, my God possesses attributes altogether divine. To me, the great God in love perceives the causes of all the acts of every soul, and perceiving, can in no wise be angry in consequence of the outward expression. We are taught under the law of love, as preached by Jesus, to love one another. Under the All Market because I descried and was shot. Don't know what's become of me—whether I am alive on the other side, or where I am. So I thought I'd just come here and report myself. My name, sir, was Adam Hedgman. Not a very common name. Adam, not Adams. My mother never would tell me why she gave me such a poor name, but I found out on this side—found out. [What was it?] I'll tell you, so she may know it's me. I met an old fellow on this side—that is to say, was an old chap here, seventy two years old when he was here. His name was Adam Cramer, and he told my mother if she would name me Adam, when he died he would leave me all his money, which was considerable. He owned a good many Western lands; and he owned property East, and quite a tract down South—turpentine land—pinetree land, you know. Well, he was pretty rich, so my mother named me for him; but he died and forgot his promise, and I didn't get a copper. She was ashamed of having named me for the sake of money, so she never told me. I always knew there was something about it, but did n't know what. So now stranger, I got the whole thing. It is n't best to sell your birthright for a mess of pottage. I am wanting to talk to my mother and the folks that I knew here. I don't know how to drive at it, stranger. [Ask her to give you a chance to come through some medium in your vicinity.] One of these folks? [Yes.] That's easily done: I'd like to tell her about a good many family affairs that would n't sound your wark well to awaybody also. very well to anybody else. I am alive, that's sure, and I don't know as I am any worse off for having done as I did. I thought I was doing very nigh right. I tell you what it was I wanted—s night. I tell you what it was I wanted—a little money to clear up a piece of land I had, and I thought I'd run the risk of getting killed if I could only get the money. Fool-like—just like the old woman, you know, exactly. Now, you see, I've exposed her and myself, too. Killed two birds with one stone. She need n't be ashamed of me, but just take a little home to herself. Probably I got my liking for money from her—I do n't know. It would n't be at all strange, you know. Well, I didn't get the money, you see, and the know. It would n't he at all strange, you know. Well, I didn't get the monney, you see, and the land is unpaid for to this day. It will soon be sold to square up taxes. Oh well, I don't care. It's nothing to me. I'm all right—only I should like to talk to the folks, particularly to my mother. I had some twenty-nine years here. I had n't no smooth life, not much of a polish, but I learned a good many things, and I've learned a good deal since I left, and think I should know how to do better, if I was back here. Tell my mother do better, if I was back here. Tell my mother I've changed my name here—I do n't retain that—I always hated it. [What do you call yourself now?] Sometimes one thing, sometimes another—anything that suits me best at the time, but am -anything that suits me best at the time, but am very sure not to call myself by the old earthname. Tell her there's no whiskey here. She will like to hear that pretty well. [Were you troubled with it here?] Troubled! Oh no. [Liked it too well?] Yes. [What was your mother's given name.] Betsey—[Is your father on your side?] I used to call her Elizabeth. Some one told me that was the other name for Betsey, but she never liked that. If I should come back here and tell you it was Elizabeth—and I almost did—there would be a chance for a clearing up busiand tell you it was Elizabeth—and I almost did—there would be a chance for a clearing up business. What is that you asked about the old man? [If your father was on your side?] I don't know. I've never met him—could n't tell you. There's a long tail to tliat, stranger. Must n't be too inquisitive. [I am inquisitive only for the purpose of aiding you.] All right, all right; don't find no fault, stranger. It won't do to say that I never had a father, but it will do to say I never knew one.

Franklin White Emerson.

Franklin White Emerson.

You knew my father when I was here. [Who was your father?] William Emerson. [Is this Frankie?] Why, yes, why yes. [This is the first time I ever met you.] Been here a good many times. They told me if I would n't feel bad I should come here and send a letter to my mother and father. I want you to tell my father, and tell my mother. I go, to school, and when they come here I shall be all ready to have a good time. [Is Charlie here with you?] Yes, he is here, and we want to—to—we want to come so we can—we want to make the medium to go home—where we used to live, so we can come. [This medium?] Yes. [Perhaps she can go there sometime when she is in New York.] Mr. Randall showed me how to come. [Charlie Randall?] Yes, and I said when he was talking to my father—when he come here I wanted to come. But he said I could n't then, but he would say to him how I wished I could come here. [That was when your father was on here, and was talking with Charlie, while he occupied the medium as you do now?] Yes; and I've learned since then how to come.

[You know you bear a part of my name?] Oh yes: that is why I like to come to you. [Is it?]

and I've learned since then how to come.

[You know you bear a part of my name?] Oh
yes; that is why I like to come to you. [Is it?]
Yes; I come to your house sometimes. I went
there to see Mamie, you know. [When Mamie
was here?] Yes; I could see her by standing
heaids you

I wish I could talk to my mother, but you tell her, won't you, how I come to her, and how much I love her? won't you? [Yes, I will. Charlie is larger than you?] Yes, he is bigger, but is n't any I love her? won't yon? [Yes, I will. Charlie is larger than you?] Yes, he is bigger, but is n't any smarter. I am just as smart as he is. [Yes, your mother and father told me you were a very nice little boy.] Well, I was. I was just big enough to—to—to grow nice when I got on the other side—and not he homesick, they said. [You were not homesick?] No. [I thought of going to see you when you were sick, to see if I could n't help you.] Well, I died, did n't I? Good-by. [What does Charlie say to his mother?] Sends a kiss. [Is your sister with you?] Yes, we are all here. [Has n't she something to say? No. She is afraid. [Ida?] Yes; she's afraid. [Come again, Frankie.] Yes, I will. June 15. Frankie.] Yes, I will. June 15.

Scance conducted by Theodore Parker; letters answered by H. Marion Stephens.

Invocation.

Standing apart from all temples dedicated to thee; thou Infinite Jehovah, we would worship thee for thyself and adore thee outside of all temples. We would worship thee down in the deep places of our spirits. We would cast aside all external knowledge of thy being, and entering the Holy of Holies recognize thee as our Father, and ourselves as thy children, thou the Infinite Jehovah, the one God over all. Thou dost lead us we know through mysterious places: dark us, we know, through mysterious places; dark shadows fall upon our spirits, but we believe thou art in the shadow, and the glory of thy presence is only obscured from our finite vision. We believe that thy wondrous wisdom is sufficient for all our needs, and thy boundless love will guard us through all dark scenes, and finally welcome that the thirder condition that the spirit so longs. us to that higher condition that the spirit so longs for. We praise thee for the wondrous exhibitions of thy power that are broadcast upon the earth. We thank thee that many nations are scattered, and that the nationalities of many are forgotten, save only in that external remembrance that be longs to the things of time, for we believe that out of confusion thou wilt finally bring order and peace, as out of chaos thou didst call this glorious world into being, and out of confusion didst step forth in order and in wisdom, so thou wilt in love and wisdom order the destiny of every soul, of every nation, of all kindreds and people, and thy heaven will be large enough for all, and thy great heart of mercy extensive enough to embrace each one. We praise thee for the different religious opin-

ions that find expression on the earth, for gathering them all into one grand circle they form a pleasing remembrance that belongs to the spirit. We praise thee, on Lord, for all the darkness with which our souls are called to deal, for it is by the shadow we know of the glory of the sunlight. It is by sadness that we know of joy. We praise thee for the temptations which thou We praise thee for the temptations which thou dost call us with to that higher, grander experience which we call wisdom. Oh we thank thee, thou one God over all, for thyself as thou art; for ourselves with the experiences through which we are daily passing; for the dark shadow of death, with its silver lining; for that glorious immortality that makes it beautiful indeed, we praise thee. And, oh Lord, while we are permitted to wander through the spheres of time, to leave our condition of higher life beyond death that we may aid those who remain here—while that we may aid those who remain here—while we are permitted to do this, oh our Father, we thine is the kingdom, oh Lord, even here, and thine is the kingdom in the great hereafter; to thee belongeth all things, and in thy keeping our souls must forever abide. June 16.

Questions and Answers.

QUES.-Some writers on Spiritualism speak of a change in the spirit-world, somewhat analogous to death. Is there a body left after such a change as there is here?

ANS.—Yes. We live through change. We are constantly passing through different changes. The soul can in no wise express itself save through form. It becomes allied to matter, organized matter, and expresses itself through that matter, and so far as we know it, it is so shrouded exter-nally, but there are an infinite number of degrees of matter. The soul, or spirit, passes out of its external covering, or the machine through which it expresses itself in the spirit-world precisely under the same spiritual condition that you call death. It parts with the form through which is finds external expression. It has done with it there, as here, and it goes on to higher experiences. Q.—What disposition is made of such bodies by

the spirits about them?
A.—They are absorbed by surrounding elements and go to feed or nourish their bodies. You place these external shrouds under the sod. They come up in flowers, in grain, in fruits, and are used by other bodies as nutriment. So it is in the spirit-world. It is give and take throughout all

Q.—Does spirit-life ever enter a lower form and occupy it? Does any human soul ever enter the body of an animal of a lower order than man? A.—To a certain extent, but not absolutely. Your spirit, to a certain extent, enters everything with which you deal. For instance, the mechanic in building a house enters every article he touches with his spirit, but as an intelligent being he does not dwell there. The artist enters the picture: his thought permeates it, calls it into life, but the intelligence of the artist does not dwell there. You throw your will, or your positive thought, upon the animal, and he does your bidding, but your conscious life has no dwelling-place there.

Q.—My idea was, does the soul, having pro-

gressed, ever go backward? A.—The soul never retrogrades.
Q.—Do our spirits retain their identity in the

spirit-land?

A.—You are perpetually parting with your identity. That you possessed an hour ago you do not possess now—not in the absolute. But the process is very slow. You part with your identity by slow degrees. Intellectually you are not the same individual that you were a few years ago; morally you are not the same; spiritually you are not the same; spiritually you are not the same; physically you are not the same; and herein consists your identity. You are constantly changing your external expression, but you need not fear that you will not know your friends in the spirit spirit-land? that you will not know your friends in the spirit-world. There is an identity of the soul, of which the external knows nothing, that is always re-

tained.
Q.—Do we retain the same affection in the future that we have in this world for our friends? A.—Human affections are subject to change-quite as much so in the spirit-world as here.

Q.—What is the effect upon children of coming in constant connection with the aged, physically, mentally and spiritually?

A.—It tends to physically stultify. The young oak will not flourish as well under the shade of the old tree. Take it away and place it in a nur-sery of young trees and it thrives well. So it is with youth.

June 15.

Q.—What is the mental effect?
A.—Precisely the same. Youth parts with some of its youthful mentality by constant contact with old age, and it takes upon itself the mentality of old age by that contact also.

June 16.

Abraham A. Watson.

Say to my friends that I, Abraham A. Watson, live; and what is more, I return to bear evidence of the power of the spirit to return after death; and still better, I have the power to so clearly identify myself to my friends, when they meet me in private, that they shall no longer doubt your philosophy. Farewell. Dr. Watson, June 16.

Margaret Murray.

My mother has moved to South Boston now. My mother has moved to South Boston now, but we used to live on Oneida street, in Boston. The doctor that has gone come to see me when I was sick. Margaret Murray is my name. [This doctor was buried a few days since, was he not?] I don't know. I expect so, 'cause he's just got here. I 've been here a great many times, but never got a chance before. I/ve been gone three years. My father 's here, too. Died in the wardied before I did. And I got two brothers, George and Benny. And father wants to tell mother and Benny. And father wants to tell mother that she must n't try any more for that back pay, 'cause he got it, and it will only be trouble to her to keep trying, 'cause she will never get it, 'cause

I was a wful sick when this doctor come to see I was awful sick when this doctor come to see me, but I knew him. But he didn't cure me. I died, and my mother she felt awfully 'cause I died. I was most ten years old—I was nine years and five months. And you tell my mother that I live, won't you? and father lives, too, and that I am with my aunt here—Aunt Jane, my mother's sister. I've never seen her here, but my mother word to tall reachest here. used to tell me about her. She died a good while ago, and I am with her. Do you hear? [Yes; did you think I did n't understand you?] Yes. I am going now. [Come again.] Yes, sir, I will. June 16.

· Hiram Harris.

I never bargained to bring up so much of my old weakness. I was a soldier from the 2d Con-necticut, from Norwich, and I had bad boardingnecticut, from Norwich, and I had bad boardingplaces during the last of my life. I boarded
awhile in Salisbury and awhile in Andersonville.
Rather poor fare! The last food I got was meal
stirred up in water—coarse at that. I was wounded in the foot, and there was n't no more need of
amputation than there is of cutting your leg off
now; but they insisted upon taking it off, and if I
could have taken the surgeon's head off below
his shoulders at the same time I should have been
well satisfied. High Berris is my name. Left well satisfied. Hiram Harris is my name. a wife and mother and sister, and they will no doubt be surprised to hear from me. I was up for exchange once, but for some cause—I do n't know what—I was n't exchanged. I had no chance to write home. I believe they heard some news of me from one of the boys that escaped. Cook, his name was—Joe Cook. He escaped and gave information concerning us. I should n't gave information concerning us. I should n't l nave staid there, you bet your life, if I'd had two

I want Laura—that is, my wife—to know of these things, and my mother and sister. And I want them to learn all they can about it before they come here. It is a good thing to travel with a good stock of information about you; not just of them coming here every day who do n't know no more where they are when they get here than I did. Had tough work to beat it into me that I was dead, though I'd ought to have been three was dead, though I'd ought to have been three weeks before I was. Should n't suffer much from the heat if I was on the earth now as poor as I was when I was last here. I could n't help thinking when I come here about how I felt when I was here last on the earth, and I suppose I drank a little too deep of that old draught. [You must try not to think of it.] I can't help it. It's a thing you could n't help bringing up by this earthly experience. I did hope that I should die just as the last ray of sunlight went out of our prison—that's what they called it—and I did. I lived as the last ray of sunfight went out our prison—that's what they called it—and I did. I lived till there was nothing but a streak of sunlight. Then I died watching it leave. It was terrible nights—nothing to drink, and no light and no nothing. The nights were terrible; some of the boys praying, some crying, and some cursing—not a very comfortable place for a dying man, I tell you. Why I would have been willing to have given up all my hopes of heaven for a pint of cold water. A bad place to be in, I tell you. Good-day. June 16.

Lizzie P. Tewksbury.

I am but recently made a resident of the spiritworld, and I return to day divested of all fear concerning what my friends may say because I do return. When in the mortal body I could not realize that the spirit could return after death and manifest to the friends it had left, but on several occasions I made up my mind, from what I had heard from friends, that if there was truth in the heard from friends, that if there was truth in the spiritual theory I should return, and would acknowledge that I was wrong when here. And to-day, in company with my dear father, who entered the spirit-world some years ago—to-day I take my first step, not backward, but preëminently forward in the great march of life. I have very many dear friends in Boston, and to each and all I would say, as you value your soul's happiness seek to make yourselves acquainted with truth whereverit isto be found, and ignore none of God's manifestations, for if you do there will come a time manifestations, for if you do there will come a time when you will regret it. I rejoice to be able, even in this feeble, imperfect manner, to return, giving evidence of the truth, of the reality of this glorious spirit-communion. And I ask that my friends who are unprejudiced in this matter will seek with all earnestness of purpose to know concerning the things of the kingdom. There are waiting angels at every heart who are ready to instruct it concerning the things of the better life, and no soul need ask in vain. None need wish to know of the hereafter, for all may know it. There is a great highway open. The ladder rests upon manifestations, for if you do there will come a time is a great highway open. The ladder rests upon earth and enters the spirit-world, and the angels are constantly ascending and descending ready to give instruction to every soul who seeks for it. So they who do not seek will find in the hereafter that they have made a great mistake. This I be-lieve to be the pearl of great price, but it is so simple in its exterior that we are apt to pass it by as worthless, while in its interior it is of boundless value. Had I realized what I now know when I was on the earth, my earthly experience would have been changed. But perhaps it is well as it is. I am Lizzie Tewksbury, daughter of George P. Tewksbury, of Boston.

Séance conducted by Rev. Joseph Lowenthall; letters answered by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Monday, June 22.—Invocation; Questions and Answers; Capt. Thomas Vinat, of New Bedford; Matthew Cassidy, 16th Mass.; Mary Jones, of East Cambridge, to her children; Freddie Bartlett, Cambridge street, Bostom, to his mether; Bradford-Williams, of Milford, N. H., to his friend Luther Colby.

Freddie Bartlett, Cambridge street, Boston, to his mether: Bradford-Williams, of Milford, N. H., to his friend Luther Colby.

Tuesday, June 23.—Invocation: Questions and Answers: Harrlet Chase Winthrop, of New Orleans, to her mother and cousin Jennie; Daniel Gage, of Charlestown, Mass.; Kathanlei Beck, of Exeter, N. H.

Thursday, June 25.—Invocation; Questions and Answers; Florence Wilbur, to her sister, in New York; Michael Cramer, to Mr. Van Dyke, Broadway, New York; Annie Tykyndhall, of Jacksonville, Miss., to her mother.

Monday, June 29.—Invocation; Questions and Answers; Daniel Staunders, of Boston, died in California in 1833; Mrs. Saily Cook, of Belfast, Me., to her children; Thomas Weld, of Richmond, Va.; Michael Counelly, of Boston.

Tuesday, June 30.—Invocation; Questions and Answers; Elizabeth Moore, to her daughter, in New York; Sylvester Jennings, of Hartford, Conn., to his brother James; Minnie Stevens, to her parents, in New Orleans.

Thursday, July 2.—Invocation; Questions and Answers; Charles Smyth, of Springheld, Ill., to his family; Isaac S. Eldredge, to his parents, in New York.

Monday, Sept. 7.—Invocation; Questions and Answers; Charlotte Hepworth, of South Roston, to her son; Gilbert Jordan, of Bostup, to his friend William C. Stacy; Michael Fagan, of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan, Of Bostup, to his friend William C. Stacy; Michael Fagan,

Reading from Longienow's song of "Hiswatha," by "Prairie Flower."

Tuesday, Oct. 6. — Invocation; Questions and Answers; Susie C. Hodges, wife of Capt. Cyrus Hodges, of New York; Andrew J. Jellison, of Keekuk; Lieut. Wm. C. Townsend, Co. 1, 2d Alabama Infantry.

Thursday, Oct. 8.—Invocation; Questions and Answers; Charles Brown, to his former master, Charles Brown, of New Orleans; Capt. Jack Saunders, of Salem, Mass., to his friend, James D. Perkins; William W. Wardell, let Mass. Cavalry; Martha A. Bell, to her brother Thomas, of Chicago, Ill., and her sister Margaret; Michael Murphy.

Alonday, Oct. 12—Invocation; Questions and Answers; Henry C. Eddy, died in Memphis, Tenn., three weekssince, to his mother; Frank E. Wales, who died three days previous; William Gurney, of Brownswille, Mo.; Margaret Ellis, of Hartford, Conn., to her mother.

LIST OF LEGTURERS.

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

khis column is devoted exclusively to Lecturers.]

J. Madison Allen, East Bridgewater, Mass.
C. FANNIE ALUTN will speak in New York (Everett Rooms) duries October; in Cambridgenert, Mass., during November; in Yineland, N. J., Jan. 3 and 10; in Brooklyn, N. Y., Jan. 17, 24 and 31; in Rochester, N. Y., during February; in Syracuse during March. Address as above, or dioncham, Mass. Mrs. ANNA E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, III.
J. Madison Alexander, inspirational and trance speaker, Chicago, III., will answer calls East or West, Mrs. N. A. ADAMS, inspirational speaker, P. O. box 277, Fitchbarg, Mass.
JAMES-U. A. ADAMS, inspirational speaker, P. O. box 277, Fitchbarg, Mass.
JAMES-U. A. ADROSS, trance speaker, Delfon, Wis. Dr. J. T. AMOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. V. Many A. Amplicative will answer calls to lecture, attend funcrals, &c. Address, care J. Stolz, M. D., Dayton, O. REV. J. O. BARBETT, Sycamore, III.
Band 25; in Rochester, N. Y., during November; in East Boston, Mass, during Decemberjand March; in New York (Everett Hall) during January; in Nalem, Mass., during February. Permanent address, 51 Spring atreet, East Cambridge, Mass.
Birs. A. P. Brown, St. Johnsbury Centre, Vt.

Mass.
Mr. A. P. Brown, St. Johnsbury Centre, Vt.
Mr. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.
Mr. B. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.
Mr. Abdy N. Burniam, inspirational speaker, 27 Metropolitan place, Boston, Mass.
Mr. S. Harley, T. Brigdiam will speak in Milford, N. H.,
during October; at the Everett Rooms; New York, during
November; in Philadelphia during December; in Washington, D. C., during February and March. Address, Elm Grove,
Colerain, Mass.

November; in Philadelphia during December; in Washington, D. C., during February and March. Address, Elm Grove, Colerain, Mass.

IENNY BARSTOW, Inspirational speaker, Duxbury, Mass.

MIS. NELLIR L. BIGONSON, 15th street, Toledo, O.

MIS. M. A. C. BROWN, West Randolph, Vt.

DR. JAMES K. BAILEY, Palmyra, Mich.

Z. J. BROWN, M. D., will answer calls to lecture on Sundays, and also attend funerals. Address, Cacheville, Yolo Co., Cal.

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.

J. H. BIGKFORD, Inspirational speaker, Mankato, Minn.

J. H. BIGKFORD, Inspirational speaker, Milehmond, Iowa.

Rev. Dr. Rannard, Lansing, Mich.

MIS. F. BURR, Inspirational speaker, will answer calls to lecture in the Middle and Eastern States. Address, box 7, Southford, New Haven Co., Conn.

W. BINYAN will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53, Camden P. O., Mich.

M. C. BERY, Inspirational speaker, Almond, Wis. Sundays cuagged for the present.

WAUREN CHASE, 544 Broadway, New York.

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

ALBERT E. CARPENTEN will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent Should send in their calls early. Address, car of Hanner of Light, Boston, Mass.

H. L. CLARR Speaks in Thompson, O., the first, in Leroy

of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass.

II. L. CLARK speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Painsville, Lake Co., O.
DR. J. H. CURRIER, corner of Broadway and Windsor street, Cambridgeport, Mass.
J. P. COWLES, M. D. Ottawa, Ill., box 1374.
DEAN CLARK, LYOUS, MICH., care Col. D. M. Fox.
DR. H. H. CRANDALL, P. O. box 778, Bridgeport, Conn. MRS, AMELIA H. COLEY, trance speaker, Lowell, Ind. IRA H. CURITS, Hartford, Conn.
DR. THOMAS C. CONSTANTINE, lectifier, Thornton, N. H. MRS, ELIZA, C. CLARE, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.
MRS, HETTIR CLARK, trance speaker, East Harwich, Mass. MRS, M. J. COLBURN, Champlin, Hennepin Co., Mirg.
MISS EMMA CHADWICK, Inspirational speaker, Vineland, N. J., box 372.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Milyf.
MISS EMMA CHADWICK, inspirational speaker, Vineland,
N. J., box 272.

MRS. J. F. COLES, trance speaker, 737 Broadway, New York,
MRS. J. J. CLARK, trance speaker, will answer calls to lecture and attend funerals in the vicinity of Boston. Address,
4 defferson place, Hoston, Mass.
Thomas Cook, Herlin Heights, O., lecturer on organization.
MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 272.
DR. James Cooper, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
MRS. MARIETTA F. Choss, trance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P. Cross.
MRS. CARRIE CUSHMAN, trance speaker, Manchester, N. H.,
care O. Giles.
MRS. CARRIE CUSHMAN, trance speaker, Manchester, N. H.,
CARO, Cilles.
MRS. ELIZA C. CLARK, Eagle Harbor, Orleans Co., N. Y.
CHARLES F. CHOCKER, Inspirational speaker, Fredonia, N. Y.
MRS. LAURA CUPPY, San Francisco, Cal.
J. B. CAMPBELL, M. D., Cincinnati, O.
MRS. CORL V. V. DANIELS's address during October and November, Ebiladelphia, Pa.; during December, Washington, D.
C.; during January, Boston, Mass.
PROF. Wh. DENTON, Wellesly, Mass.
MISS LIZZE DOTEN, Pavillon, 57 Tremont street, Boston.
HENNY J. Durigin, hispirational speaker, Cardington, O.
George Dutton, M. D., Ruthand, Vt.
DR. E. C. Dunn, Rockford, Ill.
MRS. Agnes M. DAVIS, 347 Main street, Cambridgeport, Ms.
HENNY VAN DORN, trance speaker, Quincy, Mass.

HERRY VAN DORN, trance speaker, 48 and 50 Waddan avenue. Chicago, Ill.
MRS. E. DELAMAR, trance speaker, Quincy, Mass.
MISS CLARA R. DEEVERR, trance speaker. Address till
Nov. 15th, Houlton, Me.; after that, Chicago, Ill., care J.
Spettigue.
A. C. Edmunds, lecturer, Newton, Iowa.
DR. H. E. EMBUR, lecturer, South Coventry, Conn.
Andrew T Foss, Manchester, N. H.
MISS ELIZA HOWE FULLER, Inspirational speaker, Say Fraccisco, Cal.

Specifique.
A. C. EDMINDS, lecturer, Newton, Iowa.
DR. H. E. EMBIN, lecturer, South Coveutry, Conn.
ANDREW T Foss, Manchester, N. H.
MISS ELIZA HOWE FULLER, inspirational speaker, Saz Fratcisco, Cal.
DR. H. P. FARRYIELD will speak in Rochester, N. Y., during October; in Chicago, Ill., during November. Will answer can be controlled to the control of the control of

entrance I Gorham place.

B. M. LAWERGE, M. D., and wife, independent missionaries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Spiritualism, ancient and modern. Address, Burdlek House, Burfalo, N. Y.

MRS. F. A. LOGAN, Chicago, Ill., care Religio-Philosophical Journal.

Journal.
CHARLES S. MARSH, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis.
PROF. R. M. M'CORD, Centralia, III.
EMMA BI. MARTIN, inspirational speaker, Birmingham, Mich.
JAMES B. MORRISON, inspirational speaker, will lecture in
Concord, N. H., during October. Address, box 378, Havering
Mass.

.MRS. TANOZINE MOORE will answer calls to lecture. Ad-

Mass.

Mrs. Tanozine Moore will answer.calls to lecture. Address, 88 Revero street, Boston, Mass.

Mrs. Mary A. Mittohell, clairvoy ant inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week day ovenings, in New York State. Address soon. Apulla, Onondaga Co. N. Y.

Dr. James Morrison, lecturer, McHenry, Ill.

Miss Emma L. Morse, trance speaker, Alstead, N. H.

Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn.

O. W. Manuel, trance speaker, 35 Rulland Square, Bosten.

Miss. H. M. W. Minard, trance speaker, Oswego, Ill.

Leo Miller purposes spending the fall and winter in the East, and will respond to invitations to speak in New England and New York State. Address, Mount Morris, N. Y.

Dr. John Maynew, Washington, D. C., P. O., box 607.

Dr. G. W. Morritt, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

Mrs. Hannah Morss, trance speaker, Jollet, Will Co., Ill.

Mrs. Anna M. Middlebragor will lecture in Washington, D. C., during October. Will make further engagements South and West. Address, box 778, Bridgeport, Conn.

Mrs. Sarah Helen Matthews will make our spagements for the fall and winter. Address, care Dr. Roundy Quincy, Mass.

J. W. Matthews, lecturer, Heyworth, McLeon Co., Ill.

A. L. E. Nash, lecturer, Heyworth, McLeon Co., Ill.

A. L. E. Nash, lecturer, Inspirational trance speaker, P. O. box 87, Auburn, 34e. In addition to his practice, healing sick and

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infirm people in places he may visit, will be pleased to answer chils to lecture. His themes pertain exclusively to the gospel and philosophy of Spiritualism.

Man E. N. Palmen, trance speaker, Big Flats, Chemung

MBS J. PUFFER, trance speaker, Routh Hanover, Mass.
J. L. POTERL, trance speaker, La Crosse, Wis., care of E. A.
Wilson.
Lydia Ann Perrea, trance speaker, La Crosse, Wis., care of E. A.
Dr. S. D. Pace will sinswer cails to lecture on Spiritualism.
Address, Port Huron, Blich.
Dr. W. R. Ripley, Forboro', Mass.
A. C. Hobinson, lil Fulton street, Brooklyn, Y. Y.
A. C. Hobinson, lil Fulton street, Brooklyn, Y. Y.
Dr. W. R. Ripley, Forboro', Mass.
J. T. Rober, Inspirational speaker, Upper Liste, N. Y.
J. H. RAPDALL, inspirational speaker, Upper Liste, N. Y.
J. H. RAPDALL, inspirational speaker, Kalamazoo, Mich.
Mes. Palina J. Hodder, Calpenterville, Ill.
J. T. Rouse, normal speaker, Ext 408, Galesburg, Ill.
J. T. ROUSE, normal speaker, Ext 408, Galesburg, Ill.
J. T. ROUSE, normal speaker, Springfield, O.
Mes. E. B. Rose will answer cails to lecture and attend
funerals. Address, Providence, R. I. (Indian Bridge).
CH. Rines, inspirational speaker, Boston, Mass.
USESE E. SHEMONS, Woodstock, V.
DR. H. B. STORER will lecture in Leominster, Mass., Oct.
18; In Salom, Nov. J and S; in Philadelphila during January.
Address. SS Pleasant street, Boston.
E. R. BWACKHAMER, 129 80, 3d sireet, Brooklyna, Y., E. D.
DR. E. Neradue, inspirational speaker, Schenectady, N. Y.
Mrs. Pannie Davis Shith, Millord, Mass.
Mrs. S. E. Shidiit, 13 Emerald street, Boston, Mass., will
answer cails to lecture.
Mrs. H. T. Steakens may be addressed at Vineland, N. J.
Mrs. Nellis Smith, impressional speaker, Eimfra, N. Y., will
answer cails to lecture.
Mrs. L. A. F. Swain, inspirational speaker, Eimfra, N. Y., will
answer cails to lecture.
Mrs. L. A. F. Swain, inspirational speaker, Union Lakes,
Rice Co., Milm.
Mrs. C. M. Strowe, San José, Cal.

MIS. CARRIE A. SCOTT, trance speaker, Eimfra, N. Y., will answer calls to lecture.

MIS. L. A. F. SWAIN, inspirational speaker, Union Lukes, Rice Co., Mish.

MIS. C. M. STOWE, San José, Cal.

MIS. S. J. SWABEY, normal speaker, Noank, Conn.

MIS. ALMIRA W. SHITH, 36 Salem street. Portland, Mc. ABRAR SHITH, ESQ., inspirational speaker, Sturgis, Mich. Mrs. MARY LOUISA SHITH, trance speaker, Toledo, O. Miss M. S. STEKTEVANT, trance and inspirational speaker, I2 Chapman street, Boston, Mass.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. Miss. C. A. SHERWIN, Townsend Center, Mass.

MIS. C. A. SHERWIN, Townsend Center, Mass.

MIS. C. A. SHERWIN, Townsend Center, Mass.

MISS. MATTIE THIWING will answer calls to lecture. Address, Conway, Mass.

MISS. ESTIER N. TALMADGE, trance speaker, Westville, Ind. Dr. B. A. THOMAS, lecturer, Westville, Ind. Dr. B. A. THOMAS, lecturer on Spiritualism, Kenduskeng, Mo. Hudbon Tuttle, Helln Highits, O. BENJAMIN TODD, San Francisco, Cal. Miss. Sox Stil.

JAMES TRASK, lecturer on Spiritualism, Kenduskeng, Mo. Hudbon Tuttle, Helln Highits, O. BENJAMIN TODD, San Francisco, Cal. Mrs. BAHAH M. THOMPSON, Inspirational speaker, 161 St. Clair street, Cleveland, O. J. H. W. Tooner, Providence, R. I. MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mrs. F. O. Dox 392.

N. FLANK WHITE CAN be addressed for the present care Banner of Light, Boston, Mass. E. V. WILSON Will be in Nebraska during October. Permanent address, Lombard, III.

E. S. WHELLER, inspirational speaker, Cleveland, O. Miss, D. A. MOOMBER WOOD will speak in East Hoston, Mass. E. V. WILSON Will be in Nebraska during October. Permanent address, Lombard, III.

E. S. WHELLER, inspirational speaker, Cleveland, O. Miss, D. A. MOLDOTT, Danby, Vt.

FIG. J. H. WILLIS, M. D., 16 West 24th street, near Filth avenue Hotel, New York.

Mes. E. M. WOLDOTT, Danby, Vt.

FROF, E. WHIPPLE, Hudiana State Missionary, Pennville, Ind. Mrs. A. WILHELE, M. D., 16 West 24th stre

PROF. E. WHIFPER, Indiana State Missionary, Pennville, Ind. MRS. A. WILLIELM, M. D., inspirational speaker, can be addressed during October, Salem, Mass.; during December, box 5578, New York.

N. M. Whight, inspirational speaker, will answer calls to lecture on the philosophy and religion of Spiritualism. Address. care Banner of Light, Boston, Mass.

WILLIAM F. WENTWORTH, ITRICE speaker. Walukegan, Ill., care George T. Ferguson.

Miss. Mary J. WILGOXSON will lecture in Springfield, Ill., during November. Address, care J. Spettigue, 192 South Clark street, Chicago, Ill.

MES. MARY E. WILLIS, 182 Elm street. Newark, N. J.

DR. R. G. WELLS, trance speaker. Address till Nov. 1, 14

Brown street, Prescott Hopparation, Lowell, Mass.

MISS. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass.

LOIS WAISBROOKER. Permanent address, box 58, Hudson, Summit Co. O.

A. B. WHITHG, Albion, Mich.

MISS. ELVIRA WHERLOCK, normal speaker, Janesville, Wis.

A. A. WHERLOCK, Toledo, O., box 643.

MRS, S. A. WILLIS, Lawrence, Mass., P. O. box 473.

DR. J. C. WHEST WILLIS, Lawrence, Mass., P. O. box 473.

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BR. J. WHERLOCK, Inspirational speaker, State Center, Ia. Warmen Woolson, trance speaker, Hastings, N. Y.

MISS. HATTIE E. WILSON, West Garland, Me.

S. H. WOOTMAN, Conductor of the Burlish of Joeum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo. N. Y., box 1454.

J. G. WHITNEY, Inspirational speaker, Rock Grove City, Floyd Co., Lowa.

ELIJAH WOOT WANGER, Inspirational speaker, Rock Grove City, Floyd Co., Lowa.

J. G. Whitter, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.
GILMAN R. WABHBUEN, Woodstock, Vi., inspirational speaker, A. C. WOODRUFF, Battle Creek, Mich.

MRS. JULIETTE YEAW will speak in Cambridgeport, Mass. during October; in East Beston during November; in Mariboro', Dec. 6; in Scituate, Dec. 13; in Msiem, Dec. 20 and 21; in Leominster, Jan. 10. Address, Northboro', Mass.

MRS. FANNIET, YOUNG, trance speaker, care Hanner of Light, Boston, Mass.

MR. & MRS. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Bolse City, Idaho Territory.

Meeting of the Illinois State Association of

Meeting of the Hilinois State Association of Spiritualists.

To the Spiritualists of the State of Illinois: In pursuance of the action of the Third Annual Illinois State Association of Spiritualists, a State Convention will be held in Springfield, on Friday, Baturday and Sunday, Oct. 23d, 24th and 25th, 1603. The Association will convene in the Spiritualists' Hail on Friday at 10 o'clock A.M.

Each local society is entitled to two delegates, and one additional delegate for each fifty members, or fraction of fifty members over the first fifty.

A cordial invitation is extended to the Spiritualists of the State to meet for the purpose of united action.

Spiritualists, let us all come to this meeting baptized with noble resolves to labor for the benefit of humanity.

W. E. Jamieson, Sec y.

Millon T. Peters, Pres.

Convention of Mediums and Speakers.

Arrangements have been made to hold a Convention of Mediums and Speakers.

Arrangements have been made to hold a Convention of Mediums and Speakers at Lyceum Hall, corner Court and Pearl streets, Buffalo, N. Y., on Wednesday and Thursday, Nov. 11th and 12th, continening at 10 o'clock.

A cordial and fraternal invitation is extended to all embraced within this call to assemble in harmonious counsel, to discuss the important interests pertaining to our heaven-born philosophy and religion, and to receive the pentecostal baptism a waiting us from the angel world.

The well known hospitality of our Buffalo friends will doubtless, as herotofore on similar occasions, be extended to those in attendance.

J. W. SEAVER. Byron, N. 1., Oct. 1, 1868.

Convention in Kausas.

The Spiritualists of Kausas will meet in Convention, at Topeka, on the 25th, 26th and 27th of Oct., 1868. Messrs. J. M. Peebles and E. V. Wilson and other prominent speakers are expected. Ample provision for entertainment of friends will be made. All are cordially invited to attend.

Fer order Executive Committee of State Association of Spiritualists.

R. S. Tenny, Cor. Sec.

Obituaries. Died suddenly in Philadelphia, I'a., at his residence, Gray's Ferry road, on Friday, Aug. 29th, 1868, Mr. Lewis Clark, formerly of New England, in the 75th year of his age.

Ferry road, on Friday, Aug. 29th, 1885, air. Lows Clata, formerly of New England, in the 75th year of his age.

The deceased possessed many excellent qualities; he was kind, obliging and hospilable to the deserving; was widely known, and universally respected by those who knew him well. Many anecdotes we have heard related of him which serve to illustrate his philanthropic spirit, generous disposition and great kindness of heart. Ho was a true Unionist and good citizen. His was indeed a busy life—a life of ceaseless activity and industry, of labor and economy, of prudence and strict temperance, of justice and fidelity in all his dealings, of sterling integrity and unswerving honesty, and of unremitting devolion to the welfare of his family, which was dear to him as his own soul, and for whose lasting and vital interest his last days, evendown to the closing hour of his existence, were cheerfully dedicated, as had been the years of his previous long and eventful life. It was his most carnest wish, the end and aim he long had in view, and for which he tolled, to leave unimpaired to his simily the valuable heritage which he possessed and controlled. All who knew the deceased intimately, or through business relations, are prepared to say he was an honest man, whichis the noblest work of dod. The beroaved family will be consoled by the reflection that he lived respected, and died greatly lamented.

The funeral took place on Wednesday, Sept. 2d, and a large cortege attended the remains to Ronaldson's Cemetery, where an appropriate and impressive address was delivered by the Rov. Zelotes Fuller.

Passed to a higher life, from Quincy, Mass., Sept. 28th, 1868,

Passed to a higher life, from Quincy, Mass., Sept. 28th, 1868. the spirit of Sarah II., wife of Edward B. Souther, aged 42 years 10 months 23 days.

years 10 months 23 days.

Another star is added to the galaxy of immortals. Another ink is formed in the chain of divine affections entering the colectial home; from whence will be borne messages of comfort to her bereaved family. Mrs. Souther was reared a Unitarian, but the last years of her earti-life have been crowned with a knowledge of spirit communion, which brightened her future prospects and gave a bilssful entrance into the Summer Land. Her many virtues as wife, mother, daughter and friend we may not enumerate, for all that belonged to true womanhood were manifest in her daily ministrations to all. She leaves a husband, sons and daughters who mourn her loss, not as those without a hope, for they know she has gone before to prepare a place for them and that she will come again unto them, comforting them with her angel presence, her mother's love. The large number of friends who attended her funeral is evidence of the love and esteemin which she was held. The choir aided in the funeral services with their sweet strains of melody. May her good spirit watch over her late earthly home. D. F. F.

Passed to the higher life, from Covington, Ky., Sept. 27th, while on a visit to her friends, Mrs. Louisa, wife of J. G. Followes, Esq., of Canton, Miss.

Mrs. F. was a lady of raro literary attainment; possessed of strong reasoning powers, with a spice of wit and humor rarely combined. She was able to make horself agreeable as well as useful in all the walks of life. As a wife and mother she had few equals—as a warm hearted friend no superior. She attended (with her family) the Probyterian Church, but, in the opinion of the writer, was a firm believer in the beautiful philosophy which, among other things, not only teaches but proves that if a man die he shall live again.

Passed on to the Summer-Land, Aug. 15th, 1868, the spirit of E. Leon Fisher, son of A. M. and M. C. Fisher, aged 6 years if months 20 days. We miss thee, darling, oh how much!

Went with angels, from his home in Malden, Mass., Sept.

HOOFLAND'S

GERMAN TONIC!

A PERFECT

RENEWER OF STRENGTHI

A SURE REMEDY . For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS.

And all Diseases resulting from any

IMPURITY OF THE BLOOD

HOOFLAND'S GERMAN TONIC

S composed of the pure juices (or, as they are medicinally termed, Extracts) of 75% Roots, Herbs and Barks, making a preparation high-most ACHRIEABLE and Solve PLEASANT Remedy to take ever offered to the public. Reing composed of the Judges of the Roots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion, hyspepsia, Nervous Deblition ty, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULE NOE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINKING OF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION.

INOKING OR SUFFOCATING SENSATIONS WHEE
IN A LYING POSTUKE, DIMNESS OF VISION,
DOTS OR WEBS BEFOIRE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH. CONSTANT IMAGINING OF

THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he lassured from his investigations and inquiries pose sesses true merit, is skillfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectuate and ally ourse Liver Complaint, Jaundice, Chronic or Nervous Debility, Dyspepsia, of the Kidneys, and all Diseases arising from a Disordered Liver, Stomach or Intestines

DEBILITY.

RESULTING FROM ANY CAUSE WHATEVER, PROSTRATION OF THE SYSTEM.

Induced by Severe Labor, Exposure, Hardships, Fevers, &c.,

Is speedly removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tings is cradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the TOXIO

NOTICE.

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

TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA. March 16, 1867. I find HOOFLAND'S GERMAN TONIC is a good remedy, useful in diseases of the digestive organs, and of great beneat in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.

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

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

Yours truly, JAMES THOMPSON. From Rov. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia. Di. Jackson-DBAR SIR: I have been frequently requested to connect my name with recommendations of different kinds to connect my name with recommendations of interfict aims of medicines, but regarding the practice as out of my appropriate sphere, I have in all of cases declined; but with a clear proof in various in stances, and particularly in my own family, of the naccount of the Neopenkan's German Tonio, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who

suffer from the above causes. Yours very respectfully, J. H. KENNARD, Eighth, below Coates street.

CAUTION.

HOOFLAND'S GERMAN TONIO is counterfeited.

See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

Principal Office and Manufactory AT THE

GERMAN MEDICINE STORE.

No. 631 ARCH STREET,

PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor,

Formerly C. M. JACKSON & CO.

PRICES.

HOOFLAND'S GERMAN TONIC is ; ut ap in quart bottles, at \$1,50 per bottle, or a half dozen for \$1,50. Do not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekeepers and Dealers everywhere, or sent by express on receipt of the money.

AURA HASTINGS HATCH, Inspirational Medium, will give Musical Mances every Monday, Tuesday, Wodnesday and Thursday, evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend st., Boston. Terms 25 cts. Oct. 17.—180

MARY M. HARDY, Test and Business Medium, No. 93 Poplar airect, Boston, Mass. Bealed letters answered by enclosing \$2,00 and two red stamps. Circless Thursday evenings.

NOTICE. DR. WILLIAM B. WHITE, Medical Electrician and teacher of the same, Cures all Diseases that are

Mrs. J. J. Clark. Clairroyant and Spirit Medium. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2.00.
Office No. 4 Jefferson place, from South Bennett street, between Washington atreet and Harrison avenue, Boston, Mass Office hours from 9 A. M. to 4 P. M.

Oct. J.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HARRISON AVENUE, BOSTON. TiliosE requesting examinations by letter will please et close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM.

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Itheumatism, diseases of the Lungs, Kidneys, and all Billious Compilaints. Parties at a distance examined by a lock of hajr. Price \$1,00. 13w—Oct. 3.

MRS. N. J. ANDREWS.
ELECTRICIAN and Magnetic Physician, 1961 Washington street, Boston, Mass. 11w*-Sept. 26.

MRS. L. PARMLEE, Medical Clairwoyant, examines by lock of hair. 1805 Washington street, Boston, Sept. 26.—13w*

MRS. R. COLLINS still continues to heal the oct. 3. -law

SAMUEL GROVER, HEALING MEDIUM, NO 13 Dix Place, (opposite Harvard street.) 13w-Oct. 3.

MRS. S. J. YOUNG, Medical Clairvoyant and Basiness Medium, 56 Pleasant street, Boston, Mass. Oct. 3.-13w* MRS. M. E. CATES, Healing, Developing and Writing Medium, 21 Charter street, Roston.

MRS. ARMSTEAD, Test, Clairvoyant and Business Medium. No. 3 Winthrop, place, leading from 1818 Waldington atreet, Boston Highlands. 3w*-Oct. 10. MISS M. E. COBB, Healing and Trance Medium, rear 233 Gold street, South Boston.

MRS. EWELL, Medical and Spirit Medium 11 DIx Place, Boston, Mass. Scance \$1,00.

Miscellaneons. ORGANS.

THE CHEAPEST: THE BEST! THE LOWEST IN PRICE!

THE MASON & HAMLIN ORGAN COMPANY have now such great facilities and resources that they undertake to offer not only the best and cheapest instruments in the greatest variety as to capacity and style, from plain to very elegant, but also the lowest Priced organs of good quality which can be produced in America. They now manufacture three grades or organs, vlz :

THE MASON & HAMLIN CABINET ORGANS.

The Standard of Excellence in their department, acknowledged the best instruments of their general class in the world; winners of OVER SEVENTY HIGHEST PREMIUMS in America, and of the FIRST-CLASS MEDAL at the recent WORLD'S EXPOSITION IN PARIS, in competition with the best makers of all countries. As to the excellence of these instruments, the manufacturers refer with confidence to the musical profession generally, who will, almost with unanimi ty, testify that they are UNEQUALED. Every one bears on its name-board the trade mark, " MASON & HAMLIN CABI-NET ORGAN." Prices fixed and invariable, 8110 to \$1,000 each, from which there is no discount to churches or schools

THE METROPOLITAN ORGANS.

A new series of organs of great power, fine quality and much variety of tone. Elegantly and thoroughly made in every particular, and in general excellence second only to the Mason & Hamilin Cabinet Organs. Each one has the trade mark, "METROPOLITAN ORGAN." Prices \$130 to \$100 each. A liberal discount to churches, elergymen, &c.

III. THE MASON & HAMLIN PORTABLE ORGANS

Very compact in size: the interior always of the very best quality, but cases quite plain. Each one bears the trade mark, MASON & HAMLIN PORTABLE ORGAN." Price 875 to

VALUABLE IMPROVEMENT.

From this date, (October, 1868,) we shall introduce in several styles of our Cabinet Organs a new and very beautiful invention combining several recent patents. It will be known as

THE MASON & HAMLIN IMPROVED VOX HUMANA OR FAN TREMOLO,

And excals every other attachment of this general class in th beauty of its effects, the perfect ease with which it is operated, its durability and freedom from liability to get out of order.

1. In connection with the Automatic Swell, (exclusively used in the M. & H. Cabinet Organs) it produces the nearest approach to the peculiarly sympathotic, rich and attractive quality of a time human voice yet attained in any reed instru

2. It is operated by the ordinary action of the bellows of the instrument, and requires no separate pedal, being played by the same motion, and as easily as an instrument without it.

3. It has no clockwork or machinery, and is entirely free from Hability to get out of order, and as durable as the dustru-

Circulars and catalogues with full descriptions and Illustra tions free. Address the MASON & HAMLIN ORGAN CO,, 151 Tremont street, Boston, or 596 Broadway, New York.

SOUL READING,
Or Psychometrical Dellacation of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully Announce to the public that those who wish, and will visit them in person, or send their autograph or lock of thir, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Briof delineation, \$1,00 and two 3 cent stamps.

MR. AND MRS. A. B. SEVERANCE, Oct. 3.

No. 402 Sycamore street, Milwaukee, Wis.

DR. J. R. NEWTON WILL HEAL THE SIOK AT BANGOR, ME.,

On and after Sept. 16th, until MRS. A. B. FORREST MAGNETIC Physician. Office hours from 9 A. M. to 3 Special attention given to Rheumatism, Neuralgia Paralysis. Office No 91 Harrison Avenue, Boston, Mass. Oct. 3.—9w*

MRS. C. M. BROWN, Business and Clairvoy-ant Medium, No. 7 Sheafe street, Charlestown-few rods from Bunker Hill Station. 2w*-Oct. 17.

MRS. MARY LEWIS, by sending their auto-graph, or lock of hair, will give psychometrical delinea-tions of character, answer questions, &c. Torms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., 1ll. June 20.—20w*

SPIRITUALISTS' HOME.—Board by the Day or Week, at 54 Hudson street, Boston. 6w-Oct. 2

BEHOLD PANORAMA!

AM overwhelmed! There is nothing, sucient or modern, to compare with it-nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me. For four years the uninterrupted stream has continued to pour in upon mer daily increasing in volume and power. Here comes a letter from H. A. Tatum, of Aberdeen, Miss , telling me of the cure of Consumption, Chills and Fever, Billous Pever and other diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from N. Church, of Oskaloosa, lowa, saying that the NEGATIVE POW-DERS have cured a child of Denfaess of six years duration, There is a letter from A. Idiebrook, of Matagorda, Texas, who rejoices that the POSITIVE AND NEGATIVE POWDERS have cared his child of Cholern Morbus, his wife of Chills and Fever and Enlarged Spicen, and his neighbor of Neuralgia; and there is one from Mrs. M. Calvin, of Danby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSI-TIVE AND NEGATIVE POWDERS, have cured her husband of Laundtee and of that unmanageable disease, Diabetes, herdaughter of Erystpeins, and herself of Neuralgin. In one case it is a lady in Sacramento, Cal., who is cured of Cotorrh by the POWDERS, and who straight way administers them to others and "cures up Spanims, Fevers. Meastes, and fairly routs everything"; in another ease, as reported by Mrs. P. W. Williams, of Waterville, Me., it s a lady whose eyesight is restored from a state of Blindness caused by a shock of Palsy two years before. Away off in Maryaville, Cal., Thomas B. Attkisson, who has the Chills, hayan box of MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS of a passing tin peddler, and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm"; and John Wreghit, nearer by, at East Walnut Hill, Ohio, has a great and unexpected wonder worked on him by the POWDERS," they care him of a Rupture of twenty-five years duration, to say nothing of his cured Rheumutism. From the east, Mrs. N. S. Davis, of West Cornville, Me., reports that the doctors declare that Mrs. Melvin Lincoln must die in three days, and thereupon she takes. the POWDERS, and in four days is sented at the brenkfust table, with her family; from the West, C. L. Child, of Decorah, Iowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to himself cared his wife of Kidney Complaint, and his grandson of Croup. On the one hand, Nelson S. Woods, of Swan City, Neb., shouts that the POWDERS have knocked his rheumatism higher than a kite"; on the other, a neighbor of H. Webster, of East Pembroke, N. Y., declares that he will not take one hundred dollars for his halfbox of Powders, because with the other half he cured his Cough and Kidney Complaint of four years standing. Seth: Tobey, of Tunnel City, Wis., has his hearing restored; and Jacob L. Sargent, of Plainview, Minn., has his sore lips of fifty years durition cured by a single box of the POSITIVES. But enough. The panorama is endless. The stream flows onward, a living, moving demonstra-

manity.

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

THE POSITIVE POWDERS OURE Neuralgia, fleatache, Earache, Toolsache, Rheumatien, Goat, Colle, Pains of all kinds; Cholera, Distribue, llow et Complaint, Bysentery, Nausca and Vomiting, Dysepszia, indigestion, Flatulence, Worms & Suppressed Menstruation, Paintiul Menstruation, Faifing of the Womb, all female Wesknesses and berangements; Cramps, Fits, liydrophobia, Lockjaw, St. Vitus' Bances Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlating, Eryspielas, Pacumonia, Pleurisy; all Inflammations, acute or chronic, such as Indiammation of the Lungs, Kidneys, Womb, Hindder, Stomach, Prostate Glaud; Cutarrh, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousnes, Steeplessness, &c.

tion of the power of spirits and their mission of mercy to ha

Sleepicasness, &c.
THE NEGATIVE POWDERS OURE Paralysis, or Palsy; Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; louthle Vision, Cantinpay; all Low Fevers, and as the Typhoid and the Typhus; extreme Nervous er biuscular Prostruction or Rehaxation.

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

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

The Positive and Negative Powders do no violonce to the system; they cause no purglag, no musea, no verniting, no marcotizing; yet, in the language of 8. W. Richmond, of Chenoa, III., "They are a most wonderful medicine, to silent and yet so efficacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all uses and both sexes, and to every variety of sickness likely to occur in a himily of adults and children. In most cases, the Powders, if given in time, will are all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Fowders are

THE GREATIST FAMILY MEDI-

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

To AGENTS, male and female, we give the Sole Agency of entire counties, and large and liberal profits.

FH XSIOIANS of all schools of medicine are now using the Fositive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

Printed terms to Agents, Physicians and Druggists, sent free.

ce. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the Pewders to use, and how to use them, will please send us a brief describ-tion of their disease whom they send for the Powders.

Matted, postprid, on receipt of price.

Sums of \$5 or over, sent by mall, should be either in the form of l'ost Office Money Orders, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37] St. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office, For sale also at the manner was, and by No. 158 Washington St., Ruston, Mass., and by Bengalata generally. Sept. 26. Bruggists generally.

DR. WILLIAM CLARK'S SPIRIT MAGNETIC VEGETABLE REMEDIES,

HIS Maguetic Syrap cradicates himors, mercury, and all impurites from the system.

His Magnetic Dysentery, Cholera Morbus and Cholera Cordini relieves and cures the most severe cases. His Magnetic Dysentery, Cholera Morbus and Cholera Cordini relieves and cures the mest severe cases. His Magnetic Pulmonary and Bronchial Syrap clears the air-cells and cleanses the membranes from unhealthy mucus collections.

Price 31,50 per bottle, each kind, sent by express.

His Magnetic Ponic and Strengthening Powders enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition; are invaluable in all cases of Debility and Weaksess of the BLOOD; in CONSUNTION, DIGORST, long continued Ague, OBSTRICTIO MENSS, &C.

Price 50 cents per package. Sant by mail postage path.

Address, HON. WARREN CHASE, General Agent, Ranner of Light Omec, 541 Broadway, New York, or Dr. Wm. Clark's medium, JEANNIE WATERMAN DANFORTH, Chirroy ant and Magnetic Physician, 313 East 33d street, New York City.

HOLMES'S MAGNETIC INSULATED WRITING PLANCHETTE, Holmes's Alphabetic Planchette,

MADE of material suited to the magnetic currents of the Mannan system—given to him from spirit-and—will answer mental or oral questions by writing or spelling the answers. Any person can work them, even a little child. Every progressive mind should own one.

Manufactured and Fold by Holmes & Co.,

146 Fulton street, New York.

Either kind sont by express, securely packed, with full directions, on receipt of post-office order for \$1,50; or by mail, prepaid to any part of the United States, an receipt of post-office order cannot be obtained send registered letter.

Oct. 3.

DR. J. P. BRYANT Heals the Sick at his Residence, 325 WEST 34TH STREET. New York City.

Mediums in Boston. New Nork Adbertisements. New Nork Adbertisements. IMPORTANT FACT,

CHEMICAL DISCOVERY!

DR E. F. GARVIN cures Inciplent Pulmonary Consumption, CATARIN, BROKERITIE and all BLOOD DISEASES by his new chemical discovery for dissolving Tak with its hirteen elements, for the first time — This remedy and its combinations have more purifying properties to the Blood than any known. After submitting it to the most rigid tests in the above disease, also

eases, also

Dysersia, Schriues, Schoffla Erritions, Humors,
Liver, Sider, And Fartic Larry Heart DisEase, Pidely Erritions on the Face,
Serratola, Rusermation, Fyver Sorge,
Piles, Fistila, The Poisoning of
The Stries by too Acce.
Mercury,
—which diseases say the seeds of Consumption of which thousamis die annually—hundreds of living witnesses will testify
to the effects of the Doctor's treatment. Having audmitted
his remedies to the most right test for seven years, he now offers them to the public through irruggists and from the Office.
The First Solution and Compound Ellies of Tarry

The First Solution and Compound Elixic of Tar;
Price \$1.00 per Bottle.

This is taken intervally, also diluted to inject the nose, for Catarrh, and eradicating all Humors from the Blood and Section.

First Solution and Volatized Tar, with Inhales for I month's use-Puckage complete-\$5.00. This carries the vapors of tar direct to the Throat and Lungs calling and stimulating the nicerated surfaces, neutralizing he poisons in the blood by inhalation.

First Solution of Tar and Mandrake Pills; 25 and 50 cents per Box. This is the best Family and Liver Pill known, containing no

Mercury.

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

1r. 14, has moved his office from 45 that avenue to 142 West left street, near Union Square, to a four story English basement house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 19 A. M. to 4 F. M.

Oct. 10.

M. AGNETTO BEALING INSTITUTE.

SID Conservatory of Metaphysical, Mental and Spiritual
Science, IT Great Jones street, New York, upon the comned principles of Medicine and Magnetism, for the cure of
ANCER, CONSUMPTION, RIET STATISM, PARALISES and other
monte Diseases, and for special consultations on all subjects. Coronic Diseases, and for special consultations on all subjects.

All cases treated at this Institute are received for treatment and cures guaranteed, upon the basis formed by the following conclusions: onclusions;
1. DISKASE, can be cured by the combined use of Medicine and Magnetism, when of they relied a combined use of Medicine and Magnetism; when either relied upon alone would fail.

NO DISEASE can be treated with the positive certainty
of a cure being effected, unless the magnetic system is prop-rely controlled by Magnetic treatment at the same time that
businesses system is undergonerabled. the physical system is undergoing medical treatment.

3. All diseases that have not already destroyed vital organs necessary to continue life, can be cured by a judicious medical treatment, using vegetable remedies and scientific application of the Magnetic healing power.

5.5° Patients who cannot apply in person may by letter.

Oct. 3.-5w*

C. H. FOSTER, 29 West Fourth street,

NEW YORK. NO EXCURE FOR DRUNKENNESS.

ALLOU'S WHISKEY DISTOLLISATOR, a tried and unfailing remedy. Will be sent by mail or receipt of \$5.00. Call on or address 11, S. BALLOU', 507 Broadway, New York.

Sept 29.—8w*

DIVORCES legalty obtained, desertion, drunkenness, &c., sufficient cause. No publicity, no charge until divorce obtained. Advice tree: M. HOWES, Attorney and Counsellor at Law, 78 Nassau street, New York.

Aug. 22.—13w*

MRS. H. S. SEYMOUR, Business and Test Medium, No. I Carroll Place, corner libecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 2 to 9 p. 9. Circles Tuesday and Thursday evenings. MRS. R. L. MOORE'S Clairvoyant Prescrip-

IVI tions are giving universal satisfaction. Send 31, 2 stamps and lock of helr, with age and sex of patient, care of WARBER CHASE, 344 Broadway, New York. Sw-Sept. 19. N. B. MRS. J. COTTON, Magnetic Healer, office hours from 9 A. M. 1118 F. M. 224*-Aug. 1. MRS. E. B. FISH, Clairvoyant Physician, 13
Third avenue, apposite Cooper Issuitate, New York.
Oct. 17.-13w

MRS. EMMA STEELE, Electro-Magnetic and Clairvoyant Medium, has taken rooms at 140 West. 29th street, New York. Miscellaneous.

THE CERREATED NATER. PATRIC PITSPICAN POR NATECRATTRICATMENT OF DISPASE, Without the use of Poisonous
Druss, has by request located at 41 ESSEX STIGET, Boston.
Chronic Diseases only Treated. He was born with
Satural Curative Powers, and for years past has been practicing the healing art with such success that he has standished
the Nation; and during which time has performed wonderful
cures. Much excitement prevailed in the numerous cities and
towns the Doctor has visited. The Doctor has testimonals
from many honorable chilzens testifying to his superior methud and skill of treating disease. Dr. Gridley possesses a rebusicable Gift of Discovering the Character and Location of
Discase, also for prescribing a remedy. The Hoctor's object
is to error the sick and heal the afflicted, and like our Naviour,
freely scatter the leaves of health from the tree of life for the
healing of the nations. Dr. Gridley is endowed with wonderful power for treating diseases successfully; how he has acquired such is unknown, but the fact he has established, and
every new case adds laurels to his reputation. The Doctor
feels candident he stating that he can render cures of all discases desh is hely to, if they are of a curable nature.

ET Terms for Treatment—Persons pay in proportion to property or income. Consultation and Examination
one dellar. Office hours from 10 a. M. to 5 P. H.

ADDRESSED TO INVALIDS.

ADDRESSED TO INVALIDS. S. B. BRITTAN, M. D.,

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

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

Special attention given to all phases of Organic Disease, Physical Weakness, Functional inharmony, and Decay of the Vital Powers peculiar to the Female Constitution.

Patients from abroad can be provided with board, at convenient phases, and at very reasonable prices, in Newark.

197 Send for a Circular.

S. B. BRITTAN, M. D.

Oct. 17.—9w No. 7 Bruen Place, Hill street, Newark, N. J.,

TO BE LET FOR A TERM OF YEARS.

TO BE LET FOR A TERM OF YEARS.

THE estate of the subscriber in Watertown, at the corner of Arsenal and Elim expects, consisting of a large house with sixteen rooms, including a bath room and appurienances, shed and a bain with stalls for four horses. The whole in perfect order and repair. The house is "back plastered" and otherwise thoroughly built and shished. There is a force jump in the kitchen; a furnace in the cellar, the floor of which is labil in cement and the top celled. Gas pipes are carried into eyery room and entry. There are two and a half acres of land well stocked with fruit and shade trees and various small fruits. The house is halt a mile from the Brighton station on the Boston and Albany railroad, and about one eighth of a mile from the horse gars to Roston and the station of Gooch's crossing on the Waterlean branch of the Fitchburg railroad. The estate can be viewed on application to the subscriber at his office, No. 30 Court street, between the hours of 11 A.M. and 2 P.M.

AMPLES A. C. NIECHLIC LEIE A. L. ING. MAGNETIC HEALING.

DR. MONES QUIMBY, of West Newton, having constant calls to attend upon the sick, has decided to take an office in Roston, and devote ble whole attention to bealing and imparting renewed life and vitality by the powerful Magnetic and Healing Powers that he possesses, and in almost all cases he feels combleted or clieving and caring: ind fredling covers that is, use the feels confident of relieving and curing.

Onlice, No. 16 HEACH STREET, near Washington, Office hours from 9 a. M. to 4 P. N. 4w—Oct. 3. EMERY N. MOORE & CO.

Printers and Engravers, No. 9 Water street, (First door from Washington Street,) Boston, Mass.

Fine Job Printing promptly and neatly executed. PERSONAL. G. P. Andrews will the wants of suffering humanity where Rheumatism and all other pains are the cause, by the laying on of hands, at his place in Sommistr, Mass, during the Fall and Winter months, on Thursday, Friday and Saturday of each week. If the patient is not benefited, no charge. Terms reasonable: The poor free. 8w*-Oct. 3.

A PLANCHETTE FOR ONE DOLLAR, MADE of Black Walnut, with Pentegraph Wheels, Pencil, Pencil Guard and Full Illustrated Directions. When sent by mail, 36 cents additional for postage. Address, ADAMS & CO., 20 Bromfield street, Boston. 2teow—Oct. 16.

· CLAIRVOYANT PHYSICIAN.

M R.S. M. E. CHICK may be consulted professionally at her rooms, 215 Westminster street, Providence, R. I., on the street of the GRIDLEY & CO., A UCTIONEERS, appraisers, and real estate agents. Office No. 50 School street, Boston.

T. M. GRIDLEY.
GEORGE R. DANIELL.

A. S. HAYWARD, "Healer," will visit the slick in Boston and vicinity; assists Nature to eradicate disease. Letters addressed, East Somerville, Mass Oct. 3.

AT San Francisco, Cal., DR. J. M. GRANT of heals the sick by laying on of hands. No medicines given.

29th, Frankle A., youngest child of John S. and Frances A. Hill, aged 2 years 6 months 13 days. F. A. II. Jan. 4.—cowly

sion-and hris-Bur

hical опоre in

Mestern Department.

Individuals subscribing for the BANNER OF LIGHT by mall, or ordering books, should send their letters containing reinitiances direct to the Boston office, 15s Washington street. Local matters from the West requiring humediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PERLES. Persons writing us in October will direct to Springfield, Ill., care of Prof. A. Il. Worthing.

Editorial Notice.

It is our purpose to attend the State Convention of Spiritualists of Kansas, commencing in Topeka Oct. 23d and closing on Sunday, the 25th. Address us during November and December, St. a-, Louis, Mo.

Truths and their Elucidators.

God sends his teachers unto every age.

To every clime and every race of men."

All truths, rooted in the divine, are necessarily immortal. All errors are mortal, holding in themselves the seeds of disintegration and destruction. Philosophically speaking, there are no new truths. Our conceptions of them only are new. Whiterobed as they are, cold, sluggish conservatism compels them to baptize their thorny paths with

The wisdom of importing our scientific or religious truths from lands watered by Galilean seas or whitened by Syrian sands, is more than questionable. These modern races of servile church literalists are striving to grow up around the skirts of departed originality, much as the degenerate men of latter Athens constructed wooden houses after the model of the Parthenon. What their fate? This great, inflowing wave of spiritual life from the beating, pulsing heart of Truth must force them from the high places they desecrate. That theological externalist who fancies himself great, gifted, holy, because reading ancient epistles and believing in a Nazareneanyouth who stood on earth all radiant in supernal lustre, may, after all, be spiritually far behind the despised of to-day, who catch glimpses of eternal truths through our modern media.

Institutions have their day, do their work, and then from thinking souls pass away, as leaves in autumn time. When human bodies die, even sectarians have sense enough to bury them; but when their creeds virtually perish, becoming as offal to the olfactories of investigators, they vainly strive to embalm and preserve them under Gothic piles and in costly cathedrals.

Is not inspiration universal? Is not God as immanent in us as in the seers of Greece or prophets of Judea? Why seek the living among the dead? Parrots, though good at mimicing, are poor at saving. A manikin, though admirably adjusted with spring, pulley, weights, lips, tongue, would be a shabby concern to "shed abroad the Holy Ghost" and demonstrate immortality. So many of these sleek-dressed, smooth-tongued pedants of the pulpit, though discoursing glibly from texts, with good memories of set phrases, will never demonstrate a future existence, startle the erring, kindle the love-fires of the better nature, or roll the rock away from the grave of buried Religion. Away. with these false standards of the "long ago" Strip off the sheep-skin coverings and calf-bindings of old musty folios! their souls long ago emigrated into the living literature of the present.

A past conservatism, paralleled so far as the law will allow by modern church influences, gave Socrates hemlock, condemned Anaxagoras for impiety, crowned Jesus with thorns, and banished John the apostle to the Isle of Patmos.

In later times it burned Huss, Servetus, Latimer and Joan d'Are; imprisoned John Bunyan; tortured and taunted George Fox; persecuted the Wesleys; banished Roger Williams; hung the Quakers; stoned John Murray; slandered Theodore Parker; dragged Lloyd Garrison through the streets; spit creedal venom at the Rochester media; and to-day, though shorn of murderous power by constitutional law, nevertheless lives to toss its pharasaic head and "wag" its blistering tongue, to the injury, if possible, of all God's starry legions of references, whom it dare not meet in open public discussion, as Paul met the Areonagites in Athens.

Take courage, brave workers! Underlying all things, all personal consciousness, is the eternal law of change and progress. There is a meaning voice whispered in under-tones from all the temples of the land. Clergymen, in the quiet security of locked doors and pledged hearts, speak in private noble soul convictions that they dare not preach from their pulpits. Editors, with an eye to pelf, though long hood-winking their readers, are beginning, with few exceptions, to treat the literature and advocates of the Spiritual Philosophy honorably. Isolated men of genius, poets of rare intellect, as well as many sitting in our national Council Halls, are in full fellowship with the spiritual-movement. The majority of "liberal Christians" are in warm heart-sympathy with our principles. The "liberal clergy," with a clinging Jesuitism, with a shaping, managing, wire-pulling spirit, are probably doing as well as they conveniently can under the circumstances, Most of them are yet partially shelled in creedssome, struggling hard, have pecked through; others have broken entirely out of their shellenclosures, walking tremuously; while others, out and independent, are somitting clear clarion notes at each rising sun-wave of truth and pro-

Spiritualism, based upon fact, science and reason, is an affirmative religion, and one affirmation swallows up a universe of denials. Negations are as candles to a central sun. This gospel, in its phenomenal and philosophical aspects made practical, shall yet lift all burdens, heal all sicknesses, reconcile all antipathies, quicken all souls, lead all reforms, mold all laws, and crown all with the God-given inheritance of equality. Rainbowed with all that is golden in the future, girt with galaxies of angelic influences, circled with sweetest sanctities, this blessed gospel of Spiritualism will ultimately free all souls, brush away all tears, and brighten all pilgrim pathways that lead to the upper Isles of the Blest.

The Planchette Puzzle.

On the cars from Chicago to Springfield our mirthful side was richly feasted in listening to a couple of venerable gentlemen gravely discussing the nature and merits of that wicked piece of mechanism, the planchette.

They were pious, and deeply deplored the radical tendencies of the American mind. One of them put on a prayer-meeting tone. It deeply affected us!

They finally concluded that "electricity" was the sole agent employed. Electricity was the author of the tremendous motions, and of the truths and falsehoods obtained through its instrumentality.

Permission given, we took the position that spirit being causation, behind every motion there was mind, as the propelling force—that electricity was not the author, but the agent used in the transmission of the intelligence. Strange vagary, that electricity can spell out test names and

write beautiful communications. How did electricity acquire its knowledge? Where attend school? And from what university is it a gradu-

ate?
When a drum can handle drumsticks and beat a reveille; when a trumpet can blow itself, rousing inspiration for a battle march; when bass viols can discourse grave music to high assemblies without skillful fingers to touch the strings, or disciplined minds to guide their hows, then may electricity alone write through planchettes."

Painsville, Ohio-C. B. Lynn.

This brother, writing from Painsville, says:

"This brothler, which grows a large without any muste. How hard it is!" Melodies from human lips kindle fires of devotion in speakers' souls. Without muste words drop, from otherwise cloquent lips, heavily as bars of iron. 9% "This society has just introduced the "Spiritual Harp," and This society has just introduced the 'Spiritual Harp,' and a choir is in process of formation. Everybody that has seen or usad, praises the Harp."

The Ohio Spiritualist, an able and stirring paper devoted to Spiritualism, contains a synopsis of a recently delivered inspirational address of Mr. Lynn, abounding in rich gems of thought. The following lines are samples:

following lines are samples:

"This is the time when an intelligent understanding of the terms Freedom and Order is greatly needed—while we are being gradually introduced to a grander and higher life. We desire to know wherein we err, and to let the world know wherein we excel. Order does not imply motonory, nor Freedom confusion. In Nature's variety we see how Freedom is beautified and enhanced by Order, and how Order is secured through Freedom. The fact of spirit-communion is not, the sensational part of the Spiritual Philosophy, but an integral portion. We begin to see that our facts must be collated, and our statements condensed and specific. With anything like cooperation this side the stream of life, our manifestations will multiply rapidly, assuming proportions of beauty and grace combining the scholarly and the religious. Mediums must understand the magnetic, electric and Mediums must understand the magnetic, electric and psychological conditions that encompass them, and be in-telligently able to administer to their own spiritual well-be-ing. Social evils, such as infanticides, inharmonious mar-riages, as well as obsessions, are to be intelligently treated in the nearing future. The higher circles of exalted spirits now wait opportunities to introduce these subjects."

Henry C. Wright a Recognized Minister of the Gospel of Progress---What

this morning at eight o'clock, having left my Oak Hill Home Aug. 18th, and been on my way, lec-turing and making speeches at Conventions and mass meetings, ever since. The following document awaited my arrival. It speaks for itself:

Henry C. Wright, a legally recognized minister of the Gospel of Progress:

To all whom it may concern: Know ye that the Religious Society of the Friends of Progress of Lotus, Union Co., Ind., reposing special confidence in Henry C. Wright as a public lecturer, does hereby grant this certificate of fellowship, and recognize him as a regular Minister of the Gospel, or Progress, and, as such, authorize him to solemnize marriage in precordance with law.

ones, and, as such, authorize him to solemnize marriage in accordance with law.

Given under our hands and beals at Lotus, Union Co., Ind., this 28th day of September, A. D. 1898.

John J. Gardner, President; Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; Addison Gardner, that and our common cause of Spiritualism is intended.

Something more than a year ago we had a New England

of said Society, Reconder's Office, Union Co., Ind., 1 2001, 1868.

I. John B. Maey, Recorder in and for this county, and State of Indiana, do hereby certify that the "Articles of Association" of the within named Society were duly recorded as required by law, in Miscollaneous Record No. 2, on pages 381, 382, 383, 384, in the Recorder's office of said county, Witnesseny head and a supplied to the said county, Witnesseny head and a supplied to the said county, witnesseny head and a supplied to the said county.

Witness my hand and official seal, this 29th day of Septem-JOHN B. MACY, R. U. C. Dear Banner, can I accept this certificate, consistent with your views of the Gospel of Spiritu-alism and of progress? Are the Gospel of Pro-gress and the Gospel of Spiritualism one and the

October, 1819-just forty-nine years ago-God. as personified and made manifest in Henry C. Wright, licensed, authorized and commanded me preach the Gospel of Progress. Then I entered e Andover Theological Seminary, near Boston, with a view to make a man into priest, a Preshyte-rian priest. Before the term began, I wrote in my private journal rules by which to regulate

my private journal rules by which to regulate my investigations in connection with that institution. Among these rules was the following in substance, and nearly in words: "I will accept nothing as true in principle, or right in practice, on the authority of any being in the universe outside of my own soul."

This I adopted with special reference to the authority of the Professors. I felt that it would be hearth me as a man who must be indeed. be beneath me, as a man, who must be judged solely by the God that speaks within his own soul, to accept anything as true and right on the authority or say-so of any other man or set of men. knew my position was right, but I dreamed not where it was to land me; only I knew that it placed my convictions above the convictions of

position, and kindly and most anxiously tried to move me from it, showing me that if I kept to it, I must reject the authority of the Rible of Moses. I must reject the authority of the Bible, of Moses and Christ, of the Church and State, and of God, as he has spoken through all the prophets, aposas he has spoken through all the prophets, apos-tles and teachers of the past and present, and get the roice of God in my own soul, above them all. This at that time seemed, as it now does, the only law and guide of life to me—God as, in my view, he speaks in my soul, and not, as in their view, he spake in the souls of Jesus, Paul, Moses, David, Isalah, or of any other man or set of men. I sim-ply placed Jutarral Conviction, against External ply placed Internal Conviction against External Authority. This was the head and front of myoffending. For this I was then regarded as the skeptic and infidel of the Theological Seminary. But no prayers and entreaties of professors and students, nor of friends, moved me from my position. I then thought, and have ever since thought, that I was inspired to adopt that rule, and to ad-here to it, as truly as ever Moses, Isalah, Paul or Christ were inspired to utter any truth taught by

them.

The adoption of that rule was a license, a certificate, a command, direct from God to me, through Henry C. Wright, to go into the world as a minister of the Gospel of Progress. As a teetotaller, a self-abnegationist, an abolitionist—as an advocate of liberty, equality and fraternity, irrespective of sex, color, country or condition, I have tried to be a minister of the Gospel of Progress God in Henry C. Wright has led me on have tried to be a minister of the Gospel of Progress. God, in Henry C. Wright, has led me on quietly, coolly, resolutely, and with unfaltering and uncompromising perseverance, to the one single object of my life, i. c., the elevation and happiness of man. To this one object I dedicated my life; alming to purify, elevate and ennoble the nature I bear, in myself and all others, and to do it in a kindly, loving, self-reliant and self-sustained spirit. And never has one feeling of unkindness, anger, ill will, envy or detraction entered my heart toward any one, which has not left in me a sense of meanness, unworthiness left in me a sense of meanness, unworthiness, self-condemnation and self-degradation.

Thus have I been a minister of the Gosnel of Progress, by the express command of God to Henry C. Wright in 1819. Now, before me is a Henry C. Wright in 1819. Now, before me is a certificate from a legally recognized society of true and noble friends of progress, recognizing me as a minister of the gospel of progress, and giving me a legal right to recognize, in the name of the Commonwealth, marriage. Can I accept it? Is it well for ministers of the gospel of Spiritualism or of Progress to accept such certificates from legally constituted bodies of Spiritualists, that they may be able legally to recognize marriage? Can you, friend Banner, or any of your contribu-tors, give us light on this subject?

St. Louis, Mo., Oct. 2d, 1868.

Waukegan, Ill.

EDS. BANNER—Permit me, through your columns, to say a few words in regard to a series of lectures recently given in this place, by W. F.

Wentworth, Esq.
Mr. W. is a young man, and a new laborer in the lecturing field, but has already achieved an enviable reputation in his profession. His manmer of speaking is very agreeable, and is marred by no ridiculous contortions or grimaces, unfor-tunately too common with public speakers of the

His lectures were listened to with respectful attention by a large number of the friends, as well as by a goodly number of the Orthodox persuasion, and we can truly say they have been productive of much good. We trust Mr. W. may meet with a hearty reception from the friends

Yours sincerely, Mrs. R. W. CLARKSON, MRS. GEO, FERGUSON.

Waukegan, Ill., Oct. 4, 1868.

West Plattsburgh, N. Y.

Please allow me to send a letter through the Banner of Light. I have no doubt there are many dear friends who would be pleased to hear from one who has been in the field the last eighteen years, and is still laboring in the good cause, as a test medium and physician, and inspirational and trance speaker—Mrs. A. Hull, of New York City. We have this good sister with us, giving most wonderful tests. We find her healing powers to be very great. I have been much benefited by sitting in circles with her, having been greatly There is an awakening in this vicinity.
Yours for humanity,

ELISHA BRADFORD.

Minutes.

A regular meeting of the Illinois State Missionary Board took place in Chicago, Tuesday, Oct. 6th. Harvey A. Jones, J. N. Marsh and Dr. S. J. Avery present.

The resignation of Milton T. Peters as Vice President and nember of the Missionary Bureau having been previously offered, was after due consideration laid over for further ac tion at the next meeting, to occur at Springfield during the time of the Convention, the 24th to the 27th instants.

The other business of the meeting was mostly of a character relating to general business, as heretofore noticed. Meeting adjourned. J. N. MARSH, Secretary.

Lyceum Conventions.

EDITORS BANNER OF LIGHT-I noticed with some surprise the protest of our Sister Mary Davis against the action of the Fifth National Convention, and the call subsequently ssued for a National Lyceum Convention, which grew out of said action. There is no one who believes more fully, or has expressed himself more plainly, in favor of the unity of action between spiritual societies and Lyceums than myself, and had I seen any of these elements of disunion which Sister Davis speaks of I am sure I should have taken no part in this Lyceum Convention movement.

The statements Bro. Dvott makes in regard to the small amount of time and attention that was given to the Lyceum question in our last Convention, are true. I likewise agree with him in removing all blame from the delegates for their seeming neglect. There was so much to be done that it was only by the most arduous and continued labor that the Convention finished its immediate and pressing business before its sessions closed. During the time devoted to the Lyceum question it was spoken of with the kindliest regard -all seemed to agree that it was the grandest practical movement that had grown out of Spiritualism, and in view of its vast importance we felt that there should be a Na tional Convention called devoted solely to its interests, and accordingly we passed a resolution to that effect. The American Association of Spiritualists has no hostility whatever to the Lyceum, but, on the contrary, instructs its missionaries to establish not only Societies but Lyceums, wherever practical. Instead of turning the Lyceum out in the cold, the design is to foster and cherish it, encouraging in

Something more than a year ago we had a New England Lyceum Convention in Worcester, Mass., which I had the pleasure of attending. We who took part in that Convention did not for a moment think that our action would result in separating the interests of the Lyceums and societies; nor did it. The proceedings of that Convention-which were but briefly reported-were highly important, and I know were productive of great good. I never attended a Convention that was marked with more harmony, or did its work more successfully. Now we are about to have another New England Convention, and I hope that the people will be fully alive to its importance, and come one and all that are interested in the children.

I shall certainly expect to meet those noble souls through whose instrumentality the glorious Lyceum has been given to us, our good brother and sister, Jackson and Mary. I know that they will not forget their child, but will watch it enderly and lovingly, that its infancy, so rich and beautiful, may ripen into strong and perfect manhood. I well know that out of this anxiety which she feels so deeply for the est good of the Lyceum has come the protest of our sister. While I appreciate her motives fully I cannot agree with her in conclusions.

In the management of Lyceums there are many questions onstantly arising as to the best methods of conducting various exercises, which require solution. When the several workers in various Lyceums come together they can state the different plans employed by them, and with what degree of success. Thus they will be able to obtain many valuable suggestions from each other. There is a call coming from all Lyceums for a song-book containing words and music adapted to the use of children. Some are even talking of a question-book. Library-books of course are needed very much. Encouragement should be given to the Lyceum Banner. I cannot enumerate the large amount of necessathe Professors.

My Theological Professor soon discovered my

ry work, which involves the interests of all the Lyceums

The New England Convention should and probably will appoint delegates to the National. I consider Philadelphia a desirable place to meet, not only because it is quite central, but because it has one of the oldest, largest and most successful Lyceums in the country. An exhibition is to be given, which will no doubt prove very interesting and instructive to all in attendance.

I do most earnestly hope that this first National Lyceum Convention will be largely attended. Come, friends of the Leceum, let us meet together in council, and seek, not with selfish means for personal aggrandizement, but with generous, loving hearts, guided by the highest wisdom, to build up the cause of human freedom, which is best represented and most perfectly illustrated in this grandest of all spiritual unfoldings, THE CHILDREN'S PROGRESSIVE LYCEUM. A. E. CARPENTER.

Woman's Movement in Germany.—On the 17th of this month the women of Germany are to have a conference at Stuttgart, when they will discuss the following points: First, To find out the best ways and means to teach young mothers how best to regulate the physical education of their children. Second, The establishment of small museums of literature, art and industry. Third, The commencement of a reform in dress, chiefly directed against the vagaries of fashion, and the best ways and means to carry out this reform effectually. Fourth, The transformation of benevolent female institutions into "self-supporting and carning female institutions."

male institutions."
On the dress question they accept the following conclusions: That nothing be declared "old fashloned" which has been found useful, appropriate and becoming; that nothing new be adopted unless it have proved itself to be both to the purpose and answering the demands of good taste; that all garments and objects of toilet that are hurtful to health be put away. They will also inquire if greater economy in dress, so as to apportion expenditure to income, cannot be secured.

Too much idleness leaves a man less his own master than iny sort of employment.

Call for a National Convention of the

Call for a National Convention of the Friends of the Children's Progressive Lyceums. At the Fifth National Convention of Spiritualists, held at Rochester, N. Y., Aug. 25th to 28th, 1868, composed of delegates from fifteen States, the District of Columbia and Canada, the following resolution was unanimously adopted: Resolved, That we recommend to the Children's Progressive Lyceum to form State Associations, and from these a National Organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter. In pursuance of the objects of the above, the committee have decided to call the First National Convention of the friends of the Children's Progressive Lyceums, to be held

have decided to call the First NATIONAL CONVENTION of the friends of the CHILDREN'S PROGRESSIVE. LYCEUMS, to be held at Hortleultural Hall, (Broad street, above Spruce.) in the city of Philadelphia, to commence on Thursday, the 28th day of November, 1868, at 10 o'clock in the morning, and continue in session two days.

We therefore invite each Progressive Lyceum on this continue to send two delegates, and an additional one for each fractional fifty over the first fifty members. And, in order for a more general representation, we invite each State Organization of Spiritualists to send as many delegates as they may have representatives in Congress. And where there are no State Organizations, we invite each local organization of Spiritualists to send we delegates.

Let us come together and take counsel as brothers and sisters in this, the most important and practical-work upon which we have entered—a work born of the Summer-Eand, and destined in its fruiton to bless the fairest portion of God's family—our children, as well as ourselves.

God's family—our children, as well as ourselves.

M. B. Dyott, 114 South 2d street, Philadelphia;

MANY F. DAYIS, Orange, N. J.;

WARREN CHASE, 544 Broadway, N. Y.;

A. E. CARPENTEE, Boston, Mass.;

H. F. M. BROWN, P. O. Drawer 5050, Chicago, Ill.

The days will be devoted to business; the first evening, 20th inst., the Children's Progressive Lyceum will give a grand Exhibition, and upon the evening of the 27th a Sociable, the proceeds of which are to be devoted toward defraying the expenses of the Convention.

Free return tickets will be furnished to all delegates who way full form in compare to the Convention on the Paragraph.

pay full fare in coming to this Convention on the Pennsylvania Central or the Philadelphia and Eric Raiiroads, good until the 5th of December.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

Alphabetically Arranged.

BOSTON.—MUSIC HALL.—Meetings every Sunday aftermoon, at 24 o'clock. Engagements have been made with talented normal and inspirational speakers. A quartette choir is also engaged. Season tickets, tsecuring a reserved seat for the twenty-eight lectures.) \$3,00; single admission, in cents; to be obtained at the counter of the Banner of Light Bookstore, 188 Washington street, or at the Music Hall ticket office. L. B. Wilsón, Chairman. Speaker for next Sunday, J. B. Ferguson, of Tennessee.

THE FIRST STRITUALIST ASSOCIATION—Mercantile Hall, 32 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sunborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

THE SOUTH END LYCEUM meets every Sunday at 10½ A. M., at Springheld Hall, 50 Springheld street. A. J. Chase, Conductor, Mrs. M. J. Stewart, Guardian Address all communications to A. J. Chase, 1671 Washington street.

THE SOUTH BOND TON SPIRITUALIST ASSOCIATION hold meetings every Sunday in Union Hall, Broadway, at 10, 3 and 75 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

EAST BOSTON.—Temperance Hall.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 12 r. M. Berdjamin Odiorne, 91 Lexington street, Cor. Sec. Speakers engaget:—Mrs. M. Macomber Wood, Oct. 18 and 25 and during February; Mrs. Juliette Yeaw during November; Mrs. Sarah A. Byrnes during December and March; J. M. Peebles during May.

Maverick square, every Sunday, at 3 and ½ p. m. Benjamin
Odiorne, 91 Lexington street, Cor. Sec. Speakers engaged:—
Mrs. M. Macomber Wood, Oct. 18 and 25 and during February; Mrs. M. Macomber Wood, Oct. 18 and 25 and during February; Mrs. Macomber Wood, Oct. 18 and 25 and during February; Mrs. Maring December and March; J. M. Peebles during Byrnes during December and March; J. M. Peebles during May.

May.

Mrs. Barah D. P. Jones, Corresponding and Recording Beer's, Sarah A. Colore, Mrs. Sarah A. Colore, Mrs. Sarah A. Colore, Mrs. Mrs. M. A. Burnington avenue and Mrs. Sarah S. Colores, Mrs. Mrs. M. A. M. McCord, Vice Mrs. Mrs. M. A. M. M. McCord, Vice President, X. A. Bimmonits; Treasurer, O. C. Riley; Corresponding Secretary, M. H. Wiley. Lycoum meets at 19 M. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

Adrian, Mich.—Regular Sunday meetings at 10 M. A. M. and 74 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Brooklyn, N. Y.—The Spiritus state told meetings in Saw, ver's Hall corner Fulton Avenue and diversed to the street was Saw. May.

Webster Hall.—The First Progressive Lyceum Society hold
meetings every Sunday at Webster Hall, Webster street, cornof-Orleans, at 3 and 2 P. M. President, S. Gleason; Vice
President, N. A. Simmonda; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, M.
II. Wiley. Lyceum meets at 10M A. M. John T. Freeman,
Conductor; Mrs. Martha S., enkins, Guardian.

President; Ezra T. Sherwin, Secretary.

BROOKLYN, N. Y.—The Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 33 and 73 p. M. Children's Progressive Lyccum meets at 103 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

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

BRIDGEFGET, CONN.—Children's Progressive Lyceum meets every Sunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

BELVIDERE, I.L.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 104 and 74 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamileson, Conductor: S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamileson until Nov. 22.

Speaker engaged:—W. F. Jamieson until Nov. 22.

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

CHARLESTOWN, MASS.—The First Spiritualist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 23 and 7% P. M. Dr. A. H. Richardson, Corresponding Secretary. Children's Lyceum meets at 102 A. M. Dr. A. H. Richardson, Cenductor: Mrs. Mary Murray, Guardian. Speaker engaged:—Warren Chase, Nov. 1.

Guardian. Speaker engaged:—Warren Chase, Nov. 1.

CHELSEA, MASS.—Children's Progressive Lyceum meets every Sunday at Fremont Ihall, at 114 M. Conductor, Leander Dustin; Asst. Conductor, John II. Crandon: Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Sallsbury; Corresponding and Recording Secretary, J. Edwin liunt, to whom all communications should be addressed—P. O. Box 244, Chelsea, Mass.

The lible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Ball, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ P. M. J. Close, President. Children's Lyceum meets at 10½ A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian.

CONCORD, N. H.—The Children's Progressive Lyccum meet in Liberty Hall, Statesman Building, every Sunday, at 9} A. M. Conductor, Dr. French Webster; Guardian, Mrs. Robinson Hatch; Asst. Conductor, J. T. Kendali; Secretary, C. H. Robinson. The Concord Association of Spiritualists holds meetings at the same place every Sunday, at 6 P. M. Lecturers wishing to make engagements will address Dr. French Webster.

Conn. The Children's Progressive Lyccum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

ston, Conductor; Mrs. Tibbals, Guardian.

CLEYELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday —Conference in the morning, after Lyceum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker. Lyceum at ½ A. M. Georgo Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

CHICAGO, ILL.—The First Society of Spiritualists hold meetings every Sunday in Library Hall, at 10½ A. M. and 7½ P. M. Speakers engaged:—Mrs. Nettle Coburn Maynard during October; Dr. H. P. Falrifield during November. Children's Progressive Lyceum meets immediately after the morning service.

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

gressive Lyceum meets immediately after the morning service. CARTHAGE, MO.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Trogressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

DORCHESTER, MASS.—Free freetings in Union Hall, Hancock street, every Sunday evening at 7½ o'clock. Good speakers engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 103 A.M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. M.

Guardian. A Ass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyccum meets at same place at 10 A. M. Dr. H. H. Brigham, Conductor: Mrs. Wm. H. Simonds, Guardian: Fred. W. Davis, Secretary. Speaker engaged:—Mrs. Frannie B. Felton, Oct. 25. FOXBORO', MASS. - Meetings are held every Sabbath in Fown Hall, at 13 r. st. Progressive Lyceum meets at 10 A. st.

Town Hall at 14 P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss. Addle Sumner, Guard-dan. Lyceum paper published and read on the first Sabbath of each month. Lecture at 14 P. M. Speaker engaged.—Dr. W. K. Ripley until further notice. GEORGETOWN, COLORADO.—The Spiritualists meet three venlings each week at the residence of H. Toft. Mrs. Toft, lairvoyant speaking medium.

HINGURY Mass. Collins

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian.

HARTORD CONN.—Spiritual meetings every Sunday even-ing for conference or lecture at 7½ o'clock. Children's Pro-gressive Lyceum meets at 3 P. M. J/S. Dow, Conductor. HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. HAMMONTON, N. J.—Meetings held every Sunday at 103
A. M., at the Spiritualist Hall on Third street. J. B. Holt,
President; Mrs. C. A. K. Poore, Secretary. Lyceum at I. P.
M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian

or Groups.

LOWELL, MASS.—The First Spiritualist Society hold a general conference every Sunday at 2½ r. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr. Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

Cor. Sec.

LEOMINSTER. MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. Speakers engaged:—Mirs. N. J. Willis, Nov. 1; I. P. Greenleaf, Nov. 15 and Dec. 27; Mrs. M. Macomber Wood, Nov. 29 and Dec. 13; Mrs. Juliette Yeaw, Jan. 10. W. II. Yeaw, Scc.

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

meets at 1 o'clock.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 F. P. M., in Temperance Hall, Market street between 4th and 5th:

MANCHESTER, M. H.—The Spiritualist Association hold meetings every Sunday at 2 and 62 F. M., at Museum Hall, corner of Elm and Pleasant streets. Daniel George, President; R. A. Scaver. Secretary. Progressive Lyceum meets every Sunday at 102 at the same hall. R. A. Scaver, Conductor; Mrs. Fannie C. Sheapard, Guardian.

Morrisania, N.Y.—First Society of Progressive Spiritual-sts—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. m. MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson-Tuttle Conductor; Emma Tuttle, Guardian.

Hudson-Tuttle Conductor: Emina Intuit, Charlian.

Newhurforf, Mass.—The Children's Progressive Lyccum
meets in Lyceum Hall every Sunday at 2 p. M. D. W. Green,
Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture
in same hall at 73 o'clock.

in same hall at 73 o'clock.

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

ductor.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Evertt Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. 50x 55/9. Speaker enfaged: —C. Fannie Allyn during October. Osweco, N. Y.—The Spiritualists hold meetings every Sun-ay at 11 A. M., and 73f F. M., in Mead's Hall, corner of East it and Bridge street. The Children's Progressive Lyceum neets at 2 F. M. J. L. Pool, Conductor; Mrs. S. Doolittle,

Guardian.

PLYMOUTH, Mass.—Lyceum Association of Spiritualists
hold meetings in Lyceum Hall two Sundays in each month.
Children's Progressive Lyceum meets at 11 o'clock A. M.
Speakers engaged:—I. P. Greenleaf, Nov. 1 and 8; Mrs. Fannic B. Felton, Dec. 6 and 13; Dr. J. H. Currier, Jan. 3 and 10. PUTNAM, CONN.—Meetings are held at Central Hall every sunday at 13 p. m. Progressive Lyceum at 103 a. m.

PORTLAND, ME. - Progressive Dycellin at 107 A. M.
PORTLAND, ME. - The Spiritualist Association hold meetings
every Sunday in Temperance Hall, at 3 and 1% o'clock P. M.
James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyccum meetis at 10½ A. M. Wm. E. Smith,
Conductor. Mrs. H. R. A. Humphrey, Guardian. PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9 f. A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr Laugham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M., and 72 P. M. on Sundays.

oncert Hall, at It A. A. and 12 c. A. On Gundays.
PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10.
M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. QUINCY, Mass.—Meetings at 2M and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sciitzer's Hall Sunday and Thuraday evenings. W. W. Farsells, President. Speakers engaged:—H. P. Fairfield, C. Fannie Allyn during February. Children's Progressive Lyceum meets every Sunday, at 23 p. M. Mrs. Collins, Conductor; Miss E. G. Beche, Assistant Conductor.

SALEM, MASS.—The Children's Progressive Lyceum mecta in Lyceum Hall, Church street, every Sunday, at 1 P. M. A. C. Robinson, Conductor; Mrs. Harmon, Guardian; W. Scott Lake, Secretary. Meetings are also held in Lyceum Hall. Speaker engaged:—Mrs. A. Wilhelm during October. SPERMOFIELD, MASS.—The Fraternal Society of Spiritual lats hold meetings every Sunday at Fallon's Hall. Progress ive Lyceum meets at 2 P. M. Conductor, James G. Albe; Quardian, Mrs. F. C. Coburn. Lectures at 7 P. M.

Guardian, Mrs. F. C. Coburn. Lectures at 1P. M.

STONZHAM, MASS.—The Spiritualist Association hold meet
lngs at Harmony Hall two Sundays in each month, at 23 and
7P. M. Afternoon fectures, free. Evenings, 10 cents. Wm.
H. Orne, President. The Children's Progressive Lyceum
meets every Sunday at 103 A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.
SYCAMORR, ILL.—The Children's Progressive Lyceum meets
every Sunday afternoon at 2 o'clock, in Wikkin's New Hall.
Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian,
The Free Conference meets at the same place on Sunday at 3
o'clock; session one hour; essays and speeches limited to ten
minutes each. Chauncey Elwood, Esq., President of Society;
Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y.

St. Louis, Mo.—The "Society of Spiritualists and Pro-

ductor; Mrs. E., G. Planck, Guardian.

SAORAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meots at 2 P. M. J. H. Lewis, Conductor; Miss G. A. Brewater, Guardian.

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

Wheelock, Guardian.

TROY, N.Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Riverstreets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Selden J. Finney, Conductor; Miss Libble Maccoy, Guardian.

Conductor.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Selden J. Finney, of Court and Pearl streets, every Sunday at 10½ A. M. and 7½ P. M. Children's Lyceum meets at 2½ P. M. N. M. Wright, Conductor; Mrs. Lyceum meets at 2½ P. M. N. M. Wright, Conductor; Mrs. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice.

BRLYIPER ILL—The Spiritual Scolety hold meetings.

WILLIAMSBERO, N. Y.—The First Spiritualist Association

Anien, Conductor: Airs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Williamsburg, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of 1t. Witt, Secretary, 67 Fourth street.

Worcester, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 r. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenuc, between 10th and 11th streets. Lectures at 11. A. M. and 72 r. M. Lecturers engaged:—October, Mrs. Middlebrook: November, Nettle Pease: December, Cora L. V. Daniels; January, N. Frank White; February and March, Ncille J. T. Brigham; April, J. M. Peebles; May, Alcinda Wilhelm. Children's Progressive Lyceum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

YATES CITT, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 23 p. M.

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