VOL. XXI.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, JULY 20, 1867.

{SINGLE COPIES,}

NO. 18.

## Witerary Department.

Written for the Banner of Light.

#### THE

# OLD LOVE AND THE NEW

HOW I BECAME A SPIRITUALIST.

BY THE AUTHOR OF "LIGHT AND SHADE;" "HE DOETH ALL TRINGS WELL;" "SUNNY ITALT," ETC.

PART IV. Triumphant

" La belle Minton, by my moustache!" heard I. in what was intended to be sotto voce, "and, by Jove, lovelier than ever!"

I was indolently reclining in the carriage while my aunt finished her purchases at "Stewart's." and turning my head, caught the doffed hats and low bows of a trio of my last season's gallants. Was it true? Did I look better? I idly wondered. I had small vanity in my personal appearance and rarely gave it a thought. But now this encomium recalled to mind my aunt's satisfied glance as she had scanned me on her return, and emphatically

"Your Western visit has been beneficial, Min-

"In more ways than one, auntie," I replied.

Subsequently I had endeavored to introduce the subject of Spiritualism and tell her of some of its beautiful effects, but she silenced me in her decisive way, with:

" Now, my child, I really cannot listen to this nor sense. You are young and, of course, credulous; but I hope this foolishness will soon be eradicated from your thoughts, now you have returned to your old life."

And with this laudable desire she prepared at once to plunge me into a whirl of gaiety which should leave no time for thought of any kind; arranged her semi-weekly receptions, secured her box at the opera, accepted divers cards for parties, concerts, bal d'operas, etc., etc. Oh, how utterly weary and disgusted with it all I became before the winter was half over. I turned to Nellie's long letters of her quiet, useful life, her vivid pictures of her happiness, walking truly hand in hand with her husband in every good work and noble effort. Of Gerard she wrote:

"If I ever thought Gerard too good for this earth, more than ever I think so now. If you could see him, Minnie, devoting his whole life in promulgating our beautiful belief! He seems iting. I believe my father was more surprised to live only for others now-to have no thought heart was not to go through life alone, but God somewhere, and great crowds rush to listen, so it is not my sisterly partiality alone that says, 'This is true eloquence!' Already he counts by the hundred those who revere and follow him as their spiritual leader. Added to speech is the might of pen, for he writes and publishes many loving messages of hope and encouragement to weary, fainting hearts throughout the world."

And I, who had been crowned with the love of this noble man-what was I doing to render my soul worthy of that communion he so confidently asserted would some day be experienced? More and more I despised myself and pitied the butterflies by whom I was surrounded. More and more I loathed the life I was leading, and longed to be able to leave more worthy "footprints in the

"Foot-prints, that, perhaps another, Salling o'er life's solemn main, A forlorn and ship wrecked brother. Seeing, may take heart again."

It was "charming May, fresh, fair and gay," again. Two years to the very day since I left Harry Devere standing on the threshold of the room in which I now sat reading a brief note from him! How utterly dead he was to my heart I only knew, when, without the least warning, I saw that once familiar and most dear chirography before my eyes, and saw it without an additional heart-beat, without an emotion excepting calm surprise that he had dared address me. There were but these words: "Can you forgive me? May I come?" Not a moment's hesitation, not a lingering doubt as I at once replied: "I have forgiven and FORGOTTEN!, Farewell!"

"And so ends that episode of my life," murmured I, and fresh, clear and distinct rose on memory's ear: " Are you sure it is not a broken dream you mourn, and not a lost love?'

"Well, Minnie, if you have quite decided to spend the summer quietly at your father's, I shall run over to Paris and make that long promised visit to my old friend, Countess De Bienville. She has a charming chateau for the summer months, and usually well filled with the haut ton

Yes, I had well considered where my duty should lead me, and decided I first owed it to my only parent. I had written to inquire if my presonce would be agreeable, and had received a more cordial answer in the affirmative than I had anticipated; and, as my aunt manifested her usual magnificent indifference to everything but les convenances, and expressed not a word of affectionate regret at our separation, only bade me "retain my stylish air and not grow rustic before her return," why, I felt quite at ease about leaving her. "I see, papa, you take the 'BANNER OF

LIGHT." " Yes."

"Do you like it, sir?"

"Do you know anything of this Spiritualism?" was the counter query.

"The friends in St. Louis with whom I spent last summer were all believers in it."

"Yes, sir; and I saw O - F -, the great test her great joy, feel and sympathize with my lonemedium, and Dr. N-, the Healer, as he is liness. All but I wronged the great loving heart

ages Ternier, three field rade. Dest our sw but

"And what did you think of them?"

"They seemed to me to be earnest, truthful men, papa," said I hesitatingly, for I was a little fearful of his keen ridicule.

"I believe they are. Mr. F- I have seen several times. The first, he described to me your grandmother, and you know what a peculiar appearance she presented at the time of her death in her costume of the last century; he so accurately depicted not only her form and marked features, but even the quaint cap she wore, that I could not fail to recognize her. Afterwards, I received at different times several messages from your mother. She wrote strongly against my permitting you to be so much away from me, your only parent; and I think she was right; you scarcely know, and can have but little affection for me, my child."

"Ohl yes, yes indeed, dear papa; I will love you so dearly if you will let me, and stay with you always if you wish!"

For the first time within my memory my father bent his proud head and kissed me! And henceforth there was a bond of affection as well as duty between us; added to the respect and admiration I had ever felt for his high rectitude and keen sense of honor, was the warm filial love which had so long slumbered in my heart.

The summer was by no means the quiet, lonely one I had anticipated. Sundry of my town friends found "Seaview" just a pleasant sail in the evening boat, and being welcomed by my father, paid us frequent visits. Among others, and the most constant guest, was my old admirer, Mr. K-, the son of Governor K-, of my school-time honors. To him my father was unusually cordial.

"I knew your father well, when we were in the Senate together in '40, and shall be happy to see you here often."

And he came far oftener than I (who knew that his visits were not alone for amusement of the hour) desired.

It was a bright sunny day in early October, ere the "sere and yellow leaf" lent sadness to our green wood and dale, that my father, returning from a drive, called out, "Here, child, a letter from your aunt," and tossing it through the open window into my lap, drove on to the stables. It contained unexpected intelligence-that dainty, perfumed little note-news that unconsciously brought in their train events of great moment in the existence of many. It informed me of the intended marriage of my aunt to the Comte De Bienville, brother-in-law of the lady she was visthan I even. He seemed somewhat chagrined, or care of himself. I had hoped once his noble | too, at least was very silent during our mid-day lunch, and directly after it ordered his horses, exknoweth best! Nearly every evening he lectures | plaining to us that he must at once drive over to his lawyer's.

"But, papa," I remonstrated, "the air is heavy with an approaching shower. Why not wait un-

"Child," was the somewhat stern reply, "duty calls me, and I must not delay. Make it a rule never to defer until to-morrow what you feel ought to be done to-day. Truly no man knoweth what a day or hour bringeth forth." Was it a premonition that made you speak those

words, my father? For alas! in one short hour you were borne in your doors a lifeless, mangled corpse. My father-oh! my father!

There is a portion of my life a dead blankweeks blotted out of existence, as if they had never been; a time so dark, so dreary, that not a ray of hope seemed to pierce the night-like gloom; a time when God seemed afar off, pitiless to my cry, and man to have utterly forsaken me. Only ye who have known the unutterable anguish of feeling the last fond tie which binds your hearts to life severed forever, only ye (and I pray ye are few!) who have known what it is to stand up in your agony, crying " alone / UTTER-LY ALONE!" can guess what words are too feeble to portray!

I was first aroused from the long stupor of mind and body succeeding the shock of my beloved parent's death, by overhearing Mr. Neal, papa's lawyer, saying to Mrs. Minton-

"Yes, madam, you have a right to sell the place at once, if you wish, for everything is unreservedly left in your hands, with the exception of the ten thousand dollars to Miss Minton; but why hasten so? Where will Miss Minton go?"

"I tell you," said the peevish, childish voice of my step-mother, "I cannot and will not remain here this winter. It gives me the horrors to stay in this great dreary house, now the poor Judge is gone. I shall go to my sister's, anyhow. But if Minnie wants to stay here, I won't be hard on her, though she never liked me."

I stay on sufferance in the house in which I was born, in which my mother lived and died, and my father, oh my father! and the indignant feeling died out, and a gush of tears, the first I had shed relieved my aching heart. To be sold! " Scaview," which my father so loved-" Seaview," which for two centuries had been owned by those who bore the name of Minton, and which seemed part and parcel of the family! The family ! alas, I was now its sole representative, and I was but a woman! I appreciated now the bitter disappointment, to which I had heard my aunt allude, that my father must have experienced, on having no son to perpetuate the name he had kent, like his ances. tors, pure and untarnished. But where should I go-what should I do? I could not die, it seemed: grief did not kill, at least the young and strong! And since I must live-where, and how? My aunt with her new tles-my Uncle Dupuy in Italy with his poor sick wife; the thousand and one dear friends" of my prosperity would shrink appalled from the shadow of my great sorrow. I believed in Nellie, but she had her husband now, and needed not my love, I bitterly thought, nor could, in

digit fil them spine for may be all goodly dies black i

give; that love groweth with use. Sending for vulsing our land, and overturning established Mr. Neal, I desired him to explain to me the terms forms, and beating down prejudices of centuries, of my father's will:

"I believe I was present when it was read, sirbut I have no recollection of its contents."

The old gentleman looked at me with pitying eyes; he saw, I suppose, how hard I was trying to control my wandering thoughts, for he was very patient in explaining details.

'I think it right to tell you, Miss Minton," he dded, when the business part of the interview was finished, "that I believe your father was coming to see me the very afternoon which had so sad a termination, to alter this disposition of his property. He had spoken to me once or twice during the summer of so doing. You see, when I drew this up I took the liberty of remonstrating against the small provision he was making for you. He replied he understood from your nunt's conduct that she would make you her heiressand-and he was recently married then."

"I understand, Mr. Neal. It is unnecessary to lefend my father to me. Had he left me nothing, I should not complain, for I know he would have done what he judged was right. But I believe you are correct in your idea of his intention. It was that very day that we learned of my aunt's approaching marriage, and he insisted on seeing you immediately. I now understand why. Oh! if he had only waited-if he had not risked his life to benefit me-me so unworthy of the least of his affection!"

This was the constant cry of my reproaching conscience. Had I only borne with the discomforts of my home, and been a dutiful, loving child to my father! But now it was too late-oh God! too late! Did he, my loved father, see and know the remorse of his sorrowing child for her thoughtless, not intentional neglect of her filial duty? I almost felt so sometimes, for as the days went on and I grew calm it appeared to me often as if some soothing presence was whispering comfort to my sadness, binding up my bleeding affections, bringing back hope to my young life.

"Oh, Minnie! my own, dearest friend, my poor uffering one!" and Nellie's soft arms about my neck, and her warm tears mingling with my own, taught me she sorrowed with me in my grief as sympathizingly as she had rejoiced with me in my time of gladness. "And you did not even expect me? You thought I could leave you to bear your burden alone? Did you so little know me? I have come to take you with me, Minnie, home-home, dear one. You said that 'Roselawn' first taught you the meaning of that sacred word. Come, and let it whisper of peace and rest again to your troubled spirit. All dearly love you there, and are anxiously waiting to welcome and comfort you. Come to your home, my poor tired darling."

What could I say or do but yield? but nut aside pride and doubt, and open my heart once more to the sweet, revivifying sunshine of true affection?

"Where is Mr. Carleton, Nellie? You did not come alone surely?" I queried, when the first great excitement of the unexpected meeting was

"No, not alone. Louis could not leave, but Gerard accompanied me."

She looked aside as she answered, or she might have noted, very likely did suspect, that the telltale color was rising in my poor pale checks, so wan and worn with days of agony and nights of sleepless suffering. How changed I was by my great sorrow I had read in Nellie's soft, pitying eyes and gentle, caressing touch. But more fully I realized it, when, leaving her to rest, I slowly and feebly went down stairs to welcome Mr. Selden, and saw his start of surprise, almost doubting glance, as if he scarcely believed it was me: and then the great tender pity of his strong man nature rising in his dark eyes until two drops, bright—and to me as sacred as heaven's soft dow to drooping flowers—gathered and trembled on the long lashes, as he came forward and silently took my hands, with that well remembered warm, protecting pressure. And then after a time he spoke gentle, comforting words, such as a parent might to a child, free from selfish love or passion, showing that truly it was my best welfare he sought, and not his own gratification. An unselfish love from man to woman! How often is it found? And yet, priceless treasure as it was, somehow it did not satisfy me.

"You will not refuse, Minnie? You will come to our home? My mother bade me say you had a daughter's place in her heart and house, and must claim it. And she really needs you. Nellie and Carleton, although near, are not with her. you know, and I am away so much-am obliged to be, and often regret leaving her alone. Surely, surely you will not refuse to take that sister's place you once asked?"

I was silent. Cruel! cruel! Could he not see, could he not feel that it was no longer a brother's love that my heart claimed from him? Had I not for long months lived with the hope permeating every action of my life, of rendering that life more worthy of him? And now-now-it was brother's love. No, he had not said that, but a sister's place" he offered me. As these thoughts rushed through my mind, and I felt in its utmost bitterness the anguish of a woman's pride laid low, he sat watching my face, with its varying changes, from my endeavor to control my heart's emotions. Suddenly he bent over me, raised my head with his hand, and gave one long, searching look into my eyes. What he read there I know not, but the next instant I was folded in his arms, close, close to his great, pure heart, and he was whispering, "Found, found at last-my love, my soul's treasure." And I-I could only bow my heart to his will, feeling rest, rest at last ! Long years, as men count time, have rolled on

since that twilight hour in which, weary and worn, suffering and weak, both in mind and body, I found my rest. Yet all those years, with changes

forms, and beating down prejudices of centuries, and overcoming distinctions of caste, and pulling down the high and raising up the low-never once in all these years have I lost that sense of rest, that peace which passeth all understanding; which the world cannot give, neither can it take away," for 'never again have I lost my faith in God and man.

Led step by step by that dear hand which first pointed to the light, in the groping darkness of my young life, ascending gradually on that ladder of knowledge which connects heaven and earth, learning to know and feel that this life

"Is but the suburb of that life elyslan, Whose portal we call death,'

and that the link which binds us to the loved 'gone before" is not severed, but that still they hover near, watch over, guide and guard us-the joy of my life is unspeakable. No longer is there sense of time wasted, of "talent burled" till my Lord shall call, of remorse for unfulfilled duties, or an aimless, useless, self-pleasing life to regret. for my husband, believing woman was given to man to be truly a helpmeet, shares with me his labors as his joys, his cares as his pleasures, makes me truly part of himself, shadow of his noble soul. And I murmured, as we stood this evening watching the purple clouds of a gorgeous sunset, what my heart is ever feeling:

"Do you remember, Gerard, that exquisite 'Sleeping Palace' of Tennyson's? These clouds are reminding me of it, and my heart, dear husband, echoes the cry -

> "And o'er the hills and far away, Beyond their utmost purple rim, Beyond the night, across the day, Through all the world I 'll follow him."

#### OUR WESTERN MEDIUMS.

BY EMMA HARDINGE.

Surely the land of the far West is a living protest against the assertion of those whose word is the offspring of their wish, to wit, that "Spiritualism is dying out." That Spiritualism is in some remarkable transition state, none can deny; but that we have any more right to predicate its death or decay than we have to expect the death of the caterpillar because we see the chrysolltic shell closing around it, I also deny. Like the humble worm from whose crystalline shroud the gorgeous hues of the butterfly are to arise, so do I at least determine that my eyes shall witness the ascent of bright, beautiful Spiritualism from the earth of discord, selfishness and inharmony, where it seems too often to lie, disfigured and repuisive, to the pure air of true liberty, the sunlight of holy love, and the wondrous beauty of the many colors that make up the white light of wisdom.

One of the most conclusive evidences of the present worth and future status of "the cause," ences who throng our Sabbath meetings; whilst another, and one which is even yet more suggestive of hope and promise, is the fact that the raw material for spiritual manifestations is found in superabundance in every stage of development in our midst. Mediums wholly and partially developed (especially the latter) are still numerous, and often remarkably interesting, in the West, Either the soil or the mental and physical atmosphere is favorable to the growth of spiritual gifts in the open-handed and open-hearted West, or else the mediums from more conservative sections of country gravitate there as by natural attraction. Certain it is that rare and abundant crops of spiritual gifts may be predicated from a glance over the harvest fields of the West, even in their present heterogeneous aspect.

Miss Mattle Hulett and Belle Scougall, once bright stars in the spiritual firmament, diffuse the lustre of their love beams now on the tranquil scenes of "home, sweet home." Unhappily for the admiring audiences that once hung delighted on their utterances, these ladies have changed their names and spheres at the same time.

A similar change, as I have been given to understand, has robbed the rostrum of the services of Mrs. Nellie Wiltsie, a "sweet little lady," whose graceful bearing and marvelously eloquent utterances I heard extolled throughout the West without one dissenting voice; but strong hopes are still entertained that Mrs. Nellie Wiltsie will not change her sphere with her name, and that the sun of her usefulness will shine out again upon those who remember the bread she dispensed only to ask for more.

A. B. Whiting, the scholarly and poetic improvisatore of the West, is still at the brave work, and still, as ever, doing his work in his own unsurpassed fashion. "What an anomaly this man is," I heard a very scientific gentleman remark of Mr. Whiting. "Nothing in private life even gives a hint of classical attainment or historio lore, and yet the realms of antiquity, the fields of science, art and literature seem to be open pages when trod by the feet of this speaker under the afflatus or influence which he calls spiritual."

I presume the West can no more claim speciality in the noble and indefatigable brothers Peebles. Wadsworth, Loveland and N. F. White, than it can in myself. Still we love to be there; and labor, however onerous and inevitable there, is rendered infinitely pleasurable to us all by the clasp of affectionate hospitality that greets us. But Mr. E. V. Wilson does seem now to be a Western speciality, and one so marked that with his irresistible tests, in public, private, everywhere and at all times, and his untiring zeal as a lecturer, he is a perfect Western iconoclast, against whose giant blows the images of skepticism and superstition cannot maintain a moment's successful warfare.

Will my sister, Alcinda Wilhelm, think I design entrapping her into one of a mutual admiralof my sister my spirit's sister. I hadyet to learn | great and small-with stife national social and tion society if I record her name amongst my list

that the more the heart gives, the more it has to | religious-with battles, mental and physical, con- | of Western spiritual luminaries? No need to do it. Emma Hardiege's pen may rest here, for that name is already a household word in the hearts and homes of nearly every town and village throughout the far West. Patient, untiring and ever faithful, her bright face, words of clieer and immortal tidings of great joy, have made for her a monument in the hearts of the Western people that no scribbler's pen can add to or take from. Surely the people "rise up and call her blessed."

There are more, many, many more, faithfully toiling and effectively laboring to spread this glorious Gospel over the land, who work to bitter disadvantage, almost, I may say, in martyrdom, in the present confused and wholly inorganic state of the movement. Some of these I know of simply; more still I realize only through their achievements; but I know they endure a heavy cross. I know they are toiling up the steeps of acc rough and very high calvary. Take hearth of grace, poor pilgrim! Thy nameless footprints made on earth are the foundation lines in which the car of thy glorious destiny will run through eternity. Nothing good, not even a kindly wish or pitying sigh, is lost in heaven; thy work will ail be gathered up there; even now it has gone before

In test and phenomenal mediumship the West is richly endowed. Fair, fragile and wonderful Annie Lord Chamberlain is in Ottawa, Ill. Hovering between life and death, her very proximity to spirit-land seems to fit her specially to be the marvelous messenger she is for the beings who, through her frail organism, bring the most indubitable evidences of the power of spirit to act on matter.

I hear of many good mediums in Chicago, but cannot speak of them from personal knowledge.

I might say thus much, too, of Mr. Henry Siade, of Jackson, Mich.; but, though my own personal knowledge fails me here, if I can place any confidence in the testimony of about every other Spiritualist I meet, Mr. Slade is one of the most wonderful mediums of the age; and the only way to arrive at an idea of his manifestations is to try and find out if any phase of phenomenal Spiritualism has been shown which is not manifested in him, including all the most astounding spiritual feats usually performed by spirits in dark circles, but simply rendered through Mr. Slade's mediumship in the full glare of broad day.

Mrs. Corwine, the rapping medium, and Mrs. Eversole, the test clairvoyant, are still at the post in St. Louis which they occupied seventeen years ago, and through all the mighty changes and overprogressive mutations of the spiritual movement, have faithfully and well stood by the wires of the spiritual telegraph, amongst the best and most efficient of its operators.

Amongst the latest additions to the spiritual ranks in St. Louis, are Dr. and Mrs. Starkey, the former an educated homeopathic physician, and the latter a most excellent clairvoyant. With such highly efficient associated qualities, kind hearts, refined manners and devotion to their admirable profession, it is no marvel that these estimable persons, arriving in St. Louis almost total strangers, should in a short space of time have become a part of its established spiritual institu-

In Cincinnati I had the pleasure of spending ome time beneath the hospitable roof of most dear friends, with whom resides Miss Lizzie Keizer, a young lady whose astonishing powers have already been cursorily noticed in one or two communications from Cincinnati. Miss Kelzer is a very young woman, of German birth, a plain, sensible country girl, with simply such rudimental education as was adapted to her condition, but with all that remarkably sensitive and intuitional nature which is often found in good mediums, and whose possession more than compensates for a limited education. Her tests of spirit presence are rendered sometimes, entranced, through a medium spirit, and still oftener by the opening of her own spiritual vision; but in either case, for clearness, perspicuity, accuracy of detail, and astonishing directness in giving names, incidents, whole sen-tences, and appearances, I never saw or heard of her superior, rarely of her equal. If any one could look into her kind, pure, honest facdoubt her truthfulness the simplicity of her descriptions, together with their intense fidelity in scriptions, together with their intense intensy in detail, leaves not a shallow of question against her. Her power, too, has been wonderfully abundant, and during two years, in which time she has incessantly practiced her mediumship for the benefit of others, she has performed her domestic duties, and alternated the humble employments of the kitchen with hundreds of sittings, rarely following any ease to give numerous and varied of the kitchen with hundreds of sittings, rarely failing in any case to give numerous and varied tests to every enger inquirer.

Notwithstanding the fact that the kind and lov-

ing friends with whom she resides all lighten her duties to the uttermost, and extend to her the privlleges of a daughter in the house, the poor girl's health has latterly failed honeath the excessive tax on her vital powers; and during my residence in the family, it was found necessary temporarily to suspend the number of her sittings. All who know her hope and believe that her invaluable powers will be preserved with her health. Were it otherwise, however, Lizzie Keizer will carry through life the glorious record that hundreds of weeping eyes have been dried through her blessed gift, and hundreds of darkened ones have been opened, through her, to the glorious light of im-

And now I pause, not because my list falls, but time and circumstances forbid a more extended notice of the Western mediums. Some ugly, carping minds will take exception to what has already been given, and wonder what I have to gain by praising up these people, who are to be henceforth nothing to me, a pilgrim across the pathless wastes of the vast ocean that will so soon bear me from them. Ay! there's the rub! what have I to gain? Why, absolutely nothing; but the world's eye that falls on this page has something to gain—some-thing to learn of the faithful laborers who toll with so little of earthly compensation and human appreciation; and something to know of the unceasing growth of precious spiritual blossoms that still unfold and bloom in the spiritual harvest ground; something to gain from the assurance that where the gifts are so plentifully poured out "the cause" is in no present fear of dying out, and something to read of justice to the immertal hosts who shower down the gifts, and the faithful mediums who dispense them.

June, 1807.

## Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office boz 39, Station D, New York City.

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

#### (Original.) BOUQUETS OF FLOWERS. Roses.

All over the land have been blooming and brightening and fading the lovely roses. There is no flower se near to the hearts of all people as this. It hangs its beautiful clusters on hedge-Wignes on the verandah, on hovels as on the palace. It comes as a tribute of love. It does not come to feed our hodies with a delicious fruit, but to feed our spirits with beauty.

A great many people are very careful of those crops that can be sold in the market. The potato crop and the corn crop are cared for and toiled for, and that is all well; but there is another rich crop which it would be almost as sad to miss from the world: the crop of loving beauty from the roses.

Did you ever attend a floral exhibition of roses? If not, you can hardly realize the wonderful variety of this household plant. It blends the tints of all colors, and brings into its cluster of petals so many fair forms and shapes of grace that we can almost think this one flower must have exhausted all the heauty of the natural world.

It seems in its colors to avoid the blue, only catching a little of it from the sky to mingle with the red and produce the purple; but a blue rose has long been sought for. Every shade of yellow and buff, a thousand tints of red, clear white, and the intermingling of these colors, seem to mingle in the wonderful chemical laboratory that the rose keeps within its little roots and fibres, its leaves and stems.

Tell, if you can, how the rose knows to bring up those rich colors out of the soil and from the sunlight and air, and then you can tell a mystery as great as the world knows. Does it not seem, when you think of it, as if the rose-bush must understand just what to do-must know something -almost think about its food, its sunshine and its dew?

There were philosophers in the olden time who used to study into the mysteries of the human spirit, and to wonder where it came from; and in their studies they became quite confused, until at last they thought they had hit upon a wonderful system of philosophy. They conceived that the soul had been once some plant; for instance, that you or I had been a rose or a lily; and when the fair flower faded and died, that the free soul entered some little tiny body and became a dear little baby.

Now I don't think it would be very hard to imagine that some dear little fair child was a rosebud once. But these philosophers could n't stop their reasoning, and so they said that if the little baby died perhaps it might be a rose-bud again, or a dove or a robin. They even thought they recognized their relations in some animals.

We need not wonder, then, that the world was so very glad to hear what Jesus said about the spirit-world, and that it was a beautiful place where there were houses. And when he came back and showed his spirit-body to his disciples, then indeed the world was glad.

Roses seem to me like sweet thoughts of happy children. All about our homes cluster these fair flowers; and just so do the beautiful thoughts, the glad smiles, the loving influences of children cluster about our hearts, bringing to them sweetness and refreshment.

I remember once hearing a fair little maiden from her home in the spirit-world tell how our loving thoughts became to them like flowers; that they wound them into garlands of light and scattered them in the pathway of angels.

Whether this is precisely so I don't suppose we can understand; but very sure we must be that cur loving thoughts and happy lives can bless them, and that there is going ever from us some power of beauty to make others happy, or some power of deformity and ugliness to make others

They have in some countries rose-festivals, where the rich and the poor bring their offerings of roses, and they celebrate together the days of beauty. I wish we might have such here, where the little ones could come bearing their arms full of these beautiful gifts, and bringing with them the roses of love. Do you not think that another year you could have such a festival, or many of them, remembering always that with the offering of roses here you could also give offerings of love to heaven, through your love, your gentleness. your patience, your thoughtful kindness?

I am having a sort of festival of the heart today." I am thinking of all the children that I love, of their glad lives, of the love I know they give me; and in my room-quiet though it is and simple-yet there seems to be a bower of rosesbanks on banks of bloom and beauty rise up about me, and little hands seem throwing to me these fair flowers. And I laugh and weep at the same time; I laugh for gladness, and yet sigh for the little hands that must be there-the little angel-hands that I cannot touch.

Ab, we will have a rose-festival sometime, if we do not have it until we are angels. And we will shower down so much love that even the world shall forget its cares and think that beaven is here.

#### [Original.] JOHN BANVARD.

John Banvard, when fifteen, was fatherless and poor, but he had great love of nature and wonderful perseverance. As he was floating for the first time down the Mississippi river, he was struck with the beauty and majesty of the scenery. He had read the taunt in some foreign journal that America, with all her gloriously grand scenery, had no artist that could represent it so that it should delight those who could not look upon it in person.

He was but a boy, but he said to himself, "This shall not be; I will represent this majestic river on canvas." Having once harbored the thought it would not leave him; his brain fairly whirled with the idea. He longed to begin his work then, but he was not an artist, and he had no friends to help him. So he only dreamed of what he wished to do, and toiled at his daily tasks.

But when he was twenty, he could no longer resist the effort to carry out the idea, and begin the work that to him was a work of pure love, for he was not ambitious for fame, neither did he think of making money, but only to exhibit the beauty of the scenes that he so loved to others.

He was entirely self-taught, and dependent on his own exertions. To obtain the means for carrying on the work he had already planned, he must carnimoney, so he began trading and boat-

After a time he succeeded in laying up money

enough to enable him to make all the necessary new spring had come, and it was drawing near for he had conceived the idea of making the largest painting in the world.

But first he must have correct drawings. For this purpose he had to travel for thousands of little schoolmates. It was talked of long before miles alone in a skiff, cross and recross the river and expose himself to all kinds of dangers, but he were equally interested. We were to have variwas resolute and determined. His hands became hardened by constant rowing, and his skin as brown as an Indian's. For weeks at a time he could speak to no human being, and he depended altogether on his rifle for sustenance.

After he had finished what to him was a day's deeply for his perfect sketch, he rowed his skiff ness of May, our dear little Sarah was taken sudup to the shore, found some secluded spot, and denly very ill. Her lessons and plays were susleaving it fastened he went in search of his sup-

Having killed game sufficient, he would prepare it, make a fire and cook it, and eat a lonely meal. He then prepared his couch. He turned over his skiff to protect him from the night air, placed his portfolio for his pillow, wrapped his blanket about him, and thus slept unmolested till things to amuse her, and we talked encouragingly morning. He took his breakfast before sunrise, and was ready for another day of sketching.

When his drawings were all made, he proceeded to erect a building for his canvas, for this he and made arrangements to have three miles in length, and no common building was suited for the labor of covering this extent of canvas.

But at last his work was done, and well done. It could not be expected that an untrained hand could give beauty of finish and an artist's touch to this picture. But he received the highest praise from men of note, and his panorama made him universally known and respected.

When Mr. Calhoun was President of the Senate, he moved a series of resolutions expressing admiration of the work, for its originality and boldness, and for the perseverance and courage of the young man who alone and unaided had achieved this great labor. The resolutions were most unbearable. Our pretty playhouses looked seconded by the speaker of the House of Repre-

His Excellency, Gov. Briggs, talked of it as a admired it. Thus the young man had a reward for his perseverance and industry.

After this, panoramas became quite the rage. There were panoramss of the Hudson, and the Rhine, and of a voyage round the world. But the idea began in this boy's brain, and to him beloneliness, all selfish case, and in finding the world glad to see his representation of the majestic scenery of his native land.

#### [Original.] SARAH. A SKETCH FROM LIFE.

BY MISS C. W.

My childhood's home was a little brown cottage, nestled away among trees and shrubbery in the suburbs of a pretty village in New England. It was a cosy little home, and was built for two families, having two verandahs, one fronting north, the other south, and the separate parts of the house for each family were constructed alike in almost every particular. 'A pretty green lawn fronted each side of the cottage, and neat gravel walks led among flower-beds, where grew choice plants of many varieties; rosebushes blossomed beneath the windows, and morning-glories twined around the pillars of the verandahs.

An old apple tree grew in a field close by the house, and I and my little friend Sarah (whose parents eccupied a part of the cottage) had a swing suspended from one of its branches, where we have passed many hours of true childish pleasure. But the resort we loved the best was the shady woods, whose tall trees grew so near the cottage that we could almost hear the rustle of their leaves as the summer breeze sighed plaintively among them, and whose moss-carpeted and flower-spangled ground seemed fitted for the light footsteps of fairles rather than the rude tread old trees danced and gurgled a merry brook, whose pure waters sparkled and glistened in the light of every stray sunbeam that chanced to find its way into these secluded places.

Oh the delightful times Sarah and I used to have in this pleasant home of ours and among its lovely surroundings! But what need to describe them? What little girl cannot imagine our various amusements? how we found pretty little nooks for play-houses, and ornamented them with the greenest moss and sweetest flowers: how we played in the brook, making tiny dams so that the water would flow over and form miniature cataracts; how we carried out books and read such fascinating stories that we could almost imagine ourselves changed by a fairy's wand into beautiful ladies and occupants of an enchanted region. What little girl has not had experiences of a similar nature? And what grown person cannot look back upon the scenes of childhood and recall such little incidents, that seem to the soul as refreshing as cases in the desert?

Sarah was a little slender girl of eleven years with large black eyes, pale face and delicate constitution. She was just the opposite of myself who was plump, red cheeked and blue eyed, and perhaps for this very dissimilarity we loved each other the more. Sarah, though not strong and healthy, was full of life and animation, and scarcely ever for a moment was she idle. If her flugers were not busy her tongue would be, and many were the stories with which we entertained each other, making them up when we had ex hausted all other resources.

Sarah had two brothers, who were young men a sister, a dear good girl some years older than we, but still almost a mate for us, and her grandmother, a good old lady, lived with them, and the children loved her almost to idolatry. Sarah and I went to school together in the pretty white school house in the village, and she was a favorite with schoolmates and teacher for her good humor, sprightliness and obedience. That school househow many associations cluster around it! The first time I ever entered it was in the company of my little friend Sarah; and in our classes and all our childish amusements we were thenceforth companions. The scholars all seemed to think it as natural for us to sit together, play together and study together, as if we were sisters.

Sundays we met in the school house again, and the influence exerted on my mind by the quiet solemnity of those simple meetings, the musical voices blending together in anthems of praise and thanksgiving, and above all the words of advice and encouragement from the lips of the good old man whom we all loved and venerated as a father, are never to be forgotten. Sarah and I would sit with joined hands, and listen to the thrilling eloquence of the speaker that seemed almost like inspiration from heaven.

Thus the days aned on freighted with happiness—those early days of childhood, that seem like some beautiful dream as I think them over. Summer and winter had passed away, and a proof.

purchases of canyas, brushes, oils and paints, to the time of Sarah's birthday. She would be twelve years old in May, and it was fitting that such an important event should be celebrated, so she was to have a grand party and invite all her the time. She and Mary (her sister) and myself ous amusing games on the green lawn in front of the house, a delightful walk in the woods to search for wild flowers, and a delicious supper, that none knew better how to prepare than Sarah's mother and grandmother.

But as the days were away, and April with her labor, and the shadows were beginning to fall too smiles and tears was fast emerging into the brightpended, and the school room was exchanged for the sick room. Her friends watched over her with the tenderest solicitude, for she was the idol of the household, and everything was done that could be for her comfort and recovery. Every day I sat by her bedside, and read her stories from our most interesting books. I brought playof the time when she should be well enough to join again in onr customary amusements.

"I hope I shall be well by my birthday," she would say, "for it will be too bad to give up my party, won't it? I mean to have the children come if I am not quite well."

But day after day passed by, and she grew no better. On the contrary, she grew worse very rapidly, and was soon so sick that no one but her attendants could be admitted into the room. I was more lonely than I can express when exiled from her presence. The whole house seemed gloomy and desolate. I had no courage to attempt anything. I could not study, for my thoughts would wander from the lesson to the sick room of my little playmate, and tears would blind my eyes so that I could hardly see the page. This was my first real trouble, and it seemed allonesome and deserted, the swing was neglected, and the pleasant paths through the woods where we were intending to search for wild flowers had wonderful work," and many others praised and lost all their attractions. When I questioned her mother or grandmother as to how she was getting along they would say she was no better, but they honed she would be soon. And so I would wait and long for her recovery.

But why linger over the sadness of that period which even now has power to overshadow my longs the honor of the first execution. But a better heart with gloom? Early one bright morning honor came in the triumph over all obstacles, all they told me that the spirit of our dear little Sarah had passed away to its eternal resting place. They had robed her form in garments of purest white, and laid her on a couch in the parlor, where the perfumed morning air stole in through the open window, filling the room with freshness and fragrance. Long and bitterly I wept, as I looked upon those lovely features, now so pale and cold in death, for my heart was aching too bitterly under a sense of my own loss and loneliness, to realize the beautiful transition her freed spirit had undergone, and the light and radiance of the realm to which she had been transported. It would be impossible to depict the auguish of that household, the grief of her parents and grandmother, the sorrow of her brothers, and the indescribable loneliness of the dear sister, who loved her so fondly and tenderly. Many times during the day did I steal into the parlor to look at that little motionless form, and always would some one of the family be near with quivering lips and tearful eye, and hearts filled with unspeakable sorrow.

On the following day her funeral was held in the school house, where but a short time before she was one of the happiest of the scholars. There were gathered her friends, both young and old, to take a last look of the face so very dear to all Words of consolation were spoken to the bereaved family, and her classmates tried to sing a sweet little song which she used to love, but their voices failed, and were lost amid sobs and bitter weeping. And after the last look was taken, and the last kiss pressed upon the death-cold brow they carried her away to the quiet graveyard, where the grass was beginning to carpet the earth, and the tall pine trees whispered solemnly together, and there they laid her little form to rest.

Ere the birthday arrived which she had antici pated with so much pleasure, the grass had grown above her resting place, and the birds chanted requiems in the branches overhead. But in her heavenly home our little Sarah was celebrating a far more glorious birthday than earth has ever known—a birthday into the realm of eternal hap-

After my first bitter loneliness had passed away, I began to realize that although my little friend had vanished from earthly sight, her pure soul still lingered near me, and I could feel its sweet influence thrilling my heart with indescribable ranture. It cheered my lonely hours, it helned to nurify and exalt my feelings and emotions, and my whole life seemed brightened by the light of her loving spirit.

Dear little children who read this simple story. will you not try to live such pure and loving lives that when you are called away to the land of spirits you may return and bless the lives of your friends with a beautiful and holy influence, and lead them with cords of love toward your heavenly dwelling place? Try to imitate the example of little Sarah, who was a blessing to her friends in this life, and also in the life beyond. May there be many like her, and then will there be more happiness upon the earth, and more bright angels in the summer-land.

#### Written for the Banner of Light. WILLIAM LLOYD GARRISON.

BY R. THAYER.

All honor to the noble man Who's fought so long for Right; And bravely stood in Freedom's van When all was dark as night; Who, when four million slaves he heard Their prayers send up to heaven That liberty might be conferred, Said, "FREEDOM SHALL BE GIVEN!"\* A glorious victory he has won By toil and suffering; And such fidelity has shown. Let men their offerings bring;† And when on earth his race is run. May peace to him be given, And angels shout aloud, "WELL DONE!" And welcome him to heaven. East Stoughton, July 1, 1867.

 Mr. Garrison, in 1831, and, in his Saintatory to the Amerian people: "I will not equivocate; I will not retreat a ngle inch; AND I WILL BESIGNATO!" ... Mr. Garrison's friends san admirers have recently presented him, as a slight testimonial of their regard, a purse of thirty thousand dollars. We sunderstand they intend to swell the amount to fifty thousand dollars. God speed them in their efforts to evince their appreciation of his services and sufferings in the cause of human freedom.

The application of castor oil or sweet oil to new boots, it is said, makes them as soft as a buckskin glove. It is also stated to be the best application that can be made to render a new book water-

SPIRITUALIST CONVENTION.

Held at Stowe, Vt., Friday, Saturday and Sunday, June 7th, 8th and 9th, 1867.

Reported for the Banner of Light.

priest, lawyer and dector, to the statesman.

Mrs. M. S. Townsend was called upon by the President to read the peace petition, and speak upon it. She said:

I do not believe in policy. An incident. A slaveholder was anxious to make a purchase of slaves. He had one who was a good judge of slaves. He had one who was a good judge of slaves. His master took him, and he made a selection of nineteen. He picked out an old decrepit slave, and asked his master to buy him for his sake, and he would do double work. So his master did, and watched him very curiously to see how he would act, and one day he asked him what he chose him for. "Massa," said he, "the good book tells me to bless my enemy, and do good to him. That man took me and sold me into captivity." I do not like to hear any one cast reflection upon the religious faith of an undeveloped people. Now you and I do not wish to pluck their present condition, for they need fear to keep them down, at least as a means of future development. I thank God if abuse has made our brother Tarbell a better man, and if that is what he needs to develop his manhood, then let us all abuse him. Our object is to know how to use the teachings of Christ's principles. You know in arguing these things, we are apt to manifest or helps, is self-government. No man will strike an unresisting object. My friends, I am going to say some very plain things. Unless we strike at the root of evil we do no good. Our social evils want cleansing. Until husbands and wives learn to keep them there is not one that has an interestin me. Oh, my friends, I was called upon by the desire to bless their brothers of earth; shall men say: Let us alone; The the returds which was relieven to bless their brothers of earth; shall men say: Let us alone; The the principles of the fruits which have arisen in man; but now man; but now the continue? These are the fruits which have arisen in man; but now the continue? These has the fruits which have arisen in man; but now the to continue? These has the fruits which have a

our neighbors feelings, but look well to and reg-ulate our own, or in other words, "mind our own business." No place in the world needs redempbusiness," No piace in the world needs redemption more than our national halls. We send drunkards and libertines there, and they have become worse than the Augean stables, yea, far more filthy. Self government enables us to work well and wisely. We have not the least idea of our divine possibilities until we reach them. I can say more cutting things by kindness than can say more cutting things by kindness than you can do by passion. I can go down deep into your hearts, and melt your souls into pentience and love. "Would the guide God the giftie gie us," &c. Why do we ask for the remedy? Our homes have been made desolate North and South, under the principle of the old Mosaic government." An eye for an eye and a tooth for a tooth." ment, "An eye for an eye and a tooth for a tooth. Now I want to be personal for a moment, and ask how it would appear if our brothers Tanner and Walker were to have a quarrel, and instead of appealing to brother Middleton to arbitrate between them, go to fighting with clubs, and injure or kill each other; we should rank them as brutal. We are reasonable beings, and should be capable of self-government. Now the international aw is precisely the same in its effects as the law

that governs or should govern individuals.

Mr. Tarbell said: I admit, my friends, all the claims for a reformation or reconstruction, and allusions made to Washington and also to the dois to know how we are going to remedy this dread evil. Your petition would be received by a few with sympathy and regret, while the numbers would treat it with contempt, because they do not want a change.

Mrs. Tanner and Mrs. A. P. Brown here made a

Music and song by Mrs. Manchester.
Prayer by Mrs. M. A. Brown, after which she
spoke as follows:
That which is written in the Bible which is true,

echoed by men all along the ages; men have been talking and singing this, and saying that Christ had come to be an end to the law for righteousness, &c., but when there comes a need that these things shall be put in practice, they say it will not do to practice that now, but throw off the cloak and stand in their original character. Do he times give you any idea of a war more crue than the war you have just passed through? You, my friends, have been praying to the God of bat-tles that he might strengthen your hands, but not

professed to believe. You have not gained the victory by force which you believe you have done, for those whom you have subdued, but not conquered, will at some future time rise against you. But had you sought to have overcome by the principles of peace, your conquest would have been effectual, for you would have overcome through a knowledge of the true law of life. Live through a knowledge of the true law of life. Live true to the principles you profess, and you must become conquerors; for mere words are empty sounds and only symbols, ineffectual to themselves unless accompanied by the acts which point to and which are the real elements of all progress. "He that will lose his life shall find it." (Here pluster words) (Here allusion was made to the martyre.) When the passions are strong and reason is de-throned, then men call for war; but when reason ascends her throne she asserts the principles of ascends her throne she asserts the principles of peace. Do you think the martyr when he left the body and ascended to fields of glory above, regreted that he had stood firm to principles? Ah, no! Because you cannot see alike, from a difference of organization, will you, or should you, fight and kill each other? You will not seek to destroy a thing because it is not adapted to you, and you must see that in destroying your brother you are but destroying yourself. The Christian world send Judas to hell; but are they sure that he went there? Nay, he went to his own place, and that is just where you will all go. How many children just where you will all go. How many children who have gone into the other world misunderstood, will see the true position of things and forgive one another. From a clear perception of the true laws of your being you will understand the various degrees of development, and judge not thy brother of lower capacity, but believe that he has been as true to the talent given him as you have to yours. as you have to yours.

Music and song by Mrs. Manchester.
Mrs. A. P. Brown.—While the infant truth is clothed in swaddling-clothes, the mass reject it and war ensues. All time has proved that truth

sent. We know of no partial God, of no suspension of human laws. It is true that some seem to come in a more advanced age than others. It to come in a more auvanceu age than others. It is also true that a few see the truth at a glance, while the many reject it. The mother does not see in her child what the neighbor detects, yet the mother does what she can to develop that or-SECOND DAY.

SATURDAY MORNING CONFERENCE, 8 O'CLOCK.
Mrs. Manchester improvised a song, "What is thy mission to-day?" also a subject given, "Heaven's our Home."

Prayer by Mrs. A. P. Brown.
The Vice President taking the chair, the President, Mr. Tarbell, said:
Terms or names have very little to do with principles. I wish to know what is intended by the petition lying on the table for signature, purporting to be a peace petition. I know what the idea of Christ was—it pre-supposes that we are bound together by one common tie of love. I have discovered that when I have done a wrong to any fellow-man, I have done a greater wrong to myself. (Here reference was made to the war.) I wish to observe that we have thousands upon thousands of human beings piled up in ditches upon the southern shores, that are the result of this monstrous and inhuman butchering. I understand the great courses of society, and how men are bound together by popularity, from the priest, lawyer and doctor, to the statesman.

Mrs. M. S. Townsend was called upon by the President to read the peace petition, and speak upon it. She said:

I do not believe in policy. An incident. A

ther Tarbell a better man, and if that is what he needs to develop his manhood, then let us all abuse him. Our object is to know how to use the teachings of Christ's principles. You know in arguing these things, we are apt to manifest our temper. The first principle of peace, and which can enable us to carry out all these principles, is self-government. No man will strike an unresisting object. My friends, I am going to say some very plain things. Unless we strike at the root of evil we do no good. Our social evils want cleansing. Until husbands and wives learn to govern themselves, and regulate their passions, they can never send forth true and pure children into the world.

It is not for you and I to go to work to regulate our neighbors feelings, but look well to and regulate our own, or in other words, "mind our own.

The morning service concluded by Mrs. Man-chester singing a poem, "War and Peace."

SATURDAY AFTERNOON CONFERENCE. The people having assembled before the usual iour of service, it was deemed advisable to have a Conference.

a Conference.

The Vice President heing in the chair gave liberty of speech, when B. F. Knight, Shaker, said:
Hearing the subject of peace and equality discussed, I would say I have long been of the opinion there is neither high nor low. I am glad in my soul that the time has come that woman shall be equal with man. You derive man of the be equal with man. You deprive man of the sacred influence of woman as wife or mother, and you reduce him below the beast. I believe the only way to accomplish this work of harmony is to begin at home.

to begin at home.

Mrs. A. P. Brown.—I feel the need of increasing our mediums, and the great need of giving tests to the public, which is what it needs. I deem it a necessity, and I am willing myself to begin the work and aid any one in getting a test. At the hotel, if any one desirous of getting a test will come to me. I will do what I can for them.

Mr. Tarbell.—In the incipiency of this movement, I recollect a medium of the name of Stevens coming to me in Woodstock, and telling me he

coming to me in Woodstock, and telling me he had an important mission to me. I thought he must have been mistaken in his subject, as I was not worthy of such a message. He said that if I would submit myself to the spirits, they would lead me to higher planes of thought and utility among men. I became rebellious, and did not not want a change.

Mrs. Tanner and Mrs. A. P. Brown here made a few brief remarks, which closed the conference, and give up to them; but they soon let me see that I had got to yield obedience or suffer. I spoke of the war and its consequences, and was objected to and cast out; but the war and with it its Music and song by Mrs. Manchester. Music and song by Mrs. Manchester.
Prayer by Mrs. M. A. Brown, after which she spoke as follows:
That which is written in the Bible which is true, is as good as any other truth, but that which is written there and is not true, should be rejected.
"Glory to God in the highest," &c., has been echoed by men all along the ages; men have been closed by men all along the ages; men have been were ephemeral and must pass away? I tell you we have but just begun the fight! we have but just begun the fight!

SATURDAY AFTERNOON SESSION.

Music and song by Mrs. Manchester.
Address by Mrs. M. S. Townsend:
God has never permitted anything to be given to this earth sphere without use. In this life we find ourselves ever in contact with various things, my friends, have been praving to the God of battles that he might strengthen your hands, but not to the God of the Universe.

Here reference was made to the inconsistency of ministers who had been proclaiming the priuciples of peace from the Gospel, going forth to become chaplains in the army, and there inculcating those sangulary principles of Ourist which with so much apparent sanctity they have taught and professed to believe. You have not gained the victory by force which you believe you have done, for those whom you have subdued, but not conand some we judge as useless. Spiritualism has

becoming food for and entering into the bodies of a higher growth. a higner growth.

Let us look in this beautiful springtime, and we behold the law of growth in action through the chemical combinations of elements. Now the chemical combinations of elements. Now the farmer says, Give me the rotten manure, that I may spread it unon my land, that it may enrich it. Could it enrich it, if there was nothing adapted to its wants? We find ourselves, possessed of propensities and evils apparently distasteful, but when we exercise our reason in relation thereto, we find we are going on through a series of transitions, and robel against them because we cannot understand their ultimate. But when we come to

tions, and rebel against them because we cannot understand their ultimate. But when we come to understand ourselves better, we shall see that all things are working out the fuller development of our being. Then I will say, there is no evil. I mean this relatively; but let us understand what we are talking about. There is a God controlling all things, and filling all space with his power and goodness, giving all things their existence in wisdom, and designs all things for perfection, or it is our finite perception of the workings of infinite wisdom, and not comprehending the great ultimate, we call them evil. mate, we call them evil.

I can say from my own experience that what I

once conceived to be evils have been shown to me to be but a future good. I think, therefore, we had better let things alone than meddle with them. You will, perhaps, say my doctrine is calculated You will, perhaps, say my doctrine is calculated to do injury. Let us suppose a young man before me indulging in all those vicious pursuits that mar his fair fame and good character; should I do good in going to such an one and telling him he is a scoundre? Should I do any good by such a course? (Here she gave a beautiful analysis of the law of sympathy.) I could not know how to sympathize with the sufferer if I had not been called to suffer. Thus, then, our better nature is called into action: thus all the laws are learned. and war ensues. All time has proved that truth is presented in that form it contains a prophecy that it will become stronger and better adapted to your unfoldment. It has at all times been set at naught and rejected. This has been a necessity for the growth of the soul, for the "agitation of thought is the beginning of wisdom," for the necessity of growth is an inherent principle.

The advent of Jesus was a truth presented for the reception of the human mind and rejected. First, because not understood; second, because of its unpopularity. It is not necessary that truth should be rejected because of its unpopularity; it is an inherent principle. Is not war a necessity to that individual whose propensity lies in that direction? But in the fact there ensues sorrow and changes and development. The Objiction of the higher results and supposes it is Godcalled into action; thus all the laws are learned by us through violation of those laws in our own

let not man put asunder; but no man can put asunder what God hath joined. I do not believe in that apparent charity which never speaks of an imperfection, but I would balance that by speaking of a virtue. (Here the use of sympathy was nobly portrayed.) The erring are those who need most of our sympathy, but they usually get the least of it. The physical evils in life are never properly looked at, especially in marriage, and when the priest says they are one—though perhaps they never can be so; and if you could but see the wretched inharmonies that I have seen in homes between four walls, you would pray, many of you, that you could become ministers of these things to poor humanity. Great Godi shall we ever see a better condition of things? Be true to yourselves, and to your wives and families. We want charity for these things. You may think, perhaps, that I might advise separation. Never! A woman came to me the other day and said she was not happy with her husband; should she leave him? "Oh no, my dear woman," I said; "remain with him, and thus perhaps you will redeem him and save your family, preserve the honor of your children and yourselves." There are those who cannot live together by any possible means; they are like fire and tow, and are degraded in their own eyes, yet profess to be honorable before the world. My soul tells me that there is a soul somewhere in the universe that belongs to me, and is capable of making me happy; and so with all of you.

I believe this world is only one end of God's workshop. It is antural that we should all desire the holy element of love; but understand me: I

so with all of you.

I believe this world is only one end of God's workshop. It is natural that we should all desire workshop. It is natural that we should all desire the holy element of love; but understand me: I do not mean lust, but a sacred, chaste, protective love, that will cherish, protect, and not injure the object of its affection. (Here she related an af-fecting circumstance of a prisoner at Portsmouth and a little boy.) My friends, let us use these things, and gather up the beautiful lessons in them, and appropriate them for the benefit of such unfortunates, and teach them how to make use of such trials to bring them up to a better membeod

such trials to bring them up to a better manhood.

Mrs. George Pratt, following, said: The teachings of Spiritualism are presented in a different light to which the teachings of the Nazarene are, and may seem strange to you. But earth's children are merely scholars. The great artistic hand has placed before the human mind many varied lessons of beauty, which have nothing compulsory in them, but while they instruct, lead them to a better and more exalted state. It is a mistaken idea that you can compel men to be good; you only stimulate their prosegrenature by such means: only stimulate their grosser nature by such means, but go to them with a beautiful picture, and with but go to them with a beautiful picture, and with a kindly appeal to the reledings and you will win them over to your purpose. In obedience to the laws of Nature, the beautiful lily comes up out of the mire and dirt and expands its beauty, and feeds upon those elements that supply its higher wants. So with you in the enjoyment of this beautiful philosophy: it is to you far more beautiful and grateful than any expression of the law of force, and you yield yourselves more calmly to the law of love. Let the law of kindness always characterize your relations with children, and also with men and women, and while with and also with men and women, and while with the Nazareno you can say, "Go and sin no more," yet you may also say with equal propriety, "Oh generation of vipera"

One harmonized individual is more potent than

one narmonized individual is more potent than an army; yea, even though it be a simple woman she may say, "Peace, be still!" What all the power of force is unable to effect, the calm and dignified purpose of self-possession and kindness can accomplish, and can say, "So far shalt thou go and no farther." See the figure of the sinking Peter and the calm and salf-noweeved Navarance. Peter and the calm and self-possessed Nazarene. Who does not desire that some kind hand should roll away the dark clouds and suffer the beautiful bright stars to shine again in the firmament of hope? We love to see mankind in possession of a great, positive nature, which enables them to revel in the vast fields of scientific intellectuality. but when such are moved by the potent power of love, it leads them out into the more pleasant places of the affections and they become doubly great. We hope that, by a purpose of love that will not be denied, will do away with wars and all these social evils in life, until the angularities of life may give way to the more beautiful flowers of holy thoughts and divine purposes, that the nobler and better conditions of human life may appear. Yes, you are a power within yourselves. Our prayers shall ever be addressed to humani-ty, to men and women, to the God within you, ty, to men and women, to the God within you, petitioning yon to let peace, good will and harmony reign within you, to regulate and control the lower and grosser propensities of your nature. You are just beginning to learn something of that power which controlled the Nazarene. You are learning to comprehend that principle which exists in all human life when it shall become self-possessed. You have those in your midst who have come up out of great tribulation and made their garments white through suffering. It enables you to develop those divine possibilities of your nature that claim all the deep principles of Nature as your own, and aids you in investigating and appropriating them for the benefit of the whole human family. And here let me tell you that much will be expected of you, and that there are fields, yet unexplored, which are waitthere are fields, yet unexplored, which are walting your investigations, and shall enrich your minds and prepare them for a fuller enjoyment of

the great future.

After music and a poem from Mrs. Manchester,
"The Harmony of Marriage in the Spheres," the meeting adjourned till seven o'clock, evening.

SATURDAY EVENING CONFERENCE. The President called for music from Mrs. Man chester, after which Mrs. Townsend said:

The meaning of conference is embodied in the ld sentence, "Come, let us reason together." I The meaning of conference is embodied in the old sentence, "Come, let us reason together." I want everybody to be good-natured, for then we are always the most happy. I have said that I have a hobby, and I wish to present it to you tonight. Allow me to give an illustration—it is that of a contribution-box: what you put in there is a of a contribution-box: what you put in there is a mark upon it, and when it comes to be seen, ever the mark is known to be yours. Now it is just so with the thoughts we contribute; if we sow seeds of kindness and love, and then wait patiently, they will blossom and bear fruit. I know that when I have sent forth thoughts they have found a ledgment in some hearts. found a lodgment in some hearts. I once spoke found a lodgment in some hearts. I once spoke at a meeting, and there was a young man who came into the meeting to make a disturbance; but he received something through me in the shape of truth that reached his heart and plerced it to the quick. Some two years after I had a fine young man come up to me and "ay: "Mrs. Townsend, you do not know me?" I said, "I do not." "Why," said he, "I am the young man who came to disturb your meeting some years ago." Now, after turb your meeting some years ago." Now, after four years' traffic in human blood, the people are clamoring for an International Court to settle their broils by arbitration. I wish you, then, to cultivate a practical religious philosophy which begin this work at home; do n't let your children shall include all phenomena, all truth and all use, see their fathers and mothers quarrel, but lot a philosophy which, recognizing the imperfection peace principles govern, and happiness will be of human judgment, accepts no discovery as a

Dr. Holden, of Clarendon, thought the convulalon of the elements necessary, for antagonisms beget peace and a better state of things. Now man being a partaker of all the elements in Naman being a partaker of all the elements in Nature, he exhibits the same features as demonstrated in physical nature. This is evident in Europe as well as this country; yet in Europe they have settled their trouble by a Peace Convention. But is it settled? I say, No; it is only smothered for a time and will soon break out again.

Mr. Charles Walker.—I thought I would say something about this matter last night, but I have thought about it and I am glad this matter is agitated. I know that the law of force is not so good as the law of love. I know when this subject is agitated, every man and woman will listen

ject is agitated, every man and woman will listen to and support it. We look upon these things as little chilliren, but as we grow up to be men and women we throw away children's clothes. So it is when we grow in knowledge, we throw away our prejudices and accept the new truth. Mrs. M. S. Townseud,—I know the warfare of

Nature: Now the question is, as spirits, shall we control the elements, or shall the elements control the spirit? If elements control the spirit there is war, but if the spirit controls the elements there is peace, and the God in us will conquer the ele-ments at will. There is a geology of matter, but there is also a geology of spirit, and that is Psy-

chometry.
Mr. Middleton offered some few remarks upon the nature and relation of man to the physical and spiritual.

and spiritual.

Mr. Tarbell took the position that man came up through all the kingdoms of nature.

Mrs. A. P. Brown.—I feel persuaded that every one will have to purchase this state of things through much suffering. She related a case of a Catholic, whose passions were so strong that he whipped his child till the blood flowed to the choose. The priests, hearing of this, offered to sell man.

Mrs. Townsend was here called by Mrs. Pratt while under spirit control, and said some one wanted to speak with her. It seems it was the spirit of a sister of Roland Robinson, of Vergennes, and gave her the very words she made use of to Mrs. Townsend, when on a visit to her some time before her death, "Melvina, hast thou noth-ing for me?" "And I said, I don't know; we will go to my room and see," and these words were

go to my room and see," and these words were given to me to-night through Mrs. Pratt.

Mrs. Manchester here improvised and sung a poem deeply expressive of the life experiences of Mrs. M. S. Townsend, and also to a lady from her husband in spirit-life. At the same time that the poem was being given, a young man in the audience was entranced, and gave a representation of the manner in which her husband came by his death. He was thrown either out of a buggy or off a horse, I did not learn which.

Thus closed the session of Saturday, June 8th.

[To be concluded in our next.]

#### THE VOICE.

BY FORCYTHE WILLSON.

A saintly voice fell on my ear
Out of the dewy atmosphere;
Oh hush, dear Bird of Night, be mute;
Be still, oh throbbing heart and lute!"
The night Bird shook the sparkling dew
Upon me as he ruffed and flew;
My heart was still almost as soon My lieart was still, almost as soon. My lute as silent as the moon;
I hushed my heart, and held my breath,
And would have died the death of death, To hear—but just once more—to hear, That Voice within the atmosphere.

Again the Voice fell on my ear, Out of the dewy atmosphere! The same words, but half heard at first— I listened with a quenchless thirst; And drank as of that heavenly balm, The Silence that succeeds a psalm: My soul to ecstacy was stirred; It was a Voice that I had heard A thousand blissful times before; But deemed that I should hear no more Till I should have a Spirit's ear, And breathe another atmosphere!

And Silence in the atmosphere; And silent moonshine on the mart And Peace and Silence in my heart;
But suddenly a dark Doubt said:
"The fancy of a fevered head!"
A wild, quick whirlwind of desire Then wrapt me as in folds of fire; I ran the strange words o'er and o'er, And listened breathlessly once more: And lo, the third time, I did hear. The same words in the atmosphere!

Then there was Silence in my ear,

They fell and died upon my ear As dew dies on the atmosphere: And then an intense yearning thrilled My Soul, that all might be fulfilled:
"Where art thou, Blessed Spirit, where, Whose Voice is dew upon the air?"
I looked around me, and above,
And cried aloud: "Where art thou, Love?
Oh let me see thy living eye,
And clasp thy living hand, or die!" Again, upon the atmosphere, The self-same words fell: "I am here."

"Here? Thou art here, Love!" "I am here";
The echo died upon my ear; I looked around me—everywhere— But ah! there was no mortal there! The moonlight was upon the mart And Awe and Wonder in my heart! I saw no form!—I only felt Heaven's Peace upon me as I knelt, And knew a Soul Beatified Was at that moment by my side! And there was Silence in my ear, And Silence in the atmosphere!

## Cherry Grove, Minn.

Allow me space in the BANNER to say to your many readers that we are baving a spiritual revival in this corner of the great vineyard. Lois Waisbrooker has been with us since the first Sunday in May. She is a noble worker, and has done a great work for us; and I would unhesitatingly recommend her as being preëminently suited for a pioneer ice breaker in the great field of reform, As a result of the labors of Mrs. W., the Spiritualists of Fillmore County, Minn., have organized, with the following declaration of objects, aims and purposes:

We the undersigned, believing that associative effort is best calculated to advance the general good, do hereby form ourselves into a society, un-der the laws of the State of Minnesota for the establishment of religious corporations, which shall be known as the Fillmore County Association of Spiritualists.

1st, The object and aim of this society shall be

finality, but strives to make the best effort of today but a stepping-stone to something better in the future.

2d, It shall be our especial aim to understand the truths of Nature pertaining to every department of our being—physical, social, moral and religious—and to bring those truths, together with the best results of all investigations, into practical use as fast as possible.

practical use as fast as possible.

3d, But while we aim, as a society, to seek for and appropriate all truth, we would not lose ourselves in generalities; therefore it shall be our purpose at all times to have some specific object for which to labor, which shall comport with our general aim; some question in philosophy, science or morals to be discussed, with a view to its practical application; some object, mental, moral or physical, whose legitimate end shall be the welfare of humanity; what that object shall be as fare of humanity; what that object shall be at any given time, to be decided by a majority of the society present at any regular meeting. All persons desiring the establishment of the principles of science, truth and intrinsic justice as the basis of religious effort and social order, are desired to contribute to that end by subscribing to the foregoing sentiments, and thus become identified with efforts of reform and members of this Association.

The following persons were elected from the Board of Trustees to fill the offices attached to their names: William Chatfield, of Spring Valley, President; A. B. Regester, of Cherry Grove, Vice President; Rachel A. Michener, of Forestville, Secretary; John N. Graling, of Forestville, Treas-

A. B. REGESTER. Oherry Grove, Minn., June 30, 1867.

"If all the world were blind, what a melanolioly sight it would be!" said an Irish olergy-

CONVENTION BONG. BLUE ANCHOR, OR THE SHIP OF PROGRESS: W AIRIOH.

Recited and sung by Jennie S. Upton, assisted by the Anchora Choir, at the sessions of the late Convention at Blue Anchor, N J.

Bay! is it the Mayflower that bursts on my eye? And are they the Pilgrims returned from on high, Once more from their travails and perils all past? And is it by the Old Rock they 've anchored at last?

It is not the Mayflower—this vessel of grace:-They are not the Pligrims—this far nobler race;— But list to their chorus from deck and from mast, As their azure Blue Anchor they joyfully cast:

Ridb gently, brave Progress! amid the green pine In this wee rustic haven of quiet divine:
The storm—and the fight—and the fury are past! Ride gently, brave vessel! thou 'rt anchored at last! Ride gently, fair Progress !-our soul-dove had acanned

Land ho! our Ararat we spled fr. m the mast:-Ride gently, fair vessel! we've anchored at last! Ride gently, blest Progress !-our dear Angel-kind Too long had they wandered in sadness to find A 'Mission' on Earth for their sympathies vast:-

For Justice and Mercy this speck of 'dry land;'-

Ride gently, blest vessel; they 've anchored at last! Ride gently, good Progress! the while we baptize This bright spot 'ANGHORA' the hope of the skies,—And upwards for blessings our eyes meekly cast On guileless Humanity anchored at last!

Ride gently, gay Progress! for many a sun :-But here when thy mission celestial is done, Bwift-swift for some other port self-overcast t There also in mercy thy anchor we'll cast!

Then ride swiftly, bright Progress!—for Pilgrims are we! But for Love, not for Creed, we dely Evil's sea! LOVE TEXPERED WITH WISDOM' floats fair from our mast! Oh! the Wide World in Harmony 'll anchor at last!"

The Vision is vanished i-but-was it in vain?-No! the Grand Truth is graven on my heart and my brain!
Hall! Brothers and Sisters!—we'll stand by the mast, Till the Wide World in Harmony 'll anchor at last!

#### Convention of the Friends of Progress, At Blue Anchor, N. J.

[Reported for the Banner of Light.]

The Convention met; at Blue Anchor, pursuant to call, June 12th, and continued its sessions for six days. The proceedings, if reported in full, would be too voluminous for convenient publication: we therefore feel constrained to omit any report of the earnest and excellent speeches which characterized all the sessions of the Convention. This we much regret the compulsion to do; for Conventions of the kind are rare in which the discussions are more worthy of being fully reported. It is but just to remark, in this connection, that the tone of the meetings throughout was most catholic and friendly, and all the discussions were broad, earnest and inspiring. Many persons remarked as peculiar one feature of the discussions, namely, the absence of all apparent desire, on the part of speakers, to rival one another in efforts for mere eloquence. The earnestness of all for the truth, made eloquent the shortest utterances; for coming from the heart, they went to the heart.

The Convention adjourned the afternoon of the second day, to allow the members to attend the Strawberry Festival at Hammonton, to which the Farmer's Club of New York, and the Governor and Secretary of State of New Jersey, had been invited, and who were in attendance, and contributed the spiritual to the material repast by solid speech, epigram and witticism.

That is the only true eloquence.

Among the persons who took a prominent part in the Convention, may be named Drs. Child and White, of Philadelphia, and Mrs. Dr. Chase, also of that city, Mrs. Lewis and Mrs. Dr. Wilcox, of Detroit, Henry C. Wright, Dr. George Haskell, who was President, Milo A. Townsend, Mr. and Mrs. John M. Spear, S. P. Fowler, Dr. Lawrence, Mrs. Pobblic of Harmonton Mr. Streetherse, Liberty Lewis Liberty Lewis Lewis Lewis Control of the Robbins, of Hammonton, Mr. Swacklamer, John Orvis, Mrs. Caroline S. Lawis, of Cleveland, J. K. Ingalls, Mrs. Upton, E. W. Bond, and Mrs. Dr. Harmon, of Dr. Trall's Institute, besides many

others.

In addition to speaking there was voluntary singing by a good choir, and the contribution of excellent original songs, by Mrs. Upton and Mr. Edwards, of Blue Anchor.

In addition to a Business Committee, there were chosen by the Convention, three special Committees. The first was a Committee of Conference, to confer with the officers of the Blue Anchor Land Improvement Company, in respect to their plans and purposes, and to inquire in what way the Convention might be able to second or promote the same.

After a full and free conference with the Board | tion; of Directors, the Committee made the following report, which was unanimously adopted, as expressing the earnest convictions of the Convention:

COMMITTEE'S REPORT.

Whereas, The projectors of the Blue Anchor Land Improvement Company have invited the friends of humanity to a convention on their domain, for the purpose of giving opportunity to persons interested in social and spiritual improvepersons interested in social and spiritual improve-ment to acquaint themselves with the advan-tages here offered therefor; and, whereas, the projectors of this enterprise have, from the first, felt that they were but the pioneers in a work which would require, for its full development, the coperation of the body of persons interested in social reform; that, in securing this domain, they would command a basis whereon the friends of social progress might unite in carrying on such social progress might units in carrying on auch cooperative labors as should, from time to time, be determined upon; and, whereas, all specific plans in reference to realizing better social condi-tions, have been left open to future determination by those who may choose to unite in the enter-prise, and as the combined means and practical experience of all are sought by the projectors of the Blue Anchor Movement, and as this Conven-tion was desirous of knowing in what conditions persons who are invited to cooperation in this labor can do so, and as this Convention wish to speak intelligently to the public respecting the character, purposes and plans of the founders of character, purposes and plans of the founders of the Blue Anchor Movement; and, whereas, a com-mittee, consisting of the undersigned, was chosen to confer with the proper officers upon the sub-jects embraced in this report; and, whereas, the fullest statement, on the part of those officers, has been made to the Committee, concerning the ex-tent, character, resources and cost of the lands of the Blue Auchor Land Improvement Company, the expenditures thereon for improvements; also concerning the presultation of the Company, its concerning the brganization of the Company, its capital stock, the number and par value the shares in the same, and their convertibility into the lands or other property of the Company; and, whereas, it is known to the members of this Convention that there is a desire on the part of many nersons, in all sections of the country, for information touching the Blue Anchor Movement, therefore your Committee recommend, for the adoption of the Convention, and as the expression of its deliberate judgment, the following Resolutions:

1. That the demain of the Blue Anchor Land

Improvement Company, in beauty of surface fertility of soil and adaptation to the purposes of general agriculture, the raising of vegetables and fruits, the facilities offered for brick-making and the manufacture of pottery and glass, the basis for varied, simple and profitable industries offered by the wood and imber on the land, its proximity by the wood and time of the land, its proximity to the largest and best markets on the continent, the sweetness and salubrity of its air, the abundance, purity and softness of its waters, combines unsurpassed advantages for the purposes con-

dance, purity and sothess of its waters, combines unsurpassed advantages for the purposes contemplated in its election:

2. That the well-known and long-tried character of the President of the Blue Anchor Land Improvement Company, and the characters of his cooperators, proved in the field of progress and social amelioration; the fact that in all the circulars put forth by them touching their enterprise, they have invited the cooperation of the friends of social reform, in making this movement a success which all would ball as a model worthy of future imitation and improvement; that as they have from the first regarded themselves but as pioneers in search of a fit beation for the realization of desires ahared by hundreds of others, and have invited others to corpion with them in realizing a success which they did not expect to create by themselves; that in having carefully refrained from casting their movement into any rigid and inflashed mold to suit their own feelings, interests or prejudices but have left it, as it were, fluid to be cast in such form as the great body of the cooperation; themselves should finally determine upon; the fact that they have all along offered and the somewhat tonic treatment. I was led to present spoung lecture? I drifted forward into a feel my evening lecture? I drifted forward into

do now offer to the friends of progress and soci-etary reform the privilege of sharing the profits, emoluments and honor of the enterprise, on equal emoluments and honor of the enterprise, on equal terms with themselves—the having made to this Convention, through its Committee, an undisguised statement of their affairs—are each and all evidences of the disinterestedness and earnestness of the projectors of the Blue Anchor Land Improvement Company, and this Convention feels it to be both a duty and pleasure to express its confidence in their integrity, good faith and devotion to the work they have undertaken.

3. That this Convention do heartily commend

3. That this Convention do heartly commend the movement at Blue Anchor to the favorable regard of the friends of progress and societary re-form throughout the country, as eminently worthy their consideration and support, and as offering advantages for safe investments, under judicious management; and we urge its claims to the attention and couperation of all who wish to aid the work of social improvement.

4. That in the opinion of this Convention, the plan of a graduated transition from the isolated and compatitive to the convention and compatitive to the convention and compatitive to the convention and compatitive and compatitive and compatitive and compatitive and compatitive and compatitive and companies.

plan of a graduated transition from the isolated and competitive to the cooperative and combined order, by means of the Friendly Neighborhood, the Cooperative Village and the Unitary Home, as set forth in the Circular of the Blue Anchor Land Improvement Company, is eminently wise and practical, and we recommend the friends of social reform throughout the country to concentrate their efforts transitive to the contract of the competitions of their efforts their efforts the contract of the country to concentrate their efforts transitive to the country to concentrate their efforts transitive to the country to concentrate their efforts transitive the country to concentrate their efforts transitive the country to concentrate their efforts the country to concentrate the country to concentrate the country to concentrate the country the country the country the country the concentrate the country the countr trate their efforts upon one experiment at first, rather than to scatter them upon several, thereby jeopardizing the success of all.

5. That we heartily commend the proposal to establish the Labor Exchange, Industrial College

and kindred institutions, as indispensable to нарру виссека.

That we recommend that efforts he made to call the attention of our brethren in Great Britain and Europe to the Blue Anchor movement, and to New Jersey as being a region to which o opera-tive emigration societies should turn their attention.

(Signed)
J. K. Ingalls,
E. R. Swackhamer,
Mrs. Carrie S Lewis,
Mrs. Lucinda Wilcox, M. D.,
Mrs. H. C. Chase,
John Ords

JOHN ORVIS.

The second committee of thirteen, composed of the following persons, namely, Mr. J. M. Spear, George Haskell, Mrs. Amelia Lewis, Mrs. Lucinda Wilcox, M. D., E. W. Nichols, Henry C. Wright, Milo A. Townsend, Carrie S. Lewis, Mrs. H. C. Chase, T. W. Taylor, Mrs. Dr., Harmon, J. K. Ingalls and John Orrie ware appointed to take into galls and John Orvis, were appointed to take into consideration the subject of the proposed Industrial College to draft a prospectus therefor, and to correspond with persons likely to be interested in such an institution concerning the most desirable features to be incorporated into the same, and the persons most worthy to be intrusted with its organization and management as trustees, and with the care of such gifts, bequests and endowments as philanthropic persons may be disposed

to make thereto.

After due consultation on the part of the committee, it was deemed best to refer the work of preparing the circular or prospectus, and of conducting the correspondence, to a sub-committee, consisting of E. W. Nichols, George Haskell, Carrie S. Lewis, Mr. and Mrs. J. M. Spear, Milo A. Townsend, J. K. Ingalls and John Orvis.

The liberal offer of the Blue Anchor Land Imof land for the blue Alichor Land Improvement Company to give three hundred acres of land for the purpose of founding thereon an Industrial College, and also the entire profits upon the sale of all the other lands of the Company, for the advancement of education and social im-provement adapted to our larger conceptions of what the age demands, claimed a large share of the attention of the Convention, and it is hoped the efforts of the committee to get the subject befere the public will be earnestly seconded by the liberal and progressive classes throughout the

country.

The modern, or at least the true idea of educa-The modern, or at least the true idea of editeation is that it is the one great concern of our existence; that it should be confined to no age, sex or class, but should be an universal, thorough, practical and lifelong pursuit. In that view, the school, the home, farm, workshop, are but the parts of one grand system of education, whereof nature and society are the whole. [To be concluded in our next.]

Massachusetts Spiritualist Association. REPORT OF E. S. WHEELER, AGENT OF THE MASSACHUSETTS SPIRITUALIST ASSO-CIATION, FOR JUNE, 1867.

To George A. Bacon, Cor. Sec'y. M. S. A: RESPECTED FRIEND—Once more it becomes a duty to forward you a record of my doings for the past four weeks—a duty which becomes a pleasure as I recall the many pleasant incidents thich may not become part of this communica-

My route has been through the towns of Cape Cod, all of which had been written to, as far as possible, during May. I had proposed to speak in Sandwich the last days of May, but there was a neglect to make arrangements until much too late. The 2d of June, being Sunday, was passed in Hyannis, speaking twice; on Tuesday evening, June 4th, spoke at Yarmouth; Wednesday, June

5th, spoke in Dennisport; Thursday, June 6th, in Brewster; Friday, June 7th, in Harwich; Saturday, June 8th, in Orleans; and on Sunday, June 9th, gave two lectures in Eastham.

No arrangements had been made in Wellfleet or Trure, and on Monday I rode by stage to Provincetown. My appointments had been forwarded to Wellfleet and Truro, but it is hardly possible to catch fish on "the banks" and arrange for lec tures at home at the same time; hence the neces sity of postponing speaking in those places "this trip." My advertisement in Provincetown was frip." My indvertisement in Provincetown was for the 12th, but having no work to do in the adjoining towns, I arrived there on the evening of the 10th. There is a man in Provincetown who is not afraid to speak out about Spiritualism, and that man is the—Town Crier. There is another man there, also, who carries into his Spiritualism. man there, also, who carries into his spiritualism the same practical common sense and energy which distinguishes him in business. By his request I agreed to speak the 11th, as well as the evening after, and the "Town Crier" was started out, who, with clanging bell and stentorian voice, "made proclamation" The arrangement was somewhat unique, but it has the "best of recommendations," it did the business. I was a little surprised when I heard my nomen and coglittle surprised when I heard my nomen and cog nomen so in the mouth of the public. I had go used to seeing my name in hig letters, but this was a new experience. Provincetown has a num was a new experience. Provincetown has a number of peculiarities, among others some uncommonly good people. I spoke in the vestry of the Universalist church, and found an influence there that was harmonious. I wish some of the Universalists I know could have the benefit of the influence and teaching of the gentleman who fills the desk of this Provincetown society. Notiter their intellect or sentiments would be the worse

Staging back from Provincetown, I stopped in Orleans and gave a lecture Thursday evening, June 13th, following it up by one in Barnstable Friday, June 14th. This closed my lectures on the Cape, and I have to report large audiences, considering the population, careful attention, and the most kindly consideration.

Sunday, June 16th, I was in Mansfield, speaking in the Unitarian church to an interested con-

gregation, and on Tuesday, June 18th, was heard in Attleboro'; one lecture was also given in Sharon. Letters had been forwarded to Canton and Neponset, but no engagements were made. Spoke in Dorchester, Sunday, June 23d, which Spoke in Dorchester, Sunday, June 23d, which brought my route to an end in Boston. The week was spent in the city. Letters were written arranging for Mrs. Horton in places I had visited, and our young friend, Cephas B. Lynn, was introduced "along shore," preparatory to his anticipated self-sacrificing labors in that direction. The thanks of the Association are due to this young gentleman, who by his unhesitating action enabled

July, by the light of whose sun I write. Its work is unnecomplished, its history unwritten, but the northeastern councies will be the scene of my ac-tion. Mrs. Horton will face the breezes of the tion. Mrs. Horton will face the broezes of the Cape as far as time and strength allow, while friend Lynn becomes useful along the south shore. My next report will be at the Convention. I hope that will be neglected by none who have at heart a wish for the spread of a knowledge of spiritual things as a means of human good.

I have to acknowledge in funds the following sums: Temperance L. Howes, Dennis, \$1,00; Clara P. Lincoln. Brewster, \$3,00; Mrs. Obed Snow, Brewster, \$2,00; Mrs. Obed Crosby, \$1,00; Gilbert Smith, Harwich, \$1.00; Mary A. Smith, Harwich, \$1.00; B. G. Higgins (self and others). Eastham, \$4.00; William Atkins, Provincetown, \$5,00.

Promises of future support have been given spontaneously, and an interest evinced in proportion to the understanding had of the Association. The organization is proving and has proved its

The organization is proving and has proved its capacity for rare usefulness. Increase its active force by judicious, efficient and liberal aid, and its power for good no man can measure.

Can the Spiritualists of the State neglect to appear to the spiritualists of the State neglect to appear to the spiritualists of the state neglect to appear to the spiritualists of the state neglect to appear to the spiritualists of the state neglect to appear to the spiritualists of the state neglect to appear to the spiritualists of the state neglect to appear to the spiritualists of the spiritualists of the state neglect to appear to the spiritualists of the spirit

port this work, so successfully inaugurated? I am not disposed to be too sanguine, but I know and we all ought to understand that Spiritualism—scientific, philosophical and religious—is the need of humanity. Broken, aching hearts are awaiting in agony its consolations, telling the children of sorrow that those they mourn are ready to soothe the anguish their parting made. What a world of sorrow is charmed away at the touch of angel fingers, when once a knowledge of Nature's facts has assured us of spirit-life and converse! The walks of science await the illumination of the torch of spiritual truth; the sick are to be healed; the ignorant educated; the dark clouds of superstition dissipated; the chains of bigotry shaken off; the fetters of prejudice broken, and the stone of materialism rolled away from the sepulchre of the soul!

Star-eyed Science shall walk the universe hand in hand with Religion—her euraptured sister.

"The heavens shall bow themselves and come down." Angala shall make their "The heavens shall bow themselves and come down." Angels shall make their home with mea, and wisely aid the work of progress. The morning of happiness shall dawn on the horizon of life, and the resplendent glory of the Sun of Inspiration shed its light over all the valleys of existence. Help, oh brothers! Help, oh sisters! Help! oh help! The work is mighty, and we are weak.

Boston, July 1, 1867. E. S. WHEELER.

#### THE MASTER'S TOUCH.

In the still air music lies all unboard; In the rough marble beauty hides unseen; To wake the music and the beauty needs

The master's touch, the sculptor's chisel keen. Great Master, touch us with thy skillful hand, Let not the music that is in us die; Great Sculptor, hew and polish us; nor let Hidden and lost, Thy form within us lie.

Spare not the atroke; do with us as thou wilt; Let there be naught unfinished, broken, marred, Complete Thy purpose, that we may become Thy perfect image, oh our God and Lord.

#### New Publications.

THE POWERS OF THE AIR; or Spiritualism, What it is, and What it is not. By one who has had much painful experience during a period of over four years. Dayton, O.: United Brethren Publishing House.

The author of this little book evidently is a medium, or at least strikingly mediumistic. His own statements, may be taken as evidence of that. Many of his experiences are remarkable, that is, o such as are unfamiliar with the manifestations of spirits. But in his struggle to withstand, if not to overcome, the force of the impressions received by him, he has only betrayed the melancholy fact that an Orthodox training in earlier years has disqualified him for being an impartial judge of testimony. He tries, and tries in vain, to make it out that communications come to mortals only from wicked spirits." That is no new refuge for Orthodoxy. Abler writers have accepted that before him. He sets out to reason, to "prove all things"; but if he believes in his own facts, his reason will not permit him to reach such a conclusion as he has been willing to come to. We have no harsh criticism for an effort of this kind. It falls far short of the mark it aims at, and will fail to convince even the writer himself of what he fain would believe. His case only demonstrates the iron nower of the Orthodox machinery, which molds and shapes the minds of men in their pliable stages. It is for a purpose, no doubt, that this book was written, because it will invite further investigation and further discussion, and that is just what helps and strengthens the cause of Spiritualism everywhere. The author will be surprised to find that he has been only an agent, willing or unwilling, in the work of advancing the great cause he still cannot refuse to respect.

INTERESTING FACTS in relation to Spirit-Life and Manifestations, by Judge Edmonds, in a Series of Letters, from No. 1 to 11, inclusive—is the title of a neat and stout pamphlet, containing the Letters of this distinguished Spiritualist to the New York Tribune, in vindication of his religious belief. These letters are written with a nervous energy, a logical closeness, a clear impressiveness, and a remarkable skill for marshaling evidence, that will continue for years to challenge the attention of all who would know the real truth of the theory and facts of the Religion of Spiritualism. They are, as Judge Edmonds states in his preface, general in their character, from the necessity of the case; and the phenomena, rather than the doctrines of Spiritualism are set forth in them. They will be fresh to those who have already perused them many times, and we especially commend them to wide circulation on that account. The reader and believer will wait long before he will meet with so excellent a compendium of the grounds on which Spiritualism is clearly shown to rest. Published by Henry Witt, No. 67 Fourth street, Brooklyn, N. Y.

#### Interesting Marriage Ceremonies. There are many "sunny spots" scattered along

life's pathway, and there is many an hour spent pleasantly and happily, when the soul feeds upon the true joys of life, which, in after years, memory will bring back to us in all their freshness and beauty, and our hearts are again refreshed in living in the happy hours of the past. Shall we keep within our own souls only the memory of pleasant hours? or shall we give out the sunshine which illumines our own pathway, that it may give a passing gleam to some other weary one of earth?

One of these "sunny spots" occurred in Westbrook, Me, June 30th, at the marriage of Samuel N. Hutchins and Lucy E. Merrill. In the presence of a few friends they were legally united by Asa Hauson, Esq. Then the spirits controlled J. M. Allyn and sanctified their marriage by a high-M. Allyn and sanctified their marriage by a higher law than earth. The ceremony was impressive and beautiful, showing them their duties to themselves and all others, and showering rich blessings from the spirit-world along their pathway. After this ceremony Bro. Allyn favored us with a song from the spirits, and music upon the melodeon; then his Indian guide controlled him to express his best wishes for the happiness of the newly married pair, which was not the least interesting part of the hour.

We felt that "it was good to be there"; that it was an hour when the soul could go out and partake of the higher inspiration of life; and in after years we can all look back to that pleasant room, decorated with flowers and other emblems of ma-

decorated with flowers and other emblems of na-ture as well as art, and feel that it was an hour to be treasured as one of the brightest on Memory's tablets.

tablets. Wes, July 5th, 1867.

# Banner of Light.

BOSTON, BATURDAY, JULY 20, 1867.

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

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL.

All letters and communications intended for the Edito al Department of this paper should be addressed to Luthe

Refrict Alian is based on the cardinal fact of spirit-communion and indux; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous bivine inspiration in Man; Italine, through a care ful, reverent study of facts, at a knowledge of the laws and princip's 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 Sparitual Magazine.]

#### Daniel I). Home Lyon-Important and Interesting Case.

It will be remembered by our readers that some months since it was reported that the celebrated medium, Daniel D. Home, had been adopted by an elderly lady in England and had taken the name of Lyon. The report was true. Mr. Home went through the necessary forms-assumed the new name-and received a large sum of money in consequence.

Recently events have occurred-that will be found explained in the following interesting letter -which are likely to bring this extraordinary case into court, raising at the same tima the whole question of the genuineness of the phenomena suppowed to be spiritual, that have taken place in this country and in Europe during the last fifteen

While the decision of a judge or a jury on a question so obviously foreign to their functions will be regarded as a matter of very little consoquence by intelligent Spiritualists, it will be looked to with curiosity as having an important bearing on the interests of Mr. Lyon and his child. All that bigotry and hate can do to prejudice the public mind against Mr. Lyon and the genuineness of his manifestations will undoubtedly be done; but there is in England a large body of men and women of the highest culture and most marked ability, who will stand by him at this critical time.

The following letter, addressed to a well-known literary gentleman of Boston, is from the pen of an American lady, now resident in London, and its facts may be fully relied on:

LONDON, JUNE 26, 1867. It is some weeks ago since I sat down to write to you. Alas! since then such sad and startling events have agitated me and wholly filled my mind, that I must devote my letter to one subject

You can hardly have heard before this reaches you of the terrible disaster which has befallen our friend, Daniel Home Lyon. All sorts of garbled accounts will doubtless get into the papers. but I wish to furnish you with the real facts, to all of which I can testify. And thus I place in your hands the means of contradicting what is false. and proclaiming the truth.

Sacha, the little child, Mr. Home's son, who plays so prominent and unfortunate a part. lives with me. Very nearly a year ago he was taken ill at school. I had the child brought to me that Mrs. Renshaw and myself might nurso him into health. He has been with me over since. He is a remarkable child, strangely intelligent and full of spiritual thoughts, but no medium.

You have heard that Mrs. Lyon adopted Daniel last October. These were the circumstances: She had read his book, "Incidents of my Life," and was deeply interested. He was then secretary of the Spiritual Athenaum. She called at the Athenaum to see him, and told every one how greatly she had been impressed by her interview: how charmed she was with him personally, &c. No manifestations of any kind took place. She had several other interviews with him, of her own seeking, and after one of these Daniel came to see me and told me that an old lady had expressed such deep interest in him that she assured him he need never more have any anxiety in regard to the future, as also would render him independent for life.

I laughed and told him not to believe her; plenty of people had made promises before and never kept them! Indeed, so little faith did he have in the matter himself that I quite succeeded in persumling him that nothing would grow out of it. Up to this time I feel confident there had been no manifestations. After this Mrs. Lyon begged for a scance, and many wonderful things were communicated, and test after tost of her husband's identity given.

But I have forgotten to tell you that Mrs. Lyon (as she has repeatedly told me and many others) recognized in Daniel the son whose face she had often seen in a vision, and whom she had been told, in visions, would one day be granted her. She was enchanted with the manifestations, and .the medium; and at once proposed to adopt Danilel, and make him legally take her name. This the did, going through the necessary forms. She made him a deed of gift amounting to £30,000. A few months later she made him another gift of £30,000 more, but the interest of this he was not to touch during her life. After these gifts her fortune still amounted to £5,000 per annum.

Mrs. Lyon has no legal heirs, being an illegitimate child, and the fortune her own. She had anade a will in favor of some of her husband's relatives. They naturally were very indignant at her adopting a stranger, and one of them wrote a letter which put her into a passion. She tore up her will, sent for her lawyer, and insisted upon making another, wholly in favor of Daniel. He has told me that he remonstrated; but she is one of those headstrong, unreasonable persons who never listen to any one, and do just what they

please. So far her actions in regard to Daniel appear to have been very generous; but were they so? Not in the least! She was merely making a bargain. She stipulated that Daniel should never marry, and she thought she was purchasing a son and grandson, who were two wonderful mediums, two slaves, who could not stir hand or foot excent at her pleasure. If I could take time to give you the faintest idea of her exactions and tyranny!

She greatly dislikes children, but she bore with Sacha, for a time, because she felt convinced that he would be as great a medium as his father. The child developed no mediumistic power whatever, and she began to be dreadfully impatient with him, and seemed to feel herself wronged. One day, about three months ago, he was paying her a visit, and she ordered him to play her a certain piece on the plane. He could not play it without his notes—she insisted—feeling, it would seem, that a medium's son ought to be able to do anything! The child still refused-she got exceed-

and naughty. (There were no witnesses.) She sent him home, and very soon I received an order that he was not to be allowed to enter her presence again. In vain friends interceded. Mrs. S. C. Hall, in particular, did her best to prove to Mrs. Lyon how sweet and gifted the child really was. Mrs. Lyon openly avowed that she had taken a batred to him.

And oh! the mischief that has grown out of that hatred. Once only, a friend did venture to bring little Sacha to see her, but she would not Thus far since the trouble began, every Indian have it. She made his father send me word never to permit such a thing again. She called the child by names not to be written, and said she never wished to lay eyes upon him again.

I return to his unfortunate father. Daniel was in very feeble health when Mrs. Lyon adopted him; and he always shunned scances, as the manifestations greatly exhausted him. But Mrs. Lyon would have the worth of her money, and sought for manifestations, no matter at what cost to him. It was but natural that she should have been charmed; for the manifestations were of a very high order, instruments played upon in the most heavenly manner by invisible hands, (not in darkness, but in the light); spirit voices singng chants and hymns, sometimes four delicious voices at a time forming a choir, and heard by every one present; spirit forms clothing themsolves with a luminous ether, and becoming visible to all eyes, etc., etc. But Daniel's exhaustion and consequent suffering were dreadful; his vital essences seemed wholly consumed; he looked and appeared to feel like one dying. He had frequent hemorrhages, and could hardly drag himself about

I think it was early last March that his physician pronounced his state dangerous, and insisted upon his traveling from place to place. He did so, but received little benefit. You may imagine how Mrs. Lyon frotted and fumed. She could not comprehend why the spirits could not restore him at once. She began to show that she felt she had paid dear for her whistle. It was not a dying man whom she meant to purchase. Two months ago Daniel went to Malvern, to his friend, Dr. Gulley. to try the effects of the water cure. He was very little benefitted. All at once, Mrs. Lyon became convinced that his state was hopeless, that he would die shortly, and she remembered that her n.oney would go to that child whom she detested. She declared to a friend of mine that this should never be! She had gained nothing by linking herself to a dying man, and that child should never have her money-she would have it BACK.

On one occasion when a friend of mine told her that she would be made out a lunatic, and lose all the property herself, if she did so and so, she answered, she would " RATHER be proved a lunatic and shut up in a madhouse for the rest of her life, and have her money go into chancery, than have it inherited by that child."

These were her very words, repeated to me

about an hour after she had uttered them! She sent for able lawyers, and told them they must make out a plea by which she could get her money back. Only two pleas were possible: one that she acted under a hallucination, and in that case she would be proved mad, and lose control of her property. The other plea was to charge Daniel and his Trustee with "fraud and conspiracy."

Without giving Daniel the least warning, she entered this last charge; -and worse-as he had just returned to London, and had spoken of visiting Paris, she had a writ of non excat served upon him. He was arrested and taken to White-cross

Prison—the debtor's prison it is called. Such a thrilling account as I heard of the scene He was perfectly overwhelmed-half beside himself with nervous horror and bewilderment. His friends quickly rallied round him, and his discharge was signed in little more than twenty-four In the prison there chanced to be quite a number and every one present was convinced. It is said

The moment Daniel was released came the rehis mind, raving incessantly. On Saturday night, June 22d, he recovered his consciousness, and is cause is to be heard. You may conceive the public excitement.

Mrs. Lyon's lawyers go upon the ground that trial not add another to the Causes Celebres?

# Emma Hardinge's Farewell Address.

Troinont Temple was crowded on Wednesday evening, July 10, by a respectable and intelligent audience, attracted by previous appouncement that the elequent exponent of Spiritualism, Mrs. Emma Hardinge, was to deliver a farewell address on the eve of her departure for England, by invitation, as announced in our last issue.

Previous to the speaking, Prof. Ryder executed in excellent style and taste several fine airs on the organ.

On being introduced to the audlence by L. S Richards, Esq., Mrs. Hardings was warmly greeted with applause. She proceeded immediately to elaborate her subject, which she stated to be the Special Modern American Spiritualism, and for an hour and a half she held the large audience spell-bound by her eloquence as she ably treated upon a subject which is now almost universally absorbing public interest.

We will not mar her remarks by a synopsis, but shall print the address entire in the BANNER, phonographically reported by J. M. W. Yerrinton.

At the close of the address the audience evinced their appreciation by hearty applause. Judge Ladd offered a complimentary resolution, thanking Mrs. H. for her able address, which was adopted, and the meeting adjourned.

## The Picnic at Abington.

Dr. Gardner has made arrangements, as will be seen by a notice in another column, for a grand union picnic at Island Grove, Abington, to take place on Friday, July 20th, (an earlier day could not be secured.) It will also be seen that the Massachusetts Spiritualist Association interios to close its sessions on Thursday evening, for the purpose of attending the pionic the following day. It will be a grand affair, if the weather permits. Many have long been waiting for this event, and ingly angry, and, I dare say, he became fretful | thousands will undoubtedly be present.

#### The Indian Question.

It is almost unanimously conceded by the press that the policy of the Government in regard to the disposition of the Indians is entirely wrong, and yet those in power give no heed to public opinion. It is no wonder the Indians retaliate when they are so unjustly dealt with. Estimates made at General Grant's headquarters show that the present expenditures in prosecuting the Indian war are fully one million dollars per week. killed has cost the government one million dollars and the lives of about ten white men.

The report made by the Commission authorized by Congress to investigate the causes of the Fort Phil Kearney massacre in December last, shows one of the ways in which treaties with the Indians are made. This commission was appointed by the Secretary of the Interior and Gen. Grant, and the report that they make can be relied upon as giving a true statement of the case. A commission was sent out last year to make treaties with Indian tribes, and especially to secure from them rights of way for rallroads and wagon routes. One of the routes desired was from Fort Laramie, Nebraska, northward through the Powder River country to Montana. Conferences in regard to obtaining this route were held with the Sioux and other Indians, and they earnestly and positively protested aganist having any road opened through that country, since that was their buffalo hunting ground, and the opening of a thoroughfare for emigrants would drive away the buffalo. The Commissioners insisted upon having the route opened, and the Sloux protested that to allow the road desired through the Powder River country would be to doom themselves to starvation, and they should be forced to fight for their lives if the Government attempted to open this road through a country which had been previously assigned to them by treaty.

The Commissioners still insisted on the necessity of the proposed route, and the conference was abruptly brought to an end by all the leading Sioux withdrawing from it, with the declaration that the attempt to open the road would force them to offer resistance. At this point, it would certainly have been well for the Commissioners to have reported the facts in the case to the Government at Washington, that measures might have been taken for making such provision for the tribes who held the Powder River country as a hunting ground as would have reconciled them to giving up their former treaty. This the Commissioners did not do, however, but they induced some insignificant members of the Sioux tribe to give their consent for the establishment of the road, assumed the power to make these men chiefs, and then prepared a treaty which these newly made chiefs signed. This bogus treaty was then sent to Washington as a bona fide article, and was ratified by the Senate without any suspicion of its worthless character. The real chiefs of the Sioux repudlated such a treaty, of course, and when troops were sent to locate forts and open the route they were attacked and resisted, as the chiefs said they would be at the Fort Laramie conference. It was under cover of this so-called treaty that Col. Fetterman was sent to Fort Phil Kearney with eighty-one soldiers, and the Sioux attacked and killed the whole party.

The real responsibility of the massacre, there fore, rests with the Commissioners, who imposed a worthless treaty upon the Government, and if they had shared the fate of Col. Fetterman's command they would only have received a just punishment for their extraordinary and reckless conduct.

So long as treaties with the Indians are made in this way, says the Boston Journal, so long we may expect to have Indian wars and massacres. If the white men show no respect for the rights of the Indians, the latter will not be kind enough to hours. But those were eventful hours in his life. respect the scalps and lives of the former. The Government should profit by this experience and of men of distinction and position; I do not like to by the report of Generals Buford, Sauborn and mention their names-one, at least, of which you others, and when treaties are sent to Washington would recognize as that of a well-known writer. to be ratified, the Senators must first satisfy them-What happened, think you? The most wonder- selves that they are real treaties and not bogus ful manifestations in the prison! Home's hands and worthless documents, Human life is too and feet were held, and the manifestations went precious to be recklessly and needlessly hazarded nd coorifical and gare es will never that even in the other wards the raps were heard. by outraging their plainest rights.

Major General Hazen has written a letter to U. action. For three days he was completely out of S. Senator Henderson, stating what he deems the proper policy of the government in the present condition of Indian affairs. The document subnow quite calm though very, very ill. He is pre- stantially recommends, as thoroughly practicable, paring his affidavit, and on the 4th of July the a plan to assign to each tribe a certain tract of land, compel it to occupy it, and prevent all intercourse with white men, except such as are sent among them as teachers. He would place the the law does not recognize Spiritualism, that it control of Indian affairs in the hands of the Freeddoes not exist in equity; and therefore they bring men's Bureau, thereby securing an honest admina charge that the money was obtained by "ing- istration, and would then supply to the various glery," which the law does recognize. Will this tribes religious and other instructors, agricultural implements, domestic animals, and such rations I need not tell you, dear ---, that you can fur- and clothing as might be necessary. For two or nish any one whom you please with these facts, three years the cost would be considerable, but Let the truth be known. Spread it far and wide, after the lapse of that time the tribes would have and let not this great wrong, done by a selfish gained sufficient knowledge of agriculture to and passionate woman, injure her innocent make them self-supporting. The only care of the Government would then he in keeping the Indians at home. This could be done by promptly punishing such as should prove refractory, and a sufficient number of troops could be recruited from those who are peaceably disposed to form a vigilant and effective police. Gon. Hazen says:

"To make war upon the Indian as a punishment, leaving him to retaliate at his leisure, can never bring about benefits commensurate costs of the public requirements. Our Indian wars, so far, are scarcely more than a series of mutual retaliations, and can be little else till a fixed plan, having for its object the final settlement of the whole Indian question, is adopted. This plan should comprehend all the Indians of the country, and should be adopted everywhere simultaneously. There could then be no playing from hand to hand by the professed peaceable to he actual hostile, as is now the case. attil for a few years have trouble with those across the borders of Mexico and the British Possessions, but we would soon have a reliable corps of friendly Indians who could attend to all such The reservations should be well removed from the borders. We are now in a position to command these people, and should no longer ask for peace, which they will not give us, but require are not numerous, nordifficult to reach,

as is generally supposed." A correspondent, writing from New York, says: "I am glad to see that the BANNER OF LIGHT has something to say in behalf of the outraged red man. I read with pleasure the report of Gen. Buford. Of the special cases embraced in that report I do not propose to speat, but when he alludes to the general practice of the frontiers, and among the Indians, on the pirt of agents and others, I wish simply to confirm this statement

with actual knowledge.

It was my fortune to have served in the Union army over five years, terminating that period of service in New Mexico in October last. And it is

nut an end to the inhuman atrocities which its agents and others now practice upon them.

The nation has just drained one bitter cup of retributive justice for its treatment of the negro. Let it beware of a second, as the result of its treatment of the Indian!

GEORGE W. PEAVEY."

The Indian Bureau is preparing a report on the Indian troubles, and it is believed it will show that there is no necessity for calling on volunteer troops to aid in suppressing the disturbances.

#### Healers.

Healers by laying on of hands are multiplying all over the country, and if the newspapers which proper and improper, as it has aroused in Engrelied upon, a vast amount of good is being accomplished by these healing mediums.

A gentleman called upon us a few days since, and stated that he had come the distance of a hundred miles for the express purpose of seeing Dr. Newton, now in this city, whose fame as a healer had reached him, and witness for himself cures performed by the Doctor. "Seeing is know- self obliged to day to witness a general tendency ing," he remarked, " for I saw people on crutches go | to swing clear over to the other extreme, so that into Dr. Newton's operating room, and walk out men may give play to those elements of their without them, cured !" The Louisville Journal of July 6th contains cer-

tificates of cures by the "laying on of hands," through the instrumentality of Prof. Roberts, which proves that this healer possesses remark- | ter way, and in their ignorance of it are turning able healing power. One certificate is signed W, back to the old and long discarded ones, that by R. Link, 65 East street, Louisville, Ky. Mr. L. its direct and immediate introduction of the living certifies that his daughter, four years of age, who was born with paralysis of the right arm and hand, never having had any use of the limb until citement are done away with, and a profounder she was treated by Prof. Roberts, gained the use of both arm and hand in less than five minutes' time! The father adds, "God only knows how thankful I am for the restoration of my child, or rather the giving of her to usefulness." He says all those who are skeptical, and wish to know the truth, may inquire of him personally or by letter.

Dr. G. B. Emerson, at 48 Bedford street, Boston, is continually receiving evidence of cures performed by him at a distance, while he remains at his office. This phase of healing is more wonderful than the cures made by the laying on of hands. We have seen letters to the Doctor from parties who assure him they have been cured. One is signed Mrs. Sarah J. Ramsdell, Montgomery, Texas. We are aware that Dr. J. R. Newton possesses this phase of healing, but to what extent we are unable to say.

Dr. Bryant, also, now in California, has nerformed some very difficult cures by the laying on of hands, accounts of which we frequently read in the papers.

There are many Spiritualists all around us that are healing mediums, who are entirely unknown to the public, as they practice gratuitously and in

#### The Coming National Convention.

It will be seen by the call in another column that the Executive Committee has decided that the Fourth National Convention of Spiritualists be held in Cleveland, Ohio, the sessions to commence on the 3d of September next, and be continued daily until the 6th, inclusive. The place and time we heartly endorse; and as much important business will be brought forward for the consideration of the Convention, we hope the delegates will come together with a full determination to carry out the wishes of the great body of Spiritunlists they represent, as we have no doubt they will. As the objects in view are the spreading of the true facts and philosophy of Spiritualism, by sending out and supporting lecturers, fostering schools and children's lyceums, and circulating spiritual literature among the people, it is to be hoped that efficient measures will be adopted furthering this desirable end.

Our co-laborer J. M. Peebles, on his way West, passed through Cleveland, and writes as follows in regard to the arrangement being made for the accomodation of the Convention:

"It heing now understood that the National Convention of Spiritualists will convene in Cleveland, Ohio, Tuesday, Sept. 31, we have to say, that spending a day in the city on our return West, we learned of the friends that they had already commenced the work of preparation earnest.

Brainard's Hall is secured for the week, and the reception committee appointed, of which D. U. Pratt, Esq., is Chairman. It is the purpose of the Spiritualists to entertain all of the speakers and delegates, and as many of the visiting friends as possible. The railway fare will doubtless be reduced, and the gathering a grand one, telling earnestly in behalf of all the broad humanitarian and spiritual interests of the age."

## Speakers.

There is a great call for speakers all over the country. We are in receipt of letters from the friends, requesting us to notify lecturers that their services are wanted in such and such localities. We have in several instances done so; and whenever lecturers have responded to the call, they have in a majority of cases been disappointed in the reception they have met with, having found no suitable arrangements made for them on their arrival, and could not collect funds sufficient to meet their current expenses. This is not very encouraging.

The best course the friends can adopt who are anxious that speakers should visit their localities, is to raise funds in advance sufficient to pay the lecturers for their services. Surely "the laborer is worthy of his hire." They cannot afford to travel to different localities unless guaranteed adequate pay. Those who devote their time and talents, to spread the great truths of Spiritualism through the land, should not lack for means to insure bodily comfort at least. We hope this subject will be brought prominently before the next National Convention, in order to ascertain whether or not in the estimation of the delegates the time has arrived to raise funds for the express purpose of sending paid lecturers into the field, thus obviating the perplexities that the uncertainty of the present system continually subjects them to. Some of our ablest lecturers have left the lecturing field on this very account.

## Important Notice.

Since the Massachusetts Spiritualist Association published their call for a two days' Convention at the Meionaon, Wednesday and Thursday, July 24 and 25, it has been deemed advisable to hold this semi-annual Convention but one day-Thursday - a forenoon, afternoon and evening session, in order to accommodate the many friends who wish to attend the picule at Abington, on Friday. July 26, where the subject will be renewservice in New Mexico in October last. And it is simply justice to say that the class of men to which the General alludes were busy there and then with their villanous schemes.

Extermination of the red men, if not the settled policy of the Government, is a fixed determination of great numbers of those on the frontiers, and it is to be feared elsewhere too. In the army, as ber of interesting and eloquent is being prevails largely, and our Government, is successful as out of it, this uncivilzed and barbarous feeling prevails largely, and our Government is should at once vindicate its hoper by framing justice into a law in its treatment of the Indians, and the several agents of the So result is a foregone conclusion. ed. This will give an excellent opportunity to those who, living on the line of the railroad, cannot attend the Convention, to be present at one of Dr. Gardner's famous picnic parties, and, while enjoying the pleasures of such an occasion, ald the Association by contributing to its support. A number of interesting and eloquent speakers, together with the several agents of the Society, are expected to be present, and that a good time will be the

### The Ritualism Discussion.

The question which some time ago rose with such portent within the pale of the Church of England, as to how far religious regard was to be paid by both priests and people to the forms and ceremonies, the vestments, the rubrics, the gennflexions, the incense-burning, the chasubles, and other what-nots connected with the worship of the Romish Church and proposed to be introduced into that of the Anglican-this question, we say, has finally found its way into the Episcopal Church in this country, where it bids fair to excite as much controversial feeling, fervent and furious, we receive containing accounts of cures are to be land. After all, it is a matter of emotional religion, as experienced through the aid mainly of the imagination. People undeniably do yearn to lay their hands on some adjuncts of worship that shall allow something like liberty and swing to their sentiments and thoughts. Hard Orthodoxy. denying all sensuous and testhetic agencies a chance to work with and upon the soul, finds itnature which are fed with something besides the metaphysics of Calvinism.

Now Spiritualism comes in here to suggest to these dissatisfied ones who are groping for a betwith the departed, the embodied with the disembodied, all these childish methods of sensuous exemotional experience is begotten than any which makes its track across the field of imagination or is dependent on the aids of naked sense. This is the literal meeting of soul with soul, of heavenwith earth; and forms and ceremonies are without meaning that are longer employed to excite what Spiritualism makes real and present to the soul without them.

## J. V. Mansfield's Mediumship.

Much has been said about this gentleman's mediumship, and for those who wish to test the powers of communicating with the spirit-world, I know of none superior to him. The writer of this, however, does not believe in every spirit, and is more and more convinced of the serious duty of the apostolic injunction to "try the spirits, whether they are of God, for many false prophets have gone out into the world."

One of the most remarkable things connected with Mr. Mansfield's mediumship, is what has occurred with me several times, in the wonderful fac simile of the signature of the spirit communicating. For instance, the name of Emanuel Swedenborg was imitated almost completely; and the numbers of the paragraphs of his works referred to with surprising accuracy. I think, also. I have detected the style and manner of another eminent scholar and writer, which was so forcible that it could not escape attention. I have been informed of a council, in the spirit-world, composed of several spirits who have come together to consider a matter of importance connected with my doings here on earth; and, taken altogether, I must say I have been amazed and confounded. Whether all is true or not, the evidence of spirit-communication, and a most intimate knowledge of my private affairs, such as none but a spirit could have, has been to me a positive certainty.

And the romance of this manner of communication! Here I sit in my room in Beston; I write a letter to my friend in the spirit-world. I make use of the same post-office that I would to send a letter to New Orleans or London; I direct to J. V. Mansfield, 102 West 15th street, New York; and in three days or less I receive an answer from the eternal world! Let all who would be convinced, try it, with the caution aforesaid.

## "The Impending Epoch."

This really excellent Southern Spiritual Monthly, published up to June by Henry J. Osborne, at Augusta, Ga., finds itself compelled for lack of sustenance to suspend present pulcountry is impoverished, and of course even the most necessary enterprise of this character is obliged to wait. With the coming in of abundant crops, however, there will be a revolution in affairs. The Southern people will have food, clothing, comforts, and employment; and with these once assured them, and after having passed through such a terrible experience, we have no doubt that a journal like what Bro. Osborne proposes to continue in a weekly form, will be received everywhere in that section with gladness. and sustained with heartiness. We bespeak for his efforts to recstablish "The Impending Enoch" all the encouragement a liberal community can find it within their power to give.

## The Great Crops.

The crop prospects still furnish the staple of current remark in all the papers of the country, almost to the exclusion of politics and party issues. Providence has smiled upon this country as no other can claim for itself. Our blessings this year are to be many and great. We are promised to be overwhelmed with a bounty that will fill us with wonder and the spirit of thanksgiving. Wheat and corn are to be beyond all rational computation. Grass never yielded so abundantly; the barns will never be able to contain it, and hay will be as cheap next winter as flour. The corn cropis coming on splendidly. Oats, rye and barley are doing equally well in their way. West and South, it is the same story. No drawbacks of any sort cast shadows on the hopes of the husbandman or the country.

## Wisconsin.

A correspondent informs us that the Spiritualsts of Southwestern Wisconsin held a grand strawberry festival at the residence of Mr. Ezra Crossman, in Bridgeport, on June 26. A large number of friends were present and joined in a good social conference. Mr. Crossman was entranced and delivered an address. The friends then listened to a soul-stirring address from another medium (entranced). A sumptuous supper was served, Mr. Crossman furnishing the strawberries and most of the other refreshments.

## H. B. Storer.

We are glad to learn that our friend Storer has returned to Boston, and intends to make it his permanent residence. He will continue in the lecturing field as usual, and is now ready to answer calls for that service. This will be acceptable news for our friends in New England, for Mr. Storer is one of the best lecturers in the ranks.

## A Lecturer Wanted.

The Spiritualists of East Medway, Mass., desire a lecturer.. For further particulars, write to John W. Tuttle or Charles F. Spencer.

Dr. York has postponed his pionic to Walden Pond till farther notice of the store of the

#### ALL SORTS OF PARAGRAPHS.

We shall print an extra edition of the BANNER OF LIGHT containing the verbalim report of Mrs. Emma Hardinge's address before the Boston Spiritualists on the 10th, prior to her departure for Europe, in order to supply the anticinated demand.

Those public mediums who have permanent locations in Boston, should, whether they advertise in this paper or not, place their addresses in the REGISTER we keep upon our counter. for the express purpose of informing inquirers where they may be found. By so doing, it will accommodate all parties concernced.

We have received a report of the proceedings of the Second Annual Meeting of the Wisconsin State Spiritualist Association, which we shall print soon.

Our friends in Maine must look out and not get bit by impostors who claim to be our agents. We employ no traveling agents. Bear this in mind, and you are safe. Mail the price of subscriptions for the BANNER OF LIGHT to Wm. White & Co., 158 Washington street, Boston, Secure post-office orders when convenient. And, especially, look after that sandy-haired impostor.

"Questions and Answers on Wages," No. 3, will appear in our next issue.

Mrs. Sarah A. Horton, in behalf of the Massachusetts Spiritualist Association, lectured in Scituate last April, and aroused a general interest in the subject of Spiritualism. A few Sundays ago C. B. Lynn, the young and eloquent speaker, gave three inspirational discourses there, to the satisfaction of all his hearers.

Our friend Clayton, 29 and 31 Elm street, Boston, can and does make a better fitting coat than any other tailor in Boston.

If reports from France may be relied upon great activity prevails in all the military departments of the Empire. Indeed it is said that ever since the signature of the Luxembourg treaty, military preparations have been resumed on a large scale. The reorganization of the artillery. which was suspended, is now being carried on, and great improvements have been effected in the "train," which will render the artillery service more perfect than formerly.

A Mrs. Chamberlain, of New Haven, dreamed the other night that her son, eleven years of age, was drowned, and was so impressed thereby that she would not allow him to go with her to South End by boat on Thursday, but sent him in the omnibus. Soon after his arrival there he was drowned while bathing.

The New England Conservatory of Music gave a grande matinee musicale at Music Hall, on Tuesday, July 9, at twelve o'clock, M. The programme consisted of eighteen pieces by the most eminent composers.

Mr. T. C. Evans, 129 Washington street, Boston, who succeeds the late firm of Evans and Lincoln in the General Advertising Agency business, is a gentleman who is thoroughly conversant with the features of his most important branch of business. and can open to advertisers a field whose working will be sure to lead them to prosperity and wealth. He has some of the soundest and most enterprising of the ideas connected with advertising. We authorize him to make advertising contracts for the BANNER, and cordially recommend him to all. He has recently put forth a very neat little manual, called "The Advertisers' Hand-Book," which all business men should carefully look through.

Heaven help the man who imagines he can dodge enemies by trying to please everybody. Take what time you please to make up your mind; but having made it up, stick to it.

Digby advises Elder Grant, of the World's Crisis, to buy the last invented flying-machine-if it has n't already gone up !

THE NURSERY .- In our last notice of this admirable little magazine for youngest readers, there was an error in the name of the publisher. Let it be remembered, therefore, that the Nursery is published by John L. Shorey, 13 Washington fifteen cents a single number. Friends of children should send for specimen copies.

Jo Cose has a "constitution club" near his of-. fice in Bromfield street. It is a very taking affair.

HUMAN NATURE: A Monthly Record of Zolstic Science and Intelligence, is received regularly at this office from London. In plain English, this is a spiritual magazine, and should be patronized by American Spiritualists. The May and June numbers are for sale at this office. Single copies, 35 cents.

CLAIRVOYANCE.—About half-past six o'clock yesterday morning, Mrs. Charlotte Pettingill, an aged maiden lady, residing on Essex street, in this town, was found dead in her bed, her death this town, was found dead in her bed, her death being produced, it is thought, by a paralytic shock received soon after retiring, as the body was quite cold when discovered. Some three years since she had a shock, but recovered from its effects, and up to the night of her death was in her ordinary state of good health. A singular instance of clairvoyance is related as having occurred in connection with this death. A young lady in Bradford who is sick, spoke much and often of seeing the deceased present in the room during the night. the deceased present in the room during the night, and calling her by name, although she has never known or heard of her, nor had her attendant, who only learned of the death on visiting town during yesterday forenoon.—Haverhill (Mass.) Tri-Weekly Publisher, June 29.

A Leavenworth paper, in urging enlistment in a Kansas regiment about to be raised to fight Indians, says: "The service will last for three or four months only, and will be a source of health, pleasure and profit to all who culist." Here is ,a specimen of modern Christianity.

The following paragraph we find in the daily prints:

A searching investigation has brought to light a defaulter in the person of Rev. C. C. Hutchin-son, late Indian Agent of the Ottawas in Kansas, who is deficient to an amount exceeding thirty thousand dollars for moneys received from the sales of Ottawa trust lands. A portion of this money had found its way into the Ottawa University, of which Rev. I. S. Kalloch is President."

This pious rescality is but a specimen of hundreds of similar cases which have come to light | the Spiritualists.

REMOVAL,-Dr. J. T. Gilman Pike has removed his office from No. 2 Hancock House, to No. 120 Court street. The Doctor has been very successful in the treatment of disease, for the very good reason that he is not only a thorough practitioner. but a psychologist as well. Understanding the magnetic laws governing the human system better than many other physicians, he at once applies denving the evidence and proof of it! And the the proper remedies, and bence scarcely ever fails of conquering the most obstinate disease.

It is said that the experiment of crossing the Cashmere goat with the common goat of this " If they believe not the things they have seen country has been tried with great success. The how can they believe the things they have not

Capt Nathaniel and Mary Webster, of Amesbury, celebrated their "golden wedding" recently, with great eclat, according to The Villager. The company present numbered one hundred and fifty persons. Mrs. Webster is one of the most reliable writing mediums in this country. We have tested her powers for years, and know this to be the case. She is also a good healing medium.

Mrs. Emma J. Bullene has a "nice, bouncing boy baby"—so her husband informs us.

The cause of the death of the Archduchess Matilda, of Austria, affianced to the heir of the Italian throne, has transpired. She was smoking a cigarette in her parlor, and when some one came n she hastily put it behind her, and her dress, which was of light material, caught fire, and she was burned to death.

The execution of Maximilian, Mejia and Miramon on the 19th of June, is confirmed by recent advices from Mexico. The capital was surrendered to Diaz, June 21. Mejia and Miramon shared the fate of Maximilian, with the difference, it is said, that they were shot in the back.

Flattery is a sort of money to which our vanity gives currency.

The Independence Belge says: "The journey of the Queen of Spain, although officially announced to the Cortes, is not yet quite decided. In Paris it is said to depend on the success of a loan of 50,000,000 of reals which the Court wishes to contract for the expenses of its trip. It is a large sum, but in that sum 25,000,000 figures as that which the Queen wishes to place in the coffers of the Holy See when she visits Pius IX."

November and December are rightly named; they are the embers of the dying year.

Of the thirty-three locomotives in the Paris Exhibition only one is from America, and it has taken a gold medal. The French house of Cruesot has taken the grand prize for locomotives.

In the course of a week or two we shall probably have telegraphic communication with Havana and other points in the Island of Cuba.

The Sultan of Turkey presented the Empress of the French a necklace valued (says the Situation) at 2,500,000 f. (£100,000.)

A SPIRITUAL DONATION.—Dr. Calvin Hall, of Williamantic, Conn., has placed one thousand dollars in the hands of the proprietors of the Banlars in the hands of the proprietors of the Ban-MER OF LIGHT, the organ and exponent of Spirit-ualism in the United States, to aid in circulating that paper in families where it does not go, by de-fraying half its yearly subscription price for per-sons who cannot pay the full price (3.00). There-fore to all who remit \$1.50, with evidence of their inability to pay more, the paper will be sent one year. The Banner of Light is published by William White & Co., Boston, Mass., and is one of the most interesting and valuable papers we have ever seen. It has for its contributors some of the ablest writers living or in the spirit-land. of the ablest writers living or in the spirit-land, and it presents weekly a rich literary repast.—

Tri-Weekly Lcader, Covington, Ky.

W. A. D. Hume writes us that he has just closed a course of thirteen lectures in Liberty, (he omitted to name the State, and we cannot take the liberty to supply it, as we find in the different States five towns named Liberty,) where he was kindly and hospitably received, and trusts that

Recent advices from Carthagena, Columbia, state that Mosquera, the President of the confederation, had been arrested by the leading general of the army, and that the usurpations of that personage had been brought to an end. He is closely confined, it is said, and has been proclaimed a

Very many of our church spires are undergoing needed repairs. They appear to give out early and often, and are overhauled and tinkered about as frequently as the creeds under them. Are each equally defective?-Boston Post.

The liquor law vote of Maine stands: Yeas, 19,-358; nays, 5,536.

It is announced that the first year's revenue from the Atlantic Cable will amount to four hundred and fifty thousand pounds sterling, or within fifteen thousand pounds of the original cost of the last laid cable.

Mr. Marcy, in his "Christianity and its Conflicts," estimates that one-third of the people of street. Price, one dollar and fifty cents a year; the United States deny the divinity of Christ, and eight millions of Protestants in Europe also hold a similar want of belief.

> LYING.—In a sermon Sunday evening on the subject of "Lying," replete with illustrations, the preacher stated that he knew a person who owned and rented twenty-five-dwelling houses, which paid him fifteen per cent., and still the owner swore he was not liable to a Government income tax—Reston Transcript 2th tax .- Boston Transcript. 8th.

The "New York Mercury," a literary weekly of the sensational sort, has been discontinued.

A lady brought before the Police Court of Cleveland, for drunkenness, wore \$5000 worth of diamonds.

The Boston Advertiser calls the houses built by railroad conductors " fare-y palaces."

Official investigation shows a deficency in the

Sub-Treasury at New Orleans of \$1,060,000. The English Government has announced that the six penny postage between America and England will be put into operation about the 1st of January, 1868.

The Millerites of Maine have fixed on the 12th proximo as the period of the Millennium.

THE MASON & HAMLIN CABINET ORGANS. The extraordinary success of Messrs. Mason & Hamlin in introducing their Cabinet Organ is based, without doubt, on the excellence of the inwhat they have already accomplished, and with the bushels of testimonials and pecks of medals which they have received, but are constantly investigating what inventors consider improve-ments, and purchasing and using them if they are found of value.—Boston Advertiser.

## The Difference.

The Evangelical churches say that the Bible contains revelations to man. So do the Spirituallats.:

These churches say that man has performed acts contrary to known physical law and human power, by a higher power and other laws. So say These Evangelicals say that men were inspired

to speak truths from a source higher than themselves. The Spiritualists say the same. The same churches say that the soul of man lives after the body dies; that man is immortal. The same thing is said by the Spiritualists.

The difference between the people of the churches and Spiritualists is only this, nothing more: that the church people do n't believe what they sayspiritual people believe and know what they say. admitting the evidence and proof having seen and heard for themselves.

wool excels in beauty and fineness of texture. . . | seen? Who is infidel?-J. H.

# New York Department.

BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY. (Opposite the American Museum.)

WARREN CHASE.....LOGAL EDITOR AND AGENT. FOR BEW YORK ADVERTISEMENTS SEE SEVENTII PAGE.

Our Book Trade.

Our Book Trade.

Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's Divino Revelations, 39th edition, just out. 5 vols... Great Harmonia, each complete—Physician, Tracher, Seer, Reformer and Thinker, Magio Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (26 discourses,) History and Philosophy of Special Providences, Harmonial Man, Free Thoushist Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual—full set, 824.

set, \$24.

Four books by Warren Chase—Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Bent by mail for \$200. omplete works of Thomas Paine, in three volumes, price

Complete works of Thomas Paine, in three volumes, price 55: postage 90 cts.

Scif-Contradictions of the Bible, 25 cts.

Peep into Sacred Tradition, 50 cts.

London Spiritual Magazine, and interesting the same of Life, and Minstrel, and any music our friends wish for to be found in the city will be sent to order by mall, carefully wrapped and prepaid. Send for the new music by Ditson. We have it. Man and His Relations. The great book by S. B. Brittan.

Shan and the locations. The great code by S. B. Brittan, Price \$3.50; postage 40 cts.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law. w. A Woman's Secret. Now and rich. Price \$1.75; postage

44 cts.
Illerophant, \$1; postage 12 cts.
Joan of Arc, \$1; postage 12 cts.
Queen Mait, 75 cts.; postage 9 cts. Seventy-five varieties of
covered pamphiets.

Popular Medicines. Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storey's preparation of Ibodd's Nervine and the Neurapathic Balsam all continue to bring words of approbation to our of fee. Iling's Ambrosis for grey hair is also on our shelves.

#### "Straws show which way the Wind Blows."

The following, from the New York Herald, of Sunday, June 30th, is significant, and coming from a paper that always trims its sails to the wind, and outstrips its neighbors both in circulation and yacht sailing, may be relied on as stating a fact, and making foolish comments on it, as it often does on other subjects as well as on religion:

"THE RELIGIOUS PRESS IN A DILEMMA.-The eligious press of this metropolis is in a dilomma eccause it is in a transition state, and hardly a Church journal seems to know it. The Indepen-Church journal seems to know it. The Independent makes a jump; but only jumps over the fence to fall in the ditch on the other side. A fence to fall in the ditch on the other side. A great revolution is fermenting in all the Churches. It will break out after a while, and many strange things will then come to light, and a new and great reformation will follow. Meantime, on the platform of the Sermon on the Mount, that glorious foundation of Christianity, we have some idea of starting a new religious weekly journal, and with a view to some 'aid and comfort' in this grand undertaking, we invite the opinions in this grand undertaking, we invite the opinions in writing of all professors of divinity of all our Christian Churches who are satisfied that a general Church reformation is needed, and who have any well considered measures of reform to sugany well considered measures of reform to sug-gest. It is a generally accepted doctrine that the duty of the press runs in one channel and the duty of the pulpit in another. We begin to think, however, that the press and the pulpit, editors and parsons, ought to work together. With the aid of our thinking and progressive professors of our different Churches therefore we shall perhaps our thinking and progressive professors of our different Churches, therefore, we shall, perhaps, try the experiment of a new religious journal, without depending upon joint stock subscriptions or contracts for straw hats and ale and porter for the army. Progressive Christians, let us hear from you. The Holy Father at Rome is wide awake. Is not his example of a grand revival worth following?"

## Ignorance in Regard to Spiritualism.

We are constantly surprised at the general ignorance on the subject of Spiritualism. We meet persons in the busy walks of life who have never seen a spirit manifestation, never had a scance with a medium, never read a spiritual book, or even paper, and some of them seem astonished at the extent of our literature and our claims of numerical strength, and the spread of our philosophy. They often stare at the age and size of the BANNER, as if it must have been born before the advent of Spiritualism and converted over to it. But when we meet an editor, as we do occasionally, who is ignorant of the nature and extent of the world-renowned "seer" and author, Hon. J. our philosophy, we wonder what he can find to W. Edmonds, Hon. Warren Chase, and other diswrite about, or how he can interest or instruct his readers. We can see how a man may be a Christian and believe the earth is flat, and Jehovali a large old man, and Jesus his son, whose blood washes out the sinners' stains; but how such ignorance as a total want of knowledge of Spiritualism can leave a man fit to act as an editor in this country, is a puzzle to us.

## Summer-Health.

Summer has come in earnest, with its het sun and showers, but there is no extra amount of sickness or mortality yet. The Excise Law is doing great good in this city, and the Board of Health is at work in the right direction in reforming tenement houses, and ordering the filthy places cleansed. High up in Broadway and high above the pavement as we are, the impureair and stench of some streets have little or no effect on us, yet everywhere at this season of the year caution is necessary to save us from sickness, and no people have the wisdom and experience of both worlds and abundance of counsel and advice from the spirit-life. Trained under the old system and converted into the new, we have advantage of both; and if we do not escape most diseases, it will be stands or exhibitions allowed on the ground. attributable to neglect, or carelessness, or disregard of good advice, or in some cases to the seeds of Orthodoxy which lie dormant in some systems till the plague comes to arouse them to action; but most of us will avoid both Calvinism and calomel.

## Suffrage.

We are occasionally pleased or regaled by a sharp criticism on suffrage by a woman who is indignant at the efforts to secure the privilege of voting to women. Among the double-shotted arguments we have recently heard against it from that source, is a statement of several men who would get divorced from their wives if they would go to elections and vote with men, and especially when men drink and chew and swear and fight, &c.; but these husbands can go and take part, and then go home drunk and filthy with tobacco, profanity and vulgarisms, and the wife must not complain. Where prejudice is too strong for reason, no arguments will avail, or we should gently suggest that no woman would be compelled to vote if they had the right, and also that we could conduct elections decently if the women would help us.

## Philosophy of Human Beauty, or

Physical Perfection. This book should be in every family, and thoroughly read and re-read and observed by all young persons, and also by the old if they would be teachers of the young or desire health for themselves. It is one of the most complete works on physical culture, discipline, and on diet and regimen, in the market, and a work well worth more than its price to every person who has to est, drink, sleep, dress, walk, talk and live in this age of sickness and sorrow. We should be glad to in-

troduce this book into every family, with personal and strong recommendations, not because we have it for sale-for we have many other very valuable books for sale-but because it would be a good and safe guide to health in many families; but as we cannot, we will send it by mail on receipt of the price, one dollar and seventy-five cents, and pay the postage as a proof of our sincerity, or for two dollars will send it and Sunderlaud's Manual of Self-Healing.

#### Squibbing.

The editor of the Brooklyn Eagle is evidently in a dilemma. He does not know whether to treat Spiritualism with candor, with levity, or with contempt, and consequently makes miserable work writing upon a subject with which he is utterly unacquainted. There are no class of people in the world who so quickly betray their ignorance and weakness as editors and writers for the public, and when a man attempts to spread himself out over a variety of subjects, and is not broad enough to cover them, he soon betrays the want of breadth and narrowness of mind which unfits him for the place he occupies. But we cannot as well place the weakness and ignorance of this man before our readers as in his own words of comment on one of those pleasant and agreeable recreations of the Children's Lyceum, a picule, which he evidently attended, as one of the same class he describes; whether "lunatio," "longhaired," "disappointed" or "hopeless," we leave to the reader to judge from the following:

to the reader to judge from the following:

"A battallon of the noble army of Spiritualists had a picule at Fort Lee yesterday. The company was similar to all spiritualists assemblages. There were long-haired and hundic men, disappointed, unhappy and hopeless old and middle-aged women, and curious speciators. Several media were present, and the chief person represented by them was Robert Emmett. Being called on for a speech he declined to address the audience, but consented to recite a poem. It was a feeble Fenian parody of 'The Last Rose of Summer,' and Irishmen will regret to know that Mr. Emmett has become fearfully demoralized intellectually since his translation to another sphere. One characteristic of Spiritualism will prevent its gaining strength among thoughtful people. It gives no evidence winetever of growth. Its tricks are as absurd, its pretended revelations as trivial, as at the outset. Its speakers repeat the same transcendental and senseless phrases that first astonished the ignorant. Its media make great men of history talk the same ungrammatical nonsense they put in their mouths when originally summoned back to earth. Other forms of religious belief, however hetero tox, make progress and bring to their support something of thought and culture, but Spiritualism develops nothing intellectual, and never rises above the vulgar level of juggley."

#### Library Literature.

The demand is constantly increasing and is already large for suitable literature for the Children's Progressive Lyceum Libraries, and we have none just Now. Have to go to Harper, Appleton, Peterson, or anywhere, and get the nonsense, trash, falshoods, and worn out theology, or have no libraries for children.

Who will hegin this work? Is there no competent person to fit up and arrange a children's library of suitable books for the children of Spiritualists and free thinkers? We have writers enough for newspapers, with their style of reading, well fitted for such minds, but no little books, or none but the Manual, which is a book of discipline, and not of reading for a library. It fills its place well, but the shelves of the libraries are empty, for want of suitable books, or filled with sectarian literature. We have had to fill out two library hills this week, and are actually ashamed to say we have books only for adults to read.

PERSONAL .- Mrs. M. A. Pearson, the wellknown test medium, is journeying in New York, trying to recuperate her wasted energies, and will endeavor as soon as possible to visit her friends in New Jersey and Brooklyn. If able, on her return she will stop at Norwich, Conn. All letters for her can be directed to care of BANNER OF LIGHT, 544 Broadway, New York City.

## Pienic on the Hudson.

The second excursion and picnic of the Spiritualists of New York and vicinity, will take place Thursday, July 18th, 1867. The grounds are engaged at Bluff Grave, Fort Lee, on the Hudson. The steamer Thomas E. Hulse will leave the Christopher-street Pier at 10 A. M., and touch at 34th street each way. Andrew Jackson Davis, tinguished guests are expected to be present. A band of music will be in attendance. Tickets 50 cents, shildren 25 cents. To be had at the Pier on the morning of the excursion, and on Sunday at Masonic Hall, East 13th street. No person will be admitted on the grounds without an excursion P. E. FARNSWORTH. Conductor. ticket.

TITUS MERRITT, Assistant. W. S. BARNARD, Floor Manager, N. B.—Should Thursday prove stormy, the excursion will be postponed to the next day.

MRS. E. D. MURFEY, formerly Mrs. E. D. Simons Clairvoyant, Magnatic and Electric Physician, has removed from 1249 to 1162 Broadway,

## Spiritualist Picnic.

The first Grand Union Picnic of the Spiritualists of Boston and vicinity, for 1867, will be held at Island Grove, Abington, on Friday, July 26. A special train of cars will leave the Old Colony have so many advantages as Spiritualists, for we Depot at half-past eight A. M., and at twelve, noon, for the Grove. Fare from Boston: adults, eighty cents; children with parents, fifty cents. From way stations, take the regular trains; also from Plymouth, at reduced fare. No refreshment H. F. GARDNER, Manager.

Boston, July 11, 1867.

#### Convention of Mediums and Speakers at Rochester, N. Y.

Agreeably to the adjournment and wish of the Convention of Mediums, &c., held at Batavia in April last, a Quarterly Convention of Mediums and Speakers will be held at Schlitzer's Hall, corner North Clinton and Andrewsstreets, Rochester, Saturday and Sunday, July 27th and 28th, commencing at 10 o'clock on Saturday, at which time the lecturing Committee of the Genesce Associa-tion of Spiritualists are requested to meet for the selection of one or more itiuerant lecturer for the fall and winter campaign. Our Rochester friends tender their hospitalities

to those who attend, and a cordial invitation is extended to all mediums and speakers who wish to unite in a harmonious gathering of this kind. Let us assemble in the city where the infant Spiritualism was cradled less than twenty years ago, to exchange congratulations upon its unprecedent-ed growth, and take counsel with the angels in regard to its continued unfoldment, and enjoy au-other of those most glorious Pentecostal seasons. With souls attuned to harmony, let us then convene and receive the rich heavenly blessing that awaits us.

J. W. SEAVER, Committee. Byron, N. Y., July 5, 1867.

#### Massachusetts Spiritualist Association.

The regular semi-annual Convention of the Massachusetts Spiritualist Association, will be held in Boston, at the Melonaon, (Tremont Temple.) Thursday, July 25th.

As the interests of this Association preëminently concern the Spiritualists of Massachusetts, it is

urgently hoped that the entire State, from Berkshire to Barnstable, will be fully represented. Friends, let there be a grand rally in favor of

Per order of the Executive Committee. L. S. RICHARDS, President. GEO. A. BACON, Corresponding Secretary.

Mr. Dean Clark is lecturing for us with decided specess. His engagement in Sutton is for the month of July; and the friends of other towns will do well if they can secure his services for the rest of the summer. Mr. Clark is a young man of personal worth, a smart speaker, clear and logi-F. CHASE.

Dean Clark in New Hampshire.

Sutton, N. II., July 10, 1867.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] MRB. R., CHICAGO, ILL .- The medium you refer to resides at

14 Lexington street, Charlestown, Mass.

## Business Matters.

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

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office.

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

Dr. L. K. CoonLey, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

IN THE MANY conflicts DR. TURNER'S TIC-DOULOUREUX OF UNIVERSAL NEURALGIA PILL, has had with NEURALGIA, nerve-sche, and other

painful nervous affections, it has always been vic-torious. Indeed, such is the condence the medical faculty have in it that they constantly prescribe it. Apotheoaries have it. Principal Depot, 120 Tremont street, Boston, Mass. Price \$1 per package; by mail two postage stamps extra.

#### Special Notices.

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

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

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS

Save your Boctor's Bills. Cor's Dyspersia Cuer will save the expense of a Doctor very many times if kept on hand ready for immediate use. In the Summer season, for Cholera Morbus, Pain in the stomach, Diarrhoea, &c., it is a ure and certain remedy.

Notice to Subscribers.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i.e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to said receipts. Those who desire the paper continued, should renew their subscriptions at least three weeks before the receipt-figures correspond with those at the left and right of the date

#### 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.

# PSYCHOMETRY---MINING---CHARACTER.

A NNIE DENTON CRIDGE, who bas-with her brother, Prof. William Denton—devoted sixteen years to the special study of Psychometry and its laws, having made the important discovery that it can be applied to GEOLOGY, Mining, etc., examines and locates

#### MINES:

tracing the metallicrous veins, indicating the direction in which mines can be worked to the host advantage, and what Metals. Off or Coult any land may contain.

\*\*REQUISITEN:—A spectmen of rock weighing at least two ounces, as far from the surface as practicable, wrapped with inside sheet of white paper, kept from all unnecessary contact, and promptly milled. Where boring for Oil has been commenced, a sand-pump spectmen similarly prepared.

Character delineated from contact with other writing or persons. Sometimes glimpass of the Future are thus obtained.

TERMS.—For character \*\*2.00\*\* (and) meads to the first property of the same of the same are thus obtained.

tained.

TERMS.—For character, \$2.00; for all metals, etc., \$5.00. Address, care of Alfred Cridge, at the Quartermaster-General's Office, Washington, D. C.

July 20.

## DR. HALL'S VOLTAIC ARMOR,

Magnetic Bands and Soles.

**GREAT SCIENTIFIC REMEDY** FOR COLD FEET, RHEUMATINM,

NEURALGIA, PARALYSIS, NERVOUS HEADACHE, DYSPEPSIA.

SCIATIOA, and ALL NERVOUS DISORDERS.

THE MAGNETIC INNER SOLES can be depended on as a positive remedy for COLD FRET and IMPERENCY CIRCULATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, PROPRIETORS, 132 Washington street, Boston, Mass.

July 20.—1f

## \$40 PER DAY TO AGENTS.

LOYD'S GREAT DOUBLE MAP OF EU-LIOYD'S GREAT DOUBLE MAP OF EUROPE AND AMERICA combined, mounted and varnish
ed, with ribbon binding, finished to day, shows ten million
names of cities, towns, villages, railway stations, rivers,
mountains, lakes, d.c. cost 5100,000, ye sells at 34-worth
550 Each map, 20 square feet, occupying the space of but one
on the wall, with couble faced rollers and reverses, by which
each map can be thrown front. Every house in the land wants
a copy. Printed instructions how to canvass well furnished our
agents. Ladies do as well as men. Send money for sample,
and see the map first. If not sold taken back on demand.
Wholesalte agents, with capital for Western States, Californis,
Texas, New Orleans, Canaca, South America, West Indies
and New England States, could get 510 a copy for this map.

July 20.—lw 23 ContLand structs. New York.

A PRIVATE Medical and Business Clairvoy-ant of much experience, can be consulted at 33 Supves-ant street, New York.

MRS. N. J. WILLIS, Medium, No. 3 Tremont How, Room No. 15. TO LET.—Furnished Rooms by the day or week, at 64 Hudson street, Boston, Mass. 3we—July 20.

THE MAIDEN IN THE SPIRIT-LAND. A LETTER:—"BOPILE FIRENCES: The beautiful copy of W. P. Anderson's great spirit picture has just been received. Much obliged. I would not willingly part with it at any price. Enclosed please find 35, for six copies more, for my friends. D. P. S. Cincianali, U. Buch letters we are receiving often. Sample copies, with explanations, still sent to any address in the United Niates at 50 cents each. The trade fur nished at reduced rates. Address, SOPHIA EIIBENFELS, CHICAGO, ILL (WIS-July 13.

## NEW EDITION JUST ISSUED. CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D. PRICE, \$1,25......POSTAGE 16 CENTS.

CONTENTS:
CHAPTER I.—"The great Moral and Religious Changes of the

CHAPTER I.—"The great Moral and Religious Changes of the Nineteenth Century."

CHAP. II.—"Bacrinces."

CHAP. II.—"The Laws of Men."

CHAP. IV.—"Justice and Charity."

CHAP. VI.—"The Experiences."

CHAP. VI.—"The Necessity of Sin and its Uses."

CHAP. VII.—"A Lecture."

This book should find its way to every family. The views of the book are new and startling, but its position is fundamental, and will doubtless be maintained when assalled, as it must be, by those who yet live in the sphere of selfshness and bigotry.

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

Its liberality reaches the very shores of infinity. It is born of Spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its truthful descriptions of self-conceived goodness everywhere, in murals and religion, are withering. Through sacrifice and sin it shows the open gate of heaven for every human being.

For saie at the lianner of Light Office, 188 Washington street, Boston, and at the Branch Office, 546 Broadway, New York. Room 8.

April 14.

## ATLANTIS, AND OTHER POEMS. BY AMANDA T. JONES.

JUST PUBLISHED, and for sale at the BANNER OF LIGHT OFFICE, Boston, and at our BRANCH OFFICE, 84 Broadway, New York. Sent to any address by mall on the receipt of the price-\$1,70.

## Message Pepartment.

Bach Message in this Department of the BAN-MER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality

#### Mrs. J. H. Connut.

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 answere 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.

#### Our Public Circles-Vacation.

There will be no public circles at this office until Monday, September second. Our friends in town and out will bear this in mind. We should be pleased to have them call and see us, as usual, notwithstanding.

#### Invocation.

Our Father, we are here in obedience to thy commands; here to answer the question, "If a man die, shall he live again?" here to give thanks unto thy most holy name for the gift of eternal life, for the victory over death and the grave; here to bless thee that thou hast called us to minister unto the necessities of human life; here to praise thee that our feet do again tread the thorny ways of our earthly life; here to raise our thoughts in unison with the joy-bells of creation, in thanksgiving to thee, our Father, our Life, our Eternal Strength. This early spring day of earth in its own way, oh our Father, sends up its countless voices of praise to thee. All the flowers of the valleys and woodlands lift their heads in thanksgiving to thee, the God of Nature and the soul. Everything in its own way and according to its own law doth pay homage unto thee, the Alpha and Omega of all.

Father, we thank thee that there is darkness on earth, for if there were not, there would be no need of ministering angels to bestow light. We thank thee that there is sorrow north, south, east and west, for if there were not, thy messengers beyond the confines of Time would find little

Father, we thank thee that the power of thy truth in great and mighty waves is rolling over the land. Thy sons and thy daughters are prophesying concerning thee. We know thy spirit can never absent itself from us, for we are in thee, and thou art teaching us all along our way, uniting thy great soul with our souls. Thou hast told us this-thou art so teaching us through all thy way of life. And so, oh Father, wherever thou dost send us, we know thou wilt be there to guide, to direct, to bless, and finally to crown us with that everlasting peace that the soul so earnestly prays for. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, it is now our purpose to consider your queries, if you have such.

Ques .- By E. M. Hendrick, M. D., of Bolivar, Mo.: Can the spirit explain how it is possible for the spiri ual body possessing a definite organized form to pass through a solid wall, without disorganizing that form, or displacing so much of the wall as is equal to the dimensions of that spiritu-

al form? Ans.—There are gases which are so exceedingly aubtle as to be able to pass through any known aubstance. The spirit, as a spirit, is more refined than any gas, more ethereal, and at the same time always capable of exercising its own law over the law of matter. The walls of this room offer no resistance to the spirit who desires to enter here. Thou ht is the most powerful of all things in existence, and yet it is the most ethereal, the most subtle. Thought can penetrate all substances, can range all worlds. There is no limit to it. An entire and perfect freedom belongs to thought, and thought is spirit. All the crude forms which have an existence upon the crust of the earth, ine an existence by virtue of their own law; but this law is inferior to the law of mind. It has been said in Ancient Writ that man should have dominion over all things; over the birds of the air, over the fish of the sea. Over all things that have form, the soul has power. It standeth apart from all, and can exercise its power over all. The sculptor, by the power of thought, from the rude block of marble can chisel the most comely form. The marble offers its own degree of resistance, but it is by no means able to cope with the power of the sculptor's will, the work. Steadily the work goes on, step by step, until at last it seems to speak, so life-like is it. While you are compassed about by the things of time, while you are forced to reason and weigh all by your human senses, you can never fully comprehend the power of your spirit. But when you shall have passed beyond time and sense, when you shall stand above and apart from the law that governs earthly things, you shall know/ this, and be able to exercise power upon them, even as we do. There is no infringement on our part upon any law in Nature. When we return, we return in accordance with all law, human and divine. If we enter your dwellings when your doors are closed, we do so in accordance with the law of the material and the law of our own being. It has pleased our Heavenly Father to open for his children's inspection his wondrous volume of Time and Evernity. While you are bound by the conditions of Time, you can only read correctly the volume of Time. That which pertains to Eternity you may have dim visions concerning; but you can never fully comprehend it, until you stand face to face withit, and are clothed upon with your immortal body.

Q.—By the same: Can spirits transmit one solid substance through another solid substance; as for instance a clock through the walls of a house? If so, explain the philosophy of the same?

A .- There are certain scientific souls in the apirit-land, who so clearly understand the laws of mind and matter, that they are able, under certain conditions, to dissolve the connection between the particles of matter that hold any particular article together, like these things [tables]. Thus they are enabled to pass one crude form of matter through another at ease. For instance, take an iron ring. They are capable of dissolving the connection between the particles holding it as a ring, and are capable, also, of uniting them again. All forms that have an existence with you have an existence also in the spirit-land in counterpart. Every form, whether it is an outgrowth of Nature or Art, that has an existence here on the face of the earth, has its counterpart in the spirit-land. And those souls who delight to seek into the mysteries of mind and matter, are continually experimenting, performing no miracles, but taking advantage of natural law to

perform natural manifestations. Q-Was not America discovered and inhabit | heaven I know of

ed by the Romans and Egyptians hundreds of years before Columbus?

A.—It has recently been ascertained that a others had preceded them. It has been peopled ing to her about things she can't understand? and desolated, we believe, again and again and To me it's all nonsense. And if I've a voice in again; and as your scientists advance in geology, the matter, I'm going to raise it against it. So I they will be able to prove, and not disprove, the assertion that is made here. May 6.

#### Anson Whipple.

About ten years ago I was first made aware that the dismantled soul could return to the place of its former abode and, under lawful conditions, could communicate with those it had left; but I have never been able to make any communication positive and direct until to-day.

Ten years ago there were two forms, perhaps form was the material body of the intelligence who has just been answering your questions; the other was myself, an unseen form. He was discoursing to the people concerning the love of God, and discoursing from a Bible of which I was the publisher, and I wondered if it could be possible that I could be drawn back to earth by so small a circumstance. And I found that I could, and instead of a man's works following him, man always follows his works. A part of myself was unconsciously laid upon the altar of that volume; not that I did any labor upon it really, but my thoughts were there; my life was there, and I returned to it. It would seem that in the order of God's providence nothing is lost, not even the thought that slumbers in a name that is written or printed centuries ago; not lost-all saved and

Well, after that I, from time to time, was drawn to the man, not because he always preached from that Bible particularly, but because I had got into his life and rather liked him, because he seemed to have opened a new field of thought. He taught of a God of Love, of a God who would never shut the door of his Heavenly Kingdom upon any soul. I did not so believe, and, because I did not, I was constantly in fear of hell. I did not know but what at any time I might be cast into it. I was not on safe ground. But I came to this man again and again, and while his young soul went out in prayer to the God he worshined. I listened, and I learned to love this God and to believe in him. So I from time to time was an unseen attendant on this man, till his God saw fit to call him higher, when I met him face to face and became intimate with him.

God of Love, for I have faith in him still. And I have been made very happy in my work. I have found enough to do without coming here to earth at all. I have found many a benighted soul in the spirit-world whose belief was a mistaken one, and I have taken them by the hand and led them to this man's God, and they 've all been pleased with his God-every one of them, and they have all come out into a new field of religious belief and action.

We are here to-day, all my people, all my children that I have gathered up from the darkness of religious superstition, and they are made happy | The centre around which this nation has rallied by it. I know that it has pleased God to call every one of us to earth; ay, more, I believe that tion, and neither North nor South are willing to the soul manifests in accordance with God's will, so we are here by God's will.

I've learned to come, I've learned to control. by coming in contact with the good friend, the South utters the cry, the North utters the same brother that has just left. And now, oh I hope I may be able to do something for those who are in | North and South, are, it seems to me already darkness; if not directly, then indirectly. If any of my friends, would like to communicate with Anson Whipple, of Walpole, New Hampshire, they 've only to say so, and I 'm ready and willing past to know how to step into the future. And to give them all that God has given me freely.

## William Carroll.

In the early part of my life if you want pump made I could do that; but later, if you wanted advice concerning a good horse I could with. Perhaps I'm the worse for it in the spiritworld, but however it remains to be seen.

My name was Carroll, William Carroll, more generally known as Bill Carroll, horse jockey. [Where of.] New York. [City?] Yes; but really I should say here I hailed from St. Louis, because there 's where I took my departure from.

Now, Mr. President, or Chairman, or Superintendent, whatever you are, it won't take you more than five minutes to learn that I'm green at this business, if you've got any sort of discernment or powers of perception at all. But like knowledge than I have, you may suppose if they are here at all, they are here for something.

Now you see I have folks here on the earth

it takes away all the enjoyment of this world. Instead of taking what there is, and appropriating it as they go on in life, they say we'll be happy when something better comes along. That was never my style. I was always in the habit of taking blessings as they were given. I made very little profession concerning any religion. I believe I had some faith in a hereafter, God, and all that, but I said very little about it. But I thought there was somebody at the helm who understood his business better than I did, and creation would go on about the same if I put my oar in or held my tongue. I wish my friendsseeing that I'm comfortably off here, for I amwould try the same plan, and instead of bothering themselves day and night about what is going to become of them, take all the heaven they can get here; and if hell's in store for them, wait till they get it. It's time enough to take care of these

things when they come. An old traveling minister from one of the Eastern States once spoke to me in this way: "Don't you think it's about time that you attended to your soul's salvation? Have n't you 'tended more to worldly things than to your soul's salvation?" "Well," I says, "old chap, I don't know. If you have any reference to horses, I do n't know as I regret what I've had to do with them. And as to taking care of my soul, I'll leave that to pray. whoever made it. If God made it, and made no provision for it as long as it had an existence, it was a great mistake of His, that's all I can

.Well, I stand just about there now. My folks won't think I've changed any. They need n't trouble themselves about fitting themselves for any distant heaven. It's heaven enough to go right on to the thoroughfare and pick up little ragged urchins, give them food to eat, and put clothes on their backs; and if they 've any sort of a wish for an education, give that to them, if you can. If you can't give them anything else, give them a smile and a good soft word. That's my style. That, to me, is taking care of your soul in the most direct way; that's the best kind of a

Now you see some of my folks are making it rather dark for my little girl-little Alice. I don't know but it is the very best course they company of Northmen discovered this continent | could point out to her, but it's not my way. She long before Columbus had an existence on the don't know anything more about hell or heaven earth. And we may as well add, they were not than what's come within the narrow experience original in their discovery by any means, for of her own life; and what's the use of their talkonly want them to know I can come back; that I've got all my faculties-only some of them are a little stronger, little clearer-and I would like to talk with them right face to face. I'll take away their fear of death, and I'll take away their fear of hell, I think. And if there's any trouble between me and God about it, I'll settle it myself with Him, for there 's nobody to make any prayers, or to settle any difficulty that you may get into on our side. So if I get into any trouble in coming back to my frrends, I'll have to settle it mymore, but two at all events in the pulpit. One self. And I'll be pretty sure not to get them into any trouble that they can't get out of easy as I can get out of mine.

If old Aunt Green has a mind to show my communication to my folks, I'll be very much obliged. And in turn, if I can bring any of her friends back to her, I'll do so. She has the way open, reads and talks with folks on the other side, and does all she can to convince people that spirits do return after death. And if she don't get ready to come this way [to the spirit-world] before my article gets into your paper, I hope she'll show it to them. [Is she going to pass on soon?] Well, I rather reckon the folks or man up aloft is contemplating calling Aunt Green to the spirit-world; but it seems that others do n't think so.

Well, Mr. Superintendent, if I can do anything for you any time, all you have to do is to call on me. [Do what you've been advising others to.] I'm always ready to work; don't like lazy folks. That's why I don't like to get anybody to pray for me. It's all very well to hear prayers and to profit by them, but if you've got anything to do, do it yourself. Good-day to you. If I had the nag I used to have, I would trot out of here in : May 6. good shape.

#### Marian Mason.

I desire to reach my parents. Three years ago I left them in Charleston, S. C. My name, sir, was Marian Mason, my father's name Benjamin Mason, my mother's Elizabeth. I want to go to them, sir, because everything now is changed, and they 're not happy. And I want to tell them how happy I am, only when I go to them.

My brother Edward was killed in the war. He s here, too. If you'll please, sir, to say I'm so But I did not stop after I learned to love his auxious to come, I'll be greatly indebted to you. [How old were you?] Thirteen.

#### John C. Calhoun.

"The Constitution and the Union; or how shall we unite that which civil war has separated?" This is the question that has reached me in my spirit home. And those who knew me on earth, who are dear to me as friends, have earnestly prayed that I would return, giving them advice in this matter.

It is hardly possible to unite that which is exerting from its centre a power to disorganize. since that document was formed is the Constitugive it up, or to sufficiently amend it, as to make it serve people to-day. How shall we reconstruct? how shall we heal this great gaping wound? The cry; and the inner forces that are latent at both pregnant with the answer.

It is a fact that souls in individual identity and collectively, are perpetually looking toward the this is right, for men learn, by the mistakes they have made, how to conduct themselves in the

present. To that little group of my friends who have The manufacturing of Bibles was n't my forte. | called upon me to answer their question, I have only to say, the same nower by war was inaugurated will reconstruct the Union. Was it the unrest of the South? No. Was it the furnish it. But Bibles I had very little to do radical spirit of the North? No. But it was simply the Spirit of the Age, North and South. This same spirit, my friends, will teach you how to reconstruct, and although you receive the light by slow degrees, yet it will come. You shall receive it in its fullness. You will know that your Constitution is not large enough for you. It has shielded you in the past, but in your present proportions you are greater. You have need of something more; and unless the proportions of that document are enlarged so as to make it lose its original identity, it will not answer for you. Your souls are greater and demand greater scope. everybody else who dares to come with no more | Parchments never grow, but the thoughts of nations do; and because they do, parchments must he laid aside, and instead of bowing down before them as your guide, your God, turn to the Spirit who are so puzzled concerning this hereafter, that of the Age, and that Spirit shall teach you how to reconstruct.

> Scance opened by T. Starr King; closed by John C. Calhoun; letters answered by C. A. Randall.

## Invocation.

Oh thou whose Infinitude we cannot comprehend, thou who art the Spirit of all Time and Eternity, we pray thee that thou wilt lead us out of all error into all truth. Even as Mother Nature will lead this day of shadows into the glorious arms of sunshine, so, oh our Father, do thou lead us out of all darkness into all light. We need not tell thee that the soul is fashioned to yearn for truth, for wisdom, for knowledge of thy life, for as thou hast fashioned it, thou knoweth well its needs. Yet forever and forever the soul calls upon thee, asking for what it has need of, and receiving perpetually an answer to its prayers.

Thou Spirit on whom all souls rely, thou Life which embraceth all life, thou Spirit which is here and everywhere, we know thou hast no need of our praises, yet we must praise thee. We know thou hast no need that we send up our songs of thanksgiving unto thy shrine of love, yet we must forever and forever utter our praises, because thou hast fashioned our souls to praise and

Our Father, we thank thee that there are vales and mountains of experience everywhere. We thank thee that even in the spirit-world there are deep vales of sidness, for, oh our Father, were it not for these, when the soul stands upon the mountains of joy it would not understand how to apply the joy to its needs. Father, thy wisdom is béyond our wisdom, thy power is beyond our power, thy law is beyond our law, and we will trust thee, we will love thee, we will worship thee forever is the beauty of holiness. Amen May 7.

## Questions and Answers.

QUES.-W. Freeman thus writes to Dr. W. E. Channing: "DEAR SIR-A commentary purport-

about two years since. Whatever you may have to say in relation to this work will be of interest to many who have heard of, and the few who have seen it."

ANS.—The commentary referred to I have indeed taken a very deep interest in, and it partakes largely of my life; but I cannot in truth claim the authorship of it. Though I may claim a large portion of it, yet it would be unjust for me to claim it entire. The work referred to is designed to throw a certain amount of light upon Biblical lore. It is also designed to lead the mind from certain prescribed paths into new ones. It is also designed to aid and teach the mind to fashion paths of experience for itself. Although it is in itself exceedingly imperfect as a work, yet in many respects it will commend itself to those who have need of such a work. We shall not hesitate to recommend this work, not because there is nothing better to be given, not because there is nothing better that has not been given, but because we believe this will reach a class of minds that other works might not be able to

Q.-Will the intelligence please to inform us if we have any positive evidence that God made man in his own image? We ask the question, because the New Testament says no man ever saw his shape, seeing that God is a Spirit and filleth Eternity?

A .- I believe that God is imaged forth in every form; not alone in the human form, but in every other form: from the simplest form upon which humanity treads, up to the human form, the body. In the sense that God lives everywhere, and has created all forms and fashioned all forms after the manner of his sense and wisdom, man is created in his image; but I believe in no other. There are forms in existence so far beyond your human forms in point of beauty, that you would scarce be willing to dwell and manifest through these forms, were you permitted to behold them. As mortals, you cling very close to the highest forms of which your experience has taken cognizance. It is well that you do, and by so doing you obey the law of Nature. By slow and distinctive degrees you will pass into those forms; but there are no very marked steps in Nature over which the soul passes at lengthy strides. They are all short, exceedingly short, and when you are passing from one to another, you scarce recognize you are being borne on by the great tide of human and divine progression. Yet so it is. Step by step you will pass on to another set of experiences in life. The experiences of your manbood are not the experiences of your childhood; and yet you can never tell where childhood ceased and where manhood began.

Q.—Are there any unbelievers present?

A.—That you in all probability can answer as well as we can. It would be very strange if there were none, since belief is founded on absolute experience—that which is truly a belief. We are to suppose that all who are present here this afternoon have not passed through a sufficient amount of experience to decide for themselves whether they are believers in the Philosophy of Modern Spiritualism.

#### Captain John T. Shaffer.

Yankees!-I always thought when I was on the earth—were proverbial for their always being in a hurry with everything; but if I was to judge from the way they do some things, I should say they were a great deal slower than those lower orders of life you call snails.

You see I am one of the crowd that have been waiting to see what you are going to do with those who fire your big national guns?

My name is Shaffer, John T. Shaffer, and I was Captain in an Indiana company. I gave up the lease of my life in Salisbury. I never have exactly relished it, stranger, and I, together with not one thousand, but two or three, or perhaps twelve thousand, have been waiting to see what you are going to do with the ringleader of the Southern got one here on earth-and it's pretty hard for her | will you? [Have you said all you want to?] and others, to know that A, B and C, who were prime movers, are living at the South, laying this message.] Yes, I want father to come again; back on their ease, while the widows whose natural protectors they starved at Andersonville and Salisbury are where they are; do n't like it.

Now we propose to make a raid upon your Chief Justice. Andy says he aint to blame; says he 'd have him hung before twenty-four hours if he had his way. I believe it is a lie, but take it for granted that his words are true. But if the Chief Justice is to blame, then we'll make a raid on him—our company—I mean we dead folks, and you'll see we have just as much of the real sort of power as you have here. If we do n't have the power to shoulder a musket or to wield a sabre, we have other power that is a great deal more effective, and we mean to use it, too.

I want to send a little something to my Sarah, to tell her I am alive in the way of communicating this way; that's what you call it, sending a telegram over the wires. It's new to me; do n't exactly understand it, so I'll have to learn as a school-boy learns, as I go along, I suppose.

My wife says, if she could only have command of about ten thousand veterans, she wouldn't leave one of these fellows that have been causing so much misery to others; she'd have every one of them in their graves in a week's time.

That's a mistake, Sarah. Their bodies would be underground, but they'd be where I am, be in a condition to do you even more harm than they did when here.

I don't approve of really hanging Jeff Davis; don't approve of hanging him, but I do approve of shutting him up in close quarters; give him a taste of Salisbury, Andersonville and Libby. And I'd keep him in it until he said he 'd got enough. And then I should n't feed him on roast beef, but I'd give him a little wholesome punishment. Old Solomon said it was good for the soul; should think it was. It's very hard to know what's right. I know some good Christian folks say, if your enemy hunger, feed him. But I believe in administering righteous punishment, and I do n't think he 's getting it—aint any of us satisfied. By. and-by this feeling of dissatisfaction will work down through the clouds, work into men's hearts and produce a bigger war than you've had yet' But never mind; you like to get stirred up, so you'll have what you like.

Well, my Sarab, I want her to know that I can come back, only I get a little riled. The waters aint always smooth, you know, and when you see how things are going on here in some respects, it do n't make you feel very happy. I don't think I could take the place of a saint, not at any rate until I'd thrashed my enemy first. Then I might.

What's the charge? [Nothing.] Free, always free? Well, that's-well, I like it. Now one thing more. I want my wife and her brother and friends who are planning to do what they can to get Jeff Davis strung up, and several others, to know they may just as well stop now as any time, as all they can do will amount to nothing. Let the folks, I mean our folks, let those who 've nothing else to do, whose business it is to take care of him; do it not those who have to take care of the babies; or ing to come from you, was written in this city, leave it to us. They may give me a chance to.

Sarah, come and talk, and don't be alarmed and think I'm a ghost, for I don't feel very ghostlike,

Good-afternoon, Mr. Superintendent General. May 7.

#### Lucy Stevenson.

I am Lucy Stevenson, of Windsor Locks, Connecticut. It is nineteen years since I died; and I have two children, and I want to talk with them. I was fifty-one years eld at the time of my death. There was no knowledge then that we could come back. I did n't know I could come.

There are many reasons why I should have the privilege of communicating with my children, my son Theodore, and my daughter Adelia. I want to talk to them. I want them to know I can come. [Where do they live?] Adelia lives in Hartford; Theodore lives in St. Louis. He's connected with an establishment that buys and sells meat-pork-in St. Louis.

I am unhappy about some things that have transpired since my death, and I want to smooth them off. I want my children to know that God is always with them. When they know that, they'll always do right.

While I was sick I wrote in my Bible a few lines, and I believe this is what they were: "I hope soon to be admitted into the joys of my Father's house of many mansions. And I hope that, when there, I shall be able to have some knowledge of what is going on with the friends I leave here. But, nevertheless, God's will, not mine, be done."

I always had a dread of being removed so far from all scenes I loved here; I suppose that dread made me write what I did.

Oh that is a prayer that God has answered. It is true that the Father has a house of many mansions in the spirit-world-houses fitted for every soul that has need of them. And then to know that we can come back-to know we can, under certain conditions, come back and watch over those we've left, under certain conditions aid them, it is a pearl of great price.

I suppose-I don't know-I died with a cancerous humor in the stomach. They tell me you are in the habit of receiving such things as proof of those who come.

#### Edward Bridges.

I'm come, mister, to see if I can't find my mother. [Where is she?] I do n't know; I reckon she's somewhere in the city. She put me in the hospital, and I died. And I 've been in the spiritland over a year, and I'm going to find my mother now. They say I can. She put me in the hospital, and I died. This is Boston? Oh, I don't live in Boston; no, sir; I live down by the Bowery-I got hurt, and mother put me in the hospital, and I died. She is n't there, and I want to find her now; and father does, too. [Don't either of you know where she is?] Oh yes, she 's on Columbia street; only we're dead, and she is n't; only we want to find her-father and me. [Do you think she lives there now?] Oh I reckon she does, because folks like her don't move much. [Do you know the number?] Oh yes, I do know: it was 15-way up stairs, high up as you can go. The gentleman that takes care of things here said I could find her, and my father wants to. Edward Bridges, his name is. My name is Edward, too. And my father's got-he wants to tell her where he's got a hundred and fifty dollars owed him, so she can get it. [What is your mother's name?] Eliza. [If we send your letter to her, will she get it?] Yes, she can read writing. I want her to let us talk-father and me. She knows I'm dead, don't she? Yes, because father said she come there after I was dead. I want her to know how we live. You tell her Eddie wants to talk to her, will you?

I'm most ten years old? [How did you get hurt?] I had my arm crushed. Oh they cut it off, they did, way up, and I died. I don't care now. I'd rather be where I am than here. But rebellion? It's pretty hard for our widows-I've I want mother to have the money, so you'll see, want him to come, so he can tell her about the money, because she wants it. She haint got any. .

## Nettie Whittinger.

I'm Nettie Whittinger, and I only just come to say, to tell my mother that it was me that was with her last night, and that we are going, too, to try to give her some manifestations that will be very satisfactory.

(To the Chairman, Mr. L. B. Wilson, who presided in Mr. White's absence.) You aint the gentleman that was here when I came before, are you? [No.] Aint you" Birdie's" father? [Yes.] know her. She's one of my teachers. She once showed me how to come back.

You'll print my message, and date it, won't you? [Yes. Does your mother have the BAN-NER?] Oh yes; she would n't be without it, because she knows I come to her.

Scance opened by William E. Channing; letters answered by H. Marion Stephens.

## MESSAGES TO BE PUBLISHED.

Thursday, May 9. — Invocation; Questions and Answers; Osgood Stiles, a graduate from Amherst, Class of 1856; Annie L. Stone, of Bath, Me., to her mother: Reuben Ames, of Charlestown, Vt., to his Uncle Reuben; Osceola to the President

L. Stone, of 184th, Me., to her mother; Reuben Ames, of Charlestown, Vt., to his Uncle Reuben; Oscola to the President.

Monday, May 13.—Invocation; Questions and Answers; Cornelius Mason, born in Machias, Mo., to Horace Bird; Mary Elizabeth Grey, alias Florence Grey, lost on the "Evening Star," to her father; Captain William Credeford, bf Kennebunkport, Me., to friends.

Tuesday, May 14.—Invocation; Questions and Answers; Nancy Thayer, to her son, William Thayer, of Boston, Mass; Lleut. William Augustus Dorn, to William Dorn, of Montgomery, Ala., at present in Richmond, Va.

Thursday, May 18.—Invocation; Questions and Answers; General Frederick Lander; Lieut Thomas B. Shields, to friends; Lemuel Burroughs, of Cincinnat, O., to his father; Aunt Olive Litchfield, to her sons, in Boston, Mass.

Monday, May 20.—invocation; Questions and Answers; Captain Thomas T. Brooks, of the Tth Virginia Infantry; Annie M. Winslow, lost on the "Evening Star," to her sister in New York, and brothers; Aunt Polly Locke, of Newcastie, N. H., to Mr. White; Stephen Bougherty to his wife.

Tuesday, May 21.—Invocation; Questions and Answers; Edward Augustus Middleton, a slave, to his master, Edward A. Middleton, of South Carolina; Alice Alden, to her mother and sister Emma, in St. Louis, Mo.; Samuel Snow, to Heary Snow, of Oricans. Mass.; Stephen Robinson, of North street, Boston, to his daughters, Mary and Eliza.

Thursday, May 23.—Invocation; Questions and Answers; Father Henderson, to Col. Chivington; Oharles E. Gould, born at Hyannis, Mass.; Alice Brougham, to her mother, in New York city; Margaret Terrence, to her children and friends in Boston, the Mass.

New York city; Margaret Terrence, to her children and Riends in Boston.

Monday. May 27.—Invocation; Questions and Answers; Gen. Thomas J. Jackson ("Stonewall Jackson"); Terrence McDogal, to his wife and brothers, in Boston. Mass.; Sophie Doolitte, a medium, of Hinsdale, N. H., to her children.

Thesday, May 28.—Invocation; Questions and Answers; Mary E. Burratt, to President Johnson: Robert Clyde, of Missouri, to friends; Annie Nelson, of New York city, to her mother, Eliza Nelson.

This Jaday, June 27.—Invocation; Questions and Answers; Howard M. Burnham, of Battery H., 5th Artillery; Frederick Strauss, to his wife, and his friend Somers in Philadelphia, Pa.; Barah A. Southworth, to the editor of the Banker of Liost.

Monday, July 1.—Invocation; Questions and Answers; Susio Bridgman, to her father; James C. Shelton, to his brother Cliaries, and friends in and near Portsmouth Va.; Willie Put Charles, and friends in and near Portsmouth Va.; Willie Put nam, to his mother in Boston; James Elley, to his wife and children, in Boston.

hildren, in Boston.

Thesday, Jair 2.—Invocation; Questions and Answers:
Brigadier-General George C. Strong, to his friends; Ephraim
Iarris, to friends in Princeton, Ind.; Clara Pope, to her broher, Rov. Mr. Fulton, of Boston; Lowell Wood, of Charlesown, Mass, to friends.

Donations in Aid of our Public Free

Circles. Received from Friend.
A. James.
G. Dewey, Byron, M. Y.
Peter Zieber, Rending, Pa.

#### A Capital Inducement to Subscribe for the Banner.

Until Sept. 30, 1867, 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 Urlah Clark; or "A B 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,"

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 BANNEE, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying.

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."

For new subscribers, with \$15 accompanying

we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomiena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

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-

#### Illinois State Convention of Spiritmalists.

The undersigned, constituting the Executive Board whose duty it is to fix upon the lime and place for holding the annual meeting of the Illi-nois State Convention of Spiritualists, and being desirous of calling such Convention at such time and place as shall give general satisfaction to the Spiritualists throughout the State, and especially Spiritualists throughout the State, and especially to those where such Convention may be holden; do hereby respectfully ask the friends residing in easily accessible and eligible localities for the holding of such Convention, taking into consideration the probable hospitality that would be extended to such delegates as might attend such appears to conserve the contract of the such delegates as might attend such appears to conserve the contract of the such contract of annual meeting, to correspond with Milton T. Peters, Secretary, upon the subject without delay. The friends desiring the Convention to be holden in their vicinity will please state distinctly to what extent hospitalities will be extended to delegates, and a general description of the hall, church or building that will be furnished for the use of the Convention. Address Milton T. Peters, Sec'y, Ohicago Ill. S. S. JONES, Pres., GEORGE HASCALL, WARREN CHASE, Pice Pres.,

E. O. SMITH, Treas., MILTON T. PETERS, Sec'y.

#### Obituaries.

SECOND BIRTH.-Another link in the chain of friendship is severed. Death has called from our midst our beloved friend and brother, John A. Smith, who passed to the higher life from Elvira. O., on the 13th inst., of congestive fever, in his 30th

Elvira, O., on the 13th inst., of congestive fevor, in his 30th year.

He was a loving and affectionate brother; as a friend generous to a fault; he was ever actuated by the principles of charity toward all, mailee toward none. The funeral services were held at the M. E. Church in Ann Arbor, 5th Ward, Jine 16th, 1867. The consolations at the spiritual religion were tendered to the friends through the services of Dr. P. T. Johnson, of Ypaliant, Mich., with appropriate remarks to the Military Committee, and members in attendance, authors of the following tribute of respect, which will ever live in memory.

At a meeting of the members of the 20th Michigan Volunteer Infantry, held at the Court House, June 16th, 1867, the following Resolutions were unanimously adopted:

Whereas, It has pleased Him who doeth all things well to remove from our inidst John A. Smith, late a soldier of Co. F. 20th Michigan Vol. Infantry; therefore:

Resolved, 1st, That we, his comrades of the 20th Mich, recognize in our deceased comrade the virtues of a true soldier, a Christian patriot and an honest man; one whose friendship was pure and lasting; whose sense of duty and love of country caused him to leave the comforts of home and the bosom of friends, and for three years brave the dangers of the field and the hardships of the camp

2d. That while we cannot understand the decree of Providence which has removed him in the vigor of manhood from the enjoyment of the blessings of our republic, which he periled his life to aave, yet it is our duty to bow in silence to the inevitable fate, emulate his noble life, and like him prepare to die at our post.

3d. That we cannot express the sympathy we feef for the relatives and friends of the deceased, and in their affliction

inevitable fate, emulate his noble life, and like him prepare to die at our post.

3d, That we cannot express the sympathy we feel for the relatives and friends of the deceased, and in their affliction can only say that what is their loss is his eternal gain.

4th, That as a tribute of respect to the memory of the deceased, we wear the 9th Army Corps badge draped in mourning for thirty days.

5th, That a cop of these Resolutions be published in the Ann Arbor papers, and also that a copy be sent to the relatives of the deceased.

C. B. Grant.

C. B. GRANT,
GEORGE BUELL,
ELI MANLEY,
T. B. MC COLLUM,
BYRON K. PORTER,
JOHN DONOVAN, Sec'y.

Ann Arbor, Mich., June 16th, 1867.

Ann Arbor, Mich., June 16th, 1867.

Another wall of earth-woe has gone up from the hearts and home of A. A. and L. A. Sturtevant, of Lebanon N. H. Not because they do not firmly believe in the beautiful teachings of the Harmonial Philosophy, and derive great consolation therefrom, neither because they do not fully realize that only the form, the casket which contained the jewel, has really left them, but what parents do not love to look upon the physical forms of their little ones, to see them unfolding in health—buoyant with life and happiness—to feel the soft clasp of the little arms about their neck, the warm kiss upon their cheek?

Mary Lizzie, who passed away Monday morning, June 10th, after four days' lliness of Diptheria, aged years and 2 months, was the cleast of six little buds that had from time to time been riven from the pasent stem and transplanted to the gardens of immortality. A few weeks previous to her death, whilst I was busy in the chamber over the kitchen where she and two younger ones were playing, she came running upstairs and asked if I heard that bell ringing. I told her no, I had not heard any. Said she, "Well, I did, ma; I heard a bell just as plain as though it had been right in this room," and relicerated it—" I did, ma, truly; just as plain as though it had been right in this room," with such earnesiness that it really startled me and left an impression upon my mind which I could not fully comprehend until she had passed away. She told me a few days after, on returning from a neighbork, that it sounded just like their tea-bell, which I knew it was not possible for her to have heard. Oh ye who seoff at spirit manifestations, solve but this simple problem, which is but one of many in my own experience and that of thousands of others.

L. A. S.

Passed on to the spirit-life, February 23, 1867, Edwin K. Doe,

Passed on to the spirit-life, February 23, 1867, Edwin K. Doe, of Searsmont, Me., aged 27 years 9 months.

Brother Doe was a member of Co. B, lat Maine Cavalry, and served over three years in the service of his country, of which he was a great lever. He returned home the his friends, wearing the laurels of honor as a brave and true soldier. After his return from the army his health began to fall, and after a lingering disease he passed onto the angel world—to higher life. From his childhood he had drank from the fountain of spiritualism, and their faith did not fall them in the trying hour of dissipation. A few hours before he passed on he heard the angel choir singing (he never thought of death, but only longed to be one of their number,) such delightful strains, he called the family and a medium who was present to join with them, in hopes that he might go to his home while they were singing. As his strength failed he bade them all good-by, and wished them not to mourn for him as dead, but only passed to a higher life.

The service was attended at the house of Mrs. Abby Morse, from the text: "Though I pass through the valley of the shadow of death, I will fear no ovil."

"T was hard to give our loved one up— Yet we knew he did not die; He stands before us like a beacon-light To guide our mi. ds on high! W. B. M.

From Quincy, Mass., June 4th, Mrs. Climena Foye passed to the spirit-life, at the age of 80 years.

to the spirit-life, at the ago of 80 years.

Her carth-life was crowned with those virtues that adem the spirit. Her mission was one of love and usefulness, ever ministering to the sick, weary and afflicted; her friends weromany; she was beloved and esteemed by all who knew her. For many years the light of Spiritaslism had illumined her life, and hordered her pathway with the blossoms of immortal truth. She enjoyed communion with those spirits of hor family who had gone to that brighter home, for she had received every proof of their preapece with her. And like a flower that had unfolded the every leaf, and acved its purpose, so her mission in earth-life closed. And when nature had wrapped her in slumber; the angels approached and folded their snowy mantle about her spirit, and she was horne to their home nabove. When she avoke, one by one of the loved ones drew near to greet her. She smiled through tears as she recognized her children, for she realized the change, and knew that she was in the spirit sphere. From that love-land she will return, laden with blessings to bestow upon those who are still in the form, and a mother's voice will be heard, calling earth-ones higher.

Accused. Me., July 1st, 1861.

Passed away from his earthly homein West Roxbury, Mass. on Saturday, June 22d, the spirit of Mr. John C. Gore, aged \$1

For years he was a sufferer from disease of the body, but with a happy and confiding trust in his faithful spirit guard ans. His final transition was sudden, and attended with excreme pain. He was anxious to be gone, to join his wife and oved ones waiting for him in that beautiful and of promise. May his children be blessed with an increase of spirit faith till they meet him to part no more.

HAMUSE, GRAVER.

## Miscellaneons.

FIRE! FIRE!! FIRE!! DELAY MAKES THE DANGER. Till now Fires have cumbrous.

## THE EXTINGUISHER,

SELF-ACTING,

#### PORTABLE FIRE ENGINE.

is inexpensive, and so simple in its construction that the mere turning of a cock puts it into full action. EF Harmless to life, health and property. Always ready for instant use. So portable that a man carries it without hindrance to active exertions. For Hanufactories, Warchouses, Railway Depots, Public Buildings, Hotels, and Private Residences, it is indispensable; and for Steam and Sailing Vessels it is as vitally necessary as a life-boat or a life-preserver. So simple that a boy can charge or manage it.

It is endorsed by the Chiefs of Fire Departments of BOSTON, NEW YORK, and numerous other cities and towns in the

United States and Europe. SEND FOR A CIRCULAR.

AMEBIOAN FIRE EXTINGUISHER COMPANY, 46 CONGRESS STREET, BOSTON. May 25.—61cow

#### **AMERICAN**

## DERMATOLOGICAL INSTITUTE,

FOR THE SCIENTIFIC TREATMENT
Of all Diseases of the

HAIR AND SCALP Arcado Building, 28 Winter Street, (ROOM 8, LOWER FLOOR,)

Boston, Mass. PERSONS at a distance can have suitable remedies repared and forwarded to them, by sending a correct description of their complaint—stating age, sex, color of hair, and thether of robust or delicate constitution; also if any heredi-

SPECIAL NOTICE TO PARENTS. Occasional treatment and advice at this Institution will insure to your children a healthy and luxuriant growth of hair during life. CONSULTATIONS FREE. 3m—June 8.

## **NEURAPATHIC BALSAM;** NATURE'S GREAT HARMONIZER,

(Discovered and put up by direction of spirit-physicians,) AN INVALLIBLE REMEDY FOR ALL HUMORS AND SKIN DISEASES; Piles, Catarrh, Rheumatism, Worms, Burns, Sores, and all Diseases of the Throat and Bronchial Tubes.

and Isronchial Tubes.

Price, 50 cents and \$1,00 per Bottle. For sale by all bruggists, and at the Offices of the Banker of Light in New Cork and Boston; also, A Janes, No. 53 Reynolds Block, Blicago; T. D. Miller, No. 4 Kennett Building, St. Louis, do.

E. HAYNES & CO., Provideors, July 6.—13w 7 DOANESTERET. BOSTON.

## DRUNKARD, STOP I

THE Spirit-World has looked in mercy on scenes of suffer ingrom the use of strong drink, and given a REMEDY that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years.

Send for a Circulary. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

137 N. B.—it can be given, without the knowledge of the patient. Address, C. CLINTON BEERS M. D., No. 670 Washington street, Roston.

Washington street, Roston.

Washington street, Roston.

COMMON labor only required; works clay or peat with one man, by horse or steam; makes from 400 to 5000 an hour; costs from \$110 to \$100. The mold measures 9 x 44: the dry peat 8 x 4, showing how little water had to be displaced.

BRYING TUNNEL, for drying bricks, neat, nottery.

placed.

DHYING TUNNEL, for drying bricks, peat, pottery, fruit, vegetables, peanuts, broom corn, lumber, &c. Bricks or peat moded one day are dry the next, all the year. For further particulars, in a pamphlet, (seventh edition enlarged,) giving full instructions on brick setting and burning with wood or coal, address, sending twenty cents, FRANCIS II. SMITH, May 11.

Box 556, Baltimore, Md.

May II.

WANTED—AGETNS—\$75 to \$200 per month, everywhere, maio and female, to introduce throughout the United States, the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACOHINE. This machine will stitch, hem, fell, tuck, quilt, bind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1,000 for any machine that will sew a stronger, more beautiful, or more cleastic seam than ours. It makes the "Elaste Lock Stitch." Every second stitch can be out, and still the cloth cannot be pulled spart without tearing it. We pay agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, COAUTION.—Do not be imposed upon by other parties palming off worthless cast-from machines, uncer the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

## CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CENTS EACH: O office, for 22 CENTS EACH:
REV. JOHN PIERPONT,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDREW JACKSON DAVIS,
JUAN OF ARC,
MEB. J. H. CONANT,
J. M. PEEBLES,
PINKIE, the Indian Maiden; 50 cents.

Sent by mail to any address on receipt of price. DR. J. T. GILMAN PIKE,

Hancock House, . . . Court Square KOTROR A. B. CHILD, M. D., DENTIST,

50 School Street, next door East of Parker House

#### NEW MUSIC. Songs and Choruses for Spiritual Meetings and

With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus).

Pretry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson,) and rendered by Miss Lizzie Doten. Music by John P. Ordway, M. D.

"With resebuds in my hand,
Fresh from the Nummer-Land,
Father, I come and stand
Close by your side.
You cannot see me here,
Or feel my presence near,
And yet your Birdle' dear
Never has died."

Price 35 cents a peasage free. For sale at this office.

Price 35 cents; postage free. For sale at this office.

Come, Darling, come to the Spirit-Land.

Song and chorus. Poetry and music by John P. Ordway, M. D

"I'm in the spirit-land, my child,
"I'm in the spirit-land, my child,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of.

Bong and Chorus. By John P. Ordway, M. D.
Something sweet to think of, in this world of care,
Though dear friends have left us, they bright spirits are;
Something sweet to dream of-hark: the angels say;
Call them not back again, they are with you every day. The above beautiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid. For sale at this office.

Praise to God.

Written by George W. Birdseys, to the music of the cele-prated American Hymn by M. Keller. Price 35 cents; postage free. For sale at this office.

#### inspirational music, BY A. B. WHITING.

WE HAVE received a supply of the following beautiful ballads, composed by Mr. Whiting: "Sweet be thy Dreams, Alida," "The Wind is in the Cheenut Bough," "He dora," "She was a Rose," "When e'er in Sleep the Eyelids Close," "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty," For sale at this office. Price 35 cents each. Juno 22.

## RECONSTRUCTION OF THE UNION,

IN A LETTER TO Hon. E. D. MORGAR, U. S. Senator from New York,

FROM JUDGE EDMONDS.

Price 50 cents; postage free. For sale at this Office; also at ir Branch Office, 514 Broadway, New York. April 12.

SECOND EDITION - REVISED AND ENLARGED. A Peep Into Sacred Tradition:

CONTAINING the condensed evidence on both sides of the most important questions known to man, his PREENT and FUTURE HAPPINESS. By REV. ORBIN ABBOTT. Price fifty cents. For sale at this Office, also at our Branch Office, 446 Broadway, New York.

546 Broadway, New York.

THE MARKY PHYSICAL BAGENERACY
OF THE AMERICAN PROFILE.

A STREAT BOOK FOR YOUTH. Send two red stamps and
A STREAT BOOK FOR YOUTH. SEND WE STORE, by inthe street, Troy B. I.

# Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER

DR. GEORGE B. EMERSON,

PSYCHONETRIC AND MAGNETIC PHYSICIAN, DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can exam ine persons; tell how they feel, where and what their disease is, at the same time. One examination at. Thirty sercises to draw diseases at a distance, \$10. Treats patients at a distance by letter, by inclosing the sum, giving your name and andress. Address No. 45 Bedford street, Bostom, Mass. Office Hours from \$2.2.205.22. 4w—July 6.

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

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—July 6.

MRS. A. O. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM
292 Washington street, Boston, Mrs. Latham is eminently successful in treating Humors, Libeumatism, diseases of the
Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 6.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. 12w-July 6. MRS. FRANCES, Physician and Business Clair-voyant, treats all diseases. Has Ointment for Pimpled Faces, Scrouls, Sores, &c., at No. 1 Winter place, off Winter street, room No 1. Hours from 9 A. M. to 9 F. M. Advice &1 On't ring.

MRS. CATE, Healing, Test and Developing Medium. Cures by laying on of hands. She draws disease from the patient, and describes complaints. Describes dead and living. No 14 North Russell street, Boston.

July 13.-4w

MRS. A. CASWELL, CLAIRVOYANT and Test Medium, examines and prescribes fer disease, No. 115 Harrison avenue, corner of Oak street, Boston, Mass. Hours from 9 A. M. to 6 P. M.

MRS. E. L. JEWETT, MEDICAL CLAIRwhere she will describe and cure disease of all forms. Advice given on business matters. MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair, 1605 Washington street, Boston. June 18.—13w\*

MRS. C. A. KIRKHAM, CLAIRVOYANT, 1167 Washington street. Hours 10 to 12 M., and 2 to 5 P. M. June 15.-13w\*

MRS. S. J. YOUNG, CLAIRVOYANT and Business Medium, 56 Pleasant street, Boston, Mass. June 8.-3m

NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. MR. AND MRS. KIMBALL still continue to heal the sick at No. 4 l'ine sirect, lioston, Mass.

MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Piace. Terms \$1.00. SAMUEL GROVER, HEALING MEDIUM, NO 13 Dix Place, (opposite Harvard street.) 13w—July 6.

# Miscellaneous.

DR. J. R. NEWTON CURES IN MOST CASES INSTANTANEOUSLY 20 Boylston street, Boston, Mass.

Office Hours, D A. M. until 5 P. M., Mondays Tuesdays, Wednesdays and Thursdays.

Dr. Newton's practice is mostly diseases given up as incurable. His treatment is peculiar to himself, although there have been ment in all ages who have had the same magnetic power over diseases of the body and mind (the "Gilt of Healing.") yet few have seemed to possess it to such an extent over nearly all diseases and persons. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or unequal circulation of the vital or nervous fiuld. So powerful is this influence, that persons who have many years suffered from diseases which have been pronounced incurable, and to whom medicine has been administered with no good effect, have been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will always relieve pain from whatever cause. The practice is based upon the most strict principles of selence; it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this nower but receive the treatment for themselves and inamiles, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no Medicine, And Causers not san. By this treatment, it takes but a few minutes for inveterate cases of almost any curable chronic disease—and so sure is the effect, that but few diseases require a second operation. Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Deafness is the most doubtful of any malady.

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in ad-Tuesdays, Wednesdays and Thursdays,

Patients will pay in proportion to property—always in ad vance. No charge will be made for account operation when to is found necessary. However aure of cure, in No Case will a Cure be a condition when the cannot will a condition are conditioned in the cannot without price."

without price.

Letters must be as short as telegraphic dispatches, or they cannot be answered.

Dr. N. will be in Newport, R. I., every Saturday.

Dr. N. cannot tell if he can cure until he sees the patient.

13w—July 6.

# SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in pass and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriago; and hints to the initamonionaly married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundredare willing to testify. Skeptics are particularly invited to investigate. Everything of a private character EXPT PRIDICIT AS SUCIL. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE,
July 6.—13w Milwaukee, Wisconsin.

## ELECTROPATHY.

DRS. GALLOWAY, WHITE & BOLLES, the Old Medical Electricians, Discoverers and Trachers of This Mystem are curing the most obstinate diseases, at the Philistelphia Electropathic Institution, Corner of Thirteenth and Walmit streets, Philadelphia. Galvanic Baths given.

CONSULTATION FREE.

Students Received. Cures Guaranteed.

VALUABLE USES OF MAGNETISM! VALUABLE USES OF MAGNETISM I

PR. J. WILBUL'S MAGNETIO HEALING INSTITUTE, located
TRAND 350 Van Buren street, MILWAUKEE, WIS., where
the sick will find a pleasant home. Patients at a distance are
cured by magnetized paper. All that is required in a superscribed envelope, and fifteen cents. llw-dune 1.

MRS. ABBY M. LAFLIN FERREE,
CIVES PSYCHOMETHICAL READINGS for \$1: Directions for Development, \$2: Dusiness Directions, \$5:
Address (enclosing two red stamps), P. O. Box 455 WASHINGTON, B. C.

DEF. L. G. MM KIDLEY.

DR. C. C. COLBY, MAGNETIC and HYGIEN-

ie Physician. Uses no medicins. Curs many times instantaneously, or by a single operation of fifteen or twenty minutes. Dr. Colby uses Maguellsm in connection with Hygienic agencies, thereby maxing permanent cures. He will treat persons at a distance by letter. Address P. O. Box 19, Albert Lea, Minn. MISS M. K. CASSIEN, Medium, will answer Sented Letters. Terms. \$1,00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J. 5we-July 6.

A NATURAL CLAIRVOYANT will answer questions on Business, &c. Address MRS. LIZZIE P. WOODS, Malem, Mass., No. 143 Federal street. Terms \$1.

A GENTS WANTED! MALE OR FEMALE, in all parts of the United States, to sell "Abbott's Lives of the Presidents," one of the best hooks for Agents ever published in this country. The work is finely illustrated, compiliance on the country of the work is finely illustrated, compiliance of the property of the work is finely illustrated, compiliance of the country. The work is finely illustrated, compiliance of the country. The work is finely illustrated, compiliance of the work is a compiliance of the country of the work is all the country of the SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT SPIRITUAL AND REFORMATORY BOOKS

AND PERIODICALS. Agents for the "Banner of Light."

These Publications will be furnished to patrons in Chicago at Boston prices, at No. 167 South Clark street.

Address, TallMADGE & CO.,

June 14. Box 277 Chicago, Ill.

OCTAVIUS EMG, M. D.,

BOLECTIC and BOANIO Druggist,

64 WASHINGTON STREET, BOSTON.

BOOTS, Herb., Extracts, Olle, Tincture, Concentrated

10 Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, were missed up and genuine. The Mid-Scrot

10 Fanacca, Maker's Cordict, Isealing Extract, Cherry
Tonic, &C., are Medicines prepared by Minself, and unsurpasses,
by any other preparations. N. B.—Farticular attention paid

to putting up Brinitual and other Prescriptions. July &.

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S

## **POSITIVE AND NEGATIVE** POWDER8.

Washington City, D. C., October 19th, 1866. PROF. PAYTON SPENCE, M. D. : Str-I received PROF. PAYTON SPENCE, M. D.: Sir—I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the Dyspepsia very had, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great sufferer from the Dyspepsia for three years. My wife had sent for a box of your Positive Powders and received it three or four months ago. I would not take them until I received that letter from my mother. I was lying in hed most of the from my mother. I was lying in hed most of the time. I began to take them at once. I took two powders, and felt so much better that I got up at midnight, and read the printed directions that came round the box. In three days I could work all day in my shop, turning marble balusters for the United States Capitol Extension. I am a contractor for the baluster work. the United States Capitol Extension. I am a con-tractor for the baluster work. I would further inform you that Six Powders cured a boy 14 years old, of the worst kind of Chilis. He could not go to his work. He had the Chilis every day. He has not had a chill since taking the first powder.

J. W. Bradford.

No. 3 East Capitol street.

DR. JULIA WILLIAMS, Practical Midwife, of East Braintree, Vermont, makes the following re-

"One Box of your **Powders** cured David Willington of a **pain** in his stomach of 8 years' standing.

Mrs. E. F. Clafiln was cured by the Powders of Numbress, or Palsy of 12 years duration. The Powders cured Mrs. H. Clafiln of Neu-

They also cured a lady of Painful Men-struction, when given up as past cure; but I am not at liberty to give her name. In cases of Parturition (Confinement) I consider them of great value.'

Jamestown, Stuben Co., Ind., Sept. 24, 1866.

Dr. Spence: Sir—I have been so deaf in one ear, for six years, that, when the other car was closed, I could not hear the loudest peal of thunder; and I had become so deaf in the other ear that I could not hear any common talk in the room, to distinguish one word from another. I had become alarmed about myself for fear that I should become dumb, too; and then life would be a burden. I am now almost 70 years of age. I saw, in the Banner of Light, the reports of the wonderful cures effected by your Positive and Negative Powders; and as my wife had taken one box for Numbness and was helped by them, she persuaded me to try them. So I sent last spring, for five dollars' worth of the Negatives. I took and kept taking them until now I can hear as well with both ears as I ever could. Jamestown, Stuben Co., Ind., Sept. 24, 1866. Very respectfully, WARREN WHEATON. ears as I ever could.

Wilton, N. Hampshire, Feb. 18, 1867, PROF. PAYTON SPENCE, M. D.: Dear Sir-I sent to the BANNER OF LIGHT office, Boston, for a box of your Positive Powders for Kidney a hox of your Fostive Fowders for Kidney Complains of long standing. They proved all they were recommended to be, and more, too, doing me more good than any other medicine that I have ever taken. I have also been troubled for a long thing with what the doctors call the Heart Disease, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, without a thought of any other beneilt. But since taking them my Heart Disease has also vanished, I don't know where, and I have not felt it since. know where, and I have not felt it since.
Yours truly,
DANIEL DUTTON.

New Orleans, Louisiana, July 4, 1866.
PROF. PAYTON SPENCE: Sir—The Positive
Powders are the powders for Neuralgia;
they are death on aches and pnins, and send
them begging at short notice. I would almost as soon think of trying to live without breathing as being without your Positive and Negative Powders. Truly yours, DAVID WATERS.

DR. JANE CRANE Writes from Attica, Fountain Co., Ind., Aug. 27th, 1866: "I cannot do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for Accouchment (Confinement). I have had one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but

it was strunge to see how quick they yielded to the magic influence of your valuable Powders.

1 have had two cases of Billous Remitting Fever in which I used the Powders, and in 24 hours they were cured; also two cases of Chills and Fever which were cured by the Powders in three days. I think it will not be long before the people will find out how much pleasanter and cheaper your Powders are than the medicines generally used by Druggists and Doctors."

generally used by Druggists and Doctors."

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

THE POSITIVE POWDERS OURE Neuralia, III is a control of the property of the Womb, all femile Menstruntion, Failing of the Womb, all femile Weahnesses and Drangements (Cramps Fits, liydrophobla, Lockiaw, St. Vitus' Dunce; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlatina, Eysipelas, Freemonia, Pleurisy; all Indiammations, acuteor chronic, such as Indiammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Glaud; Catarrh, Consumption, Bronchitis, Coughs, Cold; Scrofals, Nervousness, Sleeplesaness, &c.

Sleeplesaness, &c.
THE NEGATIVE POWDERS CURE Paralysis, or Palsy: Amaurosis and Deaftess from paralysis of the nerves of the eye and of the ear, or of their nervous centres: Double Vision, Catalepsy: all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Helaxation.

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

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

The Pesitive and Negative Powders do no violence to the system; they cause no purging no manacem, no vomiting, no narcotising; yet, in the language of 8.

W. Richmond, of Chenos, Ill., "They are a most wonderful medicine, so silent and yet so efficacious."

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

tive Powders are

THE GREATEST FAMILY MEDIOINE OF THE AGE!

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

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

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

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

free.
Circulars with fuller lists of decases, and complete explanations and directions sent free postpaid. Those who prefer
special written directions as to which kind of the Powders to
use, and how to use them, will please send us a brist
tion of their disease when they send for the Powders. Mailed, postpaid, on receipt of price.

One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Bix boxes, \$5; twelve boxes, \$9.

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M.D., Box 5817, NEW YORK CITY. For sale also at the Banner of light Office, No. 158 Washington St., Besten, Mass., and by Bruggiste generally.

## PELLATITE! NO GRAY HAIR.

A NEW RCIENTIFIC WONDER in changing Gray Hair A to a sliky brown or black co.cor. Prof. Emerside's Pelizatite is prepared from the juice of the fruit of the Brazilian shrub Anthemia Pyrethum. It combines a hair color restorer and an elegant dressing. It imparts its color to the Banan, hair only. Will not stain the skin or clothing. Contains no minerals nor chemicals. Free from sediment. Is perfectly harmless Rold at 21 Park Row, 268 4th Avenue, and by druggista, and sent by Express to order on receipt of 41. Send for Ulrcular. Address, DR. GLOVEE, No. 62 West 25th Stark, NEW YORK.

# New York Advertisements. New York Advertisements. FRED. L. H. WILLIS, M. D.,

CLATE PROPESSOR OF MATERIA MEDICA IN THE

NEW YORK MEDICAL COLLEGE FOR WOMEN,") No. 29 West Fourth street, New York, (Near Broadway,)

WOULD INFORM HIS PRIENDS that he has opened an office in the city of New York, as above, for the treatment of all

Chronic and Nervons Disorders, Epilepsy, St. Vitus' Dance, White Swelling, to, alysis, Local and General Debitty, Pomenary Consumption, &c., and in a word, all Mon bid Conditions affecting the Vital or Functional Action of the System.

DR. WILLIS brings to the practice of his profession, not only the advantage of a thoroughly scientific medical ed-ucation, but also a rare gift of Intuitional Perception of the nature of disease, and the adaptation of remedies. Patients attended to, and prescribed for by mail, on

enclosing the fee of Five Dollars. Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. R., and from 4 to 6 o'clock P. M. Patients unable to call, will be visited at

their residences. Dr. Willia is also the Consulting Physician for J. Winchester & Co.'s establishment for the manufacture of the celebrated remedies for the cure of Consumption-the Hyromosphires, as prepared from the formula of Dr. Churchill, of Paris.

#### CHRIST AND THE BLIND MAN.

WHEN he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay."—John ix: 6.

Spiritualism fears neither facts nor philosophy. Facts are the spontaneous results of the action of forces; philosophy is a correct interpretation of them. The former are constantly appearing in all ages, whether man understands them or not; the latter is a slow development dependent upon the growth and expansion of the human mind. Two thousand years ago Christ healed the blind man, by means of a mixture of clay and splittle; there was no philosophy at that time to explain the fact; but the absence of that philosophy was no bar to its occurrence.

The forces of nature are ever the same, and are ever producing like results. During the ages which preceded, as well as during those which succeeded the birth of Christ, there has been a constant outcropping of phenomena, similar, if not identical with the one to which reference has just been made. all pointing to underlying forces, waiting, as it were, the development of a philosophy somewhere, either in the appricus or in the mundane sphere, which shall wield them in a uniform and scientific way, for the benefit of the human race The facts of to-day make plain the mysteries of yesterday; the The facts of to-day make plain the mysteries of yesterday: the phenomena of Spiritualism interpret the miracips of Christianity and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of "healing," past as well as present, and reduce to a simple, intelligible and practical formula the art by which Christ, or a spiritual intelligence through him, imparted a healing virtue to even as dead and non-medicinal an element as a piece of clay.

Ever since the first dawn of modern, Spiritualism, attacks.

Ever since the first dawn of modern Spiritualism, strange facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of mediums, which point to this conclusion, namely, that it is possible to impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid. This department of spiritu: Ircaling has culminated in the production of a medicinal substance, prepared according to a clear, well defined and scientific formula, which is not only a vehicle or carrier of magnetic forces, but also, like the clay in the bands of Jesus, becomes a vehicle or carrier of a spiritual healing power. I refer now to the Positive and Negative Powders about which I have already said much, and about which I expect to say still more, until the akepticism of the world, through their instrumentality, as well as through the ermbined instrumentality of all spiritual phenomena, shall ag-knowledge the great fact of spiritual intercourse, to which they all point, and which it is their first object to demonstrate. I have been slow in making a public explanation of this de-

partment of my subject, because of its very magnitude and importance. I take nothing for granted, and I have not accepted the interpretation of the singular, and, I can truly say, wonderful power of the Positive and Negative Powders, simply because that interpretation came through the mediumship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpretation the same as my own. I am, therefore, now prepared to present it to the public as a truthful interpretation, and as such to defend it. Such has been the prudent and I may say skeptical and cautious way in which I have assumed the re-sponsibility of the external management and public advocacy of the Positive and Negative Powders. Over two years and a halfago, when they were first intrusted to my external management, the same cautious skepticism restrained me from presenting them to the public, and even from admitting that they were of any value whatever, until by private tests in a great variety of diseases, my judgment became convinced that I was intrusted with a valuable scientific formula for imparting Positive and Negative power to a medicinal substance. As soon as convinced of that fact I made a public announcement of it, and assumed all the responsibility of its defence.
As bearing directly upon that branch of my subject which I

now for the first time lay before the public. I will here state that, at the same time that the formula for the mere scientific preparation of the Positive and Negative Powders, was given to me, through the mediumship of Mrs. Spence, the interpreta-tion above refered to was also given me, namely, that the Positive and Negative Powders become rehicles or carriers of a spiritual healing power, as well as of Positive and Negative magnetic forces; yet it is only now, after the lapse of more than two years and a half spent in the patient and careful observation and collection of facts bearing upon the subject, that I take the responsibility of making a full and carnest public statement of my conviction that the Positive and Negativo Powders do become vehicles or carriers of a spiritual healing power, by the silent and mysterious efficacy of which, diseases as was the blind man by the mixture of clay and splittle with which Christ anointed his eyes. As part of the evidence upon which this conviction is based, I refer the reader to the case of the "deaf man," as well as other cases, cured by the Pos-itive and Negative Powders, which will be found in another column of the BANNER. PAYTON SPENCE.

JUST COMPLETED. S. T. Fowler's "Man-ual of Instructions for an Improved Method of Building with Concrete, or How to Make the best House at the Least Cost." (This is decidedly the best work ever published on Concrete.) Price 50 cents. Agents wanted. Pleaso address, HORACE N. FOWLER, 544 Broadway, New York. July 13.—2w

MRS. H. S. SEYMOUR, BUSINESS AND Test Medium, No. 1 Carroll l'lace, corner Bleecker and Laurens streets, third floor, New York. Hours from 2to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. June 15-6w\*

M. Clairvoyant Physician, No. 9 East lith street, New York, magnetizes and prescribes for diseases under spiritinfluence and dictation.

M. R.S. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th street, New York. DR. J. WORTHINGTON STEWART,

(OP 122 PLYMOUTH AVE., BOCHESTER, N. Y.) WILL LOCATE at 45 Prospect street, near Ontario street, Cleveland, O., July 9th, 1867.

CHRONIC AND ACUTE DISEASES cured without medicine. His power to heal body and mind is endowed him by the Great Spirit and the angelbood. Many are brought en beds to him, and they get up and walk. DR. STEWART sees and describes departed friends, and often tells what the spirit HATH TO SAY. When the sick cannot be brought to him, he will go to shem (Foreshipe. All letters addressed to him must contain postage stamp.
July 6.—4w

PROGRESSIVE LYCEUM EQUIPMENTS. E. WATERS & SONS, 303 River street, Troy, E. Y.,
A RE now manufacturing and ready to deliver at short no
A tice the entire equipments of the Children's Progressiv
Lyceums. We will send circulars giving particulars in regard
to price and mode of starting the Lyceum, &c., to those who
write on the subject, enclosing a stamp.

3m—May 11.

DR. DIO LEWIS'S SEMINARY FOR YOUNG LADIES,

LEXINGTON. MASS. CEND FOR A FULL CIRCULAR AND CATALOGUE.
Dr. Dic Lowis's Training School for Tracures of
the New Gymnastics, Summer Ression. Address, for Circular,
June 15.—11

## PIANOFORTES. FOR SALE, a large stock of second-hand Planofories of va-rous prices, various makers, at very low prices for cash. Each Planoforts is warranted salignatury to the purchaser. A. H. LELAND, up stairs, 289 Washington street, Boston.

D. F. CRANE.

ATTORNEY AND COUNSELLOR AT LAW, 88 COURT STERRY, BOSTON, BOSTON,

# Bunner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES.....EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANKE OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES. Local matters from the West requiring immediate attention, and long srticles intended for publication, should be sent directly to the Banker office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Sturgles, Mich. to Sturgly, Mich.

#### Ples for the Mediums.

Suppose we were to abolish the post-office system, or the telegraph, and depend upon the chances of travel for communication, would it not be a retrogression against which every person in the land would revolt? Suppose the opposers of spiritual ministry should succeed in putting down all the mediums in the country, and in driving the spirits back, leaving the world only what it had before, only the traditions and symbols of immortality, what would be the loss? The very thought of thus blotting out forever all the heavenly phenomena from mankind is most

Mediumship is the spiritual post-office, the telegraph, the oceanic cable of love that marries this life with the life to come. By it immortality has been demonstrated, the sorrowing consoled, the benighted enlightened, the dying rejoiced, the bereft blessed with unspeakable gladness, the diseased healed, the reformers of a new age projected. It pertains to all grades of human life, connects with all hearts, and is as general to our suffering humanity as are nerves in the physical system. No price can parallel its value; no language can paint its moral virtue, when rightly applied; no angel can tell what blessedness it brings to the children of earth. We allow there are deceptions unavoidably associated as parasites with mediumship, but we aver they are less in fact than in other departments of our religious life. Compare it with the solemn mockery and cant of formal worship, or the hypocrisy that lurks under the churchal garb of ecclesiastic respectability. Whatever is dark or false here is mainly by means of the perverted conditions of society trying to make merchandize of the kingdom of heaven. Water will be blue if passed through indigo; but it is water still, and in due time will be as pure as crystal. The success of mediumship depends principally

upon faith, or confidence in the parties operating. Delicate to the touch of a thought, subject to all the magnetisms around it, liable by the least willforce to be diverted from a straight course of news-telling from the heavenly shore, it is indeed a wonder there is no more ambiguity or uncertainty in the communications. It shows the moral notency of angelic control, and the secure hope it brings of ultimate triumph for reliable revelations. If believers cultivate doubt and blast their own instruments of industry, what result can we expect, but that the jeering world, aiding the destruction of heavenly commerce, will gloat as devils over fallen angels plunged to the hell of atheism again? Many a poor medium has been pressed unconsciously and unintentionally to assist the spirits, when conditions produced by repulsions were unfavorable. Reputed as having a most contemptible profession, many a chosen one in a moment of despair has cut the silver telegraphing that connects with the divine, and aunk back bleeding and fainting in spiritual darkness. Who shall write accurately what inward pains the mediums have endured, what persecutions have slain best affections, what injustice has stabbed their hearts? There are experiences here revealing the truth that "fact is stranger than fiction." "In secret have I said nothing," is the answer of the maligned to the crucifiers. If anything is to be pardoned in our world, it is that me liumship which is by force of magnetic piracy compelled to be a blind leader of the blind. A kind word, a loving confidence, a defensive attitude around our mediums, will entwine them with wreaths of moral beauty. . We plead for the mediums. Tell it round the world, publish it in the Summer-Land, that the mediums must be and shall be defended and protected, loved and appreclated, succored and rewarded, as laborers worthy of their hire.

## Pairital Love.

Weak and frail as we are, humanity, in its better phases of character, does exalt our conception of life and hope of destiny. Like stars at night, love, human love, burns brightly at times, in stillness, as the sweet heavens above beaming down upon our mundane world. Love in betrothal, when the heart pairs itself with its counterpart, when pure and faithful, needs no argument for demoustration. Love in betrothal, that sees beauty without as the form of beauty within, idealized into poetic thought, gentle in voice as cooing doves, has a consciousness of union that speaks in looks and manners more eloquent than words -that is God's love acting in one of the holiest channels. Who shall separate such hearts? Can trial? It intensifies it. Can adversity? It only awakens its power. Can slander? It only reveals hidden worth. Can sickness? It hallows affection to purer constancy. Can death? Death! false is that marriage tie in law which declares death may sever the pair. Infamously false is that dogma which teaches no perpetuity of love after the earthly heart has ceased its beating. When the silver cord is loosed, the familiar glance of the wife or husband, departing on a new journey, expressing "good-by" with a tenderness which rejoicing angels bind into heavenly hope, is immortal proof of immortal love. Who shall separate them? Death? That unites them stronger. If it is spiritual love, death strains it from dross, and it returns a ministering spirit. Such love enchants the world, enchants the grave, enchants the life to come. God pulses in those hearts; God is love in that love, filling both, entwining both, sanctifying both, as Aurora doth the mornings in heaven.

## Transcripts of Self.

Call the constituents of the mind what we may, whether refined substance or immateriality, the truth is plain, it is organized after the pattern of the universe, is acted on by Nature's elements and influences, and the mind in turn acts on Nature. It attracts from and is attracted to. The flower attracts the mind, and the mind the flower. We sense the beauty of the flower because we possess its counterpart, living conscious sense of beauty. Why do we love the musical, the soft strains of the lute, or harp, or the deep swelling base of the organ, or the song of bird and rill? Because we are constituted in musical principles, because the music itself is first in ourselves.

When these inner affections are active. Nathre appears to us as an irresistible charm. Herlights and shades, her lofty mountains, her lowly plains bearded with verdure, her melodies welling up from waters and groves, and, higher still, the human voice and eye and gesture and action, the symmetrical form of health, the rising thought

and soaring spirit, the moral warfare and victo-

We view Nature and humanity through media which exactly reflect our own inner condition. If we are hateful in spirit, all else is hateful in appearance. If we are selfish, all else is selfish. To the sinful, all things are sinful; to the pure, all things are pure. We always interpret ourselves when we give an opinion of this or that. If we are government all things wear government. Their government all things wear government. are goggle-eyed, all things wear goggles. Bad men say the world is all baseness; good men say it has an inlaid shining good. No character is so suspicious in society as the man who is ever suspicious of his neighbors. A man wins in proportion to his confidence in others, and this confidence is in proportion to the integrity of his own heart principles. The bigoted are always morally shocked if any one escapes from their mental imprisonment. Themselves "dead heads," they cannot bear the light. They look upon their superiors with Pharasaic eyes, saying, "How gross you are! how low you are in the moral scale!" They only see themselves in a glass. With them freedom is license to lust; hence, in the order of providential law, they are restrained by arbitrary rules. They are continually repeating the prayer, God, I thank thee I am not as other men are," whilst in heart they are just so—adulterers, extortioners, unjust, publicans.

The lover of truth says, "Search me, oh God, to see if there is any evil within me;" prove me, try me, sound me, " create in me a clean heart, oh God, and renew a right spirit within me." It is the sublimest attainment in the spiritual life to be able truthfully to say, in the consciousness of moral rectitude, "The Prince of this world cometh, and hath nothing in me."

[Original.]

#### A MORAL FOR THE MARRIED.

BY H. CLAY PREUSS.

Dear Mary, accept this present I send As a token from one who is ever thy friend; Though many a light has long ceased to shine, I have never forgotten the friends of lang syne. No cloud in the future can ever o'ereast" The sunlight that gleams on the beautiful past, I have known thee, dear Mary, from earlier life, First as a daughter, and now as a wife:

In joy or in sorrow, in sadness or mirth. I have ever found in thee a true woman's worth. Thou hast chosen a husband to guard thee through life-

A husband most worthy of so true a wife: Yet 'mid all life's changes, in shadow or shine, Oh! cherish and guard well the love that is thine Remember this truth has often been proved, We must make ourselves loreable, would we be

beloved. Ah! love is a flower too tender for earth, Unless it be grounded in true, solid worth. And even when grown to its full form at length.

We must trust to our watching, and not to its strength; Too rudely exposed to the storm and the rain, No sunshine may waken its odors again!

Hoping these truths may guide thee through life, May heaven bless both of you, husband and wife!

The Ferris Mediums-Notes, &c. We are still at work in old De Kalb County, in the harvest field of reform. Our numbers (open and avowed Spiritualists.) are yet few, but the leaven left by Bro. A. J. Fishback, (while yet in the Universalist ministry.) and still later by Bro. J. O. Barrett, assisted by a few humbler workers like myself, will not cease to act till the whole mass is leavened, and this community are thrilled to a quickened life by the glad things brought to us and taught by the angel-world, that the soul of man is not only immortal, but that its immortali-

ty can be made manifest.

Vast strides have been made by the Liberalists here as elsewhere, in the two years since, from the Law School at Ann Arbor, I came to this place to locate in my profession. Though advised by friends, anxious for my temporal prosperity, to say nothing here of my unpopular faith, still, from

the first I hung out my flag of faith in religion and politics, my belief in the near presence of the angel-world, of impartial suffrage and legislation regardless of race or sex. Of course I have felt the effects in many ways, but the storm is almost breasted and my manhood is none the weaker for the strife.

One of the strongest footholds for our cause was made a few weeks since for us, by those reliable and truly wonderful physical mediums, Mr. and Mrs. Ferris, late of Coldwater. Mich., now temporarily residing in Chicago. Mr. Chauncey Ell-wood (now clerk of our State Senate, and brotherin-law of John Dexter, Esq., of Ionia, Mich.,) and myself invited Mr. and Mrs. Ferris to this place to give a series of private séances. They complied with our request and came, giving three sit tings—two at my home and one at Mr. Ellwood's. with such guests present as we chose to admit, numbering each evening from twenty-five to thirty of the best minds and most substantial citizens, gentlemen and ladies, our town affords, including all the professions except the clergy, whose motive, whatever it may have been for being non est, I hardly think was indifference. The Spiritu-

est, i nardly think was indifference. The Spiritualists of this vicinity feel to indorse the Ferris mediums very cordially.

The part that reliable physical mediums are to have in the grand era before us, can be no uninportant one, and of those before the public at the present time, none that I am acquainted with give more satisfactory tests of this kind.

The Universalists and Spiritualists of Sycamore have again united to support speaking on an in-dependent basis, and have secured the services of J. O. Barrett for three months. This is another hopeful sign for Liberalism here. The arrangements were completed this last week. Bro. Barrett is well known as an earnest, brave man and former, an effective speaker, with abilities far above the average.

Hoping that our cause may speed on every-where as here, and that our affairs have not engrossed more than their due space, I am yours fraternally, HARVEY A. JONES. fraternally, HA Sycamore, Ill., June 10, 1867.

## Fourth National Convention.

To the Spiritualists and Progressive Reformers of the

At the Third National Convention of Spiritualists, held at Providence, by adjournment, from the 21st to the 25th of August, it was

Resolved, That this 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 objects of this Convention shall be the spreading of the true facts and philosophy of Spiritualism, by sending out and supporting lecturers, foatering schools and Children's Lyceums, and circulating spiritual literature among the neople.

Chingren's Devenue, and the people. Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold annual National Conventions of delegates from local organizations at such times and places as the President, Vice Tresidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee

or that purpose.

Resolved, That annual appointment and record as delegates

Fasioleed, That annual appointment and record as delegates from regularly organized local societies shall alone constitute membership in the National Organization of Spiritualists.

Resolved, That until otherwise ordered, each local organization of Spiritualists or Progressive Reformers shall be entitled to two delegates in the National Organization, as d an additional one for each fractional fifty over the first fifty members, and that each State organization shall be entitled to as many delegates as the State is entitled to representatives in the Congress of the United States.

Resolved, That in adopting these articles, this Convention has no power or wish to prescribe a creed, or in any way fetter the belief or limit the freedom of any individual mind, but that we declare our object to be the discovery of truth and its practical application to the affairs and interests of human life, and that we recognize everything that tends to the enfranchisement, development and true welfars of human beings as embraced within the range of the Spiritual Philosophy and the purpose of the National Organization.

Resolved, That any person, not a delegate, may, by invitation of the Convention, its Business Committee, or Prasident, take part in its deliberations or discussions, but shall not thereby be entitled to vote.

In pursuance of the Shove, the undersigned

members of the Executive Committee have dery—all these to the rightly developed mind cluded to call the FOURTH NATIONAL CONVR 1make our world a very heaven.

We view Nature and humanity through media

ber, 1867, at Brainard Hall, in the city of Clevesaid Convention.

> M. A. BLANCHARD, Maine, FRANK CHASE, New Hampshire, MRS. S. A. HORTON, Vermont, DR. H. F. GARDNEH, Massachusetts, L. K. JOSLIN, Rhode Island, G. W. BURNHAM, Connecticut, LEO MERCHAN, Wall Vol. LEO MILLER, New York, MRS. DEBORAH BUTLER, New Jersey, W. A. DANSKIN, Maryland, J. C. SMITH, District of Columbia, A. E. MACOMBER, Obio, F. L. WADSWORTH, Indiana, S. J. FINNEY, Michigan, Mrs. J. H. Stillman, M. D., Wisconsin, HENRY STAGO, Missouri, ISAAC REHN, Pennsylvania, WARREN CHASE, Illinois, THOMAS GARRETT, Delaware,
> V. B. Post, California,
> Dr. J. A. ROWLAND, Sec y, Dist. Columbia,
> MRS. LITA B. SAYLES, Ass't do., Connecticut,
> J. S. LOYELAND

NEWMAN WEEKS, Vermont, Chairman,

#### SPIRITUALIST MEETINGS.

J. S. LOVELAND, do M. O. MOTT, Treasurer, Vermont.

Boston.—Spiritual meetings are held every Sunday at 544 Washington street, at 3 and 75 r. n. The Children's Progressive Lyceum meets at 10 a. n. D. N. Ford.
The Progressive Societies in care of Miss Phelas meet in No. 12 Howard street, up two flights, in hall. Sunday services, 103 a. n., 3 and 7 r. n.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Mayerick square, overy Sunday, at 3 and 7 P. M. Speaker engaged:—J. Madison Allyn, July 21. L. P. Freeman, Cor. Sec.

CHARLESTOWN.—The First Spiritual Association of Charles-town hold regular meetings at City Hall every Sunday at 24 and 74 r. M. Children's f.yceum meets at 104 a. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

CHRLERA.—The Associated Spiritualists of Chelsea hold
regular meetings at Library Hall every Bunday afternoon and
evening, commencing at 2 and 7 % r. M. Admission—Ladics, 5
cents; gentlemen, 16 cents. The Chitieren's Progressive Lyceum assembles at 10 % A. M. J. S. Dodge, Conductor; Mrs.
E. S. Dodge, Guardian. All letters addressed to J. H.
Crandon, Cor. Sec.

The Bible Craistian Spiritualists hold meetingsevery
Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7
p. M. Mrs. M. A. Ricker, regular speaker. The public are
invited. Seatsfree. D. J. Ricker, Sup't.

Lowall.—Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. E. B. Carter, Conductor; Mrs. J. F.

CAMERIDGEFORT, MASS.—Meetings are held in Washington Hall.

IIall.

HAVERHILL, MASS.—The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 21 and 7 r. M. Children's Progressive Lyceum meets at 10 a. M. C. C. Richardson, Conductor; Mrs. E. L. Currier, Guardian.

PLYMOUTH, MASS.—The "Plymouth Spiritualists' Fraternity" nold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday foremon at 11 o'clock.

Woncaster Vass.

WORDESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and ovening. Children's Progressive Lyceum meeta at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs, Cor. Sec.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 10½ A.M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 P. M. Fifchsuso, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. FoxBoro', Mass.—Meetings in Town Hall. Progressive

Quincr, Mass.—Meeting at 2% and 7 o'clock P. M. Pro-ressive Lyceum meets at 1% P. M. South Danvers, Mass.—Meetings in Town Hall every unday, at 2 and 7 o'clock P. M.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall. PROVIDENCE .R.I.—Meetingsare held in Prett's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7k o'clock. Progressive Lycoum meets at 12k o'clock. Lyceum Conductor, L. K. Joslyn; Guardian, Mrs. Abble H. Potter. PUTNAM, CONE.—Meetings are held at Central Hall every dunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

PORTLAND, MR.—Meetings are held every Sunday in Temperatice Hall, at 102 and 3 o'clock. perance Hall, at 10g and 3 o'clock.

BAMGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyccum meets in the same placeat 3 r. M. Adolphus G. Chapman, Conductor: Miss M. S. Cgritis, Guardian. Speaker engaged:—Miss Lizzie Doten during July.

gaged:—Miss Lizzle Doten during July.

DOVER AND FOXOROFT, ME.—The Children's Progressive Lycoum holds its Sunday session in Mercick Hall, in Dover, at 103 A. M. E. B. Averill, Conductor; Mis. A. K. P. Gray, Guardian. A conference is held at 14 P. M.

NEW YORK CITI.—The Splittualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 28th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M. Conference at 3 P. M.

at 3 p. M.

The Society of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, will bold meetings every Sunday at II a. M. and 74 p. M. Dr. H. H. Storer, 370 Howery, Secretary. The Children's Progressive Lyceum will meet in the same place at \$1 a. M. Parnisworth, Conductor; Mrs. H. W. Farnisworth, Conductor; Mrs. H. W. H. W. H. W. H. W. H. W. W. H. W. H. W. H. W. H. W. H. W. W BROOKLYN, N. Y.—The Spiritualists hold meetings at Cum-berland-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 7½ P. M. Children's Progressive Lycoum meets at 10½ A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

WILLIAMSURG, N. Y.—The Spiritualist Society hold meet-ings every Wedneslay evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

and friends.

BUFFALO, N. Y.—Bleetings are hold in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 104 A. N. and 74 P. M. Children's Lyceum meets at 24 P. M. E. C. Hotchelss, Conductor; Mrs. M. A. Swain, Guardian. Speaker engaged:—Mrs. Susio A. Hutchinson during July and August.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

Street. Services at 3% r. M.

JERRET CITY, N. J.—Spiritual meetings are holden at the
Church of the Holy Spirit, 244 York street. Lecture in the
morning at 10½ a. M., upon Natural Selence and Philosophy as
basic to a genuting Theology, with scientific experiments and
illustrations with philosophical apparatus. Lyceum in the
afternoon. Lectur in the evening, at 7½ o'clock, by volunteer
speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M. The afternoon is devoted wholly to the Unliden's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

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 Allen, Conductor: Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 10] PHILADELPHIA, PA.—Meetings are held in the new hall in Phoenix atreet every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and 8pring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ A. M. Evening lecture at 7½. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10½ A. M. and 7½ P. M., and on Wednesday evening at 8 o'clock.

CORIT, PA.—Spiritualists hold meetings every Sunday at II A. M. Admission free. Speaker engaged for the present, Charies Holt.

Charles Hoit.

Pittsbung, Pa —The society of Spiritualists hold regular meetings over Sunday in Ashland Hall, Wylle street.

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

WASHINGTON, D. C.—Meetings are held and addresses de-livered in Union Lesgue Hall, every Sunday, at 11 A. M. and 7% F. M. TOLEDO, O .- Meetings are held every Sunday, at 10% A. M

and 7 P. M. All are invited free-no admission fee. The HAMMER OF LIGHT and SPIRITUAL REPUBLIC are for sale at the close of each lecture, CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. Fronch, Conductor; Mrs. M. Morley, Guardian.

CHIGAGO, ILL.—Regular morning and evening meetings are beld by the First Society of Spiritualists in Chicago, every hunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 109 4. M. and 12 P. M.
RIPERTUAL MEETINGS, for intellectual, scientific and spiritual improvement, are held every Sunday at 109 4. M., and Tacaday at 17 P. M., at the hall of the Mechanics' Institute, 185 South Clark street, (Room 9, third floor,) Ohicago, Ill. Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be continued till further notice. Seats free.

ther notice. Seats free.

Brainopining, Illi.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

Richmond, Ind.—The Friends of Progress hold regular meetings every Sunday morning in Henry Hall, at 10 A. M. The Children's Progressive Lyceum meets in the same hall at 2 o'clock p. M.

o'clock P. M.

St. Louis, Mo.—The First Society of Spiritualists of St. Louis hold their meetings in the (new) Polytechnic Institute, corner of Seventh and Chestaut streets. Lectures at 10 A. M. and 73 P. M. Children's Progressive Lyceum at 3 P. M. Myron Coloney, Conductor; Henry Stage, Cor. Sec.

Louisvilla, Kr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 71 P. M., in Temperance Hall, Market street, between 4th and 5th.

chisement, development and true welfars of human beings as embraced within the range of the Spiritual Philosophy and the purpose of this Kational Organization.

Base Francisco. Cat.—Mrs. Laurs Cuppy will lecture every Sunday at the new hall in Mechanic's Institute, Post it on of the Convention, its Business Committee, or Fresident, take part in its deliberations or discussions, but shall not thereby be entitled to vote.

Sam Francisco. Cat.—Mrs. Laurs Cuppy will lecture every Sunday at the new hall in Mechanic's Institute, Post in the Convention in Mechanic's Institute, Post in the Convention of the Spiritualists hold regular Sunday by be entitled to vote.

Sam Francisco. Cat.—Mrs. Laurs Cuppy will lecture every Sunday at the new hall in Mechanic's Institute, Post in Miscolaric's Institute, Post institu

#### LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY SVERY WEEK.

Arranged Alphabetically.

[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 isintended for Lecturers only.1

J. MADISON ALLYS, trance and inspirational speaker, author of the Panophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-evening Instruction in the new Shorthand. Address, care Banner of Light, Boston. Will speak in East Boston, July 21.

C. Fanniz Allyn will speak in Londonderry, Yt., during July: in Dover, Aug. 4 and 11: in Putnam, Conn., Aug. 18 and 23; in Masonic Inil. New York, during October; in Woccester, Blass., during November. Address as per appointments, or North Middleboro', blass.

J. G. ALINK will receive calls to lecture and overnize Chil-

J. G ALLER will receive calls to lecture and organize Children's Lycoums. Address, Chicopee, Mass. Mas. N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. AMOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MRS. SARAH A. BYRKES WIII Speak in Hudson, Mass., July 21 and 25; in Lynn during August; in Stafford, Conn., Sept. I, 8, 15 and 22. Would like to make further engagements for the fall and winter. Address, 67 Spring street, East Cam-

Mas. A. P. Brows will lecture in Lynn, Mass., July 21 and 28. Will make a few more engagements in the vicinity. Will also attend funerals, and speak week-evenings. Address, St. Johnsbury Centre, Vt.

MRS. M. A. C. BROWE will speak in East Braintree, Vt., the first Sunday in each month until further notice: in Mid-diesex, July 21. Would like to make other engagements to speak. Address, West Randolph, Vt. MRS. H. F. M. BROWE, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

MES. ENNA F. JAY BULLENE, 151 West 12th st., New York. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WM. BEYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice, Address, box 53, Camden P. O., Mich.

M. C. BENT, inspirational speaker. Address, Pardeeville Wis. Sundays engaged for the present. MRS. ABBY N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass.

J. H. Bickford, inspirational speaker, Charlestown, Mass REV. ADIN BALLOU, Hopedale, Mass. A. P. Bowman, inspirational speaker. Richmond, Iowa.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. WARREN CHASE, 544 Broadway, New York.

DEAS CLARK, Inspirational speaker, will lecture in Sutton, N. H., during July. Address as above.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 818, Lowell, Mass. DR. J. H. CURRIER will answer calls to lecture. Address 199 Cambridge street, Boston, Mass.

ALBERT P. CARPENTER will answer calls to lecture. Also pays particular attention to establishing new Lyccums, and laboring in those that are already established. Address, Putnam, Conn.

P. CLARK, M. D., will answer calls to lecture. Address, li Marshall street, Boston. MES. LAUBA CUPPT is jecturing in San Francisco, Cal.

J. B. CAMPBELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. MRS.JENSETT J. CLARE, trance speaker, will answercalls to lecture on Sundays in any of the towns in Connecticut. Will also attend functals. Address, Fair Haven, Conn.

MRS. HETTIE CLAIK, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light. MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA C. CLARK, Inspirational speaker. Address, Eagle Harbor, Oricans Co., N. Y.

MRS. D. CHADWICK, trance speaker, will lecture, hold \$6-ances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOS. COOK, Berlin Heights, O., lecturer on organization.

MRS. AMELIA H. COLDET, trance speaker, Milford, Ill.

MISS LIZZIE DOTEN WIll lecture in Bangor, Me., during
July. Will make no further engagements. Address, Payliion, 57 Tremont street, Boston, Mass.

GEORGE DUTTON, M. D., Rutland, Vt.

ANDEW JACKSON DAVIS can be addressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Quincy, Mass. DR. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

MRS. CLARA R. DEEVERE, trance speaker, Newbort, Me. DR. H. E. EMERY will receive calls to lecture. Address

Audress, A. T. Foss will speak in Willimantic, Conn., during August; in Stafford Springs during November. Permanent address, Manchester, N. H.

MRS. MART L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Villago, South Boston.

8. J. Fiener Trang & P.

8. J. FINNEY, Troy, N. Y. DR. WM. FITZOIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-dolphia Pa.

REV. J. FRANCIS may be addressed by those wishing his services in Southern Iowa and Missouri, at Nevada, lowa, till MRS. CLABA A. FIELD will answer calls to lecture. Atdress, Newport, Me.

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. MISS ELIZA HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Ne

J. G. Fish, Hammonton, N. J. MRS. FANNIE B. FELTON, South Malden, MRSS. ISAAG P. GRRENLEAF will be ready to respond to calls to speak on and after September first anywhere in New England or the West where his services in that capacity may be re-quired. Address till September first at Kenduskeag, Me.

MES. LAURA DE FORCE GORDON, Denver City. Col. Ter. JOHN P. GUILD will answer calls to lecture. Address, Lawrence, Mass. MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 77 Cedar street. Room S. New York.

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

MRS. EMMA HARDINGE can be addressed, care of Mrs. Jackson, 40 East 51st street, New York. Mrs. Hardinge sails for Europe July 20.

DE. M. HENRY HOUGHTON will lecture before religious, po-litical and temperance assemblies. Address Milford, Mass. W. A. D. Humr will speak in Liberty Hill, July 21 and 28, Address as above until Aug. 1st, care J. W. Clark. LYMAN C. Hows. inspirational speaker, New Albion, N. Y.

J. HACKER, Portland, Me. MRS. SUSIE A. HUTCHINSON will speak in Buffalo, N. Y. during July and August; in Cloveland. O., during September Uctober and November. CHARLES A. HAYDEN, Livermore Falls, Me.

DR. J. N. HODGES, trance speaker, will answer calls to lecture. Address, 107 Mayerick street, East Boston, Mass. MRS. S. A. HORTON, Brandon, Vt. MISS JULIA J. HUBBARD, box 2, Greenwood, Mass.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. DR. E. B. HOLDER. inspirational speaker, will lecture in Fort Jackson, N. Y., July 21 and Aug. 4; in West Stockholm, july 28. Address, No. Clarendon, Vt.

CHARLES HOLT, Columbus, Warren Co., Pa. Mosas Hull, Hobart, Lake Co., Ind

J. D. HASCALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis. D. H. Hamilton lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. MRS. ANNA E. Hill, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings.
Address, 25 Court street, New Havon, Conn. MISS NELLIE HAYDEN will receive calls to lecture in Massa. husetts. Address, No. 20 Wilmot street, Worcester, Mass.

MISS SUSIE M. JOHNSON WIll speak in Rock Island, Ill., during July; in Springfield during August; in St. Louis, Mo., during September. Permanent address, Miliord, Mass.
Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamuscow, inspirational speaker, care of the Spiritual Republic, P. O. drawer 6225, Chicago, Ill.
S. S. Joras, Esq., 's address is 12 Methodist Church Block, South Clark street, Chicago, Ill.

HARVEY A. JOHES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day. ABBAHAM JAMES can be addressed at Laona, N. Y., box 44, until further notice. WM. H. JOHNSTON, COTTY, Pa.

O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O will speak in Monroe Centre the first Sunday of every month GRORGE F. KITTRIDGE, Buffalo, N. Y.

GEPHAS B. LYRM, semi-conscious trance speaker, 567 Main treet, Charlestown, Mass.

J. S. LOVELAND, Chicago, Ill., care Spiritual Republic. Mas. E. K. Ladd, trance lecturer, 178 Court street, Boston, Mrs. F. A. Logar will answer calls to awaken an interest n, and to aid in establishing Children's Progressive Lycenms. Address, Station D, New York, care of Walter Hyde. B. M. LAWRENCE, M. D., will answercalls to lecture. Ad ress, Hammonton, N. J.

MARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jorsey City, N. J. JOHN A. LOWE will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. Miss Mart M. Lyons, inspirational speaker-present address, 98 East Jefferson street, Syracuse, N. Y.—will answeralls to lecture. calls to lecture.

Da. Luo Miller is permanently, located in Chicago, Ill.
and will answer calls to speak Sundays within a reasonable
distance of that city. Address P. O. box 2225, Chicago, Ill.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.
LORING MOODY, Malden, Mass.
B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skancatdles, N. Y.

Mas. Many A. Mitchell, inspirational speaker, will sn-swer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Miscouri. Will at-tend Conventions when desired. Address, eare of box 221, Chicago, ill.

DR. JAMES MURRISON, lecturer, McHenry, Ill.

MR. & MRS. II. M. MILLER, Elmira, N. Y., care W. B. Hatch.

Prof. R. M. M'CORD, Centralla, Ill. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich

CHARLES B MARSH, semi-trance speaker. Address, Wone-woo, Juneau Co., Wis. Dr. W. H. C. Martin will receive calls to lecture. Address 173 Windsor street, Hartford, Conn.

Miss Sarah A. Nurr will answer calls to lecture. Address, Claremont, N. H. C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker.

DR. D. A. PEASE, JR., Detroit, Mich. LYDIA ANN PRARBALL, inspirational speaker, Disco, Mich. MISS NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich.

A. A. Pond, inspirational speaker, North West, Ohio. J. L. POTTER, trance speaker, West Salem, Wis.
Mrs. Arna M. L. Potts, M. D., lecturer, Adrian, Mich. MRS. J. PUFFER, tranco speaker, South Hanover, Mass.

L. JUDD PARDER, Philadelphia, Pa. DR. W. K. RIPLEY, box 95, Foxboro', Mass. DE. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass. J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture. J. H. RANDALL, inspirational speaker. Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. AUSTEN E. SIMMONS Will speak in Williamstown, Vt., July 1: in Clay, N. Y., July 28. Address, Woodstock, Vt.

MES. E. W. SIDPET, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MES. FARNIE DAVIS SMITH, Milford, Mass. Mns. Nellie Saith, impressional speaker, Sturgis, Mich. Mns. M. E. B. Sawren, Baldwinsville, Mass.

Mrs. Mart Louisa Smith, trance speaker, Toledo, O. ARBAM SMITH, Esq., inspirational speaker and musical me-lium, Sturgis, Mich.

MISS MARTHA S. STURTEVANT, trance speaker. Boston. Ms. Mrs. H. T. Steams may be addressed at Geneva, O., till further notice.

H. B. Storer, inspirational lecturer. Boston, Mass. . Sprague, M. D., inspirational speaker. Permanent ad-

BELAN VAN SICELE, Greenbush, Mich. DE. WM. H. SALISBURY, box 1313, Portsmouth, N. H. J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

MRB. C. M. Stown will answer calleto lecture in the Pacific States and Territories. Address, San José. Cal. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. Mrs. M. S. Townsend, Bridgewater, Vt. MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 392.

J. H. W. Tooner, 42 Cambridge street, Boston. JAMES TRACK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeng, Me.

BENJAMIN TODD, San Francisco, Cal. HUDBON TUTTLE, Berlin Heights, O. MRS. SABAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

MES. MARY E. WITHER, trancespeaker, 71 Williams street Newark, N. J. N. Frank White, Seymour, Conn. MRS. M. MACOMBER WOOD, 11 Dewey street, Worcester,

F. L. H. WILLIS, M. D., 29 West Fourth street, New York. MRS. S. E. WARNER will lecture in Richland Centre, Ill., during July; in Rochester, Minn., during August. Will snawer calls to lecture week-evenings in vicinity of Sunday appointments. Address as above, or box 14. Berlin, Wis. E. V. Wilson will speak in Galesburg, Ill., during July. Permanent address, Babcock's Grove, Du Page Co., Ill. Mrs. Hartie E. Wilson, (colored) trance speaker. Address East Cambridge, Mass., for the present.

ALGINDA WILIBELM, M. D., inspirational speaker, can be addressed during July care of box 1174, Springfield, Ill.; during September and October, care of A. W. Fugh, P. O. box 2185, Chelmati, O.

E. S. WHERLER, inspirational speaker. Address, care this office, or & Columbia street, Roston. MES. S. A. WILLIS, Lawrence, Mass., P. O. box 473. LOIS WAISBROOMER can be addressed till further notice at Forestville, Fillmore Co., Minn., care of A. B. Regester.

MRS.N. J. WILLIS will lecture in Washington Hall, Cam-pridgeport, Mass., during July. Address Boston, Mass. F. L. WADEWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill. HERRY C. WRIGHT will answer calls to lecture. Address care of Bels Marsh, Boston.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. MES. E. M. WOLCOTT, Danby, Vt.

MRS. MARY J. WILCOXSON will lecture in Brooklyn, N. Y., till July. All wishing to engage her services for the fail months please apply immediately. Address, 60 Clinton avenue, Brooklyn.

MISS L. T. WHITTIER, who is organizing Progressive Lycoums in the West, can be addressed permanently, corner of Fourth and Sycamore streets, Milwaukee, Wis. A. C. WOODRUFF, Battle Creek, Mich.

MISS II. MARIA WORTHING, trance speaker, Oswege, Ill-ill answer calls to lecture and attend funerals. S. H. WOETMAN, Conductor of the Buffalo Lyceum, will accopt calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454. JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

A. A. WHERLOCK, St. Johns, Mich. ELIJAH WOODWORTH. Inspirational speaker, Leslie, Mich. Miss' Elvira Wheelock, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y. A. B. WHITING, Albion, Mich.

whorever the friends may desire. Address, LaGrange, Me

DR. H. P. FAIRFIELD will answer calls to lecture. Address,

July 28: in Hingham, Aug. 4; in Lynn during September. Address, Northboro', Mass. MR. & MRS. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Bolse City, Idaho Territory.

MRS. S. J. YOUNG, trance lecturer, 56 Pleasant street, Boston, Mass. MRS. FARRIE T. YOUNG, Boston, Mass.

## BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Mineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. BRANCH OFFICE, 544 BROADWAY, NEW YORK. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, CHARLES H. CROWELL LUTHER COLBY,.....Editor, LEWIS B. WILSON, Assistant Editor, AIDED BY A LARGE CORPS OF THE ABLEST WRITERS. TERMS OF SUBSORIPTION, IN ADVANCE:

When drafts on Beston or New York cannot be procured, we desire our patrons to rend, in heu thereof, a Post office money order, or United States Government money.

Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.

POST-OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post-Office Address and name of State.

State.
Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Town, County and State to which it has been sent.

Days greener copies sent free, bubscribers are informed that twenty six numbers of the Dayser compose a volume. Thus we publish two volumes a veer.

ADVERTISEMENTS inserted at twenty cents per line for the ADVERTIBEMENTS INSERTED AT IWEDLY CENTS per line for une first, and fifteen cents per line for each subsequent insertion.

All communications intended for publication, or in any way connected with the Editorial Department, should be inderessed to the Editor, not intended for publication, should be marked private" on the envelope. All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.," William White & Co. WHOLESALE AGENTS:

JOHN J. DYER & CO., 35 School street, Roston.
A. WILLIAMS & CO., 100 Washington street, Boston.
C. THA CHER, 9 Court street, Boston.
THE AMERICAN NEWS COMPANY, 121 Nassau street, New York City.

A. WINCH, Philadelphis, Pa.
JOHN R. WALSH, Madison street, Chicago, Ill.
TALLMADGE & CO., 167 South Clark street, Chicago, Ill.

RETAIL AGENTS: WARREN CHASE, at our New York Branch office, 544

WARREN CHASE, at our New York Branch office, 544
Broadway, Room No. 6.
C. W. THOMAR, 431 Fourth avenue, New York.
G. W. THOMAR, 431 Fourth avenue, New York.
GEORGE H. HELN, west end Iron Bridge, Oawego, N. Y.
E. B. PUGH, 80 and 8 Warteret, Corning, N. Y.
T. B. PUGH, southwest corner of Sixth and Chestnut
streets, Philadelphia, Pa.
JOHN BIRCH, southwest corner of Feurth and Chestnut
streets, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERN, A3 Exchange street, Portland, Me.
J. W. BARILLETT, Banger, Mc.
C. H. ANDERSON, 458 Seventh street (opposite the Postoffice), Washington, D. C.

SUBSCRIPTION AGENTS: E. R. COLLINS, Iowa Fells, Iowa. J. BURNS, I Wellington Road, Camberwell, London, Eng-D. D. HOME, 22 Sloane street, Chelsea, S. W., London, England.

Publishers who invert the above Prospectus three three, and call attention to it editorially shall be entitled to a copy of the Banner one year. It will be forwarded to their address on MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. Mas. Sarah Hulun Marrings, East Westmoreland, R. H. receipt of the papers with the advertisements marked.