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{\$8,00 PER YEAR,}

BOSTON, SATURDAY, JULY 14, 1866.

NO. 17.

Written for the Banner of Light. A PRAYER FOR PEACE.

BY H. CLAY PREUSS.

The war is past, like a horrid dream, But leaves its crimson stains: The wound has closed with a ghastly scar, And the virus still remains.

Still o'er this lovely Eden-land The serpent's trail is seen; The stain of blood will not fade out While a million graves are green.

The deadly seeds of mortal hate Are scattered far and near: Our very Bibles smell of blood ! Oh, Christ ! thou 'rt wanted here!

Lo! some are maddened with revenge, And some grow dark with doubt; Come down, oh, blessed Son of God, And drive the demons out!

Ye Christian men, and women, too, Who worship one true God. Can ye not walk again in peace The path your fathers trod?

Why hate ye so your fellow-man, While all must pardon crave When summoned by the angel, Death, To the land beyond the grave?

Ah, when we cast aside the veil And turn our eyes within, Can we presume the stone to throw, Or judge a brother's sin?

Why should we still "damnation deal On each we judge our foe?" What knew we of the hidden cause-The Fate that made them so?

As pure, white light through colored glass, Truth glimmers through the soul, And gives a glimpse, in broken parts, Of one grand, perfect whole.

To some 't is red; to others green; And so each one believes. But truth, like God, is ever one; 'Tis man's weak sight deceives.

How shall I judge my fellow-man With mortal sight so dim? What seems to me a cloud of lies, May shine a star to him.

Oh, burning words that haunt the soul! Oh, wisdom deep and true! The words that fell from Jesus' lips> They know not what they do!"

Could higher beings from the stars Our poor, frail natures scan. How piteous would be seem to them-This puny creature, man!

A noor, blind worm, e'en at the best A jeweled soul adorns, While blindly groping for the flower, All mangled by the thorns!

God of our fathers, hear our cry! Our blind eyes cannot see! Save us, or we perish, Lord! We place our trust in Thee! Washington, D. C., 1866.

AN INDIAN POEM.

The following sweet little poem, dear BANNER. was addressed to me through the mediumship of Mrs. M. B. Farr, of Walpole, N. H. A few days before the poem was written, Mrs. F. was controlled by a spirit purporting to be Swanawansie, an Indian maiden, who said she would be with and aid me in my efforts to cure the sick. Rockland, Me., June 14, 1866. G. W. KEITH.

Swanawansie, the beautiful maiden, The dark-browed spirit of truth, Looks lovingly over your shoulder, And has watched o'er your earliest youth.

She comes when your spirit is saddened, And lifts the dark veil from your brow. Then gives you the happy assurance, That angels are guarding you now.

She is strong in her God-given mission Of good to the children of earth, Reviving the health-glowing blossoms, Now drooping in darkness and dearth.

She brings you the flowers she has gathered, Of Wisdom, of Truth and of Love, And crowns you with garlands of beauty, Just plucked from the gardens above.

She whispers, softly and sweetly, Of work in the future for you; When shadows come over your pathway, Swanawansie will ever be true.

Then listen, dear friend, to her teachings, And look to the bright land of Light; Never thinking to gather instruction By groping in Error's dark night. October 80, 1865.

ALL'S WELL.

The day is ended. Ere I sink to sleep My weary spirit seeks repose in Thine! Father! forgive my trespasses, and keep This little life of mine.

With loving kindness curtain Thou my bed; And cool in rest my burning pilgrim feet; Thy pardon be the pillow for my head-So shall my sleep be sweet.

No fears my soul's unwavering faith can shake; in heaven. All's well! whichever side the grave for me The morning light may break, 1991 W

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Literary Department.

THE

SPECTRE BRIDEGROOM.

TRANSLATED FROM THE GERMAN OF ZSCHOKKE, BY CORA WILBURN, EXPRESSLY FOR THE BANNER OF LIGHT.

[Continued.]

The Legend of the Spectre Bridegroom

On the following evening there were assembled the first Winter party at Herr Bantes's hospitable mansion. It was the custom for the best families of the little city to entertain each other once a week in a social and simple manner, with music, song, conversation, games and merriment, so as to pass pleasantly the long evenings. Let it be observed that cards were not included in the games; they were left to those who preferred them and their attendant scandal, for the more enlivening and social amusements.

But that evening, no one thought of music or song, play or dance. Many saw each other for the first time that winter in the friendly circle. There was much to tell, and as three days would bring around the first Advent, we may be assured that the staple of conversation was the Spectre visitant. The young ladies turned up their pretty noses and pretended total unbelief. Some were glad to possess no intended husband; others felt their noor hearts sorrowfully contract, as they thought of the somebody so dear to them. The elderly ladies were of one accord: that it was impossible that the legend could have originated from nothing. The young men were all, without exception, unbelievers in the popular superstition. Some of them wished the spectre might appear and put their heroism to the proof. A few old gentlemen warned the young boasters, and threatened them laughingly. Several young ladies joined in the warning, and it gave occasion to much laughter, wit and drollery.

"But," cried the host with comical remonstrance. "what kind of amusement is this? Wherever I put my head, it is 'spectre guest;' right and left it is 'spectre and ghost.' Is that a fitting entertainment for my living guests? Away with it, I say! Let us have livelier conversation: no more talk in the corners; no whisperings about the dead!"

"I am of the same opinion," said one of the invited gentlemen. "It is better to have the commonest game of forfeits. If Herbeahelm had no more to fear from the living than from the centennial visit of the spectre, we might be assured that the heads of our fair ones would never be turned."

"I should like to know how the nursery tale first came into the world," remarked a young councillor. "The legend is as bare as a skeleton; incide which a ballad or a romance could be formed, so that it might be made of some use."

"On the contrary," responded Waldrich, "the legend of the Spectre Bridegroom as it was, and as I heard it in my boyhood from an old forester, is too long and tedious a narrative to suit our time. That is why it has been forgotten, and it is right that it should be."

Do you remember the story?" demanded several with eagerness.

"I remember it dimly," he replied.

"Oh you must tell us!" cried the young girls, thronging around him. "Pray relate the story, we entreat you!" No excuses would suffice; the gentlemen urged

the pleadings of the ladies; all drew their chairs closer together. Waldrich was compelled, against his will, to narrate the legend as he had received it years before from the old forester. He embellished the story as best he could on so short a notice, and thus commenced:

"It is fully two hundred years ago since the beginning of the thirty years war; since the Elector Frederick of the Palatinate placed upon his brows the crown of Bohemia. But the Emperor and the Elector of Bavaria, at the head of the Catholics of Germany, resolved to again conquer the crown. The great, decisive battle of the White Mountain, near Prague, took place. The Elector Frederick lost the battle and the throne. With the speed of lightning the tidings flew throughout the land. All the Catholic cities rejoiced over the downfall of the unfortunate Prince, who had only held his rule for a few short months. and who on this account had been named 'The Winter King.' It was known that he had fled from Prague in disguise, with but few followers. This was known to our beloved ancestors in Herheshelm, two centuries ago. They indulged as much in the relation of city and State news, as do we, their worthy descendants; but at that time, people were not more religious than now, but a great deal more bigoted and wild on religious views. The joy occasioned by the defeat of the 'Winter King,' was about as unbounded, and far more violent, than a few years ago the joy of the present generation at the flight of Napoleon.

Three beautiful maldens sat together, chatting of the 'Winter King.' They were intimate friends. and had an intended; that is, each one had a lover to herself, or else they could not have been friends. The name of the first was Veronika, the second Franziska, the third Jakobea.

'The king of the Heretics should not be permitted to leave Germany, said Veronika. 'As long as he lives, the monster of Lutherism willthrive, and will not cease to cause destruction.

'Yes,' orled Franziska, 'whoever kills him, will have a reward from the Emperor, from the Elector of Bavaria, from the holy Church and At peace with all the world, dear Lord, and Thee, the Pope, and can confidently rely upon a place

'I wish,' said Jakoben, 'he would come to

enough for such an act of heroism, said Ve-

'My intended husband, at oe glance from my eyes, would seize his sword an stretch the "Winter King" lifeless to the ground And the Countship would be taken away befre your very face. 'Do not boast so loudly, both of you,' retorted Franziska: 'my lover is the srongest of them all. Has he not been in war as a Captain? And if I commanded him to strike down the Grand Turk

Do not hope too confidently forthe title.' While the three maidens were thus discussing their future honors, there was heard a tumult of voices and the tramping of hirses on the street. The young girls flew to the vindow, and looked out into the storm. It was parful weather; the rain was falling in torrents, aid the wind swept wildly, threatening destruction to all within its

'The Lord have mercyl' deculated Jakobea. Whoever is on the road such a day as this, does not travel for pleasure."

'But is driven by bitter accessity,' said Ve-

Or by an evil conscience, added Franziska On the other side of the street was the Linden Inn. Thirteen travelers disnounted there, and while twelve of them stood by the horses, the thirteenth, who was clad all it white, entered the Inn door. In a little while the host with his servants made their appearance; the horses were conveyed to the stable, the gentlemen led into the house. Despite of the storm, a crowd gathered to look at the strangers and their fine horses. The finest animal belonged to the gentleman in white; it was of milk-white lustre, and adorned with splendid trappings.

'If that should be the "Winter-Kingi"' cried the three maidens; and they looked at each other with a fixed and meaning gaze. There was a sound of footsteps on the stairs,

and the three affianced lovers of the maidens en-Know you, cried the first one eagerly, 'that

the fugitive "Winter-King" is within our city 'What a good capture could be made there!

said the second. 'Fear is plainly visible on the haggard face of

the man wearing the long white coat!' said the third.
The maldens shiftered fed sudden deed and delight. Again they searched each other's souls

with a fixed and prolonged gaze. Suddenly, the three clasped hands and said: 'yes, it shall be a compact! All three and unshared!' They loosened their hold, and each one turned to her betrothed.

I rather become his mistress, than my loved one's lawful wife. So help me God and his Holy

Franziska said to her lover: 'If you allow the "Winter-King" to live over the coming night, I vow myself unto death rather than to you; and forever shall you wait in vain for our marriage day. So help me God and his Holy Saints!

Jakobea spoke: 'The key to my bridal chamas my faithful knight, do not bring to me your sword, crimson with the life-blood of the "Winter-King." And she repeated the oath her friends

had taken. The young men were at first affrighted at such chanting, and in the fervor of their love, they promised to do their bidding, and that the heretic and bent their steps toward the Linden Inn. They inquired of the host which of the strangers was the king, and whether he occupied the best chamber. Every room in the Inn was familiar to them. spoke of the eternal fame and honor about to be gained by their chosen ones.

Before daybreak, in the midst of the still raging storm, twelve of the travelers sped away in haste. The thirteenth lay dead in his bed. On his body were three mortal wounds. No one knew who he was; but the host assured every one it was not the king. And he was right, for the Winter-King cape us.' escaped, as is well known, and arrived safely in Holland, and lived for many a year afterward. The dead guest was interred the same day, but spot, without ceremony or display.

the coming of their lovers, but they came not. dors. They sent for them, but no one had seen them since the midnight hour. Neither the host of the he saw Veronika he deemed her more levely and Inn. nor any of the servants there could tell what had become of them, or whither they had gone. Then the maidens wept bitterly, and regretted the fatal command they had given to their brave

and handsome suitors. Jakobea blamed herself the most, for she had parents of the young men had heard of their

The letter was from her betrothed.

our city. Oh, how I wish it! He should die by two lights to read the letter by, and to obtain a him perfectly; and to Franziska he vowed the

about thirty; of tall, sleuder figure, clad all in 'The question is whether he would be willing black; and, after the fashion of the times, wore a to make a Countess of you. Ie has not courage | black hat with nodding plumes, a large lace collar around neck and shoulders; by his side, a sword with handle of gold inlaid with precious stones; and from his fingers glistened goms of great value, and of every hue. His face was noble and attractive, but pale, almost lurid; and this paleness was enhanced by the black attire. He sat down, and Jakobea's father read the letter to her. It contained these words:

'We struck the wrong man! Therefore, loved one, farewell; for I have lost the key to thy on his throne, he would go aid do my bidding. bridal-chamber. I go to join in the war against Bohemia, and will seek me another bride, who will not demand of me a sword crimson with murder. Console thyself as I have done. I send back thy ring.'

The ring fell out of the letter upon the floor. When Jakobea heard that cruel message, she wept and almost fainted; then she recovered herself, and showered invectives on the faithless one. Father and mother sought vainly to console the poor child, and the stranger paid her much atten-

'If I had known,' he said, 'that the young recreant had chosen me for bearer of such a communication, as sure as I am the Count of Graves. I would have given him a Saint John's blessing with my sword! Wipe away your tears, beautiful maiden; one pearly drop upon those rosy cheeks should suffice to extinguish every vestige of love for one so unworthy.'

But Jakahea could not cease to weep. The Count withdrew, obtaining permission to call upon the lovely sufferer on the following day.

He kept his word, and came punctually; and when he was alone with the maiden, he said to 'I could not sleep the past night, remembering

your beauty and your tears. You owe me a smile, so that my pale face may again receive a resente 'How can I smile?' replied she. 'Has not the

faithless one returned my ring, and broken my The Count took the ring and threw it out of the

window. 'Away with iti' he cried. 'How gladly will I replace it with a better one;' and he took off one of his most valuable rings, and laid it on the table before her. 'How gladly would I give all these,

and to each one is attached a wealthy heritage.' Jakobea blushed, and pushed back the dazzling

Do not be so cruel!' entreated the Count: 'for now that I have once seen you, I never can forget you. Your betrothed has discarded you; do you the like in your turn. That is a sweet revenge. My heart and my title I place at your feet!'

Jakobea would not listen, yet she owned in her Veronika said to hers: 'If you allow the "Win- heart that such a revenge would be sweet indeed. ter-King" to leave our city walls alive, then will The Count talked long and persuasively. His manner was fascinating, though he was not as handsome as the lost one; his face was too changelessly pale. But his conversation was so agreeable that this peculiarity was soon forgotten.

And as all things have their time, Jakobea ceased to weep, and sometimes she smiled at the witty sallies of the Count of Graves.

The presence of this wealthy gentleman soon became known throughout Herbesheim: for he ber is lost, now and forever, if by to-morrow, you, | had servants gorgeously apparelled, and was fond of ostentatious display. It was soon known, also, that the Count had brought Jakobea a letter from the absent betrothed. When Veronika and Franziska heard of this, they hastened to their friend, and besought her to ask the great man whether a proposition; but the brides were lovely and en- he had seen their lovers, or brought any tidings of their whereabouts and condition. Jakohea inquired of the Count, and he promised most graking should not behold the rising of another sun. | clously to visit her friends, to judge himself, from The lovers took leave of the exultant maidens, their description of the absent ones, whether he could give them the desired information. She herself was more amighle than usual toward the Count, for she had reflected, and came to the conclusion that she had only to stretch out her hand Meanwhile the young girls sat together, and to seize the title she longed for. She showed the costly ring to her parents; and when the Count asked permission to present a gift to their daughter, their eyes opened wide with astonishment on beholding the offering, which consisted of a cross of diamonds attached to seven rows of pearls.

Father and mother said to one another, 'Such a son-in-law will suit; we must not let him es-

They spoke much to their daughter, and allowed her to be often alone with the generous Count: they waited upon him with cake and wine, and not in consecrated ground by the side of good did all in their power to promote a speedy en-Catholic Christians, but as a probable heretic he gagement. He rewarded the hospitality of the was buried for Christian charity in an aparted parents with rich gifts; and Jakobea resolved at length to arouse the envy of all her acquaintances With much anxiety the three brides awaited by accepting the title and all its attendant splen-

But the Count was a practiced deceiver. When enchanting than the beautiful Jakobea; when his eye rested on the golden-haired Franziska he thought the others plain by comparison with her. He told the fair Franziska and the golden-tressed Veronika about the same tale regarding their absent and slient lovers. He said he had found the first originated the plan, and had expressed it to three bachelors at an inn, laughing and flirting her friends. Two days had elapsed, the third was desperately with two young girls. They were godrawing to its close, yet neither the brides nor the ling to the war against Bohemia, and when they heard he was going through the city of Herbeshelm on his travels, one of them had written the There was a knock at Jakobea's door, and a letter to Jakobea, and besought him to deliver it. tall, distinguished-looking man entered, and asked But the other two had laughed and said 'they had for the young girl, who was weeping beside her better business to attend to in the company of father and mother. The stranger gave into her pretty girls, than writing letters. And, if you will hand a letter, which, he said, a young man had take the trouble, tell the girls at home that we given to him on the road, to be delivered to her, send back their betrothal rings. They sent us out Oh, how joyously leaped the heart of Jakobeal on an evil mission. They shall console themselves with whoseever the rings fit better.

It was almost dark, and the mother brought in | To Veronika the Count declared the ring fitted

my lover's hand! And my interled would receive | better view of the stranger. He was a man of | ring must have been made expressly for him. He a Count's title at the least!" | about thirty; of tall, slender figure, clad all in | consoled both forsaken maidens for the fall shood of their unworthy lovers, and he aroused their indignation by portraying the ease with which they had been forgotten for others. To each one he gave presents, to each he vowed love and offered his hand and title, and all soon became accustomed to his pallid face.

But the three friends kept their own secret regarding their prospects, for each feared the charms of the other and the loss of the rich husband. They visited each other no more and were annoyed when they were casually informed that the Count continued the acquaintance. Thus the feud of jealousy existed between the former friends.

The intriguing Count was secretly delighted with this existing jeniousy, for it aided the furtherance of his plans. He declared to each one in turn, that he found the rest silly and ugly; that he visited them only out of politoness. At last each one desired of him a convincing proof of his love and good intentions. It was to visit the other two no more, but totally to avoid them. The Count consented on condition that the formal betrothal and exchange of rings should take place in the presence of the parents, and that afterward a silent hour of the night should be granted him for a conversation with his betrothed on points concerning their marriage and their arrangements for living in their future palatial home. This condition was agreed to by the three maidens, and scaled with a kiss. And each one said, 'Do lay aside your black attire, dear Count, it makes you look so pale!' And he replied, 'I wear black in fulfillment of a vow. On the wedding day I shall appear in red and white, like to thy cheeks, best be-

loved!' The betrothal took place with each, and on the same day. And in the night the betrothed ones were allowed to discuss their future plans. On the next morning, as the maidens slept too long, their parents went to awaken them. Alasi each of the poor brides was found cold and dead, their necks broken, their faces turned from their natu-

ral position to the back! Lond cries and screams issued from the three houses. The people ran, in affrighted crowds together, and shouted 'Murder!' and because suspicion fell upon the Count of Graves, the multitude assembled in front of the Linden Inn, where he lodged. The host came forth, wailing and wringing his hands and crying that the Count with all his servitors had disappeared mysteriously, and no one had seen them depart. All the baggage, of which there was a quantity, had vanished, also, yet no one had carried it away. The fine horses were gone out of the well-guarded stable, and no watchman or sentinel at the city gates had seen them pass!

The alarming intelligence spread, and each one prossed himself and murmured a prayer on passing by the homes of the unfortunate maidens. Within those homes reigned sorrow and desolation. All the costly bridal gifts, like every other vestige of the Count, had vanished.

There was but a scanty escort following the funeral of the three brides. And when the coffins were set down in the churchyard near the Sebaldus church, and the prayer was about to commence, there was seen departing from amid the followers, the tall and slender figure of a man litherto unseen. And, as they looked after him, they saw, to their amazement, that, from being clad all in black, his vestments changed to white. And on his breast appeared three red spots, and the blood dripped over the snowy garb; and the tall, pale man wandered toward the aparted spot where lay the body of the murdered guest of the Linden Inn!

'Jesus and Mary!' cried the host of the Inu; that is the dead guest whom we buried there twenty-one days ago!

Terror seized upon all waiting in the churchyard. All ran as if pursued by fiends; a storm of wind, accompanied with snow and rain, blew over the city. For three days and nights the coffins remained above ground beside the onen graves. The parents, after much entreaty and the promise of remuneration, prevailed on a few courageous men to lower the coffins to their appointed resting places. When they were lifted, all were surprised at their lightness. Taking heart, and sending for the priests, the coffins were opened and found empty! And thus they were committed to the

Here Waldrich ceased, and a deathly silence prevailed. The lights burned dimly. The gentlemen sat and stood around in attentive, listening attitudes. The young ladies had involuntarily. drawn closer to each other, and elderly ladies satwith expectant faces and folded hands, after thenarrative had closed, longing to hear more.

"Above all things, snuff the candles!" eried Herr Bantes. "And do talk something, so as to hear warm, human voices again, or I shall run away from this. Such ghostly stories are enough to make one shudder!"

That was speaking for every one. The lights were snuffed, there was a breaking up of the circle, refreshments were handed around. Every, one took an especial pleasure in talking and laughing loudly, and in jesting upon the superstitious terror induced by the narration, and which no one would acknowledge as being pessessed of. The legend of the "Spectre Bridegroom" was unanimously declared to be the most exaggerated nonsense, and worthy of the notice of Anna Radcliff or Lord Byron, as a contribution to the hor-

But curiosity was rife to hear the second part of the wonderful story, to know of the second appearance of the Spectre. Again the circle was formed around the narrator, without awaiting his consent, and the continuation of the legend asked for. All eyes were fixed in expectancy upon the Captain as he again took his seat. The young girls drew close together, and the matrons sat down in groups, and there was a profound silence.

[To be continued in our next.]

Children's Depurtment.

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

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

[Onginal.] TINY CLOVER. AND HER MISFORTUNES.

In a fine old orchard dwelt a family of Clovers. Quite a substantial people, and very much respected by everybody, was this Clover family, with its two branches, the red and the white, which grew in the greatest harmony together. Some of them preferred the delicate light that shimmered through the branches of the apple trees, and grew more delicate and not quite as sweet as others who loved the brighter sunlight. and forsook the shade and gained a brighter hue and sweeter fragrance.

Things prospered well with this family, who never had much love of show or of fashlon, but preferred the more substantial things of life. The older members of the family always were the same style of dress; and although they were quite willing that the younger and more blooming members should attempt some little galety of attire, yet they so carefully inculcated their precepts of sobriety and usefulness, that very soon every one was observed, as age gave tone to their life, to settle down in strict accordance with Clover propriety.

Many a merry dance had the young Clovers in the moonlight, and they did not disdain the hopor the waitz, and were quite willing to take as partners the grave grasses, who were always trying to say serious things, and pretended to be quite ashamed of the frivolities of life, and yet they never could resist the faintest sound of the music of the south-west wind without a regular bowing and nodding, as if quite prepared to commence a feto at any moment.

It was quite delightful to dwell near this famly of Clovers, because they were so very full of love and charity, and were quite satisfied to give out their best gifts on all occasions, without seeking any return. It may be doubted if there was ever more substantial comfort in any branch of this large family, than in one which grew under a luxuriant apple tree that had sheltered them and their ancestors for many years. So very harmonious were they, that they never quarreled as to who should most lavishly supply the air with sweetness, or pay the greatest tribute of respect to the summer wind, or the largest tax to the little insects that came to their sweet cups for food, and the White Clovers became so very generous in giving, that they were considered as true philanthropists, and every bee in the country knew where he could fill his basket full of excellent fied without money or price.

Little Tiny Clover had always been well satisfied with her life, quiet and unobtrusive as it was. She was well contented to be a Clover, and wear the Clover dress, and dance the old fashioned dances, and waltz with any fine sprig of grass that might bow to her with a graceful nod. But Tiny, looking up one day, saw, not far off, buttercups and daises, that seemed to her to be quite as fair and pretty as herself, and much more strileingly attired, and a little discontent crept into her heart. She bent hereelf quite near an aged member of the family that was always called Aunt Prim, and addressed her.

"Now Auntie, I do declare it is quite a shame in you to put on that old brown cap, and look so like a fright. I am determined I never will wear such a frowzly thing, if I grow to be as old as Grandmother Greylock. I am quite sick anyway of the old Clover fashions, and I am determined to watch the first chance of bettering myself."

"Law sus," said Aunt Prim, "if ever I did exect to see one of my brother's family putting on such airs! Now you just listen to a word of advice. A Clover is a Clover anywhere, and can't be anything else; and all the fussing up, and twisting and turning, can't make it anything else. I tell you there's something besides our white or pink or brown dresses that makes us Clovers, and it don't matter where we are, we are just the same, and nothing better or worse."

For a few days after this sensible advice, Tiny seemed quite satisfied with her old manner of life, and when Master June Grass asked her to dance with him, Aunt Prim noticed that she did not turn away with a scornful air, but bowed quite like a substantial Clover of the olden time, and performed her part with a quiet manner

quite satisfactory to the old lady. Very likely all things would have gone on in the old fashion with Tiny and her relations, if there had not chanced to have bloomed one June morning a rosebush, that had come up in the orchard quite by accident the year before, but had been so very quiet the no one but a few of the old settlers had noticed its strange coming.

"Some robin must have dropped a seed here quite by chance," said Grandmother Greylock. Well, I'm not sorry, for it will harm none of us to see how roses live."

"It is much more likely that it is the last member of some aristocratic family that once dwelt here," said Grandfather Greylock, "Idon't mind its coming, if only it don't make our young folks envious. But they must see a little of this world sooner or later; but I rather wish it had been one of our own sort. Now there's the Dandelions; they never did us a bit of harm; but then, they are not given to putting on airs. All I'm afraid of is, that some of our younger folks will forget that Roses must be Roses, as well as Clovers Clovers, and will begin to grow envious and jenious, and quite destroy the peace of our quiet com-

"Dear me," said Tiny one evening, as the soft moonlight fell through the leaves of the apple tree and touched the Rose, giving a sweet heauty to its half closed petals, "what affectation. I should think she considered herself quite above common folks. I guess it wouldn't hurt her to open her petals a little and appear friendly to her neighbors. What a provoking way she has of holding her head up. It really seems as if she was smiling at the apple trees. How coquettish! Well, I'm giad I wasn't born a Rose.

Yet for all this speech, Tiny could hardly sleep for thinking of the lovely garments of the rose. She wished she had not been born a Clover, and really blushed as she thought of Grandmother Greylock's brown dress. The next morning she spent most of her time in peeping between the grass that nodded and nestled in the soft wind, to see what the fair Blush Rose was doing.

But she was not many hours content in watching the Rose; she began to talk about her and all that she did. If she moved her head a little toward the young grasses that were grouped close by, Tiny said:

Application bushesses of the

"What boldness! I do believe she is a real

wind kissed her cheeks, Tiny said: I do declare, I think she is the greatest piece of impertinence that I ever saw!"

In a few hours Tiny set the whole neighborhood in commotion. There was not a Clover near but pricked up its ears, and squinted its eyes to look a little closer at Rosy, or to try to catch, if possible, some word that she might utter.

All this time the Rose bloomed in quiet beauty, and did nothing unbecoming a fair, sweet rose. But her every motion was watched, and even her thoughts were discussed. But such excitements do not last long in a sensible community, and it was not long before all the Clovers returned to their natural life of quiet simplicity, except Tiny. She could not be content one moment as she saw the Rose blooming in her own sweet way, but not after the Clover fashion.

Aunt Prim declared that it was sheer envy and jealousy in Tiny, and that if she did not look out she would disgrace the whole community by her own vain, foolish ways. Grandfather Greylock laughed heartily, and fairly shook his sides with merriment, as some one reported to him many of the remarks that Tiny made.

"A Clover is a Clover," he said, "and need not try to be anything else. Why! if you were to lress Tiny up in all the fashions of the flower it. I should have thought that Grandmother kingdom, you could n't alter her as long as she Greylock would have taught you better than this. had the Clover heart." But Grandmother Grey- I have been considering some punishment suited lock was more considerate for the poor child. lock was more considerate for the poor child, to this attempt to pain yourself off for what you Doubtless she remembered the time when she are not; but I believ I will only give you over had some ambition, and foolish fancies. At any rate, she very much desired to make Tiny happy again, and had many a motherly talk with her concerning her wishes. She concluded that Tiny had a fever very common to the young, called envy, and she wished to treat her in a very gentle manner, that she might not grow worse instead of better.

Grandmother Greylock was a great favorite with the queen of all the flowers, who always stopped to give her a nod as she passed, in quite merriment, but his dame gave him so many a plebeian manner, and her majesty often sent the old lady a little elixir, to be dropped at her feet | see that Tiny neededpity. to revive her a little. On this account, the good woman resolved in her own mind to gain the confortunate one who on Midsummer's eve should else!" have her wish fulfilled.

"The dear child needs a change, no doubt,' longed, more than I can ever tell, to see a little of | yours." the world, and be something besides a Clover. And, besides, it is no more than fair that some one of us should try to get a little start in the

Grandfather Greylock laughed more heartily than ever at the words of his dame.

"Who would have thought," said he, "that you would ever have imagined that a Clover could be anything but a Clover?"

"I've heard that speech often enough," said woman."

Grandfather Greylock.

And carry her point she did, and Tiny was What a beautiful and holy thing it might have filled her heart so that pure and holy wishes the world over!" could not be found there.

The sacred eve came, and Tiny was flushed with excitement as she thought of the wish that had been so long dwelling in her heart. How strange that she did not remember that she had not known one moment's peace since it was first formed there. How could she expect joy from the fulfillment of that the cherishing of which was a sorrow?

As the moonlight fell upon her, and the mesher sweet life in the orchard among all her loved common, it has been thought by many that these riends, seemed to become like a beautiful nictur before her, but she glanced at the Rose just then to entirely supersede the earlier and more matefolding softly its fair petals as the moonbeams too fondly kissed them, and she forgot all but her their presence, and established the great fact of

should have on the old Clover costume," said

" Foolish child," said the messenger, " you know not what you ask for; but it is written, and shall be fulfilled."

At the Festival Tiny stood attired according to her wish. Delicate pink petals were arranged about her corymb, but it must be acknowledged. that they did not suit her green stalk or leaves, and she fe't herself that they were more burdensome than her natural suit. But she was ready to bear anything for the sake of seeing her neighbor the Rose discomfited.

Poor Rosy hardly knew what to make of the change that had come over her. She surveyed her garments with real surprise, and at first felt beautiful Moss-Rose close by, and asked her what she supposed had happened to her, and why she had been so illy treated.

'Never mind," said Moss-Rose, " as long as you keep a Rose-heart it will make no difference. Great changes come to the fortunes of us all, and I have learned that our attire makes no real difference in ourselves. I've heard the story relating to our family fortunes, and I know that ever since we were our moss-covered calyx we have been just as much beloved as ever, because we

always keep a Rose-heart within." "Do tell me the story," said Rosy.

"I have no time now," said Moss-Rose; "but it was sheer envy that caused the change that was intended to work us harm. But it only brought we bear them well, good will surely follow them. Depend upon it, envy is at the bottom of your misfortune; some one has been seeking to work you ill. Show your family dignity by a calm, unmoved demeanor, and when the fête is over I will give you a history of our family distinction. Hold up your head with a graceful appreciation of what you really are. Never be ashamed of what you have on, but only of that which can discredit the spirit within you."

Roses at the festival, and her heart was quite thankful and peaceful.

When the queen with her attendants took the circuit of the gay parterre, she nodded gracefully here and there as she saw beauty or recognized respected worth. It was considered a sufficient honor for the whole season to receive a nod from her majesty, and as Rosy saw, one, after another

blessed by the queenly favor she sighed: "Alast when I had wished so much for the blessing!"

As the queen drew near Tiny she said, "There is indeed a fair young rose; bring, it here, for I wish to be refreshed by the sweetness of its life."

If she sent out a little fresh perfume, or the made her clover hear send out its natural fra-

grance in strong guales of perfume. "Bahl" said the quen in disgust, " what have we here? a Clover, 11 be bound! Nothing but a Clover could give out hat odor. Very sweet it is in its own place and then one expects it; but to be deceived in this way! it is too bad! Strip the thing, and let as see if indeed we have been cheated in the mult of our festivities!"

To Tiny's chagen, they tore from her her assumed attire an revealed her green, bristly corymb.

"Ha! ha!" lauged the queen, "this is folly enough! The littl upstart thought she could be something besiden Clover. I must call on old Grandfather Grewck and have a good laugh with him, for he is I ways repeating, 'A Clover is a Clover anywher' I do believe, to punish this little envious minxI will send her to Grandfather Greylock for a lecure. But, my dear child, did you think that a lifle outside show could make you different withh? Did you not know that it was the life within that made you agreeable or ortherwise? I realy admire the Clover family, and I bestow on then marked honors. Hardly a poet in the mental ealm has omitted to mention them in words the can never die. But their worth does not lie it their dress, or the fashion of

to Grandfather Grellock and beginim to make you a lesson to all the Clovers for all time, and a text for all his discourses through the whole summer."

Tiny, filled with mortification and humbled pride, was taken from the assembly, and received into the embrace of her old Grandmother and Aunt Prim, who was shrewd enough to suspect what would be the termination of such folly, Grandfather Greylok at first was convulsed with nudges and frowns that at last he really began to

"Poor child!" saidhe, "you could n't see that a Clover is a Clover the world over, and all the sent of the community that Tiny should be the shams of all the kingloms can't make it anything

"I guess we've head that enough," said Grandmother Greylock shaply, "and Clovers we are said the old lady. "I remember once when I all likely to be without any more preaching of

> "Oh, grandmother" said Tiny, "grandpa is right. I was just the same Tiny all the time I stood there, and nothing better; and I am sure it was the hardest work I ever did to try to be anything else. I am quite content to live the life the queen designed for mi, and I shall put on a brown cap like yours to-morrow, in token of my submission.'

But the grasses, the gay, young members of the family, laughed so much at Tiny and her envious the old lady, tartly. "I've no doubt you'd like to folly, and the young diovers put on such an air of have all the Clovers remain Clovers; but you'll injured family dignity that Tiny drooped day by find that I 'll carry my point, if I am only an old | day, and, before June was over, she retired into a quiet nook, under the deepest shadow of the ap-"No doubt of that, no doubt of that!" laughed | ple tree, and with Grandmother Greylock, longed for the winter to come or the hand of the farmer to end their discomfort. Grandfather Greylock chosen as the one to have her wish fulfilled. preached every day a practical discourse from the text: Envy brings ruin, and pride a fall; and he been to have been thus chosen, if envy had not always ended by saying, "A Clover is a Clover

The remaining history of Rosy must be told

Spiritual Phenomena.

Physical Manifest tions----Remarka-ble Demonstrate in Haverbill.

Since the development of what are called the ligher phases of Spiritualism, and trance and senger stood with his tablet to record her wish, seeing mediums, and the different exhibitions of Tiny for a moment trembled, for the thought of clairvoyant power have become comparatively of manifestation rial processes by which the invisibles indicated spirit-life, and the possibility of communication "I wish I might go to the flower festival and with mortals; and there is perhaps something of a wear as beautiful a dress as the Rose, while she disposition and tendency on the part of some Spiritualists, who may have themselves outgrown the condition in which physical manifestations can be of service, to too lightly regard them. They feel that they are so well versed in spiritual lore, so rich in spiritual knowledge and experience, that attention to the alphabet of physical manifestations can be of no further practical value to them. Now, however true this may be of those who have had personal experience of the higher phases of mediumship, or of those who by a long course of investigation and reflection are able to understand and appropriate them, it must not be forgotten that they are inappreciable to the masses of people, whose habits of thought have never led them to a serious contemplation of other matters than those which pertain to physical life and maquite shocked at the change. She turned to a terial things. They may be constant church-goers, and rigid observers of all the appointments of mechanical religion; but the idea that they are really to live forever has perhaps never taken hold of their conviction, never been realized as a fact of their existence. Let such a one attend the circle of a medium where the most powerful class of physical manifestations are had, and it will do more to awaken interest in Spiritualism, to fasten it on his conviction, and startle him from his shell of indifference, than any amount of test-seeking through other and different channels. Physical manifestations appeal to the senses, and through them to the reason, with a power and distinctness which drive the candid investigator to one conclusion, which cannot be dodged, and that is, spirit agency. They are God's plowshare, driven by us good. We must all have misfortunes, but, if immortal hands through the hard crust of skepticism, turning up the soil for the reception of a better seed than it has ever before known. And whatever higher developments may follow, I think none should ignore the ladder by which they have risen, while there are those who are needful of the same means of progress. I welcome, therefore, with inexpressible delight, the development of every medium through whom spirits can come to us and present themselves tangibly to our sensuous nature, and make them-These words of cheer so inspired Rosy that she | selves felt and appreciated as part of the compashed out a fragrance sweeter than that of all the ny; and this phase of manifestation I believe must continue to be relied upon as the basis of the whole spiritual structure, and the chief means by which the attention of the world is to be challenged, and investigation elicited. There is a circle in this town at which mani-

ifestations of a remarkable character are had in' great variety, and all done with the greatest thoroughness and the most pleasing effect. The medium is Miss Mary E. Currier, a young lady of seventeen, daughter of Mr. Walter W. Currier, at whose house the circle is held; Mr. Ourrier and his wife are firm believers and active and enriest' workers in the cause of Spiritualism and fully and heartly cooperate with the intelligences who Tiny was overloyed at these words, and this preside at their circle in providing all the means

necessary to the production of the highest class of physical manifestations; and they are getting an abundant return for their efforts. It is some seven months since the circle was formed; and from small beginnings there has been a steady increase of power, and a constant improvement in the character of the manifestations, till they now have, in connection with the other features, one of the finest musical circles which have ever been produced. They have furnished apparatus for the spirits as fast as it has been called for, until they now employ, besides the plane, a dozen bells of different sizes and tones, a guitar, fiddle, tambourine, drum, triangle, &c. They have set apart a room specially for this purpose, divested it of all household appurtenances except such as are necessary for the exhibitions, and devoted it entirely to the use of the band of spirits who perform at the scances. The circles have thus far been private, except as invitations have been extended to friends or individuals admitted upon application. In this way, however, many different persons have been witnesses of the manifestations; skeptics as well as those who believe that they are produced through the agency of spirits. I have been favored with the privilege of attending on two or three occasions, and cannot but unite with the common voice in pronouncing the manifestations as fully equal, and in some respects superior to anything ever had in public or private in this vicinity. The last scance I attended was a brilliant success throughout. The manifestations began, while the room was lighted sufficiently to plainly distinguish every object in it, by a smart ringing of the bells and tambourine.

As we stood there in the broad light and heard those bells, rung by no mortal hand, answer intelligently question after question, it gave us a strange and almost weird sensation, accompanied by a thrill of joy, as we embraced this added assurance that the great gulf was at last bridged and that there is a means of return, however strong the natural current may set the other way. But the power is much increased by having the room wholly darkened. So the door was closed, and Mary took her seat at the piano, and immediately, on sounding the keys, an accompaniment was played by the bells, and soon the tambourine was introduced in addition. This was continued some twenty minutes, the intelligences keeping excellent time through the different movements of polka, waltz, hornpipe, &c., at the same time floating the bells in the air, swaying them with a pendulum-like movement, with the greatest ease and grace of motion. Mary then left the piano, and all that followed during the scance was entirely the work of the unseen performers.

What is by some considered the finest manifestation of all is the piano-playing. Immediately upon the removal of the medium's hands, the keys were manipulated by the new-comer, who presided during the remainder of the sitting. The difference in the style of playing between Mary and the intelligence who was now performing was marked and unmistakable. The instrument was fingered now with a force that shook the entire room, and now with a delicacy of touch, soft and low as the tones of a guitar. Many pieces were given with a depth of expression, nicety of accent and time which showed great musical taste on the part of the player. I may here say that the same results are obtained when the medium is entirely separated from the plane, and from every other object in the room, by being enclosed within a frame covered with gauze, which is as effectual a provision against any participation on her part as though she were inside a hogshead. The piano was accompanied by the bells, tambourine and drum, simultaneously. A duett was given on the guitar and fiddle. A solo was rendered on the drum, beginning with the lightest possible tap, and pursuing the crescendo with a steady and well-timed swell, until, at the highest point, it was beat with tremendous force, and then descending in the same manner, until it blended almost inappreciably into silence.

They then spent some half hour in toying with members of the circle. They placed the tammained till the sitting closed. They passed me with the wand-a stick about two feet in length -and upon requesting them to do so, rubbed it bow. I then asked if they would put the end in my mouth and let me pull upon it. It was immediately done, and a force applied of several pounds. They struck me a number of sharp raps across the shoulders upon asking them to do so. A bell was brought and touched along my face for half a minute, with a soft, caressing motion that was really fascinating. A bouquet was placed on my shoulder, and a rose brought and held to my nose, and gently moved over my face. Other members of the circle were favored with equally strong tokens of spirit presence and power. The manifestations were all given promptly, and sustained with sufficient power through the entire sitting. A new feature, introduced for the second time on the evening in question, was writing on a slate, which was done in a fair hand, the lines straight and the words well separated.

For variety and beauty, I think the manifestations at this circle are unsurpassed. No description can convey the sensation which is experienced on being personally present. As an entertainment, it is pleasant, fascinating even. But aside from this, it is enough to feel that the "dear immortals" are by your side, a real, living, present working party in your midst. It is more than a concert. It is philosophy, science, religion, and demonstration of immortality. As valuable as they may have been in the past, the labored dissertations of the ministers on the resurrection, the intermediate state, the judgment and the great hereafter, are past their usefulness in the presence of the direct testimony which Spiritualism gives. Candles are superfluous after sun-

If the power displayed through this medium continues to increase in the same ratio as for the past few months, I hope soon to be able to tell you that we are having the sight and grasp of spirit hands, and listening to audible spirit voices. Haverhill, Mass. NOTER.

SINGULAR, IF TRUE.—One of our exchanges says there is a young man in a town in Vermont who cannot speak to his father! Previous to his hirth some difference arose between his mother and her husband, and for a considerable time she refused to speak to him. The difficulty was subsequently healed, the child was born, and in due time began to talk, but when sitting with his father, was invariably silent. It continued so till it was five years old, when the father, after having exhausted his powers of persuasion, threatened i with punishment for its stubbornness. When the punishment was inflicted, it elicited nothing but sighs and groams, which told but too plainly that the little sufferer was valuely endeavoring to speak All who were present united in the opinion that it was impossible for the child to speak to his father and time proved their opinion to be correct." At a mature are its affortato converse with its parent septials, mainly of direct communion with them.

could only produce the most bitter sighs and; is But our "M. D." cannot see it soil The ridian growns.

Is his only reliance. And he will stick to him, and

Original Estay. "IMPORTANT DISCOVERY."

BY L. JUDD PARDEE.

Such is part of the heading of a tract written and issued by "Wm. B. Potter, M. D., Trenton, N. J." Judging by the quantity shot, at myself through the P. O., from time to time, during the past ten months by the author, it is doubtless true, as stated; that twenty thousand copies of this issue (Tract number four) have been discharged at "Editors, Clergymen, Physicians, Reformers, Spiritualists, &c., &c." So that very many amongst us, to say nothing of a host outside of our ranks, have directly or indirectly heard of Dr. Potter's "Important Discovery; the Facts, Fancles and Follies of Spiritualism explained."

Now with your consent, Mr. Editor, I propose to examine the character of this new-comer, to see whether the same be such a veritable new Christ of Truth as Dr. Potter would substantially have us believe. It can be done briefly. For, happily, the Doctor's statement is simple and compact—so that one is at no difficulty in getting at his meaning; and its fallacy is as apparent to the philosophic mind familiar with spiritual metaphysics as is the undoubted sincerity and the persistent determination to propagate his new idea of the author of this tract himself.

The Doctor believes in spirit-communication. But here is the rub. After a tremendous and sweeping charge like the thunderous tramp of a thousand dragoons, against the Cause itself, as full of all horrible "Fancies" and awful "Follies" innumerable-neither a Spiritualistic Editor, author, preacher nor medium, scarcely, escaping from his impeachment—he tells us that we cannot hold direct personal communication with our departed friends, or with the wise and good of ancient time. The Indian, according to the Doctor, is our only reliance. He is honest; and will serve as the good go-between to get us into communicable relations with the loved ones we have lost and the pure, and wise, gone before.

Now for the great "Discovery." It is presented by our worthy M. D. as a key to unlock not only the mysteries of what he denominates "The Facts, Fancies and Follies of Spiritualism," but the door of safe, reliable, satisfactory and happy spiritcommunion. Here it is-double winged.

1st. "No spirit ever has or ever can magnetize or directly control a spirit or mortal of more than one sphere below himself."

"As all mortals are in the first sphere, it follows that no mortal ever has been or ever can be magnetized or directly controlled by any spirit above the second sphere."

Not pausing to notice the limp in the legs of our author's Syntax, I maintain that both these propositions are rickety; nor will either stand the test, elementally, of the chemistry of analytic Reason. A discovery that cannot be justified by the external Understanding, or be backed up by an irresistable array of facts, is, practically, and therefore, substantially, no discovery at all. And it resolves itself into either a mere chimera, or a truth absolutely confined to a sphere of existence with which practically we can have nothing to do. So, the Absolute Celestial has forms and degrees of Truth solely confined to its own sphere.

Now Dr. Potter's "Discovery" is nothing but a chimera of his own brain. For what philosophic reason does he present to justify him in affirming that, "No spirit ever has or ever can magnetize or directly control a spirit or mortal of more than one sphere below himself?" None whatever. He simply asserts; and then manipulates the facts of spirit-communion and seeks to compel them to justify his assertion. It will not do. Because, aside from the experience of thousands whose contrary testimony on this head is as reliable at least as the Doctor's mere dictum, there is to my mind\irresistible argument against his prodigious assumption. What is it? Precisely because a spirit in the body several degrees (or spheres) rebourine on one gentleman's head, where it re- moved by superiority of fineness, or power, or both, of mind beyond another spirit in the body, may the fiddle and bow over my shoulder, touched me magnetize or psychologically control that other. The history of magnetic men is full of this evidence. What Goethe called the demonic (i. e. against my face and across my nose like a fiddle | magnetic) power cuts down direct through many strata. Now what is to prevent a spirit out of the body from doing the like? The same law of control operates in either case the same, even though the degree of manifestation may be dissimilar. If anything, the spirit has, not unfrequently, the advantage, in this respect, over the mortal magnetizer. Sympathetic rapport is not the only basis

> for a psychologic effect. But admit, for argument's sake, that Dr. Potter's first proposition is valid: he is not helped any to his final and second conclusion-to wit, that," As all mortals are in the first sphere, it follows that no mortal ever has been or ever can be magnetized or directly controlled by any spirit above the second sphere." The Doctor has got aground on the word sphere. It is a veritable sand-bank to his explorative barque. And he confounds, while thus stuck fast, what metaphysicians call the subicctive and the objective.

For instance-admitting that this, the Material, is the first sphere, and the spiritual the second, what follows? Simply this: that if you divide the spirit-world into different degrees or Spheres, so you should the Material. Why? Because here are represented almost all the subjective grades of mind which are grouped, by the law of affinity, into objective societies and circles in the realm of

Spirit. Now it is primarily and essentially the mental state that makes the sphere. So there are on earth to-day, persons who dwell in the subjective mental sphere of either the first, second, third, fourth, fifth, sixth, if not the seventh, sphere of spirit. Hence such may and do come in rapport and direct communion with spirits of the lowest or highest communicable estate.

Here, then, is the Doctor's fallacy: He confounds the subjective (within us) and the objective (outside of us.) and mistakes the meaning of the word sphere. Not only does the mind make the man, but the state of it the sphere or grade of his existence. If, therefore, a person is in a high and broad mental condition, pure in life and lofty in aspiration, what is to prevent the direct communion with such an one of pure and wise spirits?, So I say, to-day, not only are we in immediate communicable relations with our departed friends, but the glorious and august minds of the ancient past. The statement that the more advanced Intelligences, like Socrates, Solon, John, or Fenelon, communicate through an intermediate chain of spirits is only half the Truth. True, they so do, often; but very often they are not necessitated so, to do. For they find the fit mental state in the world of mind here that invites and permits the direct address. That mental state is not necessarily to be equal to theirs, in quality or quantity. A certain congeniality of tone of mind and an approximation of the inner life of ourselves, in purity, and plevation, with the pure, and elevated, and wise spliene of these illustrious beings are the esseptials, mainly of direct communion With them.

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to him only, like bird-lime. Well, we all know burden of the Third Dispensation rests even on their broad shoulders. They do their beautiful and useful work like every other race in the spirit. "Important Discovery." But the Doctor does not rest his position on that alone. He makes antecedent and subsequent statements, so I propose to follow him up; and to state certain things which may as well be stated here as elsewhere.

The Doctor has three "hobbies," not simply one: the "Discovery" aforesaid, the "Indian" aforesaid, and, chiefest of all, "the Fancies, Follies. Fanaticisms and Contradictions of Spiritualism." Well. I for one do not object to "hobbies." I think a great deal of senseless and unjust, as well | men and women of all the ages. as needed and just, criticism is expended against them. But there is philosophy here as everywhere else. What, then, is a "hobby?" It is a certain mental something that possesses a man, and dominates his feeling, thought and act. Now a man may be obsessed by something devilish or something divine; by something false and low, or something true and high; by something chimerical and fantasial, born out of the diseased womb of a conceited and unbalanced brain, or by something real in the eternal Nature and Spirit of things. So that the real point to get at is, what is the character of a "hobby?" And I aftirm that no great epochal man who has put the stamp of his effigy upon the world's currency of thought womb of a conceited and unbalanced brain, or by and life but what had one, or several of them. He not only possessed them, but they possessed him. To have a hobby is to be saturated with a sentiment. And such an one becomes the living impersonation of the idea that has entered into and become confluent with the white blood of his Spirit. Behold Mahomet the hobbuist-Mahomet once deemed an impostor now disclosed a spiritusrevelator-he had two: there is but one God, and Mahomet is his prophet, missioned to the Arabians, to establish a new Dispensation amongst them. So these two seized him at the secret springs of being. And he became gifted with an audacity, and power, and pertinacity that finally swept with an all-conquering arm the plains of "Araby the blest." He broke the bonds of idolatry; established an adapted Dispensation, half Judaic and half Christian, and founded a religious and political dynasty that has molded the fate of millions.

Look at Jesus-he had three: the Universal Love of Father-God; the Unity of man with the Divine way and will; and an unbounded Charity for all men. The spirit of these three obsessed the Nazarene; and to such an extent, beyond all other men, did he embody and represent them. that he is niched alone as the Christ of Love, and the highest and finest, if not broadest, representative of the Divine.

And here is Garrison, how he was cursed for his hobby—the rights and the wrongs of the Negro. He belonged to the list of reliables—men whom nothing can shake, seduce or terrify. It was his hobby that gifted him in heart and brain with an unconquerable purpose and a lofty aim.

Filled in all the veins of his being by the blood of And here is Garrison, how he was cursed for with an unconquerable purpose and a lotty aim.

Filled in all the veius of his being by the blood of his idea, he rose at times to the sublimity of a lotted and no matter how now he halts he founded in evidence which their friends had be read which their martyr. And no matter how now he halts because his work is done, he belongs to the lines of
those great souls who have risen like mountains
of light on the plains of the Ages, and on whose sides of thought and life whole nations have camped.

But all this is unlike Dr. Potter's position as is that of any other noble living Reformer. For he has an eye mainly for the horrible. He has got himself possessed with one great conviction; the number, bigness and offensiveness of the sores on the body of this Cause. He keeps pointing at them; he tells you to notice how nasty they are; and he is determined to fill all ears with details of their nature. One cannot help suspecting a radical defect of spirituality here. For why does he not dwell upon the gigantic size of that body, the bigness of its breast and heart, the vastness and fineness of volume of its brain, the muscular indisposed to take a calm survey of all the facts power of its herculean arm, and above all, the blessed work innumerable, of use and beauty it the house result is that many norms and not has outwrought? He must take one of two alternatives: Either he is not familiar with all the facts, or, struck with spiritual amaurosis by long looking at what is ugly, he cannot see what is beautiful.

Now there is not a critical and philosophic mind in our ranks but what perceives and admits that there have been and are not a few unseemly and not a few unsatisfactory things connected with the unfoldment and spread of our Cause. But was there ever a great movement not thus accompanied? The greater a movement is, that is, the deeper it reaches into man and the broader its grasp upon the organism of his religious, political and social life, the more irregular is the manifestation of its development. This movement transcends all others for depth, breadth and variety of hood, conceived in craft and nurtured in darkuse. And it is not yet come in its fullness and ness—the natural element of priestcraft—has gone unity. So it must have commensurate time to develop itself and clear itself up. Let us therefore, engage in no mere negative and petty work of stirring up the dregs of this stream, but in positive uses of spirit to our fellow men. The hells are doing their indispensable work. Let them work on. We know, we feel, we see, every day, that the heavens of purity and power shall, at last, overmaster them, and that a New Dispensation of all Truth and Universal Love is in the womb of this chaos, where opposite elements are now struggling for the mastery. As a stream breaking from the fastnesses of a mountain hight carries with it on its growing way, roots, and trunks, and dirt, and rubbish, which, finally, are indiscoverable in the deep, broad floor of the river, so, hy-and-bye, it will be with our many-hued and majestic movement.

So, indeed, thinks Dr. Potter. For he intimates in one of his tracts that he expects an Angelia Dispensation of Righteousness, Justice and Truth as coming after what now seems to him the work and rule of spiritual devils. True, he believes in the Indian, and estimates great uses from him. But how, if we are cut off from direct communion with the good and wise, can Iudians, no matter how honest, translate to us in its perfectness the thought and will of the Gods. Like a boomerang, which, discharged from unskillful hands, returns and strikes down its user, so the Doctor's argument immolates his own position.

I, also, believe in a higher, deeper and broader revealment from angelic lives, ere long, than we have yet known. But I not only believe, but see that it will issue direct from the royal minds in the spirit. Jesus and Fourier, Plato and Swedenborg, and Paul, Moses, Solomon, and thousands of others like them these are they. It is the ambassadorial mission of such to unfold, to ripen up

Third Era. The lower spirits-not necessarily the earlier Indian tribes lived simple, natural, and, wicked or vicious-more usually produce the in some respects, spiritual and noble lives. So, physical facts. This is the lowest or Positive when such come to us from the spirit, we look for phase. Then the philosophic minds reveal the truthfulness, honesty of purpose and beueficence reason of things. This is the Metaphysic phase. of aim. And we owe to such, even as some of But the spirits of celestial genius are seeking to them owe to us, for given spiritual aid and help, a unfold and make strong the religio-spiritual life in debt of gratitude. But some of us are not yet man. This is the Theologic phase-not yet fairly quite prepared, as is Dr. Potter, to believe that the come. So that we, reversing the method of Compté, began at the lowest, and are rapidly traveling toward the highest plane of manifestation. If, however, a mathematic and positive re-Here ends my argument as against the so-called vealment of the laws of the spiritual and material universe be considered as the grandest and most perfect ultimate of this Movement, then we are rising as well to that as to a consecrative religious life. But both of these are missioned to, at last, consummate a New Social State.

In the meanwhile, around us are rising up, Godled, the missioned men and women of the New Age. And theirs it is to serve as the direct mediums-they, themselves, yet owned and called and used of heaven-of the glorified and representative

The Progress of Spiritualism under

Difficulties. A few years since—half a dozen or more—Spiritualism was the subject of much controversy in our town and vicinity. Various speakers, and some of the most able and eloquent, delivered lectures to full and appreciative audiences, and much surprise was manifested at the many strange but convincing tests which were narrated; but especially at the report the problem of the problem of the problem. a far more formidable obstacle arose than the fear of eternal punishment, in the shape of a half-crazy fellow by the name of Pike, who came into the place with great professions of mediumship, and who was domiciled in a very clever family, who, however, were extremists in everything, and very excitable, and were scarcely out of one ism before they were into another, and never satisfied anywhere. This man said it was his mission to develop two or three of this family into mediums of most remarkable gifts, far surgassing in nower most remarkable gifts, far surpassing in power and supermundane intelligence any before known. The result was that the whole family became more or less insane under the influence of this crazy, ranting pretender. The doings and sayings of this family, which were strange and incoberent, were regarded as the legitimate fruits of Spiritualism. Various exaggerated reports went abroad, until the community was greatly excited. Church members of both societies, men and wonien, made it their especial business to spread the men, made it their especial business to spread the alarm and fan into flame the already excited public mind. Going from house to house, they denounced Spiritualism as not only responsible for all this, but it was just what they knew it would come to; being "conceived in evil, no good could come out of it." All those who were not professed believers, but had attended our meetings, and were favorably impressed with what they had head and seen alunk hack without offering had heard and seen, slunk back without offering a word in our defence, when it was well known, by them at least, that the confessed Spiritualists had nothing to do in bringing the man, Pike, into

as John Pierpont, Warren Chase, and others; but nothing could bring back the scattered flock. The subject had become unpopular, and however much they might desire to hear what had previously been such satisfaction and enjoyment to them, they dare not be seen at a spiritual lecture, Orthodoxy having pronounced it not respectable.
What a relentless tyrant is the love of populari-

But this apparent cessation of interest has really, as it now proves, been a time of very much spiritual growth. The public mind having set-tled down into quietness, it was capable of and less the happy result is, that many persons, and not only those who were previously inclined to investigate the subject, but many who were formerly our bitterest opponents, have gradually and almost unconsciously had their attention drawn to it. Some from reading publications which, while not professedly spiritual, drew much of their in-Others have been terest from spiritual literature. attracted to the subject by striking tests, or re-markable instances of healing the sick, which occurred within the circle of their relatives or inti-

On the whole, when we look back to the dawning of Spiritualism in this town, and realize the change which has been wrought in the public mind since then, the result is gratifying. The old fossil belief that when we pass from this state of being we enter at once a condition of endless bliss, or endless misery, is entertained by no one whose intelligence is entitled to any degree of reby. The combined influences from various directions which are operating to ameliorate reli-

gious sentiments, have so penetrated the old cloisters of the priesthood that there is no longer any soil to which such crude notions are indigenous. Progression is preached as fully and freely by all our clergymen here, as at any spiritual meeting

in the country.
Indeed, the Christian Baptist minister, who preached in this place several years, closing his services about a year since, understood the teachings of Spiritualism well; and while he may never have said he was a believer in that faith, he conversed freely with those who were, and I have never known of his differing with them on any point of doctrine. His sermons were of a very advanced order, and were satisfactory to the most liberal minds in the community, and generally so liberal minds in the community, and generally so to his congregation. There were a few old hard heads who thought he was a little lax on the doctrine of atonement, but they were too few to make much trouble. The prejudice against the power of healing by the laying on of hands is gradually giving way, and many persons, and not a few who still belong to Church societies, some openly and some covertly, are resorting to healing mediums, and fortunately with good mehealing mediums, and fortunately with good suc-

Mr. John L. Colby, of Franklin, is becoming quite well known as a medium of unusual healing powers. He travels considerably in New Hampshire and Vermont. Mr. Colby suffered much formerly from his avowed belief in Spiritualism, but he has always borne the frowns of adversity and the smiles of fortune with the same calm, quiet demeanor. Now many of those who derided his belief and his professions as a healer of the sick, not only acknowledge his powers, but avail themselves of the advantages to be derived from them.

from them. Mrs. C. E. Hardy, of Warner, has much practice as a healing medium, and I hear a very good account of her success.

Mr. Joseph D. Stiles, through whose medium-ship the "Twelve Messages from John Q. Adams" were given, has apent the most of his time for two or three years past in this vicinity. This medium has done very much toward advancing the and unitize, to organize and practically consum-test medium, he is superior to any I have seen, mate, the Spiritual-Intellectual Elements of this

names, occupations, and plating circumstances intimately connected with the earth-life of the spirit. Recently he has given histime more to lecturing, and is very popular as a speaker, and his friends think he will soon tale a place in the front rank of our most elequent lecturers.

There are many persons of themt and respecta-bility in this community who are avowed Spiritu-

bility in this community who are avowed Spiritualists, and who have done yoman work in upholding the cause in the day when its enemies thought they could put it dorn by ridicule and misrepresentation; they might as well have put out the sun by making faces ait.

Though the result is not if favorable as we could desire, as there are may minds yet in our community which the light of this heaven-born religion has not penetrated, ye when we consider the short time which has elpsed since the first modern revelations came to is, we have abundant reason to be thankful tall superior intelligences for the work they have already wrought. gences for the work they have already wrought. If the next fifteen years sha, show as great progress in the march of Spirualism as the past fifteen, it will be a period of thirty years, which, for the advancement of civiand religious liberty -for a better understanding of the purposes of this life, and of the nature of that which is to follow—no century in past latory can furnish a parallel.

D. GILCHRIST. Franklin, N. H., June 26, 186.

CALIFORNIA STATE CONVENTION

OF SPIRITIALISTS.

HELD IN THE CITY HALL, SAN JOSE, Cal., May 25th, 26a and 27th, 1866.

[From the San Jose (Cal.) Mercury.] Pursuant to notice the gove Convention assembled in this city, on Frilay last, May 25th, at 1 o'clock P. M. The place oiginally selected for the

o'clock P. M. The place oiginally selected for the meeting was at Socrates pleasure garden, near the Guadalupe river, but in consequence of the rain, a circumstance not anticipated, and quite unusual for this season o' the year, the Convention met and organized at the City Hall.

Although it was not expected that many visitors would arrive before Saturday morning, yet the meeting opened with some seventy-five delegates present, representing various localities throughout the State—ai intelligent and well appearing body of ladies aid gentlemen.

As it is our intentioute give a fair and impartial report of this Convention, as we would of the proceedings of any other religious body—"nothing extennate or aught set down in malice"—we take this occasion to my (the Alta and Bulletin to the contrary notwitlstanding), that we failed to discover among the men a single individual who were his hair long and parted in the middle; or among the women any peculiarity of dress or who were his hair longand parted in the middle; or among the women my peculiarity of dress or manner to indicate what is commonly called the strong-minded"; or smong either any indications whatever of insarity. They appeared very much like earnest thinkers, who understood clearly what they were about, and were capable of giving a reason for their belief.

At the appointed hour, Mr. A. C. Stowe, of San José, called the Convention to order, and on mo-tion, Mr. Joseph H. Atkinson, of San Francistion, Mr. Joseph I. Atkinson, of San Francisco, was chosen President pro tem., and Mr. Prescott Robinson, of Sacramento, Secretary pro tem.
On motion, the Chair then appointed a Committee on Permanent Organization, consisting of Messrs. Todd, Allyn, of San Francisco; Stowe, Pearson and Owen, who thereupon retired, and proportion of the committee of the following seminated the following seminated.

Pearson and Owen, who thereupon retired, and upon deliberation, submitted the following as their report, which was adopted:

For President—J. H. Atkinson, of San Francisco. Vice President—A. C. Stowe, of San José. And that the friends present from each locality present the name of one of their number to act as Vice Presidents.

Secretarios—Present Polymera 5.

Secretaries-Presentt Robinson, of Sacramento;

Secretaries—Present Robinson, of Sacramento; Mr. Allen, of Honolulu.

The President made a brief and well-timed speech, stating the purposes for which they were assembled. He alluded in elegant and glowing terms to the growth and progress of the Spiritual Philosophy in this State, as well as throughout the world: and though; the time has arrived when the spiritualistic idea of eternal progression should go forth to the world, and take definite shape in California, as it had in almost every other portion of the civilized globe. er portion of the civilized globe.
At the conclusion of Mr. Atkinson's remarks, it

was ordered that the Committee on Permanent Organization be reinstated and instructed to present the names of suitable persons for the various committees. After due deliberation they submitted the following:

On Order of Exercises—A. C. Stowe, Ira Allen,

Dr. H. J. Payne, Mrs. John Allyn, and Mrs. R. B. std. at Armory Hall. The exercises consisted of mu-

The report of the Committee was adopted. The

the Convention: Mrs. John Allyn, of San Francisco; Mrs. Brewster, of Sacramento; Mr. Hollingsworth, of Yolo; Mr. Wilson, of Alameda; Mrs. R. B. Hall, of San José; Wm. Hutchinson, of Santa Cruz; and Alfred Lansdale, of Watson-

On motion, visitors from any part of the State, or elsewhere, were invited to seats in the Convention, and to take part in the deliberations.

The balance of the afternoon was devoted to

ten-minutes speeches—a sort of a general conference and expression of sentiments.

Previous to adjournment, the Committee on Order of Exercises reported the order for the remainder of that day and the following, to be as follows: Friday evening, lecture by Benj. Todd Saturday—three sessions—conference from 9 to 11 A. M., followed by a lecture. Recess till 2 P. M., then a lecture, followed by conference till 5 P. M. Evening session, lecture, commencing at 8 o'clock Speaking in conference confined to ten minutes'

Friday evening, Benj. Todd addressed a large concourse of people at the City Hall, upon a sub-ject embracing the following three prominent points: "1st. The Origin and Character of the Orpoints: "1st. The Origin and Character of the Orthodox Devil. 2d. Positive Law in opposition to Divine Providence. 3d. Man's own Responsibility in opposition to Vicarious Attonement." He delivered a most masterly discourse, and held his audience, as if spellbound, to the end. Without venturing to give even a synopsia of his argument, we will say that a copy of the same may be obtained of the distinguished speaker.

On Saturday morning the Convention met at the appointed time, Mr. Atkinson in the chair. Weather rainy and unpleasant, but the hall well filled.

In view of the unfavorable condition of the streets, and the dampness of the pleasure grounds, it was directed that a dispatch be sent to Mr. Mitchell, Superintendent of the Children's Progressive Lyceum of San Francisco, to the effect that, should the garden be too wet for the exhibition of their method of Sunday-School instruc-tion, a suitable hall could be obtained here for that purpose. The members of the Convention were requested

to send in their names and address to the Secre-

The name of Mr. R. B. Sterling, of Nevada Co., was added to the list of Vice-Presidents. Also the names of James Hughes, of Los Angelos; Geo. Johnson, of Eldorado; R. A. Robinson, of Santa Barbara; and Mrs. S. Hutchinson, of Mono.

Mr. Todd, from the Committee on State Organiaction, reported a plan of organization, which re-port was accepted and temporarily laid on the

A large accession to the Convention was observ-able this forenoon, on the arrival of the San Francisco train. The hour of 11 o'clock having arrived, Mrs. C. M. Stowe took the stand and delivered a beauti-

ful and impressive inspirational discourse. At 2 o'clock P. M., the exercises commenced with an address from Mr. Todd, on the following somewhat characteristic and unique subject! "An honest God is the noblest work of Man," which the condition of childhood to one of greater manners of the work of the manner of the condition of childhood to one of greater manners of the work of the condition of childhood to one of greater manners of the condition of childhood to one of greater manners of the work of the manners of the condition of childhood to one of greater manners of the work of the manners of the work of the condition of childhood to one of greater manners of the work of the manners of the world was made. he handled in his usual clear and logic style.

After the address the ordinary business of the Convention was taken up.

Mr. Owen, from the Committee on Resolutions, presented the following report, which was unanimously adopted without debate:

Whereas, Eternal progression is an unerring law of Nature; hence all forms and creeds not based upon a rational recogni-tion of this principle must necessarily fail to meet the require-ments of the human race as it advances in knowledge; there-

ments of the human race as it advances in knowledge; therefore,

Resolved 1st. That the theological dogmas of the past, while
they have unquestionably had their uses in the world, and are
still perhaps well adapted to a large portion of the human
family, they fail to supply the spiritual demands of millions of
the more thoughtful of our fellow-heings, because those tenets
and teachings are mainly inconsistent with philosophy and
the intuitions of reason.

2d. That we recognize in the Spiritual Philosophy a system
that not only brings to the mind of man tangible evidence of
spirit-life, and clear ideas of a future state, but that teaches
him his true relation and duty to himself, his neighbor, and to
the great Soul-Principle of the universe; and that in spiritcommunion we behind a resurrection of a beautiful faith as
old as the race of man, and as completely natural as human
existence.

communion we beheld a resurrection of a beautiful faith as old as the race of man, and as completely natural as human existence.

3d. That there is no absolute and universal standard of truth; and in matters of religion every man should rely on his private judgment, freely investigate every important question, and be constantly willing to abandon any dogma when proof of unsoundness is presented; and that it is more creditable to believe in faise dogmas, after impartial investigation, than to believe the truth, after listening with partiality and prejudice to only one side.

4th. That as shipitualists and law-abiding citizens—members of the great family compact—we shall persist in claiming all that of right belongs to any community or society within the limits of our nationality.

5th. That we believe the due cultivation of the moral, intellectual and spiritual powers of our being, is of paramount importance through all the varied phases of infinite existence; and that those who lay the foundation of their future in the capacities and possibilities of the mind, and build their superstructure upon ideas, instead of worldly wealth, manifest a high degree of wisdom.

5th. That the correct status and true nobility of a human being are to be measured by the use he makes of himself and his surroundings.

7th. That rejecting all fixed formulas of faith and practice, and holding the right of private jugdment in extenso, we cannot, as philosophical religiouists, he justly held responsible for vagaries in opinion or action of individuals calling themselves Spiritualists.

8th. That while we reverence the Great First Cause, or Delice Soul of the universe, we consider his character and qualities as inscrutable to us, only as made manifest by our own consciousness and the external works of Nature.

9th. That we greatly rejoice over the emancipation of negrous lavery in our land, and trust that that is but a prophesy of the removal of many other phases of bondage prevalent among use.

A committee of seven was appointed by the Chair to present the names of twenty-five persons to constitute the State Central Committee.

on Saturday evening Mr. Told spoke from the text, "And they hated me without a cause." He briefly traced the written history of Jesus Christ, and showed the analogy between the reception of his teachings by the Jews, and the reception of the new dispensation of Spiritualism by the modern Church.

On Sunday morning the Convention met at the

On Sunday morning the Convention met at the usual hour.

Dr. Josselyn, from the Committee appointed for that purpose, reported the following State Central Committee: J. H. Atkinson, J. D. Pearson, P. W. Randall, M. D., J. C. Mitchell, John Allyn, Dr. J. H. Paine, Dr. J. H. Josselyn, San Francisco; Henry Miller, W. F. Lyon, Dr. H. Bowman, Sacramento; A. C. Stowe, J. J. Owen, Santa Clara; E. Gibbs, San Joaquin; A. B. Paul, Inyo; Mrs. L. Hutchings, Mono; Thos. Loyd, Nevada; A. Shellenberger, Yuba; Dr. Hungerford, Naba; Mrs. Thos. Eager, Alameda; Mr. Glass, Tuolumne; C. P. Hatch, Petaluma; Ira Allen, Santa Cruz; Mr. Getchell, Del Norte; R. H. Allen, Bute; Jas. Christian, Plumas; C. C. Cooledge, San Mateo.

The Committee to be increased to allow of one member from each county in the State not repre-

The Committee to be increased to allow of one member from each county in the State not represented in said Committee.

The Committee met subsequently, and organized by the election of Dr. P. W. Randall, President; W. F. Lyon, Vice-President; Dr. J. H. Jaussiya, Recording Secretary; J. H. Akkinson, Corresponding Secretary; J. D. Fearson, Treasurer.

After the proceedings in conference on Sunday morning, Mrs. Stowe occupied the platform. Our reporter was unavoidably absent, and hence is unable to speak of the character of her discourse. On Sunday afternoon the Children's Progressive Lyceum of San Francisco, numbering about one hundred, teachers and children, under the direction of their leader, Mr. Mitchell, gave an exhibition of their mode of Sunday-School instruction,

Hall.

On Finance—Alfred Lansdale, J. H. Atkinson, Mr. Hoyt, Mrs. C. M. Stowe, and Mrs. Gould.

On Resolutions—J. J. Owen, John Allyn, W. N. Slocum, C. C. Cooledge, and J. B. Levet.

On State Organization—Benjamin Todd, Prescott Robinson, Mr. Andrews, of Watsonville; R. B. Hall, D. L. Shed.

ence, giving the reasons why he became a Spiritualist. It was thought by many to be the most effective discourse he had yet delivered.

After the discourse, the Convention concluded

its labors by passing several resolutions of thanks—to the cluzens of Sau José, for the gratuitous use of a public hall-to the President and Secretary, for the able manner in which they had discharged their several duties—to the California Steam Navigation Company, and San Francisco and San José Railroad Company, for favors, etc. The Finance Committee reported the collections

to amount to \$84.90. An appropriation of ten dollars was made to defray the expenses of copying the minutes. The Convention then adjourned.

SPIRITUALIST FESTIVAL.

Seventh Anniversary at Middle Granville, N. Y.

Reported for the Banner of Light.

The seventh anniversary of the dedication of the Free Hall was held by the Spiritualists of Granville and vicinity at their hall, on the 15th, 16th and 17th of June, 1866.

On the 16th, at 111 o'clock A. M., the meeting was called to order by Stephen Wing, President of the association.

The following officers of the meeting were then chosen: Stephen Wing, President; John Landon, Vice President; and M. C. Bent, Secretary.

On motion of C. H. Bull, it was voted that a

committee on resolutions, consisting of three, be appointed by the President.

appointed by the Fresheent.

A short time was then devoted to conference speaking, when some interesting remarks were made by E. Sprague, of Schenectady, N. Y. He said that we needed not only instruction, but a baptism from the spirit-world, that would purify baptism from the spirit-world, that would purify and send forth the noblest thoughts of our souls. The great question is, How shall we receive this baptism? We talk about being reformers; but the greatest reformer needs reforming himself. He who is constantly harping upon the faults of others, certainly needs reforming. Let us, then, seek for that which will purify and exait our own natures. natures.

Afternoon Session, 2 P. M .- After singing by the choir from the "Psalms of Life,"

G. F. Baker made some remarks upon the necessity of being true to ourselves, and boldly speaking out our highest thoughts, although they may for the time being bring upon ourselves the condemnation of a world enveloped in bigotry and

superstition.
At the close of his remarks, Mrs. Eilwanger and Mrs. Starbuck, of Troy, N. Y., sang, "I know thou art gone to the home of thy rest," in a most admirable manner.

J. S. Loveland then spoke on the following resolution, which was afterwards presented to the Convention for discussion, and adopted: Resolved, That as Spiritualism is an advanced phase of hu-man progress, it is high time that a full and thorough declara-tion of its principles and relations to the systems of the world

turity, and therefore have felt the necessity of re-

jecting the creeds and institutions of a past age. But should we condemn those theories before we have something better to offer in their place? We should not pull down an old house and turn the family out of doors, until we are prepared to build a new one. Spiritualism differs from the old theories in this point: it is a discovery that the universe is eternal order, perfect harmony. Man's growth enables him to see what those of the past did not see. All of the religions of the world are based upon the assumption of supernaturalism. Spiritualism annihilates the religious systems of the past, for it shows the absurdity of their foundations, and rejects their Bibles as authority. But we have falled to substitute anything for them. As Spiritualists, we are prome to forget that "old things have passed away, and all things have become new." We cannot live forever in a world of ideality. We are living in a world of reality. We are defoned, universally denounced, as immoral, because we reject the Bible as authority; and so long as we have nothing to substitute in the place we have a defone. We as authority; and so long as we have nothing to substitute in its place we have no defence. We need a declaration of principles, not to build ourselves up as a sect, not that there may be more Spiritualists here or there, but that humanity may

spiritualists here of there, but that humanity may grow.

Saturday Morning Session.—The first hour was devoted to conference. The regular hour for speaking having arrived, after the choir had sang, E. Sprague addressed the audionce. He said: The world is given to fault-fluding. We are constantly finding fault with the opinions and actions of others. If an individual finds fault with me, he should show me something better. I have a proposal to make to any one disposed to find fault with me, which is this: I will be myself, and you may be yourself. Will you agree to that? If not, then try and make me over to be like your self. Theology asserts that the universe was created; and yet it is evident that it has been and is passing through various processes of development. To say that Nature is made, and is making, is an absurdity. The man who doubts is the man ment. To say that Nature is unace, and is maxing, is an absurdity. The man who doubts is the man of knowledge. He also proceeded to show, in a most sound and logical manner, that there could be no Infinite Being outside of the universe, and that the claims that a revelation has been given from an Infinite Being are entirely unfounded. The discourse was replete with sound philosophy

and common sense.

Mrs. Ellwanger and Mrs. Starbuck sang, "There

J. S. Loveland then spoke on the following res-

Resolved, That Spiritualism is a universal edecticism, a universal intermonizer of all past conflicts, and therefore worthy of all acceptation.

He said: It approaches the rationalist, and extends the hand of love, and says, You are right in asserting the supremacy of reason. It extends the hand to the devotee of the old religion, and the hand to the devotee of the old religion, and says, You are right in the manifestation of your spirituality, and though your reason is clouded, we come to remove those clouds. I find not a ray of light but what enters in an element of Spiritualism. Twenty-five years ago it would have been impossible for a man to have been aught but a supernaturalist or an Infidel; for the idea that resupernaturalist or an Infidel; for the idea that religion is natural, and not supernatural, had not then asserted itself. There is one thing it seems to me we should all strive to possess and manifest, and that is universal charity; to receive even the widcat thought in kindness, and thank the author for it. We talk about reforming men, but how are we going to do it? Are we going to do it in the old way, of folding up our garments, that they do not trail in the filth of humanity's sins? What would be result? They would turn from us and curse us, for they would feel the eternal repulsiveness of self-righteousness. Spiritualism sees not only truth in all the systems of the past, but it sees in each child of humanity an angel.

The President then announced the Committee

on resolutions, as follows: M. C. Bent, Mrs. M. Hallock and John Landon.

Afternoon Session.—The following preamble and resolutions were offered to the Convention for dis-

Whereas. The universe comprises all being, and is controlled by inherent, eternal and immutable laws: therefore, Resolved, That all ideas of the existence of a Being above those laws are unfounded assumptions, and all prayers ad-dressed to such an imaginary Being are but reiterations of the idolatrous notions of the past.

The above resolution was discussed affirmatively by the Secretary and G. F. Baker. .

In thoo resolution was manufactured by hy the Secretary and G. F. Baker.

2. Resolved, That the organic needs and aspirations of the human soul constitute the highest authority to man.

3. Resolved, That Truth and Righteonyness cannot be transmitted from one to another, or bequeathed to any one, but come in response to the loving aspirations of the soul.

Dean Clark gave a discourse upon "Spirit Worship," commencing with the idea that man is naturally a religious being; and under all the circumstances of his existence, and in all the different nationalities, he has manifested the religious element of his nature in some form of worship.

Singing by Mrs. Ellwanger and Mrs. Starbuck.

Mrs. Fannie Davis Smith gave a discourse upon "the Religion of the Soul." Man seeks eternal things because he is eternal. To believe in God is only to become conscious of this eternal principle of life. Religion is not something that is learned, but something that grows up in the soul.

learned, but something that grows up in the soul. We can make no demand upon nature that she cannot supply. We do not have to go to Bibles to get religion, but find it in our own souls; for we are naturally religious, and necessarily so. Man may build his systems as firm as he can, and cement them as strong as he may, but the angel of change will sweep them all away. The religion of the soul takes man out into the fields of Nature, to behold the beauties there. The discourse was full of gems of thought.

Sunday Morning.—Met in conference at 9 o'clock. and proceeded to the discussion of Bro. Love-land's resolution on organization, which was participated in by Bros. Loveland, Nichols, Sprague, Bister Blocum, and others.

About 104 o'clock the hall was filled to over-flowing. After singing, J. S. Loveland made an address upon this sub-J. S. Loveland made an address upon this subject: "The power of Spiritualism for proselytism." There are some Spiritualists, he said, who declare they have no desire to proselyte. But it is the universal tendency of everything in Nature to harmonize everything else in Nature with itself. We are ever striving to "conquer a peace." In everything we seek to harmonize men with ourselves, and we take the best means we have to excomplish this. As children of humanity, we selves, and we take the best means we have to accomplish this. As children of humanity, we are so connected that each one is affected by the moral impurities around him, and enlightened selfishness, even, would prompt him to strive to remedy it. Have we, as Spiritualists, means at hand to accomplish this? We claim we have. We claim that we are conjoined to the heavens. Not alone do we stand in the great field of labor, but with the great and pure souls of the past, who stand shoulder to shoulder with the true worker. A leading Spiritualist speaker not long ago said, "Let us strive to get above the manifestations." But we will never curse our A B Cs because we are able to soar away into realins where they cannot go. Instead of saying that these manifesta-tions supersede reason, they are amenable to it. The heavenly messengers declare, "We come to you not with a gag in our hand, or a bandage to put over your eyes, but we come to remove the clouds, that you may see more clearly.

The reporter regrets the inability not to give

more of this most excellent discourse. The speaks or seemed to hold the large audience spellbound by his carnest and eloquent manner; and his truthful words sank deep into many a soul,

Sunday Afternoon.—Bro. Sprague continued his discourse of Saturday. His remarks were deeply interesting and instructive.

Fannie Davis Smith gave the closing discourse. Subject: "The Antiquity of Man." The hall was crowded to its utmost capacity, and many failed to get seats. All seemed deeply interested in the Thus closed our three days' meeting, which has

been declared by our friends in this place to have been the most pleasant and interesting of all their yearly gatherings. Great praise is due tho Free Hall choir for the part they took in the meeting, and also to our lady friends from Troy for lending the aid of their voices to the choir, and also for the beautiful pieces they sang, which con-. tributed much to the harmony of the meeting. The friends of Spiritualism opened their doors, and gladly welcomed the friends from abroad with that kind hospitality that causes the stranger to feel at home. The sparkling eye, the beaming smile, the kind word and the warm and hearty grasp of the hand, all told us of the deep joys that were felt. We separated feeling that we had enjoyed a pleasant, profitable and glorious time. M. C. BENT, Secretary.

MASS CONVENTION.

Report of the Three Days' Mass Convention of Spiritualists, assembled in Concert Hall, in the City of Rockford, Ili, on Friday, June 20th, 1860.

(Prepared for the Banner of Light.)

FIRST DAY.

The Meeting was called to order by G. W. Brown, Esq., of Rockford, Chairman of the Committee of Arrangements.

The Chairman read the resolution of the First Spiritual Society, of Rockford, adopted on the 13th of May last, calling the Convention, and also a resolution of the same Society, adopted on the 9th of June, defining the object of such Convention to be the advancement of the great truths of Spiritualism, and the discussion of questions pertaining to Spiritualism proper. Mr. B. states that as Chairman of the Committee of Arrangements, authorized "to appoint sub-committees and do all acts and things necessary to make such meeting a success," he would preside over the meeting until permanently organized.

On motion of Dr. Geo. Haskell, a committee was appointed by the Chair, consisting of G. H. Haskell, B. T. Holly, and A. J. Story to nominate officers for the Convention.

The Committee, after consultation, made their report, which was received and adopted, making Warwick Martin, of Chicago, President: Vice Presidents, G. W. Brown, of Rockford, S. T. Holly, of Rockford; Secretaries, Mrs. H. F. M. Brown, of Chicago, and Miss Elvira Wheelock, of Janesville, Wis. Business Committee, Dr. George Haskell, David Shedd, and S. H. Todd.

Business matters concluded, Warren Chase was called to the stand and briefly addressed the congregation, congratulating them upon the pros-pects of a good time. He wished each one pres-ent to consider himself and herself introduced to each other, acting as becomes us, in the most friendly spirit, each promoting the best and happiest feeling. By so doing a profitable and pleasant time may be expected. Mr. Chase was posilive that a very large number of friends from the spirit-life were already present, hoping to make this a blessed gathering, long to be remembered by us and by them.

The speaker urged us all to cast aside prejudice and ill-will, and to scatter flowers instead of thorns—to bring gems of love, hope and sympathy that will make the soul glad, and this meeting one of great benefit. He was happy to be able to unite with so many friends in Mass Convention—with so many kindred souls engaged. While engaged in his duties as a delegate to that part of the Convention convened here for a State organization, the necessity of which he, in common with many others, had long and deeply felt, he was happy to say that he believed a very large majority of the Spiritualists of the State were now ready to cooperate in a State Organization. He was now ready to begin a good time, to last, at least to the end of the Convention.

The meeting adjourned to meet at 20 clock P. M. dice and ill-will, and to scatter flowers instead of

The meeting adjourned to meet at 20 clock P. M. Asternoon Session.—Meeting called to order by the Vice-President. W. F. Jamieson was appointed the reporter of

the Convention. By order of the Committee of Arrangements, the opening address was given by Bro. J. M. Peebles. He said, these Spiritualists and friends of progress had gathered from various points of compass; the farmer from his fields—the merchant from his desk-the mechanic from his sliop our mothers and our sisters from their homes, to counsel together relative to best means and methods for disseminating the Spiritual Philosophy, and for the further purpose of perfecting a State

Organization. It was an important occasion, and he trusted they had come with warm hearts, clear heads, and exalted purposes.

This was a remarkable age, abounding in revo-

lutions and evolutions—the arts and sciences were marching forward in rapid strides, and freedom was the great inspirational theme of the hour and the era—accordingly it was well adapted to the proclamation and acceptance of that newly-conceived truth, Spiritualism. There are no absolutely new truths—all truth is old as eternity. Even spirit-communion is as ancient as all the historic ages. In proof of this, he referred to Zoroaster, Pythagoras, Plato, Cicero, Socrates, Jesus, Hillell Philo-Indeus the Apostles Correctivities. Noster, Pythagoras, Plato, Cicero, Socrates, Jesus, Hillell, Philo Judæus, the Apostles, Constanting, Swedenborg, Wesley, and others following the chain, link after link, down to the present. [Now in this land of freedom, Spiritualism had become a mighty power—millions had flocked to its standard.] ard. Its name was honorable among the thinkers of America, the crowned of Europe, and the mystics of the Orient. And now cut bono—what the good—what its aims and purposes—what is it—and what is its future to be? The very TERM implies the objects and principles it seeks to accomplish. Spiritualism—pirit, meaning God—spiritual, implying spiritual mindedness and purity of life; and the ism, referring to the fact of the intercommunion between the two worlds. The incarnate life-principle of the universe, termed God, interpermented and was interfused through all things, and was the *life*, the soul of all entities in existence. It might well be termed father and mothers er—positive and negative; the embodiment of Infinite love, wisdom, power. This admitted, Inspi-ration is eternal, universal, and overflowing and filling the souls of humanity. It was just as fresh ning the soils of humanity. It was just as fresh now as in Time's earliest morning, overtopping all worlds, oversweeping all epochs, and jutting out in golden glimmerings from the souls of the more gifted in the past and the present. He delighted to dwell upon the worth of man, the dignity of manhood, and the mighty possibilities of human nature. Out of the divine Fatherhood grows the universel brotherhood of man—and were this brotherhood actualized—were these social centres for the unfolding of the whole man oial centres for the unfolding of the whole man-were the principles of the Spiritual Philosophy incorporated into every-day life, this earth would soon bloom a very Eden. He loved Spiritualism for its demonstrations of immortality; but the facts are secondary to the eternal principles underlying them. Both the phenomena and philosophy lying them. Both the phenomena and philosophy were necessary; those grounded upon the latter were the most stable in purpose and reliable as workers. He felt that the time had come for greater unitary action among Spiritualists. Organization was voiced to conscious souls from all Nature—system is indispensable to the accomplishment of any great end, other in the mental or moral realm. Hence there should be local organizations in every part of the country, and also State organizations in all the States. Organizations, regular speaking, excellent singing, attractive tions, regular speaking, excellent singing, attractive halls, or free-church edifices, with Progressive Lyceums for our children, are indispensable to our future prosperity. Lecturers must take high grounds, foster intellectual culture, and mediums must proceed the Spiritualism to specific the spiritualism to sp must practice the Spiritualism they profess-angels are angels, because they are pure and good— true workers only can wear the laurel and the

After the close of Mr. Peeble's lecture, the Convention proceeded to the organization of a State

At 5 o'clock P. M. the meeting adjourned to meet H. F. M. BROWN, Sec'y.

[To be continued.]

Entered the Lecturing Field.

It gives us great pleasure to announce that our highly esteemed correspondent, George Stearns, Esq.—as will be seen by the subjoined note-has signified his readiness to enter the lecturing field. He is a gentleman of culture, and cannot fail to be of great service to our cause. We bid him welcome, and trust the friends who may be in need of speakers, will be prompt in securing his valuable services.

DRAB BANNER-Please announce my readiness, now and henceforth to serve the cause of Humanity and the Augel-World in the capacity of a normal speaker on such subjects of human inof a normal spantor on such stagetts of numan in-terest as are now uppermost in progressive minds. It is hoped that Spiritualist and Reformatory So-cieties who appreciate the design of this notice, will address, without delay,

Exercise Mills, Mc.

George Stearns.

A young man in Philadelphia, who was bitten by a cat three weeks ago, died on Monday with a malignant form of hydrophobia.

Banner of

BOSTON, BATURDAY, JULY 14, 1866.

OFFICE 158 WASHINGTON STREET, BOOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO.,

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I. B. RICH. LUTHER COLBY, . · · · EDITOR.

All letters and communications intended for the Edito-rial Department of this paper, should be addressed to the

SPIRITUALISM is based on the cardinal fact of spirit-commun-ion and indiux: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare nixes a continuous Divincinspiration in Man; it aims, through a cafeful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[London Spiritual Magazine.

The Greatness of Goodness.

The entire course of circumstances, as they work to the development of human character, life than that which is superlatively and steadily good. We can rely on real goodness; what passes for greatness is, in comparison, as a flery comet to the sun. Goodness is meek and humble; and to be truly great one must needs become thoroughly these. Charity, according to Paul, is the chief of all the virtues, because it includes the whole list; but at the top and bottom the Apostle means the habit of thinking and caring for others rather than ourselves; he means that self-insuffi. and crimes. ciency which proves our faith in the good Father who made and helps us; he means a constant without the slightest spark of envying and captertaining nothing like deceit, without a hope however remote of advantage or reward.

Any man who shall resolve, and aspire with his resolution, to put himself spiritually into an attitude of this character toward his fellow-men. and who shall lay out his life obediently to such a resolve, will find himself rapidly growing in a grace of whose living power he has no present part with so much genuine power in our natureshand before the eyes.

but it is not their fruit and generation. Though but Failure is written on its brow, and, sooner or proceeds actual good, that does not by any means of Spiritualism. It is high time some revolutionrequire of us to practice evil in order to become what is lovely and true, what is approved of men and of truly good report, what is wise and just and holy in itself, and the results will take care of themselves. This is downright goodness. If it be not, or if it may not consistently become greatness in the end, at least nothing better can be got from the latter, and its separate pursuit will not be worth the trouble. There is a good deal of cheat in the very word Greatness; it so dazzles the sight as to make it difficult at times, especially for the real and the false, what is worthy and what is lings.

Time tries qualities best. We cannot at any time say that this and that trait in a man is just the most desirable that might be reached out for. We must wait and see how it works and wears in the character, and what its influence is on surrounding individuals and circumstances. It is requisite, in making up judgments that are to last, that we should allow room for the natural faculties to have full play and action, and that time be given them for their full maturity. And guided by such a standard as this, we find, on a really good character, which of course includes all | kind that the dead live!-that they are in rapport the intellectual force and fullness necessary to with those they love, the same as when living in give it activity, is the only one which wears and lasts. All the rest, however brilliant and attractive they may be for a season, are in comparison fading and infused with the principles of decay. And it cannot be impressed too deeply on the young minds of the age, that if they would drop ambition, so styled, and wed themselves heart and soul to aspiration, they would work a revolution in society of which to-day we enjoy but the most vague and faint promises.

Our Message Department.

A very intelligent correspondent writes us that there has not been that attention paid to the verifications of the spirit-messages which their importance demands. Message after message is published, purporting to come from persons who once lived in Boston and vicinity, and that is the last we hear of them. No effort seems to have been made to ascertain whether such persons ever lived there or not, or whether the circumstances related are true or false."

We would inform our correspondent that we have tested a large number of messages from spirits who, when in the form, resided in Boston, and have found them in the main correct. But the friends of these spirits would not, in a great majority of cases, allow us to refer to them publicly as authority. Some were prejudiced against Spiritualism and accused us of manufacturing the messages-those containing evidence that the friends could not gainsay—when the fact was. that we had no knowledge whatever of a single statement made, previous to the delivery of the messages through the lips of the medium.

"But," says the skeptic, " the small number verified might have been cases known to the medium, or reported to her by interested parties." We positively know to the contrary. Mrs. Conant's character is above reproach. She would disdain to be a party to any such transaction. It is too late in the day for Churchianity (not Christianity,) to assert that apirit-communion is a myth, as there are too many Spiritualists in America at this time-men and women of the highest respectability—who attest to its truthfulness.

Neither Spiritualists nor Spiritualism are responsible for the acts of irresponsible people, reside in New York or elsewhere. ist to be seen as and the countries well the

Spiritnalism.

As many inquiring minds are continually asking, "What is Spiritualism? what does it teach? what is its philosophy? what does it aim to accomplish?" we cannot better answer than by quoting the following from the London Spiritual Times, the editor of which fully comprehends the subject of which he so ably treats: "SPIRITUAL-18M," he says, "is not a thing of yesterday-an ignis fatuus flame which recedes from the pursuer and vanishes like some phantasma. It owns a history ante-dating all human histories. Its manifestations have appeared in all nations, at all periods of time. Hence the absurdity of skeptics laughing at it as a new delusion. It is true that a certain phase of the manifestations broke suddenly upon the American ear, some seventeen years ago; but this was not the commencement of spirit-manifestations, only an intermittent evideuce of an ever-existent Power, given as if it were intended to arrest the materialistic mind and stimulate belief in the soul's destiny. For the past two centuries the human mind has been taught to regard Science as opposed to Beligion: hence the deep-rooted skepticism which has been sapping the tree of Faith and perverting the fruits of Reason. On the one hand we have been inshows that nothing is or can be greater in this doctrinated by the Churches and drilled by the schools, until we have even grown to regard Formalism as more than the vital or spiritual in Religion; on the other hand, we have been almost ossified by the scientific Materialism which has innoculated society, finding its way even into the pulpit. Whilst we have been thus enslaved, by the Formalists on the one hand, and the Materialists on the other, crime has grown to hideous prois careful to place humility. By this virtue he portions, whilst the great heart of Humanity has heaved with sorrow and remorse at its own follies

The sects have tried their hand at the great work of Reform. Philanthropists have nobly enlove, growing deeper and stronger every day, dowed schools, and used all available beneficent means to lift the crime stained from the mire of tiousness, without anger, full of forgiveness, en. degradation in which they are wallowing. Yet still the gigantic evils oppressing mankind hold

firm root in the soil of society. SPIRITUALISM, the world's Regenerator, speaks to Humanity in thrilling tones of mercy, proclaiming its pass-words, God, Redemption, Immortality. It comes to us with power, but not with pomp. It breaks down the walls of caste, and distinguishes the man from his conditions. conception. As often as we yield to conceit, we It preaches a universal God and Saviour, Heaven for all, and eternal Death for none. It stimuwe get in the way of ourselves-we stop the di- lates Individuality, making personal Responsivine current which is ever ready to flow through | bility active. It affrights with no horrible and us. And by conceit we must be taken to mean disgusting pictures of a perpetual hell for opinion; everything that is opposed to humility, to unself- but, whilst it depicts myriads of evil spirits tenishness, to positive and downright goodness. It anting the abodes of Hades, it likewise assures us is the bane of our lives. It is the thorn in our | that myriads of good spirits inhabit the spheres of sides, the grit in our food, the gravel-stone in our Paradise. It describes the Infinite as Love, and shoes. Leaving that out of the account, we get gives hope to the penitent sinner, even beyond along prosperously and well; giving up our time the tomb. It further teaches that Religion and and thoughts to that, we fall away very speedily Science proceed from the same Source and may from all high purposes and resolves, and hide the be married; that God's goodness is manifested very sun of life from our sight by thrusting our alike in the macrocosm and microcosm; and, that He Himself is ever present with His children who There is much greatness to be found among are the vast human family. Old Theology has strong and bad elements of character, we allow; held influence, for good and evil, for centuries; we may accept the theory that out of evil itself later, it must give place to the progressive faith ary Power swept from off the earth the rubbish good; our best course is straight along in the right of sect and caste, that the unitive character of line of conscience and duty, leaving fruits and re- | mankind might be appreciated. It is the mission sults to higher powers. Let us first seek out of Spiritualism to perform this needed work. The world is not to be redeemed without some moral earthquake-upheavals; but peace succeeds war;

this is the changeless order of Nature. Spiritualism is not only a destroyer of the false, but a grand restorer of the ancient Truth. It is because Spiritualism receives its mission from God and works for Humanity, that we gratefully accept its teaching and devote ourself to its service. Wherever a human soul exists, no matter whether it be incased in a black or white skin, inexperienced, to tell the difference between the there Spiritualism is ready to bestow its bless-

as Spiritualism! for, with all the world's resources of preaching and books, it is yet more than half submerged in a sea of sin. To the honest soul Spiritualism adds strength; to the liar, the spendthrift, the hypocrite, it says: 'Your sins will surely find you out;' and in the same breath adds: 'There is Heaven for all through the gates of Re-

pentence.' Blessed, soul-sanctifying Spiritualism! may we

more than ever feel its holy influence.' What the world most needs are the great facts wide and careful observation of cases, that the in connection with Spiritualism. We tell manthe form. We know what we aver. All who will seek, in a spirit of truth, can be fully satisfied of direct spirit-communion. Is not this a blessed knowledge? Oh, mortals, why will ye tarry by the way? "Ask, and it shall be given"; "seek, and ye shall find," Myriads of disembodied spirits are anxiously knocking for entrance at the hearts of their dear ones yet upon the earth. They have glad tidings to bring of the life beyond the grave. But those in mortal, who are enshrouded in the sombre garb of Theology, listen not to their appeals, and these dear ones over the river retire in sadness to await a more opportune moment to enable them to hold communion. They are solicitous that you know of the life to which you are rapidly tending; and they would not have you, through ignorance, go unprepared. Come to the fountain of living waters and sip your fill. None will go away thirsty. There is amply enough for all. Spiritualism is the "bread of life." Feed no longer, then, on the dry husks of Old Theology.

More Evidence.

Dr. Newton's labors in behalf of diseased humanity still continue to produce as practical results as ever. Scarcely a day elapses that we do not learn of cures performed by this wonderful healer which surpass anything of the kind in modern times. The last case is that of a gentleman who came all the way from Kansas to New York for medical treatment at the hands of Dr. Newton. On his return, via Boston, filled with deep gratitude in consequence of his sudden restoration to health, he called at this office for the purpose of making the facts publicly known. The gentleman's name is H. H. Sawyer, and he resides in Wyandott, Kansas. He informed us that he had been sick two years, never without pain, in consequence of having received internal injuries; that he had exhausted the medical skill of the West in vain; had taken a large amount of medicine, but without producing the desired result; and that, finally, he came to the conclusion to visit Dr. Newton. The result may be briefly told. He saw Dr. N. twice, at his establishment, No. 6 St. Mark's place, New York, remaining only a few minutes each time. After the Doctor had laid hands upon the patient, at the second visit, he said, "Now return to your home, cured! You are who pretend to be Spiritualists for the sole object a well man." "I am well!" he said, emphaticalof pecuniary gain. There are many such inter- ly, as he left us, impressing deeply those present lopers abroad. Beware of them, whether they with the importance of the mission of Dr. J. B. Newton, the healer. The profit of the countries

The Spiritualists of St. Louis.

The waters are moving everywhere. No sooner do we hear that Spiritualism is dying out in this place or that, or all places at once, than up start a host of evidences that show the calculation to be a wrong and baseless one in every particular.

We have been reading an article in the Daily Dispatch, of St. Louis, in which the writer, without pretending to enter upon a discussion of the merits of our beautiful philosophy and ennobling | thinks, and has overrun Saxony, and taken actual faith, aims to give "in brief outline, a history of the rise and progress of the belief, religion, philosophy, or even 'humbug,' as some may call it, in our city." He admits that, "considered in a social light, the history of the spread of this belief, is well worthy of serious attention."

After alluding briefly to the places and times at which public attention was first called to the investigation of the phenomena of Spiritualism, and making mention of the amazing rapidity with which it has spread over the country, and over Europe likewise, ranking among its practical believers the Queen of England, the Empress of France-herself a lady of positive mediumistic powers, such men as Bulwer and Bismark, and men in our own country like Robert Dale Owen, Prof. Hare, Judge Edmonds, Prof. Mapes, Epes Sargent, Senator Tallmadge, and others-the writer of the article in question proceeds to give an extended sketch of its rise and progress in St. Louis, a portion of which is of sufficient general interest to reproduce in the present place: "The first manifestations of it occurred in 1851

in the Virginia hotel, where a Miss Anderson, a medium from Ohio, gave public scances. The phenomena attracted considerable attention at the time, and circles were formed at private residences. Mrs. Britt, a resident of the city at that time, now Mrs. Prof. Spence of New York, bethis, now lite. Froi. Spence of New York, coming a believer, and shortly after a medium. This lady probably did more to spread the helief in the city than any other person, giving scances at her own house and forming circles in other houses, aided by Miss Ivish, a noted medium, who came here in 1852 and remained about two years. A paper devoted to the spread of Spiritualism, called "Light from the Spirit World," was established here in 1852, with Peter E. Bland as editor, and Wm. H. Mantz as publisher, but owing to some disagreement between the editor and publisher, the paper only survived its birth about six months. Public lectures were established in the same year, and were at first given in Concert Hall, and after at Wyman's Hall, and were continued without interruption from 1852 to 1861 when they ceased for four years—the first lecturer being the Rev. Thomas L. Harris, of Auburn, New York, afterwards the founder of a colony of Spiritualists in Western Virginia, and the last lecturer, Mrs. Augusta A. Currier. After Mr. Harris in 1852, followed numerous lecturers, since distinguished in spiritual circles, the most noticeable as connected with their teachings and the impulse given to the belief by circumstances growing out of their visiting S. J. Finney and Joel Tiffany. Mr. Finney made his advent here in 1854, and shortly after a committee of believers, consisting in part of Peter E. Bland, A. Miltenberger, H. Stagg and E. Livermore, challenged Dr. N. L. Rice, the eminent Presbyterian clergy. man, to a public discussion of the theory of Spiritwhich they proposed to establish, and about the same number which they supposed he would accept as the teachings of revealed religion. Dr. Rice declined the debate in a lengthy letter, reviewing the propositions advanced by the Spiritualists, and which in return elicited a reply from the committee, fully as logical and searching as the Doctor's letter, and both documents being published in pamphlet form and generally circulated added many heliographs the roaks of Spirit ated, added many believers to the ranks of Spirit-ualism. In 1856, Mr. Tiffany commenced his course of lectures, and in the same year another challenge was sent to Dr. Rice to meet him in public debate. This challenge was declined, and led to a lengthy controversy between Dr. Rice and Peter E. Bland, through the columns of the Republican, at the conclusion of which the popular verdict was given against the Reverend Doctor and many new accessions were grized to stor, and many new accessions were gained to Spiritualism. From this time on to 1861, the belief rapidly increased, and when the public lectures ceased at the commencement of the war, the Spiritualists claimed fully 18,000 believers in St. Louis, among whom were men of all professions and of emigrant learning and social storisions and of eminent learning and social stand-ing, and its circles were held alike in the wealthy man's mansion and the poor man's hovel, though probably then as now, the majority of believers were to be found in the middle classes."

There was a full during the war, but since then matters have taken a new and vigorous start again. Lecturers have increased, and converts abounded. A "Society of Spiritualists" was shortly afterwards organized, whose officers are duly named, the President being Mr. J. H. Blood. Under this society's auspices Mrs. Currier's series of lectures was resumed. Lectures are given twice each Sunday, in the hall of the Mercantile Library, hundreds being frequently obliged to go away for lack of room. Twenty circles or more are regularly held at private houses. The believers in the city now number fully twenty thousand, while some three hundred mediums and teachers are industriously engaged in spreading the truth. Similar societies have also been formed at Springfield, Hannibal, and other parts of the State. Monthly changes are made in the St. Louis lecturers. A Children's Progressive Lyceum has also been formed, which is attended by

two hundred children every Sunday afternoon. A sketch of what the writer conceives to be the distinctive points of the Spiritualistic faith, as compared and contrasted with that of the denominations, is given in the same article, which properly closes it for the reader. We must confess our sincere gratification at finding Spiritualism so prosperous in a growing city like St. Louis, and cannot but offer to our many friends there the cordial expression of our sympathy in the good work which they are carrying on. Were a similar exposition to be made respecting the greater part of our newer cities and towns, it would be found that Spiritualists are growing as a class much faster than any or all of the denominations which affect to condemn them. The harvest is abundant, and as yet the laborers are none too many. There is a vast amount of work to be

The World's Crisis.

This Second Advent sheet, edited by Rev. Elder Grant, is continually filled with low slang against Spiritualism. Its attacks are generally so puerile that we seldom notice them in these columns. But our talented neighbor, the INVESTIGATOR. (a liberal and independent sheet;) does sometimes condescend to show up the miserable fanatic of

the Crisis with a keen pen. Here is a specimen: "The World's Crisis," a Second Advent paper, is fanatically furious and even frantic in denouncing the supposed monstrosities of Spiritualism. But what, pray, is the Rev. Elder of the "Crisis" doing, and what has he been doing for the last twenty odd years? Preaching and publishing that Jesus is to come immediately, right away, this afternoon, to burn up the world, in order that he may saye a set of poor demanted function, who this afternoon, to burn up the world, in order that he may save a set of poor demented lunatics, who have got the foolish which into their heads—which do n't seem capable of holding anything else—that they are the especial favorites of Heaven, and everybody else is to sizzle in a thundering great fire until there is not as much left of them as you can put in your eye. And the teacher of such miserable, wretched; crazy twaddle, has the impudence and the tarrogance to charge and rebuke others for their supposed humbugs! How applicable to this Second Advent Elder are those sensible words of Jesus—"First cast the beam out of thine own eye, and then shall thou see clearly to pull the mote out of the first cast the beam out of thine own eye, and then shall thou see

War in Europe.

It has finally come. Prussia has declared war against Austria, and Italy has done the same; and each has commenced marching its armles across the frontiers of its proper dominions. Prussla invades Saxony, and threatens other smaller States, because they voted in the Bund to stand by Austria with the Federal troops. Austria is thus put on the defence. But the Minister who controls Prussian affairs moves as rapidly as he possession of the Duchies, and in every way got the advantage of her opponent. The latter falls back on the influence of the Federation, and believes herself strong. But Prussia, fluding the Diet against her, has dissolved the Bund by formally withdrawing from it; and having done that, considers herself warranted in laying her hands on whatever members of the old Federation offer themselves as prize.

Italy seeks to complete her national area by recovering Venetia, which is the head and front of the peninsula. We tender her our sympathies on this side, because we realize the necessity which rules her. She simply improves her opportunity, although she never would have known that this was to be that opportunity had she not been apprized of it by the master-Napoleon-who has created it. It is all a great game at politics, with war as a powerful instrument in carrying it on. And when it comes to war, no one can prophesy where matters will come out. The cause of war for Italy-namely, the recovery of Venetia, which was allotted to Austria by the Holy alliance in 1815—has been a standing one; and she may be said to have availed herself of her chances.

France is silent. Napoleon of course means to enter the lists when he thinks his time is fully come. But Russia has signified to him that the noment he violates neutrality, the Czar himself will no longer consider himself bound by its rule. This is a menace, of course. Napoleon has already declared himself the supporter of Italy. This is a violation of neutrality, and Russia may be looked for to enter the field with Austria at any time when the Emperor of the French makes a nositive demonstration with arms. Thus there would be the Germanic Confederation on the one side, with Austria at its head, and supported by all the nower of Russia-and Prussia, Italy and France on the other, waging such war as never before convulsed the continent of Europe. There is a ministerial crisis, as well as a financial one, in England, too, and nobody can tell how soon that power may be drawn into the general con-

The war is now fairly opened. It has begun by the overt act of Prussia, and of Italy likewise. The position of Austria is most commendable, in the light of strict justice, but the sympathies of all lovers of constitutional freedom are with Italy. As for Bismarck's ambition to make Prussia the great power in Germany, crowding Austria into a rear place, there might be more admiration for it if there was a principle of freedom, or liberality, or elevated nationality involved. But it is all selfishness and ambition to aggrandize a reigning house. The progress of the conflict will be watched from this hemisphere with keen intensity.

Financial Rescality.

The Leavenworth correspondent of the Chicago Tribune says an extensive haul of counterfeiters was lately made in Kansas, where the rogues have palmed of large amounts of their bogus currency upon the poor Indians, by the purchase of their annuities and payment in counterfeit greenbacks. The arrests disclose one of the most daring and extensive organizations in the country, reaching from the St. Lawrence to the Rocky Mountains, Michigan, Ohio and Illinois being the principal depots. The amount of spurious and counterfeit currency in circulation, is upward of a million of dollars in bills of large denominations, while of postal currency there is unward of a quarter of a million floating through the various States in such small quantities that they are scarcely discernible. The Southern States furnish the principal field of operations, as the scarcity of money there leads the people to take anything that resembles the national currency. The amount seized in Kansas was over \$50,000 in greenbacks and \$5,000 in fractional currency. The seizure of plate, material and tools, which were secreted in feather beds, between mattresses, worn as armor and buried in cellars, proves that there must have been a large business transacted. This discovery was made on the Pottawatomie Indian Reservation. The poor Indian is again the injured party. Further comment is unneces-

The Impending Epoch.

This is the title of a new paper just started in Augusta, Georgia. It is a monthly journal, "devoted to the interests of humanity in an enlarged and liberal sense." The editor, in his salutatory,

"This little candidate for public favor steps into Earth's arena lithely, and with a smile of satisfaction, because of the purity and lofty purposes of its intention. No sordid selfishness guides its noble utterances. Its ends, the good of universal humanity, pointing with index fingers of Faith, Hope and Charity to a City set upon an Hill, wherein dwelleth Peace Supreme!"

Just such a paper is needed at the South. "Peace supreme" and brotherly love is what is most needed now in every section of our vast country. Let all unite, then, under the broad banner of the Harmonial Philosophy, and the nation will blossom as a rose, and send out its fragrance—its spiritual aroma-to bless all mankind.

Currency and the Constitution. The Internal Revenue Herald, published in New York, prints in its issue of May 26th an article from the pen of our friend, Horace Dresser, LL.D., favorably known as the compiler of a very useful edition of the tax law, and a writer of merit, as many of our readers can testify. Speaking of the

article, the editor sava: "His views on the subject are forcibly expres ed, and, as a constitutional argument, his article is entitled to consideration as presenting the hard money side of the question in a favorable light. Whatever may be the proper construction of the Constitution, the lessons of the past five years have taught the blessing of a well-secured paper currency. Colossal fortunes toppled and oreshed in the financial storm that unberaided, burst reportly money to Tractich commercial world. Americantly money to Tractich commercial world. cently upon the English commercial world, America is unscathed by it. How? By the use of a 88-cured paper currency."

: Williamsburg (N. Y.) Meetings. Mrs. Emma Jay Bullene has been speaking for the Spiritualists of Williamsburg for some time past with good success. There is to be a recess of the lectures during the warm season, but the Conference, Sunday forencous, will be continued till the end of July.

We print several interesting reports of proceedings of Conventions in different parts of the country. We are under obligations to Mrs. H. F. M. Brown for the report of the Rockford Convention; and also to M. C. Bent for the Granville report.

Convention Reports.

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A Capital Inducement to Subscribe for the Banner.

Until Sept. 22, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy, of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "AB C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead." by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle: "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers-not renewals-and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Cur-

Terrible Conflagration.

Portland, Maine, was nearly swept over by fire on the Fourth of July. The fire broke out south of Brown's Sugar Refinery, near the foot of High street, in the South end of the city, and passed along Fore street to the North end, as far as North street on Munjoy, destroying everything in its track so completely that the lines of the streets can hardly be traced, and a space one and one-half miles long by a quarter of a mile wide appears like a forest of chimnies with fragments of walls attached to them. Thousands of the inhabitants are left houseless. A strong wind prevailed at the time, and the tenants could do little else than flee before the flames.

The splendid City and County building on Congress street, in the centre and westerly part of the city, was considered safe, and it was piled full of furniture by the neighboring residents, and then swept away with all its contents.

Half the city is destroyed, and that half includes nearly all the business portion, except the

heavy business houses on Commercial street. It swept down on the northerly side of Fore street to India on the east. While on the west it moved along diagonally across Middle street and down to Cumberland, taking the Alin House, but sparing the First Parish Church. From Chestnut to North street it made to can sweep, on the southerly side of Cumberland street to Congress street, and everything else to Fore street as far east as India street: All the banks are gone, all the newspapers, all but three of the printing-offices, all the jewelers, all the wholesale dry goods stores, several churches, the telegraph offices, nearly all the stationers, and the majority of nearly all the business places.

New Books in Leess.

In Renan's new book, The Apostles, just published in Paris, there is said to be some of the most plank road has been built twenty feet in width magnificent word-painting of sacred places and over the sand, which makes the access to the appeared. Mr. Carleton of New York, will shortly publish a translation of Major Moses Eaton, Jr., of South Hampton, is this remarkable work, and at the same time issue the Memoirs of Junius Brutus Booth, the celebrated | Clerk; Wm. C. Binney, of Amesbury, Treasurer. actor, and father of Edwin Booth. Two other books, one the Fourth Series of Walter Barrett's Old Merchants of New York, and the other, a pleasant volume of Essays, by "Sentinel," of The N. Y. World, entitled "Who Goes There?" will be immediately published by Mr. Carleton. Ticknor & Fields have in press a new work by C. C. Coffin (" Carleton"), the popular army historian.

Dr. U. Clark in Gloucester and Worcester.

Dr. U. Clark will treat the sick at the Webster House, Gloncester, on Tuesday, Wednesday, Thursday and Friday, the 10th, 11th, 12th and 13th and the same days, the week after, at the Bay State House, Worcester, Mass. The poor, free, from 3 to 4 o'clock P. M., each day. Dr. Clark will be at his Rural Home for Invalids, in Malden, Mass., every Saturday, Sunday and Monday.

A Note to all interested in the National Convention.

The Providence Society of Spiritualists have appointed a committee to arrange for the entertainment of the National Convention which meets in their city in August.

The committee earnestly request all persons whose intention it is to attend the Convention, to inform them by letter at as early a day as possible. Will each please state whether they come as delegates, lecturers, or as both; also, those having friends here and places already arranged, will grant a favor by informing us in the same manner.

Will all Societies sending delegates inform the committee of the names and number selected as soon as possible after the appointments are made? and will they make those appointments at an early day?

By these means, which will inform me just how many are coming, we can better arrange for the accommodation of all.

It is our intention to entertain as many as possible free-giving lecturers the preference, and to provide places in boarding-houses and hotels convenient to the hall, where all others can be accommodated at reasonable rates.

Please attend to this, and address P. C. HULL, care of I. Searle, Providence, R. L.

Delegates to the Third Spiritualist National Convention.

At the Quarterly Meeting of the Spiritualist Association of Worcester, Mass., the following named persons were chosen as delegates to the National Convention, to be held in Providence, B. I., next month .- Dr. J. H. Dewey, Mrs. L. Dewey, L. Blackmar, Mrs. M. A. Stearns, E. R. Fuller, J. C. Tarbox, S. C. Moses, Mrs. Jacobs.

8. O. Moses, President. E. R. FULLER, Secretary. Worcester, Mass., July 1, 1805.

ALL SORTS OF PARAGRAPHS.

We keep for sale the LITTLE BOUQUET, a children's paper, published monthly in Chicago, Ili., by the Religio-Philosophical Publishing Assoclation. See advertisement in another column,

Our friends in Maine will notice, by referring to the lecturer's column in the BANNER, that Mrs. Clara A. Field, of Newport, Me., has resumed her labors in the lecturing field. Heretofore she has done much good work in that capacity, and we are glad to hear that she is again to re-

The attention of our Eastern friends is called to the advertisement of Dr. G. W. Keith, who has taken rooms at the Nichols House, Bangor. Me. He heals by the laying on of hands. and we have reliable authority for stating that he possesses much power in this method of cure.

Anonymous writers had better save the paper they write upon. "A penny saved is a penny earned." We usually consign such manuscripts to the waste basket;

About this time (July 9,) the Great Eastern is probably on her way across the Atlantic, paying out the telegraph cable which is to connect the Old World with the New.

The "Glorious Fourth" passed off-or the proceedings did-in the usual patriotic manner in this city, with orations, regattas, fireworks, theatrical amusements, jollifications of all kinds and harmony everywhere. "Uncle Sam" is all right for another year at least.

Mrs. H. B. Gillette is an excellent healing and developing medium. Her rooms are at 59 Dover street, Boston.

The curability of inherited scrofula can no longer be doubted. Read, in another column, the well-authenticated reports of five cases, (some of them very aggravated,) cured by Mrs. Spence's Positive and Negative Powders.

A SELL-Newman Weeks, Esq., informs us that the pious Orthodox people of Rutland, Vermont, recently paid the notorious Von Vleck some six hundred dollars, for "imitating the tricks" of another notorious character, "H. Melville Fay!" They were terribly sold by a secondrate humbugger. It is enough to say that Von Vleck graduated at Barnum's Museum!

A JOKE.—Our neighbor of the Patriot was serenaded the other night, and devotes a leader in his yesterday's paper to the event. He says:

"We thank our riends for the compliment, sup-

posing that it was but a means of expressing their approval of our humble efforts in exposing the

approval of our numble enorts in exposing the horrible wickedness of modern Spiritism now defiant and rampant in our midst."

Now the fun of it is, the band, after serenading the Patriot chief, immediately thereafter honored Benjamin Todd, the Spiritual preacher, with a similar compliment. Our neighbor should keepcool, and not draw such extraordinary inferences.

Sun Jase (Ca) Mercury. -San José (Cal.) Mercury.

The Cincinnati Society of Spiritualists, with their Children's Lyceum, held their first picnic of the season on the 26th June, in a grove about twenty-four miles down the Ohio river, on the Kentucky shore. They had a fine time, and all returned safely, well satisfied with the excursion, so says the Commercial.

SALISBURY BEACH.—This popular resort and watering place is now open for the season, as we learn from our good-natured, corpulent friend of the Express, Bro. Morgan, who is always au fait in these matters. Col. Kimball, proprietor of the Atlantic House, has just completed an addition of some fifty rooms to the house, and enlarged the spacious dining room to more than double its former size. The table is furnished with all the choice delicacies of the season, and the polite clerks, Messrs. Heseltine and McCarty, are always ready to attend to the wants of all. The Beach is the best on the coast, being a drive of some twelve miles on hard sand. The boating facilities are unsurpassed at any Beach in New England. A ionse a beautiful drive. The road cost \$25,000 President; Isaac Hale, Jr., Esq., of Newburyport,.

J. M. PEEBLES .- Our worthy brother Peebles, gave two excellent lectures in this city, Sunday, the 24th ult. Few speakers are more popular than Bro. Peebles—none more deservedly popular. He has the fortunate faculty of gathering the people about him, and of telling them in plain Anglo-Saxon their sins. He has but little regard for the position of the evil-doer. He may be clothed in ermine or covered with rags—to him it matters not—it is the sins, not the garments, his blows are aimed at. Our brother is doing a good work-doing it well. Blessings go with him.-Religio-Philosophical Journal, Chicago.

A fool in high station is like a man in a balloon: everybody appears little to him, and he appears little to everybody.

Foreign intelligence states that the Pope's own sister recently died at Rome in great poverty and misery. She was anti-Catholic, and the Pope would n't do much for her.

It is said by a Canada paper that the Visionthe little vessel which started off on a voyage to Europe last year, with a man, a boy, and a dog. and was reported lost-put into some obscure port on the Nova Scotia coast, while the owner's wife collected a large sum of money from the companies with whom the owner had insured his

The Lowell Courier has hit the nail squarely on the head in the following paragraph:

"The public want a newspaper to reflect their sentiments, feelings, and prejudices, and as a general thing are exceedingly exacting in their re-quirements. They will frequently talk of their desire for the independence of a newspaper, but when that desire is analyzed, it will be found to be that kind of independence that squares with their own notions and harmonizes with their own opinions."

A prize of 50,000 france is offered by the French Government for the discovery of the most important application of the voltaic pile to industrial and scientific purposes. ¿ Competition is offered to all nations, and the claims will be examined in five years. at mortific

The gayest smilers are often the saddest ween-

A weekly paper has been started in New York, called THE FRIEND. It is a spirited affair. The editor says: "It seems to be a certain thing that we are passing on to a new order of religious life. The old theology has lost its sayor; and the days of priesteraft are numbered."

Those people who tattle to you about others will most assuredly tattle about you.

Annual Grove Gathering.

The Annual Grove Meeting at Three River Point, N. Y., will take place on Sunday, July grand demonstration, the grant of the Soil Providence, R. L.

Correspondence in Brief.

hitherto, and I work;" and Paul labored with his own hands, &c., &c.

If your correspondent will read Swedenborg's "Arcana Colestia," perhaps he will get some light which may be profitable to him. I ama medium; my wife is also a medium. Our spirit-friends think much of Swedenborg and his teachings, and regard the Christian's Bible very highly. All we ask is a fair chance; criticise as much as you please, but don't misstate. We have charity for all; we believe God loves the sinner as well as the saint, and the dark spirit as well as the celestial angel; but we do not believe the sinner is as happy as the saint, or the dark spirit as happy as the angel of light. Jesus says, "My reward is with me," I will close by asking one question: "To be a modern Spiritualist rust one absolutely throw away the Bible?" I have heard question: "To be a modern Spiritualist flust one absolutely throw away the Bible?" I have heard your controlling spirit say, through Mrs. Conant, many times, "Throw away nothing!" "Prove all things; hold fast that which is good."

I am, respectfully yours, Albert Colby.

Andover, Maine, June 27, 1866.

Spiritual Awakening in Janesville. Believing you would be pleased to learn of the great spiritual awakening in the city of Janesville, Wis., I take the present opportunity of in-forming you. Dr. H. P. Fairfield has been our lecturer through the month of June, and has awakened an interest exceeding the expectations of the most sanguine. Truly, our brother is doing a noble work. The eight lectures he delivered here, were conceded to be as carnest, beautiful and logical, as any we have ever listened to. The largest hall in the city was well filled, the audience increasing each succeeding Sunday. The public would not tire of ministrations so rich and satisfactory as have been poured upon us from the world of spirits, through the divine pow-ers within and controlling the lecturer, and if Orthodoxy has not been trembling lest its foun-dation pillars be uprooted, Unitarianism certainly has, lest its laurels be transferred. We hope to secure Dr. Fairfield's services soon, again, and feel to recommend him to all spiritual societies, as one of the best teachers of the principles of the Spiritual Philosophy in the field. Angels guide and bless him, and all who strive to be just and true. Fraternally, ELVIRA WHERLOCK. Janesville, Wis., June 26, 1866.

Erratum.

In my notice of the Davenport scances in Lancaster, Ohio, in the Banner of June 30, last word of second paragraph, for mediums, please read medium, for there was no living mortal in the room, when Mrs. Colle was lifted upon the table, but herself, Dr. Demster having withdrawn with the courants. H. SCOTT.

Matters in Providence.

Our regular Sunday lectures have just closed, to be resumed by Chas. A. Hayden, after the Convention in August. In the interval, our hall will be opened for Sunday Conference and occasional lectures. Our congregations were never larger, or more interest manifested than at the 64,65,66,67,68,69,70,72 and 74 Washington street, New York.

MRS. CURRIER.

The interest was well sustained through June by the lectures of this gifted lady. Many of her discourses have the cast and polish of studied oratory, and unseen intelligences frequently evince their appreciation by loud and distinct raps upon the platform, heard in all parts of the

THE NATIONAL CONVENTION,

Which is to assemble in this city in August, is regarded as a period of great interest to Spiritualists; and the hope is expressed that it may be harmonial within itself, and devoted to the promulgation of our heavenly philosophy among men. At a meeting of the Corporation Trustees the Executive Committee, with the addition of Miss Phebe.C. Hull, were appointed to act as the local committee of reception and arrangement. DELEGATES FROM PROVIDENCE.

The Society have elected the following friends, delgates to the National Convention; I. Searle, Thos. Howland, Wm. Foster, Jr., John Galing- ASIATIO MALIGNANT CHOLERA. ton, Wm. G. R. Mowry, L. Towne, Mr. Chafee, J. W. Lewis, H. W. Aldrich, Miss Laura Bliven, Miss Phobe C. Hull, Mrs. Rose, Lucy Currier, Mrs. Abby Potter and L. K. Joslin. THE LYCEUM.

Many Spiritualists have objected to the Lyceum as too military in its character. This was possibly owing to its having originated in a period of great military excitement and action. We, in Providence, have thought that a fing could be devised for Lyceum use more in accordance with the genius of the institution, than the exclusive National emblem; consequently, friends promptly furnished the means, and a complement of new banners were procured. The Guardian carries a beautiful white silk banner fringed with gold, with the word "Guardian" inscribed thereon, in golden letters. The children carry white flags with mottoes printed in different colors, expressive of our philosophy. Here are a few: "Progression; "Light, more light;" "Guardian Augels are here;" "Help the unfortunate;" "Algels are here;" "Help the unfortunate;" "Always do right;" "The good are beautiful;" "Angels love children;" "We will be happy;" "There Bloody Flux, one or two desets of this Powerful Medicine is no death;" "Beautiful Summer-Land." These will check the discharge almost instantly, and EFFECT A CURE IN A FEW HOURS, leaving the bowels in a natural cure in the second carried by the dear. According to the second cure in the second c ous children, who love the Lyceum, and the oscaping by a beautiful path the dark helkers of old theology... Yours, for the true and good,

L. K. Joslin.

Lectures against Spiritualism.

In a late issue of the BANNER you noticed a

book published by the Rev. W. M. McDonald, formerly pastor of the Chestnut-Street Methodist Church, in Providence, R. I. This book is, in substance, five lectures given in that church in 1863. These I reported, and now send you the last lines of my report of the last lecture. Omitting, as I must, the rest of this lengthy lecture, he closes by saying, "It is simply the work of Devils." That was the string upon which he played throughout the whole course. He is the Devil worshiper. He it is who says the affairs of this world are controlled by Devils." He it is who boldly draws the curtain that shuts out the supernal spheres from ours, and claims the government of that mysterious realm for Devils. He it is that says of each one inspired, as did the Jews of old, "He linth a Devil, and is mad," He it is who stands behind the altar, in the light of the nineteenth century, and stretches his puny hands against the irresistible advance of Truth. He it is who will be metj with all the attention his arguments demand, by those who know the truth, "and knowing, dare maintain." He it is who has shown by words that cannot be recalled, that with all the hands that are reaching upward for help from the higher life, and all the voices that are crying shame to superstition 29th. J. H. W. (Tooliey of this city is to be one of | in this enlightened age, he believes in the "Devil the speakers in Preparations are making for a | and Dr. Faust," indeed, indeed ! S. B. KRACH,

Pienic from Charlestown.

The First Society of Spiritualists in Charlestown are to have another grand picnic at Green Mountain Grove, Medford on Tuesday, July 17. In last week's paper (No. 14.) on page two, there is an article by George A. Shufeldt, headed "Bible Truths; Is labor a curse?" He represents the Bible to teach that labor is a curse sent upon many for sin, which is incorrect. In the first chapter of Genesis God told man to multiply and replenish the earth, and subdue it. That was before man's fall. One of God's commandments, given on Mount Sinal, reads, "Six days shalt thou labor." &c., &c. Jeaus Christ says, "My father worketh hitherto, and I work;" and Paul labored with his own hands, &c., &c.

Married.

In Lyman, Me., April 22d, by Rev. William S. Jones, M. E., Mr. Leander G. Russell to Miss Lydia W. Donnell, both of Saco, Me.

Business Matters.

LONDON SPIRITUAL MAGAZINE.-We have a few copies of this monthly for March, April and June, for sale at this office. Price thirty cents.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, 85 and four three-cent stamps.

Multitudes of people require an alterative, to restore the healthy action of their systems and correct the derangements that creep into it. Sarsaparillas were used and valued, until several impositions were paimed off upon the public under this name. AYER'S BARSAPARILLA is no imposition. imposition.

Special Notices.

This Paper is majied to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

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

TO LET, A LARGE FRONT ROOM in "Parker Building," No. 158
Washington street, Boston. Apply at THIS OFFICE.
June 30.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

LITCHFIELD'8 DIPTHERIA VANQUISHER. (Used with Litchfield's External Application.)

WARRANTED TO CURE WARRANTED TO CURE
DIPTHERIA AND ALL THROAT TROUBLES.
Litchfield's External Application,
Warranted to cure RHEUMATIC AND SCIATIC LAMENESS, and all LAMENESS, where there is no tracture.

Price of each of the above.....\$1,00 per Bettle. G. A. LITCHFIELD & CO., Proprietors, Winchenden, Mass. GEO. C. GOODWIN & CO., M. S. BURR & Co., Boston; JOHN F. HENRY & Co., Waterbury, Vt., General Agents. Sold by Medicine Dealers generally. 6m-June 2.

EF MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Boft Soap. One pound will make fifteen gallons of Soft Soap. No lime is required. Consumers will find this the cheapest Potash in market. B. T. BABBITT,

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

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

HEALING THE SICK BY THE LAYING ON OF HANDS.

D. OF HANDS.

D. G. W. KEITH, Practical Magnetic Physician, would respectifully announce to the citizens of BANGOR, Mr., and vicinity, that he has taken rooms at the Nichols House, Pickering Square, where he purposes remaining for several weeks. The suffering poor, who are really unable to pay, treated cheerfully, "without money and without price," on Wednesday of each week. Past experience proves that Dit. K. has been not only remarkably successful in treating discass of mind and body, but also in imparting an influence to his patients, which facilitates the unfoldment of latent mediumistic powers.

WINCHESTER'S ASIATIC CHOLERA DROPS;

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

Ressor of Obacterics and the Dissesses of women in Berkelire Medical College.

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CONTENTS:—Prefatory Remarks; Origin and Purpose of the Present Essay; What has been done by Physicians to Foster and what to Prevent the Evil; What is the True Nature of an intentional Abortion when not Requisite to Nave the Life of the Mother; The inherent Dangers of Abortion to a Woman's Health and to her Life; The frequency of Forced Abortion, even among the Married; The Excuses and Pretexts that are given for the Act: Alternatives, Public and Private, and Measures of Relief; Recapitulation; Appendix; Correspondence.

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Boom 6. July 7.

THE MORALS OF EPICTETUS

MADE ENGLISH

POETICAL PARAPHRAGE. BY ELLIS WALKER, M. A.

LONDON, 1716.
Reprinted by James Redpath, in 1864.
Price, 20 cents. For said at the BANKER OF LIGHT OFFIGE, 186 Washington street, Boston, and at our Branch
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July 1.

8CROFULA, 8CROFULOUS: 8ORE EYES, AND CONSUMPTION

CURED BY

MRS. SPENCE'S

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Ralem, N. H., Feb. 19, 1866.

PROF. SPENCE—Dear Sir: I wrote you some time last fall for a box of your Positive Powders, and, at the time, I mentioned the case of my daughter having the Scrofula in one of her eyes, that had troubled her very much were the rate on infant. She is now filter. ever since she was an infant. She is now fifteen years old. Before she had taken one hox of the Positive Powders the inflammation had almost disappeared, and the pain in her eye and head had wholly left her. It had got to be so had that she feared she would have to give up her studies and leave her school. She is now to all oppearances cured, and we are satisfied that the **Positive Powders** have done it.

Respectfully yours, HENRY T. KIMBALL. Osaco, Hennepin Co., Minn., Nov. 20, 1865.
PROF. PAYTON SPENCE—Dear Sir: The child with Scrofulous Sore Eyes, about whom I wrote in my just letter, is the daughter of Henry E. Lepper and Emma Lepper, who came to this place from Leavenworth. Kansas, some two years ago. The child was afflicted with the sore eyes when they came to this place, and, from her parents' account, had been for months previous, and much of the time so bad that she could not bear the light, but had to be shut up in a dark room. Ere they had given her two boxes of your Powders, her eyes, to all appearances, were well, and have remained so to the present time. Yours truly, ROWERT THOMAS.

Cloverdale, Sonoma Co., Cal., May 27, 1866. PROF. SPENCE—Dear Sir: I have taken special pains to see all my patients who have been tak-ng the Positive and Negative Powders for their different complaints, and they all, with one accord, join in sending you their names and their heartfelt thanks for their great deliverance

their heartiest thanks for their great deliverance from disease.

The first is a young lady, Jenny Boyce, 17 years old, daughter of Wm. Boyce. Hers was a case of **Enherited Scrofula**, pronounced incurable by every doctor who had been called to see her. It had so affected her eyes that for three years previous to taking the Damburg the server lability. to taking the Powders, she was blind, so much so that she could not tell a man from a wo-man across the house. She has taken in all fifconsiders herself entirely cured. She can see as well and as far as anybody. She is now going to school and studying with ease. Her health in full has returned. Her father and mother feel so much rejoiced at the great work that the Powders have

done, that they say they shall not cease in giving their continued thanks for such a great work. The next case is that of Mrs. Mary Ann Boyce, the mother of the young lady just mentioned, Hers, also, was Inherited Scrofula of forty years' standing. For the last fifteen years she had a continual discharge out of her ears, and each side of her neck. Under her ears the skin was all eaten off. By spells it would break out over her person, and disable her from attending to her family for weeks at a time. She had do spaired of ever being cured, as all the doctors had told her she was incurable. She has now been taking the Positive Powders only about three

the friends say that a mirrole has been worked.

The next is Edward Whitman, four years old, the son of James Whitman. His disease, also, was Inherit-d Scrofula, pronounced incurable by four different doctors. Two boxes of the Post-live Powders cured him entirely, and the father and mother send their greatest thanks to you for the wonderful discovery of such a medicine. The next is a man forty-eight years old, having

what he supposed was the Consumption for the last five years. He took ten boxes of the Positives, and was entirely cured, and is now able to attend to his business.

I have also tested the Powders in Head-

aches, Female Deraugements, and other diseases, with satisfactory results in all cases.
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Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who

leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not automatically and the second state. nounce their names.

We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY APTERNOONS.

The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

MRB. CONANT revelves no visitors on Mondays,

Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

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

Invocation.

Our Father, grant that thy children may receive the baptism of thy,love through the glory of this vernal day. Let them know that as this day has followed the ley chains of winter, so their day of refoleing, of peace, of soul-rest, shall follow the cold winter of uncertainty-that winter that has long been around their spirits; that has buried the bright flowers of hope; that has frozen all the fine tendrils of their nature into superstition. bigotry and doubt. Our Father, let thy children know thy law is perfect and all pervading. It is an ever active presence, blessing alike every sonl. It is like the sunlight, that sheds its soft rays upon all thy children, shutting out no one from its presence, bidding all to come forth and enjoy it. Thou who art the soul's trust, we bring all the offerings our souls are possessed of, laying them upon the altar of life, asking thee to bless them. Like the fragrance of these fair flowers, [referring to a beautiful bouquet on the stand,] the thoughts, the aspirations and hopes of thy children go outward to thee, filling all the air with their beauty, and going nearer, ever nearer unto the great fountain of existence, praying for blessings and always receiving an answer to their prayers. Thou who art Guide and Teacher. Father and Mother, we praise thee as all Nature praises thee; as the sunlight praises thee; as the soft spring zephyrs in their silent life praise thee; as these fair blossoms praise thee. So, oh Eternal Spirits accepting all blessings, yet begging for n me but expecting that as thy great heart bestows, so the heart of humanity will open to receive thy light, thy baptism and all that truth that flows forever from the Great Fountain of Truth. Father, bless our words, our thoughts and our deeds, if they are worthy of blessing.

Questions and Answers.

CONTROLLING SPIRIT.-The questions of your correspondents we now propose to consider.

QUES .- By C. P.: Will the controlling intelligence please inform us how modern Christianity compares with the teachings and examples of Jesus?

Ans.-Modern Christianity, in its external aspects, differs widely from the teachings of the Nazarene. But, beneath its exterior, its life is all perfect and serene, pure and holy as when first it came forth through the teachings of Jesus. This that you call Christianity is a child of Eternity, for it has been born of Truth, and Truth has always had an existence and always will. And so it is with regard to all the truths of thy children. You should not look so much at the external and so little at the internal. Christianity is Christianity to-day, so far as its life is concerned, just as much as it ever was. The dead forms by which it is surrounded are by no means Christianity.

Q.—By F. M. C.: Explain the passage where it reads thus: "But now he is dead wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me." Another: " And if any man ask you, 'Why do ye loose him?" thus shall ye say unto him, 'Because the Lord hath need of him." Another: "When a few years are come, then I shall go the way whence I shall not return."

A .- The mind that gave utterance to these passages was doubtless very much in the dark with regard to those things that belong to the spirit. It is possible that that mind did not believe that the soul was free after death, and as free to return as to remain in the fabled Paradise of the ancients

Q .- By the same: "And it came to pass as they still went on and talked, that behold there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind unto heaven." Was it the body of

Elijah that went up unto heaven? A.-By no means. Your mediums of to-day see similar visions, realize similar experiences. But distance has thrown a charm around the story of other days, and so you have a taste for it.

Q.—By the same: Can spirits that have left the human body come back and speak through animals and beasts or fowls?

A .- Not as speaking through human nature. So far as your form, your external is concerned, you are allied to all other forms-connected with all other forms. And, still further, so far as your spiritual inner lives are concerned, you are allied to all spirits; and, because you are, being at the head of all by virtue of your intelligence, you have all more or less under your control. In this way the spirit can return and infl-· nence or speak through every order of life.

April 2.

Matthew Brooks.

I said if Spiritualism was true I should come back. I died down in Georgia; was taken prisoner, and I got pretty weak before I left. I feel it pretty sensibly just now. This is part of the programme I did n't read before I was initiated. If I had, perhaps I should n't have come. [It will not be so bad the next time you come.] I hope not, because it's plaguey hard to feel you are so weak that you can't hold soul and body together long enough to say what you've got to say.

1 I'm Matthew Brooks, from Northfield, Vermont. I was twenty-three years old-twentythree and four days. I was a Christian before I went into the army, before I saw so much to stir up my bad qualities. But when I suffered so much from what need n't have happened, I laid my! Christianity out the shelf; and if I'd had strength I should have had a free fight. It's pretty bard to say, "Pather, forgive them, for they know not what they do," when they do know what they are doing, and can help it if they are a mind to; pretty hard, I tell you. Why, I lived

about six weeks on a little meal stirred up in some water-and dirty water at that! If my father's pigs had been offered that, ten to one if they would n't have turned up their snouts at it. Yes, I guess they would. But their day of retribution is sure to come; there's no escaping it. Do you suppose they can die in peace, after the harm they his business.

I was a Methodist, and thought I was a good Christian before I went to war. But, I tell you what it is, it's pretty tough to keep your Christianity very close to you, if it's of the genuine kind. I tell you your human nature will fight think if they could know that I received God's I did; I died with as much blessing of God upon me as I needed. I felt to trust him. I trusted him, and I thought he knew how much I had suffuture either, unless he was an unjust judge.

I've seen two of the folks that was over us but know so little of. Foys, that have come to the spirit-world. One of tell you what, he's going through about as much to see what I can do; to ask those skeptical ones of hell as a person would care to see. I got noth- to look with earnest eyes; look not with prejuing to say. I do n't want to do anything that will dice, but with honest hearts to that which was be the means of helping him there. He'll go the crowning glory of my life here, as it is now.

have, no doubt. I'd like the folks to know I can talk, can come back; and particularly the Sawyers, that were went to war, I said to them, "If I should n't come come back sure." Well, I've tried to come back There are a good many things laid to him and land was so near. the old Bible folks, that I dare say they never said. [Have you seen Christ or the Saviour yet?] I've seen so many Saviours that it's hard to distinguish one from another; any person is a Sawho he is. I'm told by those who pretend to eighteen hundred years ago, is not willing to receive all that is laid at his door. He says, "Give honor to those to whom it is due, and you have Saviours to day as much as you had in my day." That's what I've been told.

I go now, sir. I feel a little stronger than I did when I came. I hope the next time I get a chance to come anywhere in this way, I shall feel as I with these human conditions. Good-by, mister. Long life to you, and a happy one. · April 2.

Ezekiel Thompson.

during my earthly life, and I believe it is but a continuation of the same in my new life. I had but a vague idea of what the soul would realize after death. I was more inclined to believe there suddenly found myself, shortly after passing through the change of death, in possession of all my faculties, and so far as my life was concerned, I was myself. I was exceedingly astonished at first, but soon grew used to the knowledge, and began to make the most of it.

When I learned that we could come back, that we shadowy people could visit the earth and commune with friends, I sought out my friends, acquaintances, and did all I could to make them feel that I was near, could communicate so far as to be able to impress them with my presence. Those friends, of late, have had the curiosity to look into Spiritualism, to see if there was any thing in it. So having me in mind, they went to one of these mediums. The result was, I was very much pleased to be able to come. But I was also displeased to find that all they cared about me, was to know why I had made suchand-such disposition of what I left here on earth. One says to me, "Uncle, do you know that you left me out in the cold?" I said, "Yes, my young scamp; and that's where you ought to be." that's not my uncle," he says. Now I want him I didn't know him there, but he said he'd seen me. to know it was me. Another says, "Mr. Thomp- My mother don't say nothing now. She thinks it son"-for that was my name-"don't you wish, now that you see things under the light of the spirit- I got big, then I was going to have a circus of my world, that you had done different?" My answer was, "I don't know that I do; for I care nothing didn't want me to go where the circus was. I'm about what I've left." "It can't be him. He going now. [Hope you'll have a good time.] I liked money too well. He'd talk about that, if anything."

So you see, I wan't getting ahead very fast, And so one after another of all the party that called on me, seemed inclined to make money and worldly goods the rule of action, more than spiritual things. They said, "Do speak to us of that you left; and tell us, did you give so and so that? Wan't you influenced by others? Whose

influence led you to act thus?" "Well," I said, "if this is the way we're received, we returning spirits had better not come;" and I felt like retiring in disgust. I was taking my first lesson, you see; so when I got back ngain, I questioned some of the folks, to know what their experience had been. "Oh, similar," they said. "Now our friends on earth have need of worldly goods, and the cares of that life press so thickly around them, that they must take care of them. You know a man that is without money in earth-life, is very badly off?" "Oh yes," I said; "I know all about that; but it seems to me right that there should be a little spirituality mixed up with worldly desires; but in my case there did n't seem to be any."

Some I found were disposed to defend the folks on our side, and some on yours. I felt it was a very singular experience I was passing through,

and but a continuation of what I had left here. After learning of this way to come, I thought it might be a good move in me to come here and try to speak with my relatives. I never have but once; but then I did, and I communicated with them in New York. Let me see: it is now just about seven months ago, and so far as I am able to learn to-day, they are still in the shadow, hunting after gold, and striving to possess themselves of that they have no right to have, anyway, and which would do them more harm than good. Why, I should think, by the way that they besieged me, that I was a person of great wealth; that I had left millions, instead of a few paltry

thousands. If they are spiritually minded enough to desire to talk with folks in the spirit world, I hope they will learn to exercise common sense in the future, and he as respectful to them so if they were face to face.

Do you suppose that little upstart nephew of

left me out in the cold?" No; he would n't have dared to.

Well, I've said my say, now I'm going. Ezekiel Thompson, of New York. Good-day. April 2.

Margaret Gorham.

have done others? Don't think they can. If Margaret Gorham, from Bath, Maine. I was they can, all I've got to say is, God ain't about sick many months with consumption. This is the first time I've come. I knew I should come, and I knew, too, what to expect. I knew that the weaknesses that were upon me when I died, I should feel when I first come.

I was opposed, oh so violently opposed in my belief, that I dared not utter a word, in favor of pretty hard against it. I died without any fears- the heautiful truths of Spiritualism before any of yes, I did-because I felt it would all be right my acquaintances. But I said, "As God lives I sometime. I was glad to get free. I was glad to shall come back." And when they said, "She's be released from earthly suffering. I'd like to dying," my last words were, "No, just beginning gone home-seen the folks once more; but it to live!" And so I was just beginning to live. would taken some three or four years to picked When they asked me if I did not want the minisup anything like my old strength, so it was well ter to come and pray with me, "No," I said, "the I died; I am a good deal better off. The folks angel are all around me. The air is full of their songs. I need no prayers." Some said, "'Tis blessing they'd feel better about my death. Well, beautful to die so," and others said, "Oh what a delution!" But I've come back to tell them that I was not misled by my guardian spirits, and I'll be true to the glorious philosophy of Spiritufered; did n't believe he would forget me in the alism, although I know they won't want to hear from that beautiful land they talk so much about.

I have only come to-day to try my feet upon em had his neck stretched; sorry for him; but I the benutiful shores that lie so close to our homes, himself through as much suffering as he ought to I know they will be happier. I know that the gloom that now hangs over some of them will pass away, and they will believe and bless God that they live, that he has crowned them with Spiritualists, that I used to laugh at. When I immortality. Now with all their religion, they say, "Oh, why was I born? I'm not happy. back alive, in the body, if your ism is true, I'll This sorrow comes, and that sorrow." Oh it is because it is beyond. They don't see the glory hard enough, but I suppose there's a time for all that lies beyond the curtain. I saw it, and was things, as old Solomon said. It's said he said it. happy, joyously happy, to know that that bright April 2.

Teddy Garfield.

I'm Teddy Garfield; son of Richard Garfield, St. Louis. [Haven't you been here before?] No. viour that redeems an age from error, no matter | sir; been ever so long trying to come. I'm nine years old. My father don't believe anything know about these things, that this good Jesus of about folks coming back, and he said if there was any such thing he knew Ted would find his way back. Then I thought I'd come, after that. [Is your father a merchant?] He's a speculator, mister. [Has he a store?] No, sir; he's been down South, speculating in cotton; way down South, trying to.

My mother's in the spirit-land, and she'd like to come too. We died most close to each other. did when I enlisted-healthy, strong, full of all She died first, and I died afterwards. [What that animal life that you have need of to battle street did you live on?] When I died? [When you were all living together.] We lived on Water street, sir. Well, I'm come anyway, and I reckon I shall get a chance to come again, I got along so well to-day this time. I want my father to I passed through a series of strange experiences know it's me that comes. That's what I come for. He said if any one could come back, Ted would find his way back, but that it was all nonsense, anyway. That's why my mother don't like to come. But I had just as lives come. I wanthim was no future state, than that there was. But I to know I can come. [Think of something he used to tell you.] He always said when he went away, "Ted, be a good boy, and mind your mother." When he went away he always told me to be a good boy. Well, I was, excepting when I came home late; when I got in the mud sometimes, too. Just a week before I took sick I lost my hat in the water-a new one. There was no tie string on it, and the wind blowed it off.

Do you want to know where I'm going when I go away from here? [To see your father?] No. I ain't going there. Want to know where it is? [Yes.] Going to the circus. [Did you like to go has; but he can procure one, as others do. [What there?] Yes; my mother would n't let me go. I wanted to. All the boys used to go. The boys say you can see first rate after you've been here, and I'm going. Don't have to pay-we shan't. Four of us are going, and the rest have been to their folks and talked, and they say when you've just been here you can see first rate. [Can you tell the names of those who are going with you?] Yes, sir; there's Harry Smith, and there 's Charlie Watkins-he's been here, he says-Joseph Grace, Josie, and little Ben Davis. He's from St. Louis. won't do me any hurt now. I used to say when own, and my mother was afraid I would, and will if I can go just right. April 2.

Circle closed by Frederick Grey.

Invocation.

Holy Spirit, our Father and our Mother too, do thou fold us so closely to thy loving heart, that we shall know no space between ourselves and thee. Let the pulsations of our own natures heat so harmoniously with thine own, that they shall be consciously one with thee. Let us base our own human life in the consciousness that we are thy children in deed and in truth. Let us lose all our weaknesses in thy strength, as the shades of night are lost in the glowing arms of day. Let us understand thee. Oh thou Jehovah of Eternity, let us unite ourselves everywhere, and understand that thy law and thy love are everywhere: Oh let each thought be a holy prayer for good; a resolve to tread the great highway that leads to heaven. Let thy children here know that not alone in high places hast thou thy dwelling place; not alone in churches; not alone where humanity dwells, but where the sound of a human voice was never heard, there thou art filling all places, permeating all atoms. Thou who art the life of all lives, soul of all souls; the ever present Johovah; let thy children know that all atoms are bound together by law that no one can infringe upon. Let them know, also, that all souls are bound together by a law that knows no separation, either in time or eternity, so that they may know that when one soul in the great universe suffers, the undulations are felt by the world of mind, and all matter also. So may they labor earnestly to wine away the tears of others, to do unto all their fellows as they most earnestly desire to be done by. And unto thee be all honor, all praise, all the aspirations that our souls can conceive of, now and forever. Amen. April 3.

An temporal district Questions and Answers.

QUES.—The Bible speaks of people being possessed with devils. Is it not what we call: insam people? : Will the spirit give us some light on the recalled, that utth all the handall eaphiect?

Ans.—There are no insahe spirits/ Insanity is but an imperfect manifestation of the spirit through the organism through whichft manifests: mine, if he hadn't thought I was dead, would The fault is always in the instrument, not in the have said to me, "Uncle, did you know, you'd life, the power, the soul, the spirit. It but then't

Q.-A/ Kent writes thus: "The spirits stated in the BANNER of March 3d, that 'He (I) believes that man can fall.' I have thought for twenty years, or nearly that, that Adam's fall was no fall—was progress. But no matter; my case, or my views, are not up for discussion. I have no desire to teach men or spirits just now. I am desirons of understanding the spirits, if the thing is possible?"

A .- Well, your correspondent has presented his inquiry in a very vague, indefinite manner. It is very hard to determine what he wishes to arrive at. A fall simply, so far as spirit is concerned, implies reaction, and that alone. You do not understand the true meaning of the term when applied to spirit. With you, it means degeneracy. It means that you have turned from the good to that which is not so good. It means that you have lost your high estate with the Infinite. But this cannot be. The soul takes no backward steps. Every step it takes is onward. Although to your human senses it may seem otherwise, yet even in the commission of crime the soul is marching onward.

Q.-G. S. asks, Will the spirit controlling please inform us if the time ever was that human beings with four arms and four legs did exist, and if so, at about what time in the history of the world; and if such beings did exist, of what use were more than the natural limbs?

A.—We are not aware that such monstrosities ever had an existence. However, it is possible April 3. they may have.

Sarah Casey.

When I died there was at that time much said about the rappings at Rochester, and I asked my priest what he thought of it, and he told me it was the work of the devil, and we should pay no heed to it.

The next Thursday following the Sunday I asked him that question, I was burned so badly that I died the following day at the hospital. He came to see me before I was taken to the hospital, and I asked him again what he thought of it, for somehow I felt that I had the same power to get the raps. I would hear them sometimes at night; but he told me unless I would drive that out of my mind, I would not receive the blessing of the Church, and would die unconsecrated. So I tried hard to drive it away from my mind; but in spite of all my trying, I could n't help thinking there must be something in it.

And since the way has been so widely opened for people to return, I thought I would come to tell my friends-those I have near to me-a sister and a brother, a sister's children, and this same father in the Church. But now I see that the light has grown so great that perhaps what I shall say will be of little use to them. But still, as I have tried so long, I thought now as the chance was given me, I would not turn away without saying something to them.

I remember so clearly the events of that time. that it seems as if it only was yesterday. It is about seventeen years ago. [Where were you then?] I was in New York, sir. I was out at service with a family by the name of Barnes-Mr. Samuel Barnes. I was then nineteen years old. I was born there, but my parents were born in Ireland, and I was in the Catholic Church.

My name is Casey-Sarah Casey, and my sister's name is Smith. Now I do hope I may be able to reach her. I think of all the folks in the world, I should most like to reach her. And I would like that she go to the Father and tell him, and that I have come back and told about what he said when he was to see me the last time on earth. And if he wants further proof that I have come, let him institute means at his own dwelling, and I will come. There will be nothing said that will injure him, that will take away his clerical dignity. I'll tell the truth, and any one in the Church can bear that. If they can't, I must say they are unworthy to live. [Has he a medium in his own family?] No, sir, I don't know that he was the priest's name?] Cannovan, [How do

Inas; but he can procure one, as others do. [What was the priest's name?] Cannovan, [How do you spell it?] I can't tell you, str. He might spell it one way, and I another, and then he 'di say I spelled it wrong. I prefer, sir, not to spell it, because I might not spell it right, or, at any rate, as he did. I thank you, sir; and when I can, I will pay you.

April 3.

Stephen Lee.

I am Stephen Lee.

I am Stephen Lee, sir; was born in Portsmouth, R. I.; died, if memory serves me right, in New Orleans.

The greater part of my life has been passed in New York. State. Some of the time in Pennsylvania, where I have friends with whom I should be glad to talk.

Those belonging to my family I presume will say they have known very little of me since I was quite young. I was at one time stated that I had died in California. I beg leave to correct the mistake, never was in California—not with the fiesh. It was also, I believe, stated, at one time, tink I had been arrested for making counterfeit coin. This, also, is a mistake, although there were some grounds for the story. What those grounds were, I am not at liberty to speak of just now, as it might interfere seriously with parties who are one earth, therefore their position should be respected.

There is no on on earth that I have ever felt—at least since I have entered the spirit-world—a deep interest in. That Is my sister. Heing too young to remember much of me, I presume I am not mourned by her. But from all I can understand, she looks upon me with a sort of fear, she heard so many strange stories about me. I would like personally to clear up all those things, and to stand dut, for conce in my life, at all events, in a clear light.

It was also, I have entered the spirit-world—a deep interest in. That Is my sister. Heing too young to remember much of me, I presume I am not mourned by her. But from all I can understand, she looks upon me with a sort of fear, she has heard so many strange stories about me. I would like personally to clear up all those things, and to sta

very little whether the world knows anything about it or not.

It is very true that my life here was passed partiful in the shade and partly in the sunshine, but oftener in the shade than in the sun. Yet I have come to the conclusion that the same Great Power that fashions our destiny; where that fashions us, fashions our destiny; wherever that leads, we must follow.

It is very true that my life here was passed partiful in the shade and partly in the sunshine, but oftener in the shade than in the sun. Yet I have come to the conclusion that the same Great Powers that fashions us, fashions our destiny; wherever that leads, we must follow.

It do not consider myself a spirit from the inferent in the shade my sunshine the inference of the contrary I stand upon the same plane that I sorragian, in Cleveland O.

Davis Court. New York City; John Calvin Holmes, to his aim and riends; Henri Borraghan, to his brother, Frederick aim and allering and I have found no more hell stood upon here; and I have found no more hell than that which always follows Infringing upon the laws of conscience. Every one has a conscience. If they have not, they are very badly off. With all my faults, I had a conscience had library on his mother, farsh, barrows, in Spring had library in the firm and his risoners. The his parents, in St. Louis and firm with my faults, I had a conscience had library on his mother, farsh, barrows, in Spring his firm the high had a conscience had library to his mother, farsh, barrows, in Spring his firm the high had a conscience had library to his mother, farsh, barrows, in Spring his firm the high had a conscience had library to his mother, farsh, barrows, in Spring his firm the high had a conscience had library to his mother, farsh, barrows, in Spring high library. Philip Air chains, to his mother, farsh, barrows, in Spring high library high lib

go, I want to say a word to those friends I was concerned with in New Orleans. I am alive, and the way seems open for me to talk with them; possibly to write. I have never tried it. However, if you'd like to try the experiment of communing with one who has left the body, I should be very happy to meet you at the other end of the line, and do all I can to satisfy you with my presence.

You will pardon me, Mr. Chairman, if I do not give you the names of the parties I am interested in. Does it make any difference? [None.] April 3.

Joseph Norcross.

I want, by some means, if possible, to reach my sons, Joseph and Samuel Norcross. [Where are they?] Well, sir, I left them in Boston. It is now twenty-two years since.

For a good while I couldn't believe that we could come back, talking and writing to our friends in earth-life. But I find it is true I can come; and I have been so exercised with a desire to let 'em know I could come, that I have forgotten everything else, and bent all my energies right here. But I assure you, it is no easy task. You may think it is, but you will find it is not, after you've been away twenty-two years.

I lived a good while here on earth-eighty-two years, eighty-two; but I did n't know much about where I was going to. I believed in the Christian religion, but I had no knowledge of what laid be-

I tell you, sir, it is the resurrection morning to every spirit that finds its way back here, and it is the only resurrection they will ever know, so far as this world is concerned.

I want to talk to my sons, to let 'em know I can come and talk to them as I do to you here. I want to talk over old times. I want to go over the old ground, so that they will know it's me. I know just what to do. I have my plans all laid: know just what to do when I can come where they are. I did n't know of any better way to come than this; was told to come to this place, and send out my card of inquiry. I have done that. I suppose it is the first step. I must wait

for the second.

They say it is the custom of those who come they say it is the custom of those who come here to tell the disease they died of. Well, it's hard for me to tell. I don't know. I was quite feeble for some months, but I don't know that I had any particular disease. What can we say in that case? that we died of no disease? [What part of the city did you reside in?] The North part of the city did you reside in?] The North End. [Do you remember the street?] Copp's Hill. You know where Copp's Hill is? [Yes; were you buried there?] I rather think I was. Me? Why, no; bless you, my boy, not me, the body, the old coat; that 's all. Oh yes, you'll find it marked there. God bless you. Good-day. April 3.

Jennie Sturgis.

I'm Jennie Sturgis. I'm from Westmoreland, New York. I want to go home. [You'll have to ask your friends to give you an opportunity to come there, getting a medium for you.] I can't write. [We can write for you.] I want to go now. [You cannot control this medium long.] enough. Say what you wish to your friends, and we'll send a letter to them if you desire.]
Well, I want my mother; she's crying for me.
[How long have you been in the spirit-world?]
Since last week. [What was the matter?] Lung

fever.
Oh, I'm so cross. I want to go home. I was n't

Oli, I'm so cross. I want to go home. I was n't cross before I came here. [This will aid you to get home.] Now? [Your mother will try to have you come.] To stay? [You cannot stay very long.] I want is feel homesick. I should n't be, if my mother did hyt cry so.

I'm seven yeart 13 to day. I want to go home. Lucy Jane is my blacker's name. [Have you any brothers?] Yes, I had—Georgie and Eddie. [Is your father at home?] No, he aint. He is n't at home; no, he's gone to settle up his brother's things. He's down South. [Is the estate South?] Yes; uhcle's dead, like I am. [Is he here with you?] Yes, he is; hefetched me. He's dead; got shot. [What was his name?] Sturgis. [His given name?] Edward; he wants me to tell you he's a name?] Edward; he wants me to tell you he's a rebel. [He's just as welcome here. Will you tell him so?] He's a laughing. He don't feel and the series of Goodbreath. cross. Good-by April 3.

Circle closed by G. A. Redman.

MESSAGES TO BE PUBLISHED.

Third National Convention.

To the Spiritualists and Reformers of the World:
At the SECOND NATIONAL CONVENTION OF
SPIRITUALISTS, held in Philadelphia, by adjournment from the 17th to the 21st of October, 1865, it

ment from the 13 M other 21 to the Convention and its successors be, and hereby are declared to be, a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected:

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entilite members to vote, or take part in the business of Annual Conventions:

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organization, decrease as the President, Vice Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

for that purpose; for that purpose; produced. That appointments and records as delegates from Resolved. That appointments and records as delegates from Resolved. That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be excited to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty mem-

additional one for each fractional fifty over the first fifty members.

Risolved, That in adopting these articles, all rights of the Xational Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for bipticalists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are proved prohibited. In pursuance of the above, the undersigned of-

ficers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved. That the National Convention of Spiritualists be invited to hold their next seasion in the city of Providence, in the month of August next;

Resolved. That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our hall, a fraternal greeting, and kind hospitality."

(Signed)

L. K. JOSLIN, Sec'y.

And, on conferring with each other, we have decided to call the Third National Convention, to meet on Tuesday, the 21st day of August, and con-tinue in session until the following Sunday, at the since in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention

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Call for a Spiritualists' State Conven-

Whereas, We, the Spiritualists and Friends of Progress of the State of Michigan, believing in religion without superstition, in science without materialism, and in the limitees possibilities of human progress, and feeling the pressing need of associate action, in order the invertee creeds and sects, and to spiritualize and elevate souls, as well as to aid and push on to complete triumph the great and genuine reforms of the age, do here-

Resolve That we will meet in State Convention in Battle Creek, Mich., on the last Friday, Saturday and Sunday (27th, 28th, and 29th) of July, 1866, to continue in session so long as the Convention itself may decide, to deliberate calmly on the great question of organic action relative to Spiritualism, and such other practical and speculative questions as may come before us. And we do most earnestly invite the friends of these great objects everywhere throughout the State of Michigan to send their delegates, or come en masse

themselves,
S. J. Finney, Ann Arbor; J. M. Peebles, Battle
Creek; J. G. Wait, Sturgis; N. T. Waterman,
Coldwater; E. Samson, Ypsilanti; D. M. Fox,
Lyons; S. Alexander, St. Johns; D. Kidd, White
Pigeon; H. N. F. Lewis, Detroit; W. H. Winslow,
Kalamazoo; C. A. Audrus, Flushing; E. Ridon, Three Rivers: and some thirty others.

To the Spiritualists and Lovers of Free Thought in Lausing, Michigan, and Vicinity.

Meeting at every hand the same opposition and religious intolerance which drove our Pilgrim Fathers from their native shore; that forced Socrates to drink the bitter hemlock; that made Galileo say our world did not revolve; that burned Reformers, and hung Quakers on Bostom Common—deeming it necessary to arise in the dignity of our own strength and show that we can main-tain a position in the religious world equal to the magnitude and beauty of the Philosophy we advocate, we call a Convention of all interested, to meet at Capital Hall, in this City, on Wednesday, July 18, 1866, at 2 o'clock P. M., for the pur-

pose of renting or building a Hall for public worship, and to effect a permanent organization.

Immediate action should be taken, as buildings are now being put up in which rooms can be had for a term of years if early application is made. People in the surrounding country, turn out and help to elevate the standard of Religious Freedom in Central Michigan.

BY ORDER OF COMMITTEE.

Lansing, Mich.

Oblinaries.

NOTICE TO OBITUARY WRITERS.—Much of the poetry sent to us in oblivary notices, does not possess sufficient literary merit to print: and as we do not wish to be considered more partial to one than another, we shall print no poetry attached to such notices.

Passed to the Spirit-World, Rhoda F., wife of W. C. Day, of Hagieton, Mich., aged 37 years.

This notis woman, an ornament to her acx, had long been a resident of Michigan, and was one of the most earnest workers in the spiritual field. May the choicest blessings and bap it ms descend upon husband, children, and friends who sorrow o'er her earthly departure. She will still minister to them in spirit. The services were attended by the writer.

C. A. Amdrus.

Passed to the Inner Life, Tuesday morning, May 29th, after a short but severe illness, Lettie A., daughter of Mr. and Mrs. Charles Crockett, aged 9 years and 9 months: Brief services, at the residence of Mr. Crockett, Mr. and Dr. L. K. Coonley conducting the exercises. "Earth's lairest flowers do soonest fade."

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be, by those who yet live in the sphere of selfishness and bigotry.

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ings is a common practice, and gives a variety of exercises tist cannot well be dispensed with in the present demands of society.

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TABLE OF CONTENTS: TABLE
America: a National Pc
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The Course of Empire.
A Visit to the Ocean.
The Snow.
Pet.
Loulou.
Bodings.
Wesry.
The Second Wife.

leaven. Nutting.
I 've licen Thinking.
The Destitute.
Bleighing.
Weep.
Strange. llow She Came.

ONTENTS;
A Hope,
Spirit-Voices,
A Dream,
Light,
The Three Patriots,
Memories,
Why Dost thou Love Me?
Leonore,
An Indian Legend of the Al
leghandes. leghanles.
The Old Bachelor.
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A Bitof Bro. S. J. Fluney's Experience.

Possessed of a fine, sensitive and impressional organization, Bro. Finney, at a very early period of life, became intensely interested upon religious subjects, joining at the tender age of fifteen the Methodist Church in Seneca Co., N. Y. He was considered a hopeful and promising Christian youth, leaning upon the pilgrim staff of faith, and bearing his cross manfully. Few excelled him in shouting hallelulahs to Israel's God. Finally he was licensed to preach, and, making an attempt, selected these words for his text," Though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

Relying upon the Lord, he waded in. Before him sat an Infidel, with jutting perceptions, massive reasoning faculties, and an intellect clear as crystal. Bro. F. continued wading, elucidating the doctrines of incarnation, trinity, atonement by substitution, and other of the great "mysteries of godliness." The waters deepened; the foundation-stones became more slippery; he went under -"broke down!" Then came a voice from the heavens unto him: "The Church is no place for you! it is corrupt; it is your mission to be a Reformer-a herald of truth in the New Dispensa-

These were strange words. He hardly fathomed the import. The world seemed a vacancy. He was discouraged; resolved to go into the navy; missed the vessel. Ay, how the immortals hold the reins, leading mortals by subtle and undefinable methods into ways they knew not. What the Church considers the special providences of God, is clearly seen by the rational thinker to be the guardianship of angels. In a short time he was seized by unseen spirit-intelligences; entranced by Indians-by representatives of different nations; made to speak in various tongues; controlled purely mechanically, and, ultimately, i upressionally and inspirationally. Then these spirit-voices said to him again, " Be yourself! Build up from the innermost outward a strong, self-reliant, harmonial manhood! Follow your highest impressions and the promptings of that divine consciousness within, that is correlated to and interblends with the Infinite Consciousness of the universe." He has endeavored to be obedient to these heavenly voices and visions from the summer-land. Only a few months since, the ascended Swedenborg, from out the golden haze of starry distances, approached him in a sick hour with such smiles of love and looks of assurance, that every cloud became rainbowed and the future all star-gemmed. Beautiful is the ministry of angels, and mighty the omnipotence of Destiny!

Bro. Finney, like most of us, has had his struggles, and is thoroughly conscious that, through ust such struggles, with high purposes and holy aspirations, in connection with methodical effort, come strength, success, and, ultimately, peals of victory. Diverse are the methods, yet divine the purposes that relate to the soul's evolutions. It was the suffering and banishment of the French Corsican to that solitary isle, that gave him a key to the heart of every Anglo-Saxon. Prometheus in fetters, dying a tortured captive, speaks him forever the hero of endurance in the Greek of Æschylus. The Crescent of Mahomet is fading from 'neath the sunny skies of the Orient; while the crushing cross, borne by the suffering Galilean SPIRITUALIST, is rapidly becoming the symbol of a world's faith. Relieved of supernaturalism and theologic dross, those events connected with the life of Jesus are as natural and beautiful as lly elevating. The Scriptures assure us that John and James were called "Boanerges," "sons of thunder." Bro. Finney is a son of thunder, with the lightning added.

Our Wherenbouts.

Born with traveling tendencies, and being a subject of discussion as to our location at a given time, we may with propriety be indulged a few words. In writing about the 1st of June to a Chicago friend (in no way connected with the RELIGIO-PHILOSOPHICAL JOURNAL), we spoke of soon being at our home in Battle Creek, thus avolding something of the approaching summer heat. It was a private letter. Therein we fixed no day nor date for being in Michigan; neither did we authorize any publication of our movements in the Journal. The notice in that paper was really unfortunate for us, inasmuch as it seriously disarranged our mail matters. Still we impute not the least wrong motive, nor doubt the goodness of the intention. Who penned the paragraph touching this subject in the Journal of the 30th we know not and care not. However, we attach no blame to any one. Owing to urgent solicitations to attend anniversaries and other meetings, we did not leave Cincinnatias soon as we at one time intended; and sooner than we intended at another time. As the readers of the BANNER "were informed," we were "in Sturgis the 16th and 17th," reporting the proceedings of the meeting, and we did not reach Battle Creek till the 20th of June, which was certainly near the "last."

The public meetings that we promise to attend, and all notices of our movements, will appearin the future, as in the past-in the WESTERN DEPARTMENT OF THE BANNER OF LIGHT.

A Sunday in Chicago.

In perfect keeping with the past, we were greeted on Sunday morning in Chicago by a large and highly intelligent audience. The hall was elegant, congregation harmonious, the singing excellent, and everything seemed favorable to further the flow of inspiration, save the intense heat. Rising upon the rostrum, a casual survey revealed, among many worthy of honorable mention, Bro. Warwick Martin, the present presiding officer, a man ever true to the principles of Spiritualism-zealous, liberal, self-sacrificing, and possessed of a soul tuned to the key-note of brotherly kindness and charity. Just over on the right sat Mrs. H. F. M. Brown, pencil in hand, taking notes. It is as natural for her to write as for flowers to send their fragrance sunward. Bravely, nobly, does she continue to work for woman, for humanity, and those dear spirits that minister to mortals. Further back we saw Judge B. O. Connor, with face ever fertile in smiles, and a soul all aglow with the conscious grandeur of the Spiritual Philosophy; also Thomas Richmond, whose hospitable doors ever swing ajar to entertain the friends and heralds of the new dispensation. On our left was that excellent man and medium, Bro. A. James, famed as the discoverer, through spirit aid, of the Chicago Aftesian Well; and near to him

41

though the other "news-dealers" dispose of large numbers of the BANNER OF LIGHT weekly, he sells from eighty to a hundred, and assures us that the demand is continually increasing. Just forward of us was H. H. Marsh, a true reformer, whose able articles enrich every paper to which he contributes. We further saw Drs. Allen, power. God speed them, and all the healers evgreat pleasure in addressing the Spiritualists of complete satisfaction." Chicago, and accordingly arranged with the committee for a future engagement.

Moral Bravery of a Universalist Clergyman.

It was reported in different papers, awhile since, of Rev. H. Blanchard, (that Dr. T. J. Sawyer, theologically declared out of the New York Association of Universalists) that while deliverists worshiping in Dodworth's Hall, he said "twobelieve in the Spiritual Philosophy," i. c., Spirit-

Whether this be so or not, we neither know nor that denomination are just as firm Spiritualists as Pierpont, Higginson, Owen, Sargent, Upham, Trowbridge, or Judge Edmonds himself; know it by our correspondence with them. And just as soon as Spiritualists have local organizations. and system enough generally to warrant these clergymen and their families a fair support, they will preach all the phenomenal and spiritual names. Doubtless some good may be done by preaching the beautiful principles of angel watch. Antoin Probst. care and spirit-ministrations, under the name of Progressive Universalism." With the weak-brained there's much in a name! It pertains to the childhood of spiritual growth, and not the true manhood of the nineteenth century. All who believe in a present intercommunion between the wo worlds, either by inspiration, impression, vision, trance, or any other method, are Spiritualists. God help and Angels inspire them to teach and to live its holy principles; ay, to speak their faith everywhere, with the ring of saint and martyr. We are so organized that we must, WILL speak the truth as we see it, though faced by earth and hell! But to the subject matter:

It is well known that Bro. J. O. Barrett, pastor of the Universalist Church, in Sycamore, Ill., believes in Spiritualism; ay, more, knows it; for his vision is open to the glories of the inner-life. the "whole counsel of God" upon this conscious interblending and fellowship of heavenly with earthly souls. At the recent session of the Universalist Association, held in Joliet, Ili., Bro. Barrett, in presence of some twelve or thirteen of his ministering brethren, announced himself distinctly a Spiritualist! When the College question was under consideration in the Council, he said in the course of his remarks thereon, "I am a Spiritualist, and you ALL know I am a Spirit-UALIST!" The brethren were pleasantly passive, lamb-like, quiet. No exceptions were taken; no who do not move on with the spiritual tendencies of the times, will be left behind to first foam, then fossilize. Coming years, fresh with the verdure of theologic mortar that filled space without strengthening the walls of God's Spiritual Temple.

The Chicago Children's Lyceum.

Knowing something of the past history of Lyceum efforts in this city, we were deeply interested in attending its session last Sunday. It will perhaps be interesting to the readers of the BANNER to know that at a meeting of Spiritualists and friends of moral reform, held in Wooncach lecturer should take a deep interest in essecket. on Sunday, June 17th, it was unanimously This Progressive Lyceum is now harmonious and in most excellent working order. The principal officers, Dr. S. J. Avery, conductor, Mrs. C. A. Dye, matron, Bro. Green, and Miss Tallmadge, musical directors, with the leaders, not only seem competent, but they manifest a zeal and energy that is certain to insure a continuous prosperity.

Go Thou and Do Likewise.

Bro. D. L. Bartlett, of Rockford, Ill., has erect ed a beautiful hall, under spirit-direction through some two or three hundred, and has a room that will serve for a cabinet, or chemical experiments in the line of spirit-photography. The hall is FREE for circles, lectures, and the dissemination of Spiritualism. This is liberal and praiseworthy, and is sure to bring to Bro. Bartlett a rich SPIRIT-UAL Harvest.

Letter from N. Frank White.

We have just had another manifestation, Bro. Peebles, of the brutalizing influence of religious intolerance, in the gloatings of the "penny-aliners" of our secular papers over the trial of the sociation and issue a call for a Convention for unfortunate Mrs. Haviland and Doctor Baker, for the murder of the three children of Mrs. Haviland last winter. While some few editors have ing the matter it was decided to issue the followmanifested a little decency in the matter, the ing call: general course has been an admission of remarks from correspondents, that were not only disgraceful to the correspondents and the papers that admitted them, but insulting to the large body of Spiritualists who are the patrons of said papers, and at least entitled to a respectful consideration. It would seem that the press, which is so ready to parade the Christian virtues of the saintly Mrs. Grinder, and the last strangled model of Christianthe touching speech of the condemned mother, A. G. DOUBLEDAY, dently originated in the vile heart of bigotry.

The whole trial has been most disgracefully conducted, according to all accounts, and makes one'sick at heart and ashamed of humanity. A crowded room of vindictive and unpitying higota, rejoicing at the opportunity of wreaking upon a weak, frantic woman, all their hate of Spiritualism, the concentrated venom of years, that had not been allowed expression through inquisitorial racks and blazing fagots; drunken, whiskey recking men, conspicuous among them the brutal husband, whose cruel treatment had driven her to desperation, waiting and longing for some vile morsel of testimony to gratify their carrion tastes; a prosecuting attorney, like a blood-thirsty hound, determined not to bring out the truth, but to hunt down the game, innocent or guilty, surrounded by "Professionals," falsely called "experts," spending their time between licentious jokes, disgusting and indecent caricatures, drawn under the very nose of the judge, and sagely presented coeclysions, that smacked more of iguo-

we saw Bro. J. Tallmadge, nearly related to the rance and weakness than of wisdom; and last, ascended Governor Tallmadge. He is a book- but not least, a judge who coolly and calmly remerchant, having ever on hand a large supply of fused all evidence that should have had weight to spiritual books, pamphlets and papers; and show previous insanity, as though he was afraid he should not have opportunity to thrust at Spiritualism through these helpless prisoners; a judge who seemed to forget that he was called upon to charge from evidence and law, and not from bigoted prejudice and intolerance, and who, as a fitting finale to his last judicial act, I believe, went out of his way to inform one of the condemned Lowry, and several others who heal by spirit that he was a vile and immoral man, of which there had been no narticle of evidence, and that erywhere in every good work. We ever take he accepted his duty of judge in his case "with

The result of all this has been the conviction and condemnation of two individuals to solitary confinement for life. The human vampires who crowded that court room day after day for some vile morsel, although assured constantly by a decency pretending press, that "rich developments might be expected," went away without a grain of satisfaction to their disgusting appetites, it is true, and the "penny-a-liners" sent no "rich ing a discourse to the congregation of Spiritual- developments" to the world. But the baying hounds ran down the game, and the last act in thirds of the Universalist clergy of this country | the drama was performed by the "perfectly satisfled" actor, with a calm dignity that was exceedingly becoming and Christianlike. And so the condemned have gone to their prison cells, the care; but this we do know: many preaching in judge to his comfortable home, where God grant he may never feel the crushing weight of poverty that weighed down that poor woman's heart and frenzied her brain; the prosecuting attorney has gone to his lair, cloyed, it is to be hoped, for a time; the "experts" have retired to the ignoble privacy from which they for a few days emerged. No more subjects for their corrupt imaginations to pencil for the amusement of their depraved adtruths they believe, and call them by their right | mirers; and the "penny-a-liners" of the press are left to dilate upon the Christian virtues of

Yet Spiritualism still lives, and what is more, has been declared by a judge in open court, a belief upon which no plea of insanity can be based, Now we all know well enough that Spiritualism is not responsible for this murder, any more, nor so much, as Methodism is responsible for the crimes of Mrs. Grinder, or Catholicism for those of Antoin Probst. But prejudice does not choose to recognize this fact, and bigotry has been supplied with material for a fresh raid upon the enemy she fears. I cannot think she has much cause for congratulation.

Our good Orthodox friends in Battle Creek have been living in such brittle houses themselves for some years past, that they are very careful how they throw stones openly at us today, but secretly and meanly they attempt here and there to couple this crime with the Spiritual-He is also man and moral hero enough to declare ism which they cannot root out by any fair proceeding, and of which they may well stand in

dread in this community. The Editor of our "Weakly" paper here, I understand, refused to publish a report of the able, masterly and eloquent plea of Bro. Baldwin for the defence, because, as he said, " he had no business to defend those damned Spiritualists!" Just think of that. No business to defend the criminal; and yet this editor claims, I understand, to be a man and not a brute. Is it not time that we, as Spiritualists, begin to demand that those papers and men that we support shall give us a decent reproofs administered by the listening clergy, amount of respect? The best way to demand it, The "heresy" of Spiritualism was tolerated; is by an appeal to the pocket. There are papers Well, the denominational world moves, and those that will treat us decently; let us patronize them, and reject from our counters, our desks and our families, these malignant misrepresentors. We are a power, if we will but combine; and we angelic presences, will look back upon them as might compel by that power the respect that justice and a decent regard for the truth should have given us long ere this.

N. FRANK WHITE. Battle Creek, Mich., Juve 15, 1866.

A Local Organization.

tablishing and austaining these blessed Lyceums; decided to form a permanent organization in this for children are the precious buds in God's earthly flower-garden, and it becomes us to so culture them that they may bloom heavifully into true life. that they may bloom beautifully into true life. next. The usual committees were appointed to

next. The usual committees were appointed to carry out the design of the meeting.

At a subsequent meeting, the following named persons were duly elected officers of the organization, viz: S. A. Bailey, President; Mrs. M. R. Aldrich, Vice President; D. F. Williams, Secretary; S. A. Bailey, Treasurer; O. L. Aldrich, Corresponding Secretary.

sponding Secretary.

The organization has been denominated the "First Woonsocket Society of Liberals!" The Society has for its object, the promotion of intellectual improvement, social ethics, and moral reform. They propose to hold monthly Sabbath meetings, and oftener if circumstances will permit, in Temperance Hall, until a larger and the mediumship of Bro. S. Smith. It will seat convenient place can be secured, where all will be welcomed who seek for truth.

The first regular meeting commenced on Sun-day, July 1st, Mrs. M. E. B. Albertson, of Boston,

I hope that we may soon be able to send you a favorable report of our progress upward and onward.

ORVILLE L. ALDRICH, Cor. Scc. of First Woonsocket Society of Liberals.

Connecticut Convention.

At the Quarterly Meeting of the Rhode Island and Connecticut Association of Spiritualists, in consequence of the resignation of the agent and lack of disposition on the part of the two States to act together, it was voted to dissolve said As-

STATE CONVENTION OF THE SPIRITUALISTS OF

CONNECTICUT. The Spiritualists of Connecticut will hold a State Convention at Willimantic on Saturday and Sunday, the 4th and 5th of August. The object of the Convention is to devise some means by which the Spiritual Gospel may be more generally disseminated throughout the State. We sin-cerely hope that all those who are interested in enlightening the people in regard to the great truths and liberating principles of Spiritualism, will try and be present.

C. SMALL, 8. R. MURDOCK TORMAN MELONY, H. ROBINSON, Dr. C. Hall, . H. JEWETT ESTHER M. DANIELS, MRS. J. HOOKER, MRS. P. MAY, A. E. CARPENTER B. SEGAR

Dr. T. G. Swift, H. O. EMERY, M. G. CLARK, A. TARBOX, A. Jewett, G. W. Burnham, WILLIAM C. CARGEL, WILLIAM P. GATES, MRS. M. OLARK, SARAH L. JEWETT, MRS. R. W. HOOPER, MRS. L. T. REED, W. W. PERBY, H. N. BILL, H. READ

IH. M. KELLY.

H. READ, A. PLUMMER. Willimantic, Conn., July 1, 1866.

Grove Meeting.

en all all all that have then been a lander to T

Charles Parker and lady, Wm. Aldridge and lady, Wm. Curtis and lady, Committee of Arrangements.

Persons from a distance will be provided for, Come one, come all; let us have a good time. ELIJAH WOODWORTH, Sec'y.
Rome, Lenawee Co., Mich., June 25, 1866.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at 23 p. m., in No. 3 Tremont How, Ilail 23. Evening meeting will commence at 74 p. m.

THE C. S. D. M. U.'S FIRST PROGRESSIVE BIBLE SOCIETY WILLIAM OF MICHAEL STREET, M. THE C. S. D. M. U.'S FIRST PROGRESSIVE BIBLE SOCIETY WILLIAM OF MICHAEL STREET, M. T. NO. 10 Tremont Temple, at 3 p. m.; also Sunday, Monday, Wednesday and Friday evenings, at 7 m. The members of the Christian Scholars' Missionary Union will meet every Saturday, at 23 p. m., in No. 3 Tremont How, Ilail 23. Circle will commence at 75 p. m., in No. 3 Tremont How, Ilail 23. Circle will commence at 75 p. m., in No. 3 Tremont How, Ilail 23. Circle will commence at 75 p. m., in No. 3 Tremont How, Clarker over Sunday in Washington Hall, at 2% and 7% o'clock p. m., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. Mary Macomber Wood during July.

THE INDEPENDENT SOCIETY of PRINTUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speaker engaged:—Mrs. Susie A. Hutchinson during July.

CHELSEA.—The Associated Spiritualists of Chelsea have discontinued their meetings multi Sect. 94. Miss. Lizzle Doten

CHRISEA. — The Associated Spiritualists of Chelsea have discontinued their meetings until Sept. 2d. Miss Lizzle Doten will address them each Rundsy during the month, and Mrs. M. Macomher Wood for the month of October. The Children's Progressive Lyceum has also adjourned until September. J. 8 Dodre Cor. Sect. I. Dodge, Cor. Sec'y.

THE BISLE CHRISTIAN SPIRITUALISTS hold meetings every sunday in Winnisimmet Division Hall, Chelses, at 3 and 7%.

M. Mrs. M. A. Ricker, regular speaker. The public are nyited. Beats free. D. J. Ricker, Sup't.

Invited. Beats free. D. J. Ricker, Sup't.

LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakersengaged:—Lois Waisbrookerduring July; J. Madison Allyn during August; S. J. Finney during September, October and November.

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

TAUNTON, MASS.—Mectings will be resumed in September, in Concert Hall, and be continued regularly thereafter overy Sunday. Mrs. N. J. Willis will speak during September. Marthoro', Mass.—Spiritualists hold meetings in Forest Hall every other Sunday at 1 r. n. Mrs. Yeaw, speaker.

WORGETER, MASS.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyccum meets at 11% a.m. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speaker engaged: Mrs. N. J. Willis during July. Mrs. N. J. Whits during July.

HANSON, Mass.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mass. Speakers engaged:—Mrs. Saran A. Byrnes, July 22; Mrs. Frances T. Young, Aug. 19.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey bosset street, Sundays, afternoons at 2 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

at 10% o'clock.

PUTYAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Sons of Temperauce Hail, Congress street. Free Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 o'clock.

DOVER AND FOXEROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation.

NEW YORK CITY.—The First Society of Spiritualists hold.

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

meetings every Sunuay in Doublett State free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 35 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hail. Mrs. Emma F. Jay Bullone is the speaker for the present. All are invited free. Bullou of is the speaker for the present. All are invited free.

MORRISANIA, N. Y.—Friends of Progressive Spiritualista—Assembly Rooms, corner Washington avenue and Fifth
street. Services at 35 r. m.

ROCHESTER, N. Y.—Children's Progressive Lyceum holds
public sessions every Sunday, at 20 'clock r. m. Mrs. Hayden,
Conductor; Amy Post, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. m. and
7½ r. m. Children's Lyceum at 2½ r. m. Honry Rosseau, Conductor; Mrs. Louiss Keith, Quardian.

PHILADELPHIA, PA.—Meetings are held at Sansom street
Hall every Sunday at 10½ and 7½ r. m. Children's Lyceum
regular Sunday abssion at 2½ o'clock. M. B. Dyott, Conductor: Mrs. Ballenger, Quardian.

Meetings are also held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyceum every Bunday forenoon at 16 o'clock. Prof. I. Behn,
Conductor.

VINBLAND, N. J.—Friends of Progress meetings are held in

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10\(\) a. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Atlen, Conductor; Mrs. Beborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ a. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usuat hours of worship. Mrs. F. O. Hyzer will speak till further notice.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ a. m. and 7½ P. M. Springfield, Ill.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every

tor; Mrs. E. G. Planck. Guardian

tor; Mrs. E. G. Piancz, Guardian.

'Quincr, Ill. ... The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ F. M., in hall No. 130 Main street, third floor.

Sr. Louis, Mo... The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2½ F. M., in Mercantille Hall. Col. m. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7% F. M., in Union League Hall.

Union League Hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as R "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 104 A. M. and 74 P. M. Children's Progressive Lyceum regular Sunday session at 1 o clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

SAN FRANCISCO. CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7% P. M. Admission free. Children's Progressive Lycoum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER

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

N. FRANK WHITE will speak in Seymour, Conn., during July and August. Applications for week evenings must be made in advance, and will be promptly answered. Address as above.

as above.

Dr. L. K. Coonley will lecture in Newark, N. J., July 8 and 15. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vineland, N. J. A. T. Foss will speak in Old Town, Me., July 8 and 15. Would be glad to make further engagements in New England for the summer and fall. Address, Manchester, N. H. MES. N. J. WILLIS, trance speaker, will lecture in Worcester, July 15 and 21. Address, Boston, Mass.

AUSTEE E. SIMMONS will speak in Woodstock, Vt., on the first and 46th Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

and in Braintree on the thru country of every month during the coming year.

MRS. SARAH A. BYENES will speak in Hanson, Mass., July 8 and 21. Will make engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass.

CHARLES A. HAYDEN will speak in Providence, R. I., during September: in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1861. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

WARREN CHASE will lecture in Cleveland, July 8, 15, 32 and 29; in Windson, Conn., Aug. 12 and 19; will attend the National Convention in Providence, and return in September to the West, where he will answer some of the many urgent calls from that section. He will receive subscriptious for the Banner of Light.

ISAAO P. GERENLEAF will lecture in Glenburn, Me., July 8 and 22 and Aug. 5 and 19; in Kenduskeag, July 15 and Aug. 12. Address, Kendusacag, Me.

MES. M. MACOMEER WOOD will speak in Charlestown during July; in Willimantic, Conn., Aug. 5 and 12; in Stafford, Sept. 9, 16, 23 and 30; in Chelsea, Mess., during October; in Quincy during November. Address, Il Dewsystrest, Worcester, Mass.

ter, Mass.

M. C. BENT, inspirational speaker; will lecture in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Address, Middle Granville, or Smith's Basin, N. Y.

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, Vt., July 4, 8, 15 and 72; in Lowell, Mass, during August; in Rutland, Vt., Sept. 16 and 23. Will speak week evenings in vicinity of Sunday appointments and attend fuherals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

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C. FARRIE ALLYE will speak in Ludlow, Vt., July 18; in Londonderry, July 22 and 29; in Rutland, Sept. 2 and 9. General address; Woodstock, Vt.

LEO MILLER Will speak in Rochester, N. Y., during July; in McLean (grove meeting), Aug. 5; in Canastota (grove meeting), Aug. 12. Address as grove for evening meetings.

त्र के स्थापत सिन्धा कर्मा करण स्थापन कर्मा है। प्राप्तिक स्थापन कर्मा कर्मा सिन्धा करण

Mrs. Frances T. Toung, trance speaking medium, will lecture in Hansop, Mass, Aug. 5 and 18. Address, care Ban-ner of Light. her of Light.

MRS. BARAH HELEE MATTHEWS Will speak in Quincy, Mass.,
during July. Address as above, in care of Olift Rogers, Eaq.,
or East Westmoreland, N. H.,
E. S. WHEELER, inspirational speaker, will lecture in
East Kingston. N. H., July 5, 22 and 29; in Quincy, Aug. 19 and
26. Address this office.

M. HENRY HOUGHTON Will lecture in West Paris, Me., and vicinity, during August. Will speak Sundays and week evenings. Address as above, or box 95, Foxboro', Mass.

MES. LAURA CUPPY is lecturing in San Francisco, Cal.

Miss. E. M. Wolcorr is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

Mas, Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Society of Spiritualists in Tarmouth, Me., till further notice.

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

Miss Lizzie Doten will not make any other engagements
to lecture until further notice. Adoress, Pavillon, 67 Tre
mont st., Boston.

F. L. H. WILLIS, M. D., care Banner of Light, Boston. MES. SOPHIA L. CHAPPELL will receive calls to lecture in New England until the last of July. Address care of this office.

MRS. AUGUSTA A. CUBELER will answer calls to speak in New England through the summer and fail. Address, box 818, Lowell, Mass. Andrew Jaceson Davis can be addressed at Orange, N. J.

MBS. REBECCA P. ADAMS Will receive calls an trance speaker in any of the New England States. Address, 114 Fulton street, care of John L. Watkins, New York City.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the exciblishment of Children's Lyce ums. Address, Hamburg, Conn.
MES. B. A. HORTON, Brandon, Vt.

Dr. W. K. Ripley, Foxboro', Mass. Mrs. E. K. Ladd, trance lecturer, 178 Court street, Boston.

J. M. PREBLES, box 1402, Cincinnati, O. Mrs. N. K. Andross, trance speaker, Delton, Wis. MRS. LAUNA DE FONCE GORDON'S address is Cache Creek, colorado Territory.

MBS. FARNIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory. F. L. WADBWORTH'S address is care of the R. P. Journal, P. O. drawer 625, Chicago, Ill.

O, drawer 6375, Chicago, III.

MES. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week day evenings, in Illinois, Wisconsin and Misaouri during the summer, fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 221, Chicago, III. LOIS WAISBROOKER can be addressed at Lowell, Mass., care of Cutter & Walker, during July. Will receive calls to locture in New England during August and September. MRS. SUSIE A. WILLIS, trance speaker, Lawrence, Mass., P. O. box 473.

O. box 473.

MES. H. T. STEARES may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan.

MISS LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me. DR. P. B. RANDOLPH, lecturer, box 1714, New Orleans, La.

SELAH VAN SICKLE, Lansing, Mich. Dr. E. B. Holden, No. Clarendon, Vt. MISS SABAH A. NUTT, Claremont, N. H. MRS. ENNA F. JAY BULLENE, 151 West 12th st., New York.

MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill. B. M. LAWRENCE, M. D., will answer calls to lecture. Address. 15 Marshall street, Boston, Mass.

JONATHAN WHIPPLE, Jr., inspirational and tranco speaker.

Address, Mystic, Conn. MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

E. V. Wilson may be addressed during the summer at Mens-kaune, Oconto Co., Wis., for engagements next fall and winter, J.G. Fish, Carversville, Pa., "Excelsior Normal Institute."

W. A. D. Hume will lecture on Spiritualism and all progress-ve subjects. Address, WEST SIDE P O., Cleveland, O. MRS. E. A. BLISS, Springfield, Mass. MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill.

Dr. James Morrison, lecturer, McHenry, Ill.
Mrs. Anna M. Middlebrook will lecture Sundays and
week-evenings. Address as above, or box 778, Bridgeport, Ct. Miss Eliza Hows Fuller, trance medium, will make engagements to lecture for the summer and fall. Apply as early so convenient. Address as above, or LaGrange, Me.

B. CONVENIENT. Address as above, or LaGrange, Me.

Mrs. CLARA A. FIELD will answer calls to lecture. Address, Newport, Me.

GEORGE-F. KITTRIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Comb.

Mrs. Dr. D. A. Gallibur, will answer calls to lecture, under spirit control, upon discuss and their causes, and other subjects. Address Dr. J. Gallibur, Healing Institute, Keokuk, Iowa. Moses Hull, Milwauke, Milliams, Milman, N. Y., care W. B. Hatch.

Mrs. Frank Reid, Inspirational speaker, Kalemazoo, Mich.

MRS: FRANK REID, impirational speaker, Kalamazoo, Mich. N. S. GREENLEAF, Lowell, Mass. Miss B. C. Pelton, Woodstock, Vt. H. B. Storer, 8 Harrison place, Brooklyn, N. T.

DE. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. DE. H. E. EMERY, lecturer, South Coventry, Conn. CHARLES A. ANDRUS, tranco speaker, Grand Rapids, Mich.

LORING MOODY, Malden, Mass. HUDSON TUTTLE, Berlin Heights, O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.
DR. G. W. MORRILL, JR., trance and inspirational speaker,
will lecture and attend funerals. Address, Boston, Mass.

J. H. RANDALL, inspirational speaker, will lecture on Spir-itualism and Physical Manifestations. Upper Lisle, N. Y. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. Addin L. Ballou, inspirational speaker, Mankato, Minn. Lydia Ann Pharsall, inspirational speaker. Disco. Mich Mrs. Elizabeth Marquand, trance and normal lecturer, Chamols, Osage Co., Mo. ELIJAH B. SWACKHANER, Chamois, Osage Co., Mo.

B. T. Munn will lecture on Spiritualism within a reason-able distance. Address, Skaneafeles, N. Y. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. D. H. HAMILTON lectures on Reconstruction and the True fode of Communitary Life. Address, Hammonton, N. J.

DEAN CLARK, inspirational speaker, will answer calls to lecture. Address, Brandon, Vt. MISS LIZZIE CARLEY, Ypsilanti, Mich. MBS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

ALBERT E. CARPENTER will lecture Bundays and week evenings, and also attend funerals. Address, Putnam, Conn. S. J. Finner, Ann Arbor, Mich. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. MISS MARTHA S. STURTEVANT, trance speaker, 56 Elliot street, Boston. Mrs. M. S. Townsend, Bridgewater, Vt.

A. B. WHITING, Albion, Mich. J. H. W. Tooney, 42 Cambridge street, Boston.

MRS. JEMMETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. L. JUDD PARDES. Address, care of Thomas Rathbun, box 1231, Buffalo, N. Y.

J. WM. VAN NAMER, Monroe, Mich. C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill. DR. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia Pa.

deiphia, Pa.

J. W. Shawer, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

Emma Hardinge. Persons dealring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gilbort Wilkinson, 205 Cheetham Hill, Manchester, England.

Mrs. Mary L. French, inspirational and trance medium, will answer calls to lecture, attend circles or fanerals. Free Circles Sunday evenings. Address, Ellery street, Washing ton Village, South Boston.

Jos. J. Haylinger, M. D., inspirational speaker, will an swer calls to lecture in the West, Sundays and week evenings Address, 25 Court street, New Haven, Conn.

A. C. Robinsow, 15 Hathorne street, Salem, Mass., will an

A. C. Rominsow, 15 Hathorne street, Salem, Mass., will an MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend junerals.

O. W. RICE, trance speaking medium, Brodhead, Wis. MRS. M. E. B. SAWYER, Baldwinsville, Mass. REV. JAMES FRANCIS, Mankato, Minn.

ELIJAH WOODWOHTH, inspirational speaker, Leslie, Mich. Dr. E. C. Dunn, lecturer and healer, Rockford, Ill. CHARLES S. Marsh, semi-trance speaker. Address, Wonewoo, Juneau Co., Wis.

MRS. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Uo., N. Y. W. F. Jamikson, inspirational speaker, Decatur, Mich. THOMAS COOK, Huntaville, Ind., lecturer on organization. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. A. A. POND, inspirational speaker, North West, Ohio.

JULIA J. HUBBARD, trance speaker, care Banner of Light. DR. L. P. GRIGGS, Evansville, Wis. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y. REV. ADIN BALLOU. Honedale. Mass.

MRS. E. DELAMAR, trance speaker, Quincy. Mass. A. P. Bownam, inspirational speaker, Richmond, Iowa Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O.

MRS. ELIZA U. CLARK, Inspirational speaker. Address care of this office. MES. FARRIE DAVIS SMITH, Milford, Mass. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

MES. C. M. STOWE Will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.
J. D. Hasdall, M. D., will answer calls to lecture in the Pacific Consin. Address, Waterloo, Wis.
DR. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001; Rochester, M. X.
Miss. M. A. C. Erows, West Brattleboro' Vt.
Jungs A. Q. W. Charge. Cincinnati. C.