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SWEDENBORG.

BY A. E. GILES.

Our attention has recently been called to two hundred pages, written by William White, on the life and writings of Emanuel Swedenborg, and published in London during the present year.

Other biographers of the Swedish seer had carefully gleaned and given to the public all that they could gather relating to his external life and movement. Wilkinson, Wood and Fernald, in introducing their readers to Swedenborg, made them acquainted with a very kind, learned and appeared that in his younger days he had been a laborious student, assessor to the board of mines, and had traveled. As he matured, he wrote books, which were received with very little attention by the public, though as they insist, those books contained many profound thoughts and the germs of many important subsequent discoveries. They inform us of the opening of his spiritual sight, when after partaking of a hearty meal he saw a spirit who told him not to eat so much They also alluded to his power of internal respiration. These incidents, with a few relating to his subsequent movements in the way of traveling and publishing, and the circumstances of his death, embrace pretty much all that we have been able to learn from their biographies, of the habits, deportment and peculiarities of the great Swedish spiritual medium.

We are acquainted with several modern spiritual mediums: and we know somewhat of the painful and severe experiences they have undergone prior to the development of spiritual faculties. As some of the ancient mediums and reformers were mocked, and scourged, and imprisoned, and stoned, and tempted, and wandered about in sheepskins and goatskins, and were destitute, and afflicted, and tormented, so we have known modern mediums also to be prosecuted, and imprisoned, and egged, and tormented, and to wander about in rags and long beard, and uncombed hair, and to be poverty stricken, and afflicted, and tormented, by so often disdaining and contravening as they do the laws, and conventionalities, and proprieties of society, jet we do not blame the mediums for these things, for they

figs from thistles. As we have reflected on these things, we have As we have reflected on these things, we have were put into my mouth: "Thou Almighty Jesus had an interior conviction that Swedenborg must Christ, who by thy great mercy deigns to come to also have undergone some experiences which his biographers did not know of, or at any rate had I kept my hands together in prayer, and then a biographers did not know of, or at any rate had hand not given to the public, and which would be interesting to all readers, and peculiarly instructive and consoling to many spiritual mediums. We have also felt assured that such experiences, when brought to light, if they ran counter to the prejudices or to the sense of propriety of those who considered Swedenborg to be an infallible personage, would not be pleasantly or readily received by them. There would be a disposition on their part to cover them up, to extenuate or apologize for them. They would prefer their ideal Swedenborg to the real Swedenborg, just as we believe that a large part of Christendom who now are worshiping an ideal Jesus, would be very apt to send the real Jesus, were he actually to appear, to

the prison or the alms house.

In October, 1858, a small manuscript volume was offered for sale to the Royal Library in Stockholm: from an examination of the handwriting and contents, it was found to be a diary kept by Swedenborg, between 1743 and 1744. A very small edition, purposely limited to ninety-nine copies, as Mr. White informs us, on account of the obscene nature of some of the entries, was printed, and a portion of that diary carefully expurgated, Mr. White gives in the present volumes. It contains an account of Swedenborg's dreams, his | miracle. visions, his shuddering fits and other affections, his thoughts and mental experiences. It discloses to us arcana, to use a term which he was fond of using, that had previously been known only to himself. It unfolds to us his inner self, as he was a year or two prior to the permanent opening of his spiritual sight. As spiritual mediums are being multiplied throughout the land, it is evident that this is a book which contains matter of much interest to them, as well as to Swedenborgians; and as the English edition to which we refer is bulky and expensive, it is not likely that it will be immediately republished or have an extensive sale in this country. Hence we shall be more conlous than we otherwise should be in our extracts from it.

Publishing House. That edition besides other spirits omissions does not contain the book of dreams, nor the spiritual diary, extracts from which we shall herein introduce. It was originally written by Mr. White, as we have been informed, about ten years ago, and while he was in full fellowship with the New Jerusalem Church, and prior to the discovery of the book of dreams. He has since become a Spiritualist, and as the Swedenborgians encourage the publication of his first life of their great seer, and do not favor but rather disparage his later and more elaborate work, it may be inferred that the English edition contains matter which is not acceptable to them. A reviewer of the work in the English New Jerusalem Magazine for April says, "We will believe nothing iil of Swedenborg's early life that is not satisfactorily proved." In his enlarged work Mr. White appears to have been at considerable pains to prewas, exhibiting his excellencies, and what some spirits had been tradespeople who by various articles would regard as defects. His single abject fices defrauded their customers, and thought it

as it appears to us, was to give the truth and the whole truth relating to Swedenborg as he could ascertain it from any and every quarter, except where certain parts of the diary were too strong for the author's fastidiousness. He has certainly bulky volumes, each containing more than six shown that Swedenborg was not the immaculate saint that some of the receivers of his revelations have regarded him to be, and this exposure is not agreeable to the English reviewer, for he says that the "volumes go far beyond the bounds of delicacy, and are altogether unsuited for a house except under custody of lock and key." The critic will believe nothing ill respecting Swedenborg's early life without satisfactory proof; and objects to the proof when presented, even in homeorespectable old gentleman. By their account, it pathic doses, as unsavory! He is evidently more punctilious for his prejudices than for the truth. We will now present extracts from the book of dreams. The following, though without tlate, were written probably during the last half of the year 1743 or the early part of 1744, when Swedenborg was about fifty-five years of age.

THE BEGINNING OF VISIONS.

1. Dreamed of my youth and the Gustavian

1. Dreamed of my youth and the Gustavan family.
2. In Venice of the beautiful palace.
3. In Sweden of the white cloud in heaven.
4. In Leipsic of one that lay in boiling water.
5. Of one that tumbled with a chain into the

p. Of the king who gave away so precious a

thing in a peasant's hut.

7. Of one who wished me to travel.

8. Of my delights during the night. I wondered that nothing more was left me to do for my renown, so far as I could see. Also that I had no desire for women, as I had had all through my life.

9. How I was in waking costs as nearly all the 9. How I was in waking ecstasies nearly all the

time.
10. How I withstood the spirit. How I then

favored it. . . . _11. How I found that since I had come to the Hague my interest and self-love in my own work had subsided. I myself wondered much at this. How my inclination for women, which had been my strongest passion, so suddenly ceased.

The martyr Stephen and the Apostle Paul had risual perception of Jesus in a spiritual state. Many Roman Catholic saints and modern mediums have also enjoyed like visions. It is interesting to note Swedenborg's visions of what he tock to be Jesus.

FIRST VISION OF CHRIST.

6-7 April, 1741 — . . . I went to bed. . . Half an hour after I heard a tumbling noise under my not blame the mediums for these things, for they are controlled to do them by an invisible power they cannot resist, nor can we censure society for not making larger and more liberal laws and customs, for it makes them as liberal as the freedom and scope of its soul will permit it to make. We cannot now, any more than they could eighteen hundred years ago, gather grapes from thorns, or for the trembling and the noise were repeated indescribably. I was prostrated on my face, and at that moment I became wide awake, and perfect the trembling and the noise were repeated indescribably. I was prostrated on my face, and at that moment I became wide awake, and perfect the trembling and the noise were repeated indescribably. I was prostrated on my face, and at that moment I became wide awake, and perfect the trembling are the trembling to the trembling what was the meaning.

I spake as if awake, but felt that these words

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continued my prayers, saying:

"Thou hast promised to have mercy upon all sinners; thou cannot not but keep thy word."

At that moment I sat in his bosom and saw

him face to face. It was a face of holy mien, and altogether indescribable, and he smiled so that I believe his face had indeed been like this when he lived on earth.

He spoke to me, and asked whether I had a certificate of health. I answered, Lord, thou knowest that better than I. Do then, he said, as far as I perceived in my mind, to love him in reality, or that I should do what I had vowed. God give me his grace to do so. I saw it was beyond my own power, and I awoke with trembling. Again I came into a state of thought neither sleeping nor waking. I thought, What can this be? Is it Christ, God's son, I have seen? It would be sinful to be in doubt about it, but as it is commanded we should try the spirits I considered all over what had happened last night. I found that I had been purified, soothed and protected the whole night by the Holy Spirit, and thus prepared so far: also that I had fallen on my face and prayed not from myself, for the words were put into my mouth, and all was holy. So I concluded it was the Son of God himself,

who came down with the noise like thunder, prostrated me on the ground, and who called forth the prayer. So, said I, it was Jesus himself, from whom I asked mercy for having so long remained in doubt, and for having thought of asking for a

ANOTHER VISION OF CHRIST.

26-27 Oct.—I seemed to be with Christ, with whem I conversed without ceremony. He horrowed a little money from another, about five pounds. I was sorry that he did not borrow of me. I took two pounds, of which methought I let one drop, and then the other. He asked what it was. I said, "I have found two," one being probably dropped by him. I offered, and he took them. In such an easy manner did we seem to live together. It was a state of innocence

Here follow extracts from his spiritual diary:

HOW SPIRITS TORMENTED SWEDENBORG. Sept., 1747.—From experience I have learnt that evil spirits cannot desist from tormenting. By their presence they have inflicted pains upon dif-ferent parts of my body, as upon my feet, so that I could scarcely walk: upon the dorsal nerves, so that I could scarcely stand, and upon parts of my A life of Swedenborg, by William White, was for some hours. I was clearly instructed that issued only a few months ago by a Philadelphia such sufferings are inflicted upon men by evil

21 Oct., 1748.—Evil spirits throw in troublesome, inconvenient and unhappy suggestions, and aggravate and confirm my anxiety. Hence arise the melancholy of many people, debilitated minds, deliriums, insantics, phantasies.

A CONSPIRACY TO SUFFOCATE SWEDENBORG. 8 Jan., 1748.-When I was about to go to sleep, it was stated that certain spirits were conspiring to kill me, but because I was secure I feared nothing, and fell asleep. About the middle of the night I awoke, and felt that I did not breathe from myself, but as I believe from heaven. It was then plainly told me that whole hosts of spirits had conspired to sufficate me, and as soon as they made the attempt, a heavenly respiration was opened in me and they were defeated. TEMPTED TO STEAL.

11 Jan. 1748.—I observed that certain spirits often wished to excite me to steat things of small value, such he are met with in sliops, and so great was their desire that they actually moved my

allowable. Some had been celebrated merchants, (truly know Swedenborg, we must know the at which I wondered. They wander about searching for things to steal, and whenever detected are punished with stripes and blows. When they were with me, as soon as I saw anything in shops When they or any pieces of money or the like, their cupidity became manifest to me; for thinking themselves to be me, they urged that I should stretch forth my hand to steal, quite contrary to my usual state and custom.

A DISAPPOINTED LOVER EXCITED SWEDEN-BORG TO KILL HIMSELP.

There was a certain woman (Sara Hessella) There was a certain woman (sara Hessella) who inwardly cherished such an aversion to her parents that she meditated poisoning them. She took it into her head that I was willing to marry her, and when she found out that she was mistaken she was seized with such hatred that she thought of killing me, had it been possible. She died not long of terwards. Some time before the died not long afterwards. Some time before the faculty of conversing with spirits was opened in me. I was impelled to commit suicide with a knife. The impulse grew so strong that I was forced to hide the knife out of my sight in my desk. I have now discovered that Sara Hesselia was the spirit who excited the suicidal impulse as often as I saw the knife. From this it may appear that men may be unconsciously infested with spirits who hated them during their life on earth.

In what follows we find some of his impressions of and experiences with spirits whose names are associated with the odor of sanctity by the selfstyled Orthodox church.

ST. PAUL.

28 Oct., 1748.—A certain spirit came to me of a sudden, and inquired whether I was not speaking ill of him. It was perceived that he was Paul. It was replied that I was not thinking about him, 10 July, 1749.—A certain devil fancied himself the very devil who deceived Adam and Eve, according to the vulgar anguer. It was given

cording to the vulgar opinion. . . It was given to me to hear Paul speaking with him, and saying he wished to be his companion, and that they would go together, and make themselves gods,

but they were rejected wherever they went. During my sleep I have been infested by adulterers, and this devil and Paul have lent their aid to my infesters, and so stubbornly held me in an adulterous train of thought that I could scarcely release myself. . . . Hence Paul's nefarious char acter was made known.

Paul is among the worst of the Anostles, as has Paul is among the worst of the Aposties, as has been made known to me by large experience. The love of self whereby he was governed before he preached the gospel, continued to rule him afterwards: and from that love he had a passion for scenes of controversy and tumult. He did all things from the end of being greatest in heaven, and indicing the tribus of Israel.

things from the end of being greatest in heaven, and judging the tribes of Israel.

Thut such to Trau's character is manifast from very much experience, for I have spoken with him more than with others. The rest of the Apostles in the other life rejected him from their society, and refused to recognize him. Besides, he connected himself with one of the worst of devils, who would fain rule all things, and pledged himself to obtain for him his end. It would be tedious for me to write hill know about Paul or me to write all I know about Paul. . . .
Paul associated himself with the worst devils

and wished to form a heaven in which he should be the dispenser of pleasures. This he attempted but became worse in consequence, and was cast down. . . . Paul utterly dislikes Peter, and says he understood nothing and could do nothing.

KING DAVID.

23 Oct., 1748.—David is possessed with the lust of being chief in heaven. Persuaded that he was a god, he proclaimed himself one.

24 Oct.—He openly confessed and asseverated that he did not understand what he wrote. He said that a spirit spake through him as a spirit speaks through me.

25 Oct.—David is wicked, and a slave of decelt-ful spirits, who say they treat him like a dog. His mind is full of cruelty and adultery, and with-out conscience he meditates and contrives mischief.

4 Nov .- When I went to bed, evil spirits formed a design to destroy me, and for this end took measures to call out hell and every malicious spirit. They first drew the dragon over to their side, but having used him badly, he got away. Then they endeavored to summen all hell, and surround and attack me in a body, and make an end of me, as so often they have tried before. . . . They evoked David, also, who appeared before me in a dense cloud. Mr. Brockmer, with whom Swedenborg boarded

while in London in 1744, gave an account of some peculiarities of Swedenborg's deportment which passed under his observation. Rev. John Wesley printed the narrative in his American Magazine for January, 1781. The following extracts represent Swedenborg under circumstances not less extraordinary than some modern spiritual mediums occasionally find themselves to be in:

About nine in the evening, leaving his door "About nine in the evening, leaving his door and going up stairs, he (Swedenborg) rushed up after me, making a fearful appearance. His hair stood upright, and he foamed around the mouth. He tried to speak, but could not utter his thoughts, stammering long before he could get out a word. At last he said he had something to confide to me privately, namely, that he was Messiah, that he was come to be crucified for the Jews, and that I (since he spoke with difficulty) should be his spokesman."

The next day, Mr. Swedenborg went to the Swedish envoy, but was not admitted, it being post day. Departing thence he pulled off his clothes, and rolled himself in very deep mud in a gutter. Then he distributed money from his pockets among the crowd which had gathered. In this state some of the footmen of the Swedish envoy chanced to see him, and brought him to me very foul with dirt."

We are perfectly well aware that attempts have been made from time to time to invalidate Brockmer's narrative, but after a pretty close examination of the evidence, we fail to see that the substance of the statement has been essentially discredited. It is probable that Mr. White's new life of Swedenborg will modify the estimation in which the great seer is held by his followers. It will tend, so to speak, to humanize him. A personage without any of the frailities of man is thereby outside of the pale of humanity. He cannot thereby be one with us. Swedenborg, both in his actions and his thoughts, was true to his nature. His exercises of mind and body, low and groveling as some of them may appear to be to a certain class of observers, were essentially necessary to his subsequent spiritual development. Not one jot or tittle of them could have been svoided. It was not in his power to make been sybided. It was not in his hower to make dream. From the latter we had no previous one half white or black, or to add one cubit unto knowledge of her name, nor of her existence." his stature. If he had not gone through with his experiences, Swedenborg could not have been the clear seer, the philosopher and the religious teacher that he afterwards became. If we would minute.

shady side of his life just as surely as we must know its sunny side. Modern mediums are now going through the throes and agonies of the spiritual birth. The agitation sometimes approaching to contortions of body and mind which are thereby occasioned, are more apt to provoke the sneer and condemnation of the observer than to awaken his sympathy and tenderness. We do not believe that the spirit of judgment and of blame exists in heaven. It dwells in a lower sphere, and sometimes calls itself Justice. If they who judge and condemn others discover that their own psculiar idols have done the same things which they blame their fellow men for doing, will not the discovery awaken reflection, and will not reflection beget a larger and more generous mind? Swedenborg, like some other seers, predicted the day of his release from his earthly tabernacle.

Toward the end of February, 1772, he wrote to Rev. John Wesley, to this effect:

SIR-I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you, if you will favor me with a visit.

EMANUEL SWEDENBORG.

Wesley received the note whilst in conclave with his preachers arranging circuits. He perused it with manifest astonishment, and read it aloud, and went on to confess that he had cherished a strong desire to converse with Swedenborg, but had mentioned his wish to no one. He replied that he was closely occupied in preparing or a six months' journey, but would wait upon him on his return to London. Swedenborg answered that the proposed visit would be too late, as he should enter the spiritual world on the 29th of next month never more to return.

He also told the Shearsmiths, in whose bouse he then was, on what day he should die, and the servant remarked, "He was as pleased as I should have been if I was going to have a holiday, or going to some merry-making." His faculties were clear to the last. On Sunday afternoon, the 29th day of March, 1772, hearing the clock strike, he asked his landlady and her maid, who were both sitting at his bedside, what o'clock it was, and upon being answered that it was five o'clock, he said, "It is well. I thank you, God bless you," and then in a little moment after he gently de-

As we have before said, Mr. White was formerly a Swedenborgian, and for some years held quite a responsible position in the New Jerusasalem Church. But to him as to many another man, advancing years brought increase of wisdom. His comparative views of Swedenborgianism

and Spiritualism may be seen from his words: The relation of Swedenborgianism to Spiritualism is a story for a humorist; stolid should he he who would not chuckle over its details well told.

Years ago when familiarity with spirits was rare, Swedenborgians used to snap up and treasgrand common objection to Swedenborg was his asserted acquaintance with angels and devils; it seemed an insuperable obstacle to faith. For its reduction his followers maintained that open intercourse with heaven was man's ancient privilege. That he lost it by degradation into worldliness and sensualism; and that he would recover it by regeneration; moreover, they would urge, even in his present low estate, he is not altogether left without sensible evidence of a world beyond the tomb, and straightway a budget of supernatu-ral existence would be opened. Many of the early Swedenborgians had wonderful private experi-

ready to run wild after mesmerism or spiritual manifestations; but had we so conjectured we should have proved greatly mistaken. Clairvoy-ants and mediums confirmed, in general, Sweden borg's other world revelations, but contradicted him in many particulars. This was intelerable Contradict our heavenly messenger! Quickly the old line of argument was abandoned. Noth ing was wickeder than converse with spirits. Spirits are liars; intercourse with them is dangerous and disorderly, and forbidden by the Word. True, Swedenborg did walk with spirits, but he held a special license from the Lord; he warned us of its perils, and his example is no rule for all and sundry... Whilst the Spiritualists offer wide and easy access to the other world, the Swededborgians would have all acquaintance with it confined to the reports of their author. If you presume to any knowledge better or beyond his, woe unto you! The great black horrid beast

of the Swedenborgian is the Spiritualist.
The Spiritualists have no animosity to the Swe denborgians who occupy but a corner in their great and growing camp. They rank Sweden-borg among their chief apostles, and question and adopt his testimony at discretion; but this liberal indifference only adds fire to the jealousy of the Swedenborgians, and flercer and thicker fall their blows. 'Tis the case of the big, jolly navvy and his furious little wife over again: "Why do you let her beat you so?" "Oh, sir, it pleases her, and she do n't hurt me."

CHARLES DICKENS ON DREAMS .- In a recent number of "All the Year Round," Mr. Dickens expresses the opinion that " a broad margin of allowance must always be left for coincidence" in the explanation of dreams, and relates the following, which occurred to himself:

"We dreamed that we were in a large assembly, and saw a lady in a bright red wrapper, whom we thought we knew. Her back being toward us, we touched her. On looking round she disclosed a face that was unknown to us, and, on our apologiz-ing, said pleasantly: 'I am Miss N—, 'mentioning a name, not the name of any friend or acquaint-ance we had, although a well-known name, The ance we had, although a well-known name. The dream was unusually vivid, and we awoke. On the very next evening we recognized (with a strange feeling) coming in at the open door of our room, the lady of the dream, in the bright red wrapper. More extraordinary still, the lady was presented by the friend who accompanied her, as Miss N:—, the name in the dream. No circumstance, near or temote, that we could ever trace, in the least accounted for this. The lady came on the real, common place visit, in pursuance of an appointment quite unexpectedly made with the appointment quite unexpectedly made with the lady who introduced her, only on the night of the

It is calculated that the human race numbers between 1,200,000,000 and 1,300,000,000, and that there are seventy births and sixty:deaths!overy

QUESTIONS AND ANSWERS ON WAGES. NUMBER THREE,

Q.—But why attribute all the burdens of labor to the rich?

A .- I do not. They commit errors enough out of ignorance of their real interest, and imperil by revolutions their position as a class. More increase and stability can be given to national wealth when we shall all know how to employ productively the whole adult population, male and female.

Q.-Would you have women work like men? A.-By no means. The place of woman, as compared with man, may be stated in a few words. She is better fitted for quiet, sedentary or in-door occupations; the man for active, laborious or out-door life. Multitudes of men restlessly fill elerical positions in offices and stores which are better adapted for women. Give wbman the vote and she will soon gain equal pay for such labor better done by her.

Q .- This would certainly double our number of laborers.

A .- Unquestionably; and increase the number of those capable of buying in the market; and so increase the demand for those products which require the labor of men. For, as before shown, an increased circulation through wages augments the demand for all articles of necessity, and enables the dealers and producers to employ more hands. A nation of slaves, circulating no money, has always a multitude of beggared, unemployed freemen!

Q.-Then in your hive you would have no drones?

A.-Idleness is an acquired vice. When men cannot find a proper equivalent for their labor, when through life they find all efforts to better themselves useless, when they are continually at starvation point, and suffer endless humiliations, then, taught by experience, they despair of their fair reward, and begin to hate labor as a mockery. Labor is a religious question, and charity a matter of dollars and cents.

Q.-Pray in what light?

A .- All that we know of religion, of purity, of morals, of justice, of right, springs from the possession of means of mental exercise and culture beyond the mere animal instinct to obtain food to live. The time for the development of these Maker qualities is not found until national wealth has accumulated; and those who have accumulated, although their inspiration is imperfect from class and sect exclusivism, begin to discover that fighting, stealing, cheating and vice and violence of every kind are by no means all of human life.

Q.-Then you mean to assert that the moral condition of a people is dependent on its material prosperity?

A .- Most undoubtedly. But the prosperity must not be artificial or of a class, but substantial and real, or of all classes. Let all persons, except the old and young, who have a right to support, now insufficiently given, be employed fairly in their various spheres of usefulness, and pauperism will disappear.

Q .- Will not the industry, combined with opportunity, of some individuals tend always to accumulate wealth in few hands?

A.-Certainly; when the rich are ignorant of their true interests and the poor of their rights as men. What is called "the decline and fall of nations," the adoption of vicious habits where virtue once reigned, is nothing more than the result of the unchecked opportunity of the rich gradually to absorb through competitions and divisions the profits of labor, and finally reduce a large number of even the "better class" to a condition of dependence.

Q.-Labor here is now well paid. Slavery has disappeared. We have no more entailed property nor privileged classes?

A .- Here we differ, and here is the danger. Entailed property still exists, and privileged classes; and these are some of the main sources of the uncertain reward of labor and of the insecurity of private or accumulated property.

Q.-Please explain.

A .- Circulation is the life of business and of national wealth. We have seen how money, from wages, is the main source of prosperity; how purchases made by one single dollar, passing from hand to hand, may in a year be the means. of many hundred dollars worth of exchanges. Suppose that in place of these payments for numerous articles of use, the sellers insisted on receiving back the articles after being paid for and. used, or continued to demand and receive payment for the same several times over before taking them back again, what would be the effect of such a mode of doing business on the millions of working people?

Q .- They would own nothing, and yet would be continually purchasing.

A .- A tailor who would rent out his clothing would make a fortune out of each suit. So would the bookseller out of his books, and dealers of every kind out of their various goods. Wages would not save such a people from the slavery of

Q.—But we have no such condition of things? A .- The absurdity of the thing in small matters, and the embarrassment to business that would follow, prevented theold aristocracy from making such a law. Moreover it would have extended their privileges to the traders whom they despised. But their lands and houses they thus entailed by law forever for the support of their families in luxury and idleness.

Q .- Fortunately we are rid of that.

A .- Let us see. A man has accumulated two thousand dollars, and builds a house. He cannot complete the ownership by actual occupation, and must dispose of it. He might sell it at a fair price and so put it into circulation, but he finds that law and usage allow him to let it. He does so to a good but poor tenant at ten per cent. oncost. The tenant lives in it twenty years, cares. for it, uses it, repairs it in many ways, until by

possession it has become, as it were, a part of the very life of himself and family. At the end of that time the tenant out of his poor earnings has paid four thousand dollars, and although the house stands a monument of his care and use, yet he does not own a brick, and has been the slave of the caprices and meannesses of his foudal owner during that long period.

Q .- That is a new view of the case.

A.-And now let me ask, what right has any one to more than the real value of any article? What right has a man to what he cannot occupy, and apply to use? What right has any man to use money as a means of acquiring power over others, as these feudal owners use their power over most tenants? All inequality before the law is ruin to prosperity.

Q.-I admit that one of the chief worries of human life is derivable to every class from the annoyances of this system; but has not a man a right to do what he likes with his own?

A .- No. A man cannot wrongly treat his wife, his child or his dog. He cannot misuse property, or make a nuisance of it to the injury of others. He owes duties to society, and is amenable to the laws of political economy as to all other laws. Why should be, an individual, have the power to stop the circulation of property and place his fellow-man at a disadvantage, because he happened to accumulate his little means before his neighbor? If he had more energy, does that excuse a violation of law and an act of oppression? Energy, however, is rather the fruit of opportunity than of merit.

Q.-But is the wealth acquired by individuals, no matter in how unmerited a way, oftentimes a disadvantage to the masses?

A .- By no means, if it be used as it should be, in works of production and utility. The error is in misapplying the accumulation, and checking the very circulation or exchangeable character of the values, which have actually been the chief cause of a man's fortune. No man, because rich, should have power to change the law which made him rich.

Q .- This constant change would leave us no old families to be proud of.

A .- No one wants them. Does not every one think his own good enough? But "old families" change oftener than others by a variety of procasses that result from the insecurity of fortune, and the spirit of gambling in "fortune making." It is not a perfect equality of wealth that men want, but an equality of fairness. This alone can give increase of riches, increase in the number of rich, and permanency and steadiness to the wealth acquired.

A FEW ENGLISH ITEMS ON SPIRIT-

BY J. H. POWELL.

DEAR BANNER-Since my last letter to you, "Spiritualism in England," Spiritualism has been silently doing its mighty work in the old country. We have had, it is true, no monster demonstrations, nothing of a very exciting character worth noting, nevertheless we have had evidences that there is a power in our midst doing wonders.

The press of late has been almost silent, and even where it has spoken, its voice has betrayed less of its old rancor when treating on Spiritualism. This is accounted for in the fact that a number of our literati are actually Spiritualists, having been brought into the living faith by the irrepressible evidences of spirit-power given in presence of Mrs. Marshall, Mr. Home, and others.

The other week a respectable county paper—the North Wilts Herald-gave, from the pen of its London correspondent, an account of manifestations which took place at Mrs. Marshall's. (the medium's name was not mentioned, but I have ascertained for myself the name,) of a most conclusive character. An officer stationed with his regiment at Aldershot, had the pleasing intelligence conveyed to him that some property was left to him. Just in its zenith his joy collapsed, as he found that he must produce his baptismal aforesaid property. He did not know what to do. None of his friends could give him the slightest clue to its whereabouts. In this dilemma some one, I imagine jocularly, told him to go to a medium. It was a silly thing to do; but he would go to one, nevertheless. He was in a great hurry loaving his quarters in the apparently vain search for the missing entry through the instrumentality of a " witch." A letter was handed to him, which he hastily placed, unopened, in his pocket, and h pried off to Mrs. Marshall, without the smallest shadow of faith in the mysterious rappings he heard. But being prompted to put questions, he asked what he had in his pocket. "A letter," was the auswer. Who from? Here the name and monogram of the writer of the letter were given. The officer broke the seal, and to his utter amazement found that the invisible intelligences had read and answered aright. A staggering proof of witchcraft, no doubt; nevertheless, the officer put another more important question: "Did they know where he was baptized?" "Yes." "Would they tell him?" "Yes." And lo! a certain church In the West End of London was named. The gentleman lost little time before he was there, engaged in turning over the registry books, and to his amazement and joy he found the desired entry. He is now, I am informed, in possession of his property.

This case. I think, deserves recording, as one of the numerous proofs spirits are ever giving of their own individuality and independent action apast from the medium or her surroundings. All anch cases as this should be carefully noted, as they offer an argument all-powerful against the weak, amusing theory of "mind reading," which is so readily offered by the uninformed scientist who cannot ignore spiritual phenomena, but must for his own credit's sake find out "how it is all

The Spiritual Convention which was held this month in London, I think, marks an epoch in Spiritualism in this country; and from the general tone of the proceedings I am led to augur well for its future, at least in so far as the members constituting the Convention shall act out their at present ideal plans. The executive will, I opine, give our English friends satisfaction. They are all earnest and thoughtful Spiritualists. and will, I am sure, do their best for the good of

Spiritualism.

Mr. Cooper, since my last letter to you, has been busy writing a book—"Spiritual Experiences, inoluding seven months with the Davenport Bro-thers." I have read most of the work, which will be ready for the public in a month from this, and am much pleased with it. I hope that not only English Spiritualists, but American Spiritualists English Spiritualists, but American Spiritualists as well, will see to it that Mr. Cooper's book is on their library shelves. The time will come when Mr. Cooper's worth as an earnest pioneer will be acknowledged with gratitude by all who love Spiritualism and its true advocates.

I find my epistic has run to the length I designed yet I have not mantianed assemblement.

signed, yet I have not mentioned several important items of interest; but I hope, please God, to have in future better opportunities than hitherto of working for the Good Cause.

6. Sidney Terrace, Grove Road, Victoria Park, B.; London, Eng., June 25, 1867.

. from the continue of Harleger of mout in an

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 HUET.

[Original.] BOUQUETS OF FLOWERS.

The Cardinal Plower.

This is a royal flower that hangs out its scarlet signal by the mountain brocks, and runs up its velvet fringed flags in many a quiet nook, as if heralding in some glorious event to the birds, the ferns, the mosses. It is a flower that the young botanist loves to find, for it is simple and easy in its analysis. Besides, no other flower looks better in the herbarium, for it retains its brilliant color and its velvet-like texture. It brings forth its flowers when the blueberries are ripening, and is a signal for those glorious excursions for fruit and flowers; those days of beauty when one lays up treasures that moth cannot corrupt or thieves

This flower seems to belong to a kingly type, and is a proof of the wonderful power of nature, bringing richness and beauty from the most common things. There lies the dull, common soil. and only a few weeks ago nothing else was to be seen, only its covering of withered leaves and its brown moss. But from out of that duliness, and that brown soil, shoots up this plant, that holds in its little cells and veins such a magic power of beauty. We have to toll for years to invent the way to make velvet, but this little plant without loom or a spindle manufactures the most delicate of velvet garments, and wears them without fear of injury or regret for their frailty.

It is a beautiful and blessed lesson that this little flower teaches us. Have you never seen any

Perhaps you never knew anything about Aunt Prudie, or Mrs. Prudence Summerby, and so I will spin out the little silken thread of her life, and see what you think of it. Maybe you will say it is only a common story, but it is just as brilliant as the cardinal flower, and no more com-

Aunt Prudie was not always old, and once had blooming cheeks and a lithe form, and loved to roupp and frolic. But years kept creeping on and taking away her youth and her freshness, and bringing her troubles and griefs of many kinds. Those she loved best sickened and died; some friends forgot to love her, and so she sat down one day in the old farm-house that was her father's and thought herself a most unhappy woman.

"Alas!" said she; "what a common life I am living. Where are all the beautiful dreams that I dreamed so many years ago? Where is the sweet charm of the life I used to live? I used to think that the springtime would last forever, and bring me continued gladness. How miserable it seems to wash dishes, and sweep rooms, and get dinners and suppers, and how I hate to clean the tin platters, and scrub the kitchen-floor."

And Aunt Prudle sighed, and looked up to the clouds and the sky, and kept on thinking, till she grew very quiet and leaned her head against the high chair, and anybody would have said that she was asleep; but not so, said she afterwards.

She began to dream, or as she declared she can beautiful signts. There came to her a form so lovely, a face so fair, that she thought it must be the princess she had read of. But the fair one seemed full of love and gentleness, and did not speak at all like a princess, but said quite like common people, "Aunt Prudie, won't you come with me? I have something to show you."

Aunt Prudie readily assented, and seemed to be horne without effort into a beautiful country. Here were all kinds of rare and wonderful things. So filled with admiration was Aunt Prudie that she could not speak, but only gaze upon the beautiful gardens, the fine residences, the blooming howers, the shaded walks.

"This is where I live," said the fair girl. "Oh, how beautiful," said Aunt Prudle: "how came you to inherit such a lovely residence?

Your father must have been a very rich man." "Oh, not at all. My father was a poor farmer;

I earned all this myself." "Earned it all! do tell me how?"

"Oh, washing dishes and sweeping rooms and scrubbing tins." "Dear me!" said Aunt Prudie, "that's just what I do, but I get no pleasure or profit from it.

Do tell me how you accomplished this wonder." "Well, you see I got quite tired of living as other folks live, and as we were miserably poor and dreadfully unhappy, I thought I'd see what could be done to better ourselves. So I began to glorify my work; that is, I said if I had nothing else I would have a palace out of a hovel and a

garden out of a bramble bush; and I began the work. I put a cheerful heart into everything I did, and I began to see the beauty of everything. If I scrubbed a floor I didn't think about the scrubbing, but only about the glowing streets that I had heard of in the New Jerusalem, and I fancied somehow that I was polishing fine gold. Sometimes the floor seemed like a mirror, in which I could behold many beautiful things.

Then when I had dishes to wash I began to fancy that they were all so many gold and silver rases that I was preparing for some beautiful feast, and I could see flowers in them and garlands crowning them. I put a will and a wish, a hope and a prayer into everything I did. If you will believe me, that old tumble-down house is now this gorgeous palace, that old kitchen is this splendid hall, that bramble patch is this beautiful bower. Haven't I everything that mortal could wish? and yet I have not half that you

There was a little noise in Aunt Prudie's kitchen; the cat had jumped into the window, and Aunt Prudie aroused herself from her little nan. She rubbed her eyes; she looked about her; there peacock-feather duster, there were the shelves with their rows of shining dishes. Yes, this sure-

ly was Aunt Prudence, but where had she been? She was wise enough to see a meaning in many things that others will not heed. And Aunt Prudie saw a meaning in this little flitting vision.

"After all," said she, "things are pretty much

This time she did not seem to be walking in a she brought up brightness, and from the gloom place of enchantment, but in a place of fine cul- she knew how to coax the sunshine. ture. It was evidently the residence of some wealthy gentleman. A fine, substantial house, gardens full of richly blooming flowers, trees and beauty of life just as it is. But she traced laden with delicious fruit, all told of substantial back so many of the good things that she learned. comfort and luxuriant providence.

There came from the mausion a man seemingly that she used to call her the heavenly visitant. every way fitted to enjoy all this, and Aunt Pru- But how she happened to see her in that after-

"A fine place you have here. I have often wished I could live in the midst of so, much ele-

A Transfer of the second secon

"Envy me! I am the most unfortunate of mortals! Handsome house? a perfect hovel! I am only a beggar, woman. I have nothing. I see no beauty. I was wondering what all these weeds and briars were for. I believe they are only designed to torment me. Madam, you behold the most miserable of mortals-a perfect beggar!" Again pussy jumped after a fly, and Aunt

Prudie aroused herself. "Tis pretty much so. We make our fortunes

as we will. Things are pretty much as they seem. And Aunt Prudie looked about her. Her life,

so full of comfort, yet so barren, to her seemed all at once to have a new signification.

"I've been all the time thinking that if I had this or that I should be content; now I see it don't much matter. I'll make a palace out of this old farm-house before another week closes." And Aunt Prudie was as good as her word.

All her daily toil was changed to a pleasant recreation. She had found the secret of happiness, to make the best of everything. And it was a splendid best that she was able to make, for she soon transformed the old farm-house into one of the most delightful of homes. She trimmed up the old rose bushes and twined them around the porch. She bent the boughs of the maple and larch so that they formed a perfect arbor; she let the sunlight into the old parlor, and put fresh flowers into the vases; she made the dust depart from the chairs and tables, and as the sunlight struck it it glowed so she could indeed fancy that it was gleaming gold.

But Aunt Prudie did not forget her vision. Somenow the face of the fair malden seemed to linger in her memory, and remind her of some one she knew. At last she seemed to fix those tender eyes and that sunny hair, and she exclaimed, "I do declare, I believe that was the face of little Alecia, who lives over the fields. I must go and see. I can't believe she lives in such a palace, and yet the last time I was over there I was thinking that the very air 'seemed golden with the life she gave to it, and the old brown walls looked radiant through the grace of her motions."

And Aunt Prudie went and found indeed the old brown house, and the poor mean furniture, without the least change in them. But somehow after she had sat a while she began to think of her vision, and there glowed about her the same beauty and leveliness.

"Tell me, Alecia," she said, "how it happens bat everything looks so bright and beautiful here? You are very poor, and everything is very homely, but I like things amazingly."

"I do n't know, ma'am. I used to be very sorry that we were so poor, and I used to fret some, and the children used to cry, and father used to look gloomy; I don't know just how it happened, but all at once one day I seemed to look at something besides the old house; I thought I was way off in heaven, and I saw beautiful things; then when I looked around this room again, and was just going to say what a poor place, it seemed as if everything in the room was repeating, heaven is here! The chairs seemed to be singing it, even the old clook ticked nothing else. The dishes and knives rattled it out, the broom whizzed it, the curtains waved the words. Heaven is here! seemed singing in all the air, and then I remembered that the place I had seen looked very much like this little home, only it was all glory; and it came into my heart to see if I could make this place indeed heaven; and oh we do have such nice times! Nobody looks gloomy now, and we all think there never was such a love of a place, and the children are all so happy, and we never want anything that we do not have.'

Aunt Prudie was in a brown study. It surely must have been this home that she had seen in her vision, but how happened it that she saw it with its glorified light, rather than in its old brown dingy dress. She could not answer, and so she asked Alecia to come out with her, and all the children followed.

They went across the fields to Aunt Prudie's home, and they danced and frolicked through her rooms. They wove little circles of tripping figures in her hower, they waked the echoes through the house, and drank in all the beauty and love, and gave out all the mirth and joy.

When the old house was silent again, Aunt Prudle sat down and thought of all the good that had come to her, and she sighed to shed it abroad through all the land. She began to think of this one and that one that she knew who led sad, dejected lives very much like her old life, full of repinings and regrets. And she fixed on that rich neighbor of hers, Mr. Timms, as one who did not seem quite as happy as he ought to be, and with a sudden impulse she put on her shawl and went over to see him. As she approached the house she saw how precisely it looked like the one she had dreamed of, and there indeed came the same man out of the doorway.

"Fine day," said Aunt Prudie.

"Too windy," said a surly voice. " Fize garden you have here."

"Nothing grows well; the bugs eat up all the

roses." " What delicious cherries."

laugh, and then a frolic.

"The robins carry them all off." Aunt Prudie made a bold push. "I just came over to say that those Spingler children are about the best children I ever saw, and as happy as the day is long, and as bright as larks, but dreadfully in want of a chance in the world; and I thought if you and I could send them to school, and pay for their books and clothes, it would be a mighty deal better than doing nothing,"

"Who said I was doing nothing?" "Not I," said Aunt Prudie carefully; "but come, let us take a walk over there; it will do you good." And Aunt Prudie introduced Mr. Timms to the little brown cottage, and to all the children and to the fair Alecia; and, somehow, in spite of himself he began to smile, and soon had a good

As he went back he stopped at Aunt Prudie's home and emptied his purse into her hand, and said, "Yes, yes, send them to school, and do n't forget that little Alecia is to have the fairest vase you can find to put her flowers in. I ticked the old cleck in the corner, there hung the bave n't felt so well for many aday; much obliged, ma'am, for your call; come again. My cherries

will be ripe next week; bring the children over." This was only the beginning of Aunt Prudle's work. The whole neighborhood seemed to feel the gladness of her life. There was no more drudgery for her. Her work was all child's play. There was nothing common or unlovely in as you make them." And she fell asleep again, snything she did. From out of all the duliness

> She declared that she owed all her power to that afternoon's nap, when she saw the richness and so much of the beauty she found, to Alecia, noon's stillness she never could imagine.

Old Mr. Timms told her it was only a fancy of hers, and that her mind treasured up a picture that her dreams painted over with the hues of:

heaven. But not so, said she, but always believed that she had had a vision from heaven.

One day Alecia brought her some cardinal flowers, and Aunt Prudie said,

"I need to wonder how these little things could come up out of the black earth, but now I see it is all because they have a little bright life inside that makes the common soil become glowing blossoms. Let us be like the cardinal flowers, Alecia."

> [Original.] A NEW USE OF AN OLD TUNE

Hunt, who used to get very angry when his oxen would not obey his voice, and beat them most cruelly on the head. After a time he became a church-goer and learned to all the sensation of still possessing all his limbs. It think this sensation proves immortality. The maimed man has the sensation of still possessing all his limbs. It think this sensation proves immortality. The maimed man has the sensation of still possessing all his limbs. It think this sensation of still possessing all his limbs. It think this sensation of still possessing all his limbs. It think this sensation of still possessing all his limbs. It think this sensation of still possessing all his limbs. It think this sensation of still possessing all his limbs. It think this sensation of still possessing all his limbs. It think this sensation proves immortality. The maimed man has

Inspirational Poem.

That there is a magnetic chain which links eternally the principles of cause and effect, through

warded us from Statville, C. E., endorsing the invisibles in the principal facts in the case. Our correspondent states that he is acquainted with the person referred to in Miss Doten's poem, and -with the changes of the name and occupation of the leading character, and the sex of the child-it fully describes actual occurrences, although of course positively unknown to any one in this section of the country:

THOMAS MACGUIRE.

Dear friends, pay attention, while I thus write down The sayings and doings of good Parson Brown, Who believed every mortal was in a bad case, Whose soul was not anchored in God's special grace; Man's nature was sinful, and that from the first, Though given by Ood, yet by God it was cursed, And to banish the cvil He brought out the plan By the blood of the God-head to save wretched man! He had cursed ilis own offspring-ah! what a mistake-Who now must be saved from the hot, glowing lake. A road was now open to shield from that place. Yet none shall it enter who have not found a Its entrance is narrow, and dangers abound, But the road to destruction is easily found, Is full of delights, full of pleasure and fun And in which the good parson declares all must run Who are not elected by God's special care For pleasure and glory, with scraphs to share. No matter how sinful their natures may be Election will save, and from sin make them free; While others, to prove God's great goodness and love. Shall neger enjoy Heaven's bright splendors above, But are doomed, before birth, with wild demons to dwell Where the worm dieth not," in the red fires of hell! Their lives may be pure as an angel's can be. Yet one moment of happiness ne'er shall they see. God reigns over all, and his power he will prove— His goodness, his mercy, and infinite love.

Such was the bold doctrine of good Parson Brown, Who exhorted and preached both in country and town; Of mis'ries and tortures he loved well to tell, When describing the groams of a poor soul in hell! A revival he held at his home, and his place, When many dear brethren were saved by free grace! And all were converted, much to his desire, Except a conductor named Thomas Macguire. upright and fearless and frank, in his way. Believed common sense, and had little to say. A good man, and brave, with a warm, loving heart— When true men were wanting he acted his part. Ho was not over choice in his words or his speech When it fell to his lot to hear hypocrites preach ! Now the parson continued poor Thomas to tease, Resolved in his mind to allow him no case Until, conscience-stricken, for mercy he'd cry, And be washed from his errors before he should die! He offered him freely the blood of the Lamb Which was shed in atonement for poor erring man. But Thomas Macquire could not understand The Atonement, he said, "was invented and planned. They tell us that God made our race pure at first, Which in His own wisdom He afterwards cursed-Corrupted their natures, 'mid infancy's smiles, Then consigned nearly all to the devil's own wiles, Excepting a few, who in heaven shall dwell In order to laugh at their brethren in hell! Yet you, Parson Brown, give salvation to all Who will kneel, at your bidding, for mercy to call-Talk of rivers of life, and a message of love. Which, in my poor judgment, ne'er came from above. You teach, and you preach of some great mystery— You fall down and worship one God-head in Three Yet a tyrant you make Him! profani y wild, To say that our Father has cursed his own child. Your Churches are many, your sects not a few-Each has its own doctrine, each adds something new While Nature declares that one God rules above, Who loves all his children with fatherly love!"

Right quick flew the Parson from honest Tom's place, With the impress of hatred engraved on his face And he thought, as he went, on the pains of hell-fire ! For in it he lnew would be Thomas Macguire!

That night vivid lightning gleamed bright through the sky,

Fierce winds and wild thunder resounded on high, When a loud cry was heard, rising higher and higher: "Oh the minister's house and the church are on fire!" Parson Brown was at rest, without trouble or fear-His wife and three children were sleeping quite near, When roused, in a panic, they fied like the wind, And Willie, their darling, abandoned behind. His mother soon missed him, when wild was her cry: "Oh God of all meroy! oh Father on high-My child-my dear child, my aweet Willie, my love-Who will save my dear child? oh Father above!"
Then down on his knees fell the parson in prayer, Which caused good Macguire to stamp, rage and swear:
"Oh hypocrite, rise, save your child if you can... Prayer won't avail now-have the heart of a man! Those who work for themselves God will ever respect-Your aid I require-why delay to reflect? Come, point out the room, and I'll gladly rush on!"
But the parson responded: "Let God's will be done!" Then Thomas through fire and smoke made his way To the room where the dear little innocent lay, While the parson and people remained in suspense, And the poor wretched mother in angulah intense. How great was her joy no narration can tell-When Thomas appeared with her child safe and well. The thunder still pealed and the shouting was wild When that fond mother's bosom received her dear child She knew he was safe from devouring fire, And her thanks were all due to brave Thomas Macguire Then touched by her joy, down his manly check rolled The tears of a rapture that ne'er can be told! And the nature of man, and the goodness of grace, Were writ in bright lines on that smoke-darkened face! Think of Thomas Macguire, and say if you can That the "aum of all evil" is innate in man!

SPIRITUALIST CONVENTION.

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

Reported for the Banner of Light.

THIRD DAY.

BUNDAY MORNING CONFERENCE, 8 O'CLOCK.

BUNDAY MORNING CONFERENCE, 8 O'CLOCK.

Music by Mrs. M. S. Townsend.
Prayer by Mrs. M. A. C. Brown.
A poem, "The Ideal is the Real," by Mrs.
Townsend.
Mr. Charles Walker.—We are here as Spiritualists, as the exponents of Spiritualism. It is natural for the human family to be ever putting forth feelers after immortality. The maimed man has the sensation of still possessing all his limbs. I

church-goer, and learned to sing paalm tunes, and finally became Deacon Hunt. It was noticed that his oxen were much more docile than formerly.

"How happens it," said a friend, "that you never have to beat your oxen now, but they seem to be as managable as any I see?"

"Why," said the deacon, "I used to get angry and beat them, but that only made them worse, and mome more vexed. I began to think that beating oxen was not quite Christian; and now when they do n't behave well I sit down behind the load and sing Old Hundred. It is surprising how the sound of that tune will calm down all our tempers, mine and that of the oxen; by the time I have got through they are all right, and I have no more trouble."

Remarkable Verification of an Inspirational Poem.

annihilate God?

Mrs. E. M. Wolcott, Mr. J. D. Powers and Dr. Randall gave some interesting experiences in regard to various psychological evidences they had received at different times.

Mr. B. Wilbur, of Fall River, related a very singular circumstance in relation to the death of his child and the spirit artist, N. B. Starr. He said: Some time since I loat a little child about eighteen months old, whose loss I deeply mourned. I keard of this artist, and wrote to him, asking him to furnish me with a picture of my child. I received a letter from him, saying that his guides would allow him to take it. I sent the amount desired, and in a few days I received another letter, stating that he should be obliged to take a double picture, and in due time it came. The second person in the picture was a half-sister to my wife, and both child and guardian were fully recognized by us and all our friends. In a subsequent letter to me Mr. Starr said, "The child came to you in the act of throwing a kisa," which was perfectly in keeping with the habit of the child.

Mrs. M. A. C. Brown.—My early religious edu-

Child.

Mrs. M. A. C. Brown.—My early religious education was under the Methodists. I was ever struggling for something I had not received. I was sick, and they said I must die. At this time nally the principles of cause and effect, through all the vast fields of physical and mental life, is a proposition too plain to admit of an argument. The development of its action may be immediate or protracted, but it is sure, and incapable of failure. Obedient to its will the unseen intelligences are moving on their ceaseless rounds, "pure, peaceable and full of good fruits." Each day we are in receipt of information proving that earth's many lands are but as volumes in the library of the Infinite, open to those spirit ministers, whose duty it is to spread "glad tidings of great joy" to man.

In our issue of December 15th, 1866, we published an inspirational poem delivered by Miss Lizzle Doten, at Mercantile Hall, Boston, entitled "Peter McGuire, or Nature and Grace." Something of som

of immortality.

Mrs. M. S. Townsend wished to express a few thoughts and leave them for consideration, in regard to immortality. Science decides that our physical bodies are changed once in seven or ten physical bodies are changed once in seven of the past, and to all peoples, including Spiritualists. What is it that remembers through all the changes of the octogenarian? This is a thought I wish to

leave with you.

Dr. Holden.—You will concede that there bodies are composed of particles of matter; is it any more unreasonable to suppose that the spirit is composed of particles, and both keep throwing off? I do not think the spirit susceptible to pain, but

simply cognizes pain.

The hour having arrived for the regular addresses, the organist of the church kindly favored the original of the dutch study saveta us with a voluntary upon the organ. Prayer was then offered by Mrs. A. W. Tanner, after which the President called upon Mrs. E. M. Wolcott to deliver the first address, when she said:

Friends, There is a problem to be solved; there is a power giving expression to itself. What is it? The persons assembled here to day prove it; the yearning of the soul asks for it. Now this problem is immortality. It was attempted in Moses's hlem is immortality. It was attempted in Moses's time; since then by Jesus; some at that time received it. The overshadowing of the Holy Ghost proved it to some, while others could not receive it. Still onward rushing down the course of time, came the Christ-principle, which could not be crushed out, and it grew in the minds of such as did not reject it, and they reached out to grasp the telegraphic wire to get it, but they could not understand that it was for all time. It was the centralizing source of inspiration, and taught that centralizing source of inspiration, and taught that outside of this little narrow earth-life was a new and glorious country to which we should go, and that the promises of Jesus should find a longment in the human soul, and that "because he lived we should live also," else the loved ones from the other sphere could not come to you.

There is a vast table spread with all the glorious fruits of knowledge. There is a diversity of spirits, and there must be a diversity of gifts, and they see that to a certainty their souls shall live they see that to a certainty their souls shall live again. Hush! there comes a sound as of a beautiful angel. Whence is that sound? Whence these tiny raps? 'Tis the voice of heaven to man. Along the telegraphic wires the fire of inspiration flows to some soul, and touches the lips with glowing gems of thought from the throne of the eternal, and shows that the soul, like celestial flowers, nal, and shows that the soul, like celestial nowers, blossoms in the paradise of God. This infidelity has brought the spark that proves the existence of the soul after death. The inhalations of the magnetic currents that you drink in to-day are magnetic currents that you drink in to-day are impregnated by the incense of a higher life, and from this asking flows the answer to your heart's aspirations that you are immortal; hence, "ask, and ye shall receive." Do away with war, embrace peace, exercise love, and thus prepare your-selves for an inheritance in the glorious summerselves for an inheritance in the giornous summer-land of your eternal home. Open your hearts to the gushings of eternal life, that you may be re-freshed and strengthened in your inner life, cleansed not in the blood of Jesus, or of man, but in that flow of spiritual and celestial magnetism that shall cleause your spirits from all the fifth and impurities of your earth relations. Some will "Throw aside this book, the Bible." I cannot say so, for in. this book are set forth all those divine principles and precepts the accept-ance of which will purify your lives. If you can crush out the principles of Spritualism, you can crush out the principles of Spritualism, you can crush out the principles set forth in these records of the past, and also the return of spirits from the other world. See Peter released from prison, as also the appearance of Jesus to his disciples in the upper room; a spirit spake to them and said,
"I am thy master," and the spirit was transmitted
to them that should convince them. Not to you
who have received light upon this subject alone would we come, but to you who would crush out this sublime philosophy; for be assured if you crush it you damn your Bible, and crush out the truth taught in all ages.

If all the glorious evidences that you have had

through a fond mother's return and all the various evidences through other channels do not convince you, you must be dark indeed. If you say the old foundations have gone to decay, we say yea, but from the rottenness of the past has aprung up the glorious light of the present, which illuminate many approach to the present, which illumines man's progressive nature and fits him for that higher and better home. Behold man coming up through all the kingdoms of nature to his higher estate; would you say to these things, depart, I need you not? All these conditions shall pass away, and the purified spirit shall live on and glorify the great author of all existence. Thus is proved that man not only lives here, butshall live on throughout starnal great. The popular Thus is proved that man not only lives here, but shall live on throughout eternal ages. The people of to-day are asking of you to-day to span for them the chasm between the past and the present, and to give them the light of the living present to lead them in to the more glorious future, and thus let in the light of knowledge, not belief, to sweep out all those thoughts that have stultified the senres, benumbed the feelings, and darkened man's hopes in the glorious future. Take from them, then, the darkness of the past, and give them these new inspirations which come to you as new wine from the kingdom. Orush out give them these new inspirations which come to you as new wine from the kingdom. Orush out the dead worms, and the corruptions upon which they have fed, and let the rottonness of the past be the soil from which shall spring the beautiful flowers of the living present. Thank God for infidelity, for it has been the means of stirring the depths of the soul to inquiry, and made it receptive of higher truths; and has cleaned the soul from the dead and effect theology of the past, and filled it with living inspirations of the present. "Glory to God in the highest peace on earth, and good will to man!" then wars shall cease, the rifle and the sword shall give place to peace and love, and all the holy fruits of the spirit. Ere I close, I would say to our dear sinter, we thank thee for the words of peace which thou hast thrown in upon the hearts of this people, and which have touched the flickering flame upon their heads, and enkindled it into a living flame to burn and purify and give a brighter light.

Here a most eloquent poem came from the spirit, to sister Townsend, but the rapidity with which it was uttered prevented my getting the

which it was uttered prevented my getting the

Music and singing by the organ and choir.

The President called upon Mrs. A. W. Tanner

The President called upon Mrs. A. W. Tanner, when she said:

Friends of progress, I see and know that the beautiful bouquet of spiritual thought which has been brought to you, has not a place left in which I can put one flower more; but I will bring you a few dewdrops of love to place upon these flowers, that they may not fade. You know that God is love, and in this beautiful morning, when the glorious luminary of day gilds the mountain tops, and the valleys are bathed in its sunlight, then their loveliness fills your souls with gratitude and delight. All things are beautiful; your souls are beautiful, and your spirits are looking out and desiring to drink in those glorious beauties spread out before you by a Father's love. I know that science is beautiful, and that philosophy is beautiful, but they would be as nothing but for the tiful, but they would be as nothing but for the love that beams out from your souls through your eyes. Your souls are reaching out to know the whereabouts of those loved and cherished objects of your affections which have gone before, and you cry out, Oh, Divine Father, give us of your love, that we may know what we desire of the great future. There is that embodied in Spiritualism which has never been brought to you through the page gone. It talks now that he page that the positive were the statement of the page that the through the past ages. It tells you that all these afflictions and sufferings are necessary to you as a people, as a nation, to purify and brighten your spirits. Out of suffering shall spring forth knowledge and happiness. Is there not in the knowledge that you are immortal, an assurance that vour dear friends are immortal also? Throw out from your own nature those influences that shall give strength to those that are weaker than yourselves, for I know they shall come not to saints but to sinners. Were it not that they have been crushed, they might have been stars in your midst. I would come to you, my darling sister, and give you my hand of love, but not to take you from your present field of labor, for you are yet needed there.

A beautiful poem was then given, after which Mrs. A. P. Brown said: And still the fountain is not exhausted, although

many thoughts have been drawn therefrom. Our motto will be from the broad assertion, there is a God. When you have been told that that being who is love has come and robbed you of your loved parents and friends, you refuse to accept him as your God, and refuse to give him your worship as a God. With all the philosophy brought to bear upon this subject, all fails to meet the real want. Mankind must have something more. Must the race ever be subject to the effects of such education at her bear given them effects of such education as has been given them in regard to God? Certainly not! The unfolding glories are giving evidences of a different being; one upon whose love all may cast themselves in perfect security; one who speaks no longer alone through the revelations of the past, but one who speaks through the living, glorious gospel of Nature around us in every direction.

Contention and hatred have come among men

because they have so far differed in regard to their ideas of God. You will become acquainted with the laws of nature through strict investigation, and learn the presence of God in everything. Thousands accept the changes in Nature as the works of Fate, and know nothing of what they treat. Our doubts arise in consequence of our ignorance of God's presence in Nature. Those old forms of falth will all pass away, and in the glory of the new dispensation will men discover the real presence of God in all things. When the real God is revealed, then can you take the hand of every one and say, my brother, there is a God principle is every one of us, and no longer will principle is every one of us, and no longer will we be separated. This knowledge will teach you that you have no right to murder your brother in the highway, when it is wrong to commit the same act in private. Remember that your sister woman, since she is represented as having come from your side, should ever walk side by side equal with you.

A poem from Mrs. Wolcott—the figure, a being on an island, and around are barks sailing with

mortals to eternity.

Music and singing by the organ and choir, after which the meeting adjourned till the afternoon.

SUNDAY AFTERNOON SESSION.

Music from the organ and choir. The President called upon Mrs. George Pratt to occupy the desk. She said:

As we look over the upturned countenances we now there is a demand that has brought you together, not from an kile curiosity, but because of the wants of your interior souls. We lead intelligence, and we come in communion with thinking minds, with noble souls. The divine promptings of our interior natures ask for a renewal of those beautiful gifts for you, and we ask you to go with us into the vast future, with that innate and in-ternal power of your being. Life to you has many responsibilities. If it were not so we should

not have seen your faces here to-day. You have come to learn what they are, and to assume and sacredly discharge them. You know there is no death, and the religious teachings of the past have failed to bring the evidence that you should live again; and in no instance beyond the physical life have you been able to trace the future existence You have looked upon the beauty of the fading

flower and you have said God has wrought it You have reasoned upon the great continuance of existence, and, because you could not trace it through all its devious mazes, you have, many of you, settled down into the belief that the few short years of earth-life were all there was of life. and still there was a yearning after something

You have listened to the teachings of the various religious bodies of the past, and you have ous religious bodies of the past, and you have sought, as yet in vain, for that which your souls need; but when the earnest longings become deep enough there is always a supply. The grand design of all was that God should be unfolded to and revealed in man, and the expanding mind of man should lead him away from the mystic darkness into the light of Infinite truth, which should reveal to him those glories which should make life joyous. The prayers from the human soul are constantly: Give us light; open the door that reveals to us the sublime unfoldments of the vast principles of inorganic and organic life. The mother has asked the question when she has looked upon the feeble little one: Shall my child live

In giving you evidence of our future existence we are not giving you any new truths, but are simply taking the advantage of your willingness to receive the present light of truth. You cannot gather up all that humanity needs in any one age, and hence we come to supply your wants of to-day. We are not under the necessity of telling you that in the past these things were. But while we have all that evidence, we have indeed something greater: we have the grand facts of the present. And we tell you that we recognize in the embryo a germ that shall grow and expand through all ages. We know no other God than the embryo a germ that shall grow and expand through all ages. We know no other God than the God in humanity. The human spirit, under all favorable conditions, moves among all that call for it to come into their midst. They bring thoughts and stamp them upon the individuali-ties of your being, and hence the great reforms of the age.

the age.
These holy ones come to you amidst the troubles and trials of life. In the darkness of ignorance we are with you wheresoever human organisms are found through which we can come and give you all the facts possible. And thus each walting soul gains the gem it has so long waited for. And as the Nazarene told his disciples he had many things to show them, so we say, when you are ready for our teachings we are ever willing to give them to you. And thus, beloved ones, ing to give them to you. And thus, beloved ones, you have those in your midst through whom the loved ones come to minister to you. And, again, as the Nazarene said, when they were willing to yield an obedience to those laws, they should do greater things than he had done. And so also have you those in your midst who will tell you of those innate powers within yourselves of which you can but little concelve. And you have said, If they can give me those things that I have said. If they interior of my soul I shall believe. You would not destroy for east away, that which is would not destroy for cast away that which is evidence of your being. Hence you are not asked to take the Spiritualism that is recorded in the Bible, without a demonstrated evidence in the lungs.

present. You cannot, in the natural sciences alone, find what you need apart from the evidence given you through these means. This age answers this question more fully than any other age: "If a man die shall he live again?"

And now, beloved ones, whilst we have much to say to you, we tell you plainly you cannot bear it now. So would we prompt you to draw out your faculties into the broad fields of investigayour faculties into the broad neids of invesuga-tion, when you shall realize things that cannot pass away with the fleeting hour, but shall be lasting as your being, and you shall then be able to say, "I still live." As we look upon you we behold minds matured and hearts whitened by years of deep experience, who shall soon join us to drink deeper into those excellent glories of the higher life. And we woung man and women, exhigher life. And, ye young men and women, examine these things, that you may be able to give a reason for the glorious hope you have of an immortal existence. We shall thus number you among them who say: I know that angels walk by my side. And be cautious how you meet us, that you may be freighted with the riches of eternal truth.

Music from the organ and choir. A poem, "Under the ice the water runs," &c., when, at the request of the President, Mrs. M. S. Townsend took be desk and said:

My friends, before I proceed to make remarks upon any subject, I wish to say that in my heart there dwells not a shadow of condemnation for any one of you, if you are filled with the whole catalogue of crimes. We know that when we look round upon society we see that it is stained with crimes and how must we be looked upon by with crime; and how must we be looked upon by those bright beings who are pure and good in the spirit-life? In viewing humanity under its various deformities, we should all endeavor to observe charity. I have ever pitied the tree in its deformity. A seed is planted in the soil; it does not plant itself there; it does not take by its own consciousness the elements of the soil in which it is placed for growth. Thus you see it takes by is placed for growth. Thus you see it takes by absorption the various elements around it. And so it is with us; the circumstances by which we are surrounded and the conditions in which we are placed, cause us to be just what we are. Hence, then, it is necessary that we should observe the great principle of charity. There was a time when the agriculturist had no more idea of sex in flowers and fruits than we have of the nature of those elements of spirit-life. If this reasoning be true, then the same deformity exists among human beings as in this department. Excuse me, friends, I am going to say plain things; I cuse me, friends, I am going to say plain things; I am talking in earnest.

If there is an object born into the world with

any peculiar mark or deformity upon it, we pity it. Now there is a cause for it, and we must seek to understand the cause, and when we shall have ascertained this, our pity and sympathy will in all probability become extended. When the brain suffers from the condition of the body, our intellect goes down into the cellar of our being intellect goes down into the cellar of our being. A young man suffering from these conditions be comes the victim of intemperate habits, and he is condemned, east out, and scorned. But I know if there is anything wrong in human beings, you have got to live it out; then does a young man possess this infirmity, I will talk with him and resson with him upon these things, and thus show him that he is not alone culpable. Does a young man exhibit traits of a murderer, seek to know the cause, and thus shall you understand how to

approach him for its removal.

As Spiritualists, we have been accused of being free lovers, and, I thank God, I am a free lover—now I wish you to understand me as to what I mean; I do not mean free lust. God is love, and mean; I do not mean free lust. God is love, and his love flows freely to all his creatures, and he will not harm them. So with us, when we learn the nature of love, we shall do no harm to the dear objects of that affection, but we shall bless them by cultivating in them all the virtues and graces which should adorn the human character. This is not lust. I wish you to understand what This is not lust; I wish you to understand what the difference is. There are children of lust enough in the world, and oh how sad are the consequences resulting from this dreadful evil. I see sequences resulting from this dreadful evil. I see among my audience young men and women, and I wish to say something to you upon marriage, for I love you, and having suffered in that direction myself, I can feel for you and understand your circumstances. Now, when a young man seeks to marry, the first questions usually asked are, will she make me a useful wife, and keep my house good, and minister to all my sensual wants? And the young woman asks is he rich? my nouse good, and minister to all my sensual wants? And the young woman asks, is he rich? can he give me a good condition in life? can he furnish me with rich dresses, and all the external things of life? But how little do they think of those standard virtues from which can alone come hanstandard virtues from which can alone come hap-plness. I know how many men there are in the higher walks of life who think nothing of their wives, but seek after strange women, and all kinds of sensual indulgences. I believe in a virtuous marriage, a pure and chaste marriage. I could have no love for that man whom I could not trust from my sight from fear that he would go in the wrong. But I can respect that man who respects himself, and would to God that I could baptize every man that comes into my presence with a baptism of purity and love. I believe in my soul that I have never desired to do wrong, and if I have done wrong it has been through ignorance, and I believe the same, my friends, of you all. Then let us try and root out all these evils from our common nature. I feel bound to speak to you of those truths that have been given to me by the angel-world, and I should stand con-demned if I were not to give them to you. I wish the young women in this place would come to me to-day and talk with me upon those subjects

which they may think improper for women to talk about; but, my dear sisters, I will talk to you upon this subject in such a way that in hearing it shall not cause a blush to mantle your cheeks. Here one of the most earnest and touching appeals was made to the seducer, as to the sad ef-fects of his passions, and its ruinous consequences upon the being wronged, both here and in the

I have seen much in this direction, my friends. and earnestly desire to give you the best teachings I can; oh, I hope you will heed them. It is no virtue of mine, but I lead you as I have been led by angel hands, and remember this, that those you love best you will do the most for, and those that have not so strong a hold upon your love, I hope you will balance each crime with a beau-tiful virtue, and then there will be no condemnation in your nature for the erring and down-trod-den. I care not what you call yourselves as religden. I care not what you can yourselves as reigionists, if you are only good and virtuous. Now
if there are any young ladies who would wish to
see me to talk with me, and will come to me at
the hotel, I will give them any and all the advice
upon the subject they may desire.

Here the acknowledgments of the Convention
were given to the organist and choir for their
very kind and conviceus assistance on the Sab-

very kind and courteous assistance on the Sabbath, in a very beautifully improvised song through Mrs. Manchester. Adjourned sine die.

I wish to say that during the three days' sessions of this Convention, the interest manifested by about five hundred people was deep and unabated, and even when it broke up the people seemed quite reluctant to part.

In the evening there was a circle held in the hall of the Mansfield Hotel, where a large concourse of people had gathered to listen to the improvised poems given through the kindness of Mrs. Manchester, from two subjects presented—" The Green Mountain State," and the "Forest of Minds." I will not attempt to discuss the beauty and grandeur of these poems; after which Mrs. A. P. Brown gave a short address, and Mrs. M. S. Townsend concluded the scance with a eulogy and farewell to the Green Mountains.

Ere I close I would express the utmost feelings of gratitude, on the part of this Convention, to the very gentlemanly managers of the Mount Mansfield Hotel, for their courteous attention and splendid accommodations during the Convention. Also to the friends in Stowe for the use of their beautiful meeting house. Thus ended the best Convention it has ever been my privilege to attend.

THOMAS MIDDLETON, Sec'y. "Is your brother-in-law really such a lazy man?" asked one gentleman of another. "Lazy!" was the reply, " why, he is so lazy that he has an artist employed by the month to draw his breath

Knowledge is to the mind what air is to the

with a crayon."

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

[Reported for the Banner of Light.]

[Concluded from our last.] The third special committee was chosen to pre-pare an address to the people of the United States and Great Britain.

ADDRESS.

At a Convention of the Friends of Progress held at Blue Anchor, Camden Co., N. J., from the 12th of June, 1867, to the 18th of the same, inclusive, a committee, composed of the undersigned, was chosen to prepare an address, in behalf of the Convention, to the friends of truth in the United States and Great Britain.

It was deeply felt by the Convention that the time had come when all sectarian, partisan and

time had come when all sectarian, partisan and rational divisions should pass away; when the Friends of Progress everywhere should, in spirit, word and deed, say, "Our country is the world; our countrymen are all mankind." The past is the mother of the present, and the future will be, to much extent, what the living generation shall choose to make it.

All or nearly all the members of the Convention were desirous it should be known that the most satisfactory evidences had been afforded them that spiritual beings, once inhabitants of this earth, are able to make intelligent communi-cation with them; and it is believed that they

come to remove the causes of discord in our human life; to wipe away the tears of sorrow; and to promote peace and joy in all the earth.

It was felt by many of the Convention that in order to coöperate wisely in so blessed a work, it was necessary on our part to consider whether or not the time had come for us to withdraw from all not the time had come for us to withdraw from all pursuits, associations and relations founded upon principles antagonistic to justice and the equal and universal love of the neighbor as one's self; and they would respectfully commend to their brethren everywhere to consider what combined testimony those who call themselves the friends of truth and humanity ought to bear, both by precept and example, against the unequal and unjust laws and usages which regulate, or rather control, the existing relations of capitalist and control, the existing relations of capitalist and laborer, employer and employed, the competitive system of industry and trade, with its unequal and unjust distribution of productions, which result in an industrial feudalism and commercial monopoly, engendering ignorance, poverty and degradation among the working classes, and idleness, a spirit of oppression, a contempt of work and of the working classes, and a selfish indifference to the largest human welfare, among the

It was deenly felt that the pernicious avoidance and the disgust with which the educated and wealthy classes regard the humbler, but more useful, industrious, could not be too much combatted and counteracted. Honor and truth alike require that all men and women should do a por-tion of the essential labors of society. Were that done, a greater interest, may, an universal one, would be felt in rendering labor intelligent, attractive, compensative and honorable, by means of a scientific organization thereof, "If we love not our brother whom we have seen, how can we

ove God, whom we have not seen?"

Man is not only an individual, but a social being, and as such is responsible for the character of the institutions under which he voluntarily lives, and which he has had a hand in forming. It can scarcely be questioned, in this day, that human scarcely be questioned, in this day, that human progress is quite as much, if not more, dependent upon social reconstruction than upon efforts for individual reformation. Society is to the individual what the planet is to an atom: it dominates him supremely. Both must work together, not in opposition. The individual perfects, completes himself through society, ensures his own health and well-being in working for those of the body of humanity, and the humanity works out its own complex and manifold functions by means of the free, varied and spontaneous loves, antitudes the free, varied and spontaneous loves, aptitudes and powers of individuals. It is earnestly suggested whether a life of bold individualism in the past has not too much cut us off from a just con-

ception of what man is capable of becoming through a divine socialism. From these considerations, it is manifest to many that the time has come when some of the more unfolded minds are to be drawn together at more unfolded minds are to be drawn together at suitable locations, where a more simple and honest life can be enjoyed than is possible while separated from one another, and living amidst the selfishness and antagonism of the world, and under the repressions of local, class and merely na-

earth are important aids to spiritual culture.

These lands may be had on reasonable terms; at an average of about thirty dollars per acre. Satisfactory evidences have been had, and are abundant, that the returns of well directed labor will be more ample here than in most other sections of the country. These lands are within twenty-four miles of Philadelphia, the most heautiful, and the second city in size in the United States. They are also of easy access from New York, being about one hundred miles distant by railway, thus affording unsurpassed facilities for markets

The Committee feel, in view of these facts, that they can, with confidence, invite those in Great Britain who desire homes on the soil in this country to come here and settle. All persons here will be left free to follow their honest callings unnio lested, and to hold their own opinions without proscription.

It is hoped that the needed means will be obtained to build on the Blue Anchordomain an Industrial College for the education of both sexes. In promotion thereof, three hundred acres of good land have been given by the Blue Anchor Land Improvement Company, on condition that means are otherwise obtained for constructing the buildings, and for the other necessary appointments; and it is hoped that there will not be wanting, as there is throughout the country, a growing interest in such an institution, and a desire that it should be immediately determined upon and established. Arrangements have also been made, whereby the entire profits arising from the sale of all the other lands of the Company, are to be devoted to purposes of education and social improve-

There is no disposition to exaggerate, yet it may in good faith be said that they who have engaged in this work are fully equal to the world around them in moral worth, and they feel that the angelic world has thus far much assisted them It is hoped that this address may reach some per-sons in Europe who desire to emigrate hither. To such, it may be said that further information may be had in reference to this movement by addressing George Haskell, M. D., at Blue Anchor. Camden County, New Jersey, from whom all special information hereto pertaining may be ob-

While these statements are made in good faith touching external things, the undersigned would not for a moment conceal the fact that they cher-ish a deep conviction that through honest, useful ish a deep conviction that through honest, useful labors, there will be the most happy entrance to the kingdom of evolasting peaue and universal righteousness. And it is felt that the day has dawned when it may be said by many true born souls, "our kingdom is not of this world; but it has within it the elements which shall response." has within it the elements which shall regenerate and redeem the inhabitants of earth. saying they make no claim to special holiness, but they know the Great Spirit hath done much

for them, whereof they are glad.
Should this address fall into the hands of those who do not agree with us in faith, we shall hope, while differing in that respect, to be as one with them in deeds and in life. It is not to be expected that all, in this stage of human development, will come into perfect agreement in opinion; but it is believed there is common ground whereon they may meet and work together in love, for

of compassion. It is worthy the serious consideration of all beneficest men and women to ask what or compassion. It is worthy the serious consideration of all beneficest men and women to ask what provision should be made for their social adoption and education in harmony with their divinely endowed natures. It is mouriful to reflect upon the talent and character lost to the world by so-

ciety's neglect of the children of the poor; to say nothing of the suffering and vice in which they are trained in consequence of such neglect. It is hoped that in due time active steps will be taken to reache such children by means of a beneficent social providence instituted in their behalf.

The Committee desire, in behalf of the Convention to hear their upper lifted testimony is force.

tion, to bear their unqualified testimony in favor of the interest so generally felt in relation to the equal social, political and property rights of wo-man. It is to be hoped that efforts will be everywhere made to secure for her free admission to all employments suited to her various wants and capabilities; and she should be equally paid with

capabilities; and she should be equally paid with man for her labor, where it is equally serviceable. While the undersigned feel they have omitted to say many things which their hearts prompted them to utter in this address, they cannot, nevertheless, let the occasion pass without expressing their satisfaction in the progress which is being made, both in this country and Great Britain, toward the enfranchisement of the humbler classes, and the special gratification which they feel in the extent and success with which concernation is

and the special gratification which they feel in the extent and success with which cooperation is being adopted by the working classes of Great Britain; and they commend their example to the working men and women of this country.

(Signed) MILO A. TOWNSEND,

GEORGE HABKELL. M. D.,

MRS. HARMON, M. D.,

T. W. TAYLOR,

J. K. INGALLS,

MRS. C. S. LEWIS,

J. M. Spead J. M. SPEAR, MRS. C. H. SPEAR,

JOHN ORVIS,
The following resolutions from the Business Committee were discussed and adopted by the Convention:

Committee were discussed and adopted by the Convention:

Whereas, The existing social system is based on antagonism, competition and monopoly, which in their essential nature are warlike; therefore,

Resolved, That wars are but the legitimate outgrowth of our present relations; that the clashing of social, commercial and business interests, engenders a constant war of feelings, a war of words, which precodes a war of avords.

Resolved, That no permanent peace can be established on earth, so long as business is done on the principle of antagonism; and therefore cooperation, the watchword of the age, must supersede the present methods of business, as the only hone of humanity.

Resolved, That women should engage in all the vocations of life. This diversity and largeness of occupation are demanded for both their mental and physical health and development; for the solution of the question of work and wages; and the cooperation of the sexea in labor.

Resolved, That man's days should be long in the land, and full of health; that his preater complexity of structure and function points to his stronger hold on life. Wrong habits of living, in eating and drinking, in sleeping and breathing, in working and thinking, and drugging withal, blast his existence with sickness, suffering and deformity, and cut it down at most to a few short year. Insamuch as health is the foundation of all real goodness and greatness and success in life, we do declare it a fundamental plank of our platform.

Resolved, That drunkenness, gluttony, prostitution, womanslavery, child-slavery, labor-slavery, man-slavery, disease, and all the various evils that result from ignorance and selfishness, cannot be put away, or even abated, only hy progress in societary formation; that the universal organization of industry is the next requisite in societary progress; and that we therefore recommend to all friends of humanity everywhere, to make the perfect organization of industry their first work, to the end that said evils may be utterly removed.

Millo

MILO A. TOWNSEND, Secretaries.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

And the first thing I see is a typographical error in my article in the Banner of May4th. Your typo left out the last three letters of South, making E. K. Bangs's place of residence So. Bend, instead of South Bend, Blue Earth Co., Minn., which of course you will be kind enough to correct.

THANKS

for your notice of my article in the BANNER of April 20th, and bear with me if I again attempt to press the subject-matter of that article home to the minds of your readers. In the New York Independent, May 9th, we find the following NOTICE:

"A growing public sentiment demands in the Constitution of the United States, recognition of Almighty God, the moral governor of the world, as the ultimate source of all rightful authority among men, and ills will revealed in the fully Scriptures, as the supreme rule in civil affairs. The citizens of the State of Now York and of the adjoining States are requested to meet in Convention with the National Convention for this purpose, etc., in the city of New York, on Thursday, May leth."

"Well, what of it?" says one; "they can never accomplish it—let them work." True, they can never accomplish it if the friends of liberality, of freedom, of progress, are up and doing; but even Samson may have his locks shorn if, relying upon his strength to withstand the wiles wake. unon his strength to withstand the wide-awake Delilah, he goes to sleep, and leaves her to her own planning. Those who are surrounded by friends, are in the midst of flourishing societies, who lisder the repressions of local, class and merely to thomating societies, which in the militudes of the eloquence of speakers who draw the multitudes, may flatter themselves that all the world are converted or are just going to be; but when the hour of trial comes, we shall find that of thinking and feeling are not so culture. It is believed that external conditions have much to do with interior life, and that an immediate contact with and cultivation of the my humble labors—if there are any of them who have compared as often as I have the wealth, the power and the multitudes who walk in the old way, with the resources and numbers who wall in the light of the new, and can still count our numbers by millions, they can do more than I can. I know that it is well to look on the bright side, to be cheerful and confident, but an over weening estimate of things touds to lull us into eeling of security that facts do not warrant Eternal vigilance is the price of liberty." Our foes are on the alert, and shall we content our-selves, when their designs become apparent, by saying, "Oh well, they can never do it," and, without even looking into the possibilities of the thing, let them go on till

The nation's government has sold its soul Unto the fiend of power, whose mocking prayer, In waves of solemn blasphemy forever roll Through temples built by man," till the mighty hosts of ignorance and supersti-

"Horn of great wrong, With Church and State to make them strong, Come forth to crush humanity, To trail the flag of liberty In dust and human gore"! What mean such prophecies, coming from our

gifted ones, if "they can never do it"? Have we no faith in that which we advocate? Do the masses of Spiritualists call themselves such because they think they are thus relieved from responsibility, and can do as they please? Do our rich menjoin themselves with us because there will not be so great demands made upon the purse? These are plain questions, but I sometimes think that were that we to be applied to the test test and test test and test test applied to the test test and test test applied to the test test applied to the test a the test to be applied to us that was applied to the hosts who went out with Gideon against the Midianites, our numbers would shrink his did. But let us look facts in the face as statistics tell them.

THE AMERICAN TRACT SOCIETY. recently held its annual meeting at Steinway Hall, New York, and reports two hundred and nineteen colporteurs employed, who during the year have labored in twenty-one States and in the British Provinces, who have addressed six thousand eight hundred and thirty-one religious meetings, made two hundred and forty-two thou-sand one hundred and seventy-two family visits, beside all the reading matter distributed.

The American Home Missionary Society held its anniversary on the evening of the same day, at the same place, and reports eight hundred and forty-six ministers in twenty-nine different States and Territories, fifty-three churches have been organized during the past year, thirty-one have become self-supporting, forty-six houses of worship have been completed, one hundred and two repaired, and thirty-seven others in the process of repared, and their expenditures, \$227,963 97. I have given only such portions of their statistics as would give the most concise view of the magnitude of their labors. Here we have one thought of their labors, applicated by these sand and sixty-five laborers employed by these two societies—only a small portion of the efforts that are being put forth for the purpose of theological propagandism—and note: these societies meet in our modern Babylon on the 8th of May, and in the Independent of the next day's issue we find the call for the Convention above referred to, a Convention for the express purpose of so amendthey may meet and work together in love, for ends of universal righteousness. They who do not thus feel will not be expected to make the effort. Faith has something to do with man's outward conduct, while it has much to do with the inner life.

Poor and neglected children are deserving objects of course they can't do it!" Of course they can't do it unless we let them; but that is the question: Shall we fill our hands and let them? we fold our hands and let them?

pended—this little item of theirs—It would put at least forty workers in the field, insuring to them a good support; and forty such workers as could easily be selected would do more for us than the two hundred and nineteen employed by the Tract Society could do for them; but as Pat and, when telling how much could be bought with a sixpence. "Where is the sixpence?" Where is the sixpence? In the pockets of our wealthy men; and it would be fortheoming, too, for any object they felt really interested in. The total expenditures of these two societies for the year amount to nearly eight hundred thousand dollars, and I venture to say that one hundred thousand expended in similar work by Spiritualists would more than neutralize their efforts; but where is the sixpence? But more pended—this little item of theirs—it would put at efforts; but where's the sixpence? But more quotations: 🤏

"Five masionaries have preached to colored congregations, thirty-five in foreign languages—sixteen to Welch, and fourteen to German congregations of Hollanders, Saweles, Frenchmen, and Italians." • • "The tucrease of laborers has been almost wholly in the Western and Southeestern fields."

The report then proceeds to congratulate the members of the society on the marked advance during the year in nearly every department of the work, particularly in the West, where there has been a large increase in the number and a decided change in the character of the field. "There is coming to them a better class of foreign emigrants coming to them a better class of foreign emigrants—more thrifty, industrious and enterprising—yet bringing, as ever, much of the infidelity, the formalism, the superstition of the Old World." And still in the face of all this array of facts, when they boldly proclaim their aim to subvert our national liberties, we are coolly told,

"OH THEY CAN NEVER DO IT." Four million blacks raised to citizenship, and

their agents, those of theology, out among them, educating them for political freedom, that they may help to bind us in religio-political chains, and we to sit and laugh at their efforts, as though too futile to merit other notice from us! The mighty emigration from the Old World is drilled into their service, and when the ballot comes to decide their service, and when the ballot comes to decide this question, the black man and the foreigner, unless we bestir ourselves, will reward us for giving them political freedom by hinding us in the chains of religious intolerance. "Oh, we shall have a conflict, but it will be one of ideas; it will not come into the arena of the physical." I tell you, friends, you who think this, you have not looked beneath the surface; you have not considered the nature of all life, organizational as well as individual. Life, all life, is tencious of its own continuance, and naturally, inevitably resists that which tends to its destruction. Look at the life of the slave power; how it gathered it. the life of the slave power; how it gathered itself for the conflict when the sprend of liberal ideas threatened its existence. The friends of human freedom did not attack it with sword or cannot be supported by the sword or cannot be supported by the state of the same supported by the support of the support of the sword or cannot be supported by the support of th non, but with the more potent power of truth, till, feeling that power tugging at its virals, it took the sword in self-defence, and defended itself just as you and I would, did we find ourselves surrounded by that which was slowly but surely drying up the fountains of our being.

the fountains of our being.

And so of what is called Christian Theology.

It has ruled the civilized world for more than fifthe na ruled the civilized world for more than iff-teen hundred years, through the doctrines of the trinity. Bible infallibility, vicarious atonement, etc., etc., and do you think that the institutions growing out of these doctrines, institutions that derive life and vitality from them, are going to quietly fold up their hands and die, when the principles of eternal truth herin to so prevade the principles of eternal truth begin to so pervade the moral atmosphere as to render it difficult for them to sustain life upon its purer elements? I tell you no, a thousand times no—no quiet folding of the hands in death, but a struggle that shall make the elements of society melt with fervent heat, and the old religious heavens to pass away with i great noise.

But to go on with quotations. They close their report with the following

APPEAL.

"In the name of thousands gathered from every land, and consciously or blindly waiting for this boon; in the name of our country, with its priceless treasures ransomed at such cost of pain and tears and blood from its deadly peril; in the name of our brethren tolling and praying on the frontiers, sowing seed to be garnered by swarming millions yet to people these western empires—yea, in the name of lim who has called them to his service, we exhort those who love illis name and know his reviction to accept their responsibility, to see their opportunity, to stand by our country in her spiritual need, as lately they stood by her in her temporal extremity."

Added to this: Added to this:

"Resolved, That the work of Home Missions has special claims upon the Churches, as an agency that stands foremost as re-spects the triumphs of Christianity in our own land, and throughout the world."

And now I am done with quotations for the resent, but not with the use I wish to make of hem; for if they can make such stirring appeals, "knowing not what manner of spirit they are of," is there not cause for appeals and resolutions on our part? Therefore,

on our part? Therefore,

Resolved, That liberty is above all price, and that the spirit which would force a religious creed upon any portion of hu manity, or subject the humblest of them to any disability windever on account of belief or disbelief in any form of doc trine, or in the claims of any book, is worthy only of the dark ages; and whereas, there is a class of people calling themselves Christians, who are publicly declaring it to be their tent to so change the Constitution of our country as to recognize them and their book as the rule of government; and whereas, said people are employing thousands of accuts and millions of money to convert the masses of the people to their views, that they may eventually use their votes to destroy their own and our liberiles, therefore,

I APPEAL TO THE RICH

in this world's goods, who call themselves Spirit this worst a goods, who can themselves Spir-itualists, that they show their falth by their norks. I appeal to you in the name of the horrors of the Crusades, where millions lost their lives, victims to the worship of the sepulchre of the dead Jesus, while forgetting the living spirit of love inculcated by him. I appeal to you in the name of the martyrs to the "holy Inquisition," that perfectly legitimate child of the idea of an eternal hell and a vengeful God. I appeal to you in the name of the myriads of mediums who have been burned or hung as witches, victims thus to Bible infallibility. I appeal to you in helalf of the present bility. I appeal to you in behalf of the present needs and future hopes of humanity; and, as a still weightler motive to some, I appeal to you, as you would save even a portion of that wealth you love so well from the gulf of the coming struggle, that you use largely thereof to sustain those who are willing and anxious to go forth and make the

are willing and anxious to go forth and make the antidote as extensive as the poison, to furnish laborers for East, West, North and South, but especially for the great West.

And now who will start a missionary fund for this very purpose? Not that I want to be sustained by such a fund. I do not. I should do no more then than I am now doing. I am doing all I can, and more than I ought in my present state of health. It is not for those who are in the field, but to bring others in. I know of those whose but to bring others in. I know of those whose health and inedium powers would enable them to do far more than I can, but they are so situated that they cannot give themselves to the work unless assured of support.

I asked, "Who will start a fund for the employ-ment of such?" I will. I will pledge five dollars ment of such?" I will. I will pledge five dollars, to be paid in when such a movement is fairly in-

Another Henier and Lecturer in the Field.

Since the advent of Modern Spiritualism in this city, as its birth-place, there have been but a very few public mediums developed in our midst. Now we have the good tidings to announce to your readers the fact that there is one more who is devoting time and talents to the good cause, ready and willing to battle for the truth. I speak of Dr. R.G. Wells, who can be relied on as a Healer, Medical and Business Clairvoyant; unmistakably correct in examining disease by autograph, or lock of hair, with full name and age; eminently successful in curing chronic difficulties by the laying on of hands, or in prescribing remedies; for those at a distance medicines can be easily sent. No minerals used in any case whatever. He is also a good trance speaker, clear, argumentative and profound; he has given universal satisfaction where he has been invited to speak.

But a the way formerly, so is it with the Spirit.

where he has been invited to speak.

But as it was formerly, so is it with the Spiritnalists of this city. "A prophet is not without
honor save in his own country," for whilst they
are making great efforts to get "star speakers"
from abroad, and pay great deference to popularity and wealth, they overlook and crush down
equal if not superior talent at home.

Dr. W. was healed of long-standing difficultion two years and by the great healer. Dr. J. R.

ties two years ago by the great healer, Dr. J. R. Newton, and was told by him to go forth and heal—that he had as great power to heal the sick as himself. It is only since last February he has given himself up to the work, but in that short space of time he has oured many given up by the Medical Faculty to die. He can be addressed at No. 52 North Saint Paul street, Rochester, N. Y. Rochester, N. Y., July 11th, 1867. S. A. B.

A Card from Emma Hardinge.

It was my intention to write to many dear and valued friends whom I shall next Saturday leave on the Western Continent, with the broad waves of the Atlantic widening the distance between us, but excessive pressure on my time and failing strength forbids the attempt, and besides, of what insignificance is the word "farewell" now? Mentally and spiritually there is no real separation with friends; physically, science is each day doing her most successful best to annihilate time and space, and even now I can interchange messages between England and America with beloved friends between sunrise and sunset; and some of us who may linger long enough on earth, may yet take breakfast one day on the Western and the next on the Eastern worlds. Banish the word farewell, then, from our Lexicon, and permit me only to close up a vast and overwhelming correspondence with the many who still make demands in that direction upon me.

I shall be absolutely compelled to leave some one hundred and fifty letters unanswered, and that after answering at least twice that number in this my last few days of necessary preparation for departure. I can make no other apology for the seeming neglect which some of my correspondents may thus fancy I visit upon them, than that to remedy this is simply impossible. In future, I can only be addressed at such places as from time to time I may advertise in the BANNER OF

Letters directed to me " England" or " London " only, are merely thrown away; all letters are delivered to a stated address; all others in England, lost. All letters addressed to me, moreover, must be absolutely prepaid, independent of a financial necessity for this change; no one at my post-office address will be in attendance to pay letters, and the postman will not therefore deliver them. Also I will kindly state I can neither undertake the charge of letters or missives to the Queen of England, on pain of being put into a lunatic asylum by some one of the three thousand guards or officials through whom I would have to run the gauntlet ere I could get within her palace gates; also I beg to decline attempting to recover people's great-grandfather's estates in England. Let my friends imagine how successful they would be if John Smith, of England, were to lay claim to a large part of Broadway, New York, and request them to go to law and procure it; yet when I say I have had in both cases over an hundred applications of this kind, I may be forgiven for entreating to be spared in future, more especially as I cannot even look at an English lawyer, much less speak to or consult one, without paying a heavy preliminary fee; for further information on this subject consult Dickens's Bleak House. and for the best method of conveying missives to Queen Victoria consult the records of the English lunatic asylums. And now to all friends, well-wishers and dear

co-workers who have for many long years cheered my way and aided me to bear the bitter cross of the advocacy of an unpopular cause, I say a fervent "God bless you!" and a loving promise of fond and grateful memories, in which America and Spiritualism form the words nearest and dearest my heart. For the next twelve months I hope to be able to devote myself fully to the preparation of the book which I have undertaken to write. Of the nature and magnitude of that work I have now no word to say, save that I propose to write as much of the history of American Spiritualism as I condense from what ought to be a library to two or three moderate-sized volumes; and when this is accomplished, and the last milestone on this, my first triumphant stage of spiritual progress is reached, I will make up my final and personal accounts with all to whom I am so largely indebted as I must be to those who have racked their stores of precious spiritual lore to furnish my proposed "Encyclopedia."

If there is any favor which I could still desire of those many and beloved friends who have more than anticipated all I could ask of them, it is that their kindest sympathies and most earnest taking, that I may be found worthy to perform a as to record the progress of one of the most unprecedented, mighty and irresistible movements that the page of history has ever yet borne wit-

And now, my friends, "good-night." On this earth, or in the land where sorrow comes not and parting does not sever, "we shall all meet again EMMA HARDINGE. in the morning."

New York, July. 1867. I sail with my good mother on Saturday,

July 20, by the steamship "City of Paris," My temporary address in England will be, Mrs. Hardinge, care of Mrs. Wilkinson, 136 Euston Road. N. W., London, England.

Lyceum Picnic at Union Grove, Greenwood, Thursday, July 11th, 1867.

[Reported for the Banner of Light by John H. Crandon.]

According to announcement, the grand Union Picnic of the Children's Progressive Lyceums of Massachusetts, took place on Thursday, the 11th inst. The weather was all that could be desired, a bright summer sun lending its genial influence to drive away dull care, and let joy have undisputed sway; and everything was auspicious, on the part of Nature, for the assembling of these buds of promise in her great garden, there to drink in fresh inspiration from the living streams of life, to hear the feathered songsters chant their songs of praise, and to worship God in the great temple of Nature, whose arch is the blue canopy of heaven, and whose foundation is love toward hu-

manity. The Boston, East Boston, Chelsea, Lowell, Charlestown, Haverhill and Stoneham Lyceums were fully represented, which, with the multitude of friends, swelled the number present to about four thousand.

four thousand.

The exercises of the day were commenced by remarks from Messrs. Carter, of the Lowell Lyceum, Richardson, of Charlestown, and Dodge, of Chelsea, who were the Managing Committee, followed by C. A. Hayden, J. S. Hodges, Fannie B. Felton, Sarah A. Byrnes, John Wetherbee, and many other prominent laborers in the lecture

Lattice Hall was then thrown open to Ternsichorean exercises; and Young America, and not a few of the clder America, tripped the "light fantastic toe" to the inspiring strains of a fine band of music furnished for the occasion, and joy reigned supreme and unalloyed, until the welcome an nonncement was made that the time had arrived to refresh the inner man, and partake of the bountiful supply of viands that were apread before them, which was done with a relish. This interesting ceromony having been disposed of, with spirits light and buoyant, the Lycenma were marshaled into line at different points by their respective officers, and proceeded, with banners flying, to the speakers stand, where the vast assemblage was called to order by J. S. Dodge, with appropriate remarks, who closed by introducing N. S. Grienleaf, of Lowell, who male the opening address to the Lyceums and the multitude. Words are inadequate to express our appreciation of the beautiful sentiments and burning words of elo-quence, which flowed like magic from the inspir-ed lips of the speaker, but andice it to say that the beauty, development, progressive and revolutionary, religious spirit of the age, which is taking

Herbitson, M. N., 2005, 1819, 1815.

such deep root in the world at large, depended, yet they are at hand to assist in working out the the speaker said, in a great measure for its succeptain destiny of California and in advancing cess upon these green cases that have sprung up all over the country, denominated Progressive Lyceums. He incited them to duty, and held out cheering hopes to all for the future, and admon-ished all workers to work, and be faithful guard-

ished all workers to work, and be faithful guardians of the great trusts committed to their care.

The band then responded with an appropriate plece, after which the children and friends all united in singing the "Summer-Land," which was done with a will; and as the sweet harmonies died away amid the groves and trees, and went reverberating over hill and dale, we felt that we night each be instrumental in establishing the "Summer-Land" on earth.

The grand "circle march" was next in order, and it was a sight rarely to be seen—that of a thousand children, appropriately dressed, each

thousand children, appropriately dressed, each bearing the star-spangled banner as an emblem of freedom, with the band swelling the chorus—and spoke to us in thunder tones of "peace on earth, good-will toward man," and, as the flags ill waved in air, reissurred us that liberty was triumphant

The music for the occasion was furnished by the Chelsea Brass Band, and was, as usual, satisfactory in the highest degree, and added greatly to the general harmony which everywhere pre-

Be it said, to the credit of Spiritualists and all who were present, that nothing occurred to mar the happiness or detract from that dignity which is becoming to every man, woman and child, and the occasion will long be remembered as one of the happiest, pleasantest, most social and elevating which the friends of human progress in the Old Bay State have ever participated in. Much credit is due to the enterprise of the working committee in so thoroughly and systematically arranging things that not an accident of any kind happened, and that there were funds enough to avail the bills.

all the bills. was unanimously voted to have another reunion next year. May we all meet again to par-ticipate in like scenes, and be ennobled and eleva-ted by the social interchange of feeling and liberal sentiment which it is in the power of every hu-man being to impart to the other, and learn that

"Rermons in stones, Books in the running brooks, And good in everything."

Banner of Light.

BOSTON, BATURDAY, JULY 27, 1867.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL.

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LUTHER COLBY......EDITOR. LEWIS B. WILSON......Assistant Editor.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther Colby.

California Interests.

It has many and many a time excited our gratitude within us, that so early and successful efforts were made by Spiritualists, who are given to long looks ahead, to sow the seeds of their divine faith and philosophy on the virgin soil of this young and vigorous State. Our ablest speakers and most successful mediums have visited the Pacific coast, some of whom tarry with the nopulation now; their teachings and demonstrations have from the first made a profound popular impression, and established the belief in Spiritualism in the very midst of the church organizations which have vainly striven to drive them out There have likewise been discussions in the pulpits and the press, and evidence as well as arguments of the weightlest character have thus obtained an early hearing with a people who felt that their social future was entirely in their own

Spiritualism is indeed a growing power in California, and will assert itself much more potently in the future there. Superior minds accept its points of faith joyfully, and carry into the activities of daily life influences that are certain to spread and fructify with wonderful rapidity. The prayers may go forth in aid of my gigantic under- | beginning having once been made as it should be, | task so vast and yet so important for the world, the State, it will be easier to go forward with the influences so early planted in the soil, and develop them under the most favorable conditions, than it would have been to go about the work long after others had occupied the field and were handed together to drive us off as heretics and intruders.

> What we thus have to say for Spiritualism in California, is said because we are not looking to see it begin to bear some of its fruit in the discussion and disposition of questions which are at present engaging, if not engressing, the attention of the people of the State. The Californians are very much taken up with pushing forward the western section of the great Pacific railway, and have already carried that project out to the limit of the snowy Nevada range of mountains, which they are tunneling at a certain point on their very summit, and at an elevation of some five or six thousand feet above the sea. So rapidly does the work of tunneling go on, that it is confidently expected that by September it will be wholly completed, and the cars rolling on beyond into the silver-mining regions that lie on the great plateau on the hither side. But the work never could have progressed as it has except for one fortunate element in it being so ready at their hand, and that was labor. Nothing, of course, can be accomplished without labor. There lay Asia, fronting our Pacific shore, with an inexhaustible supply | parties who apply for funds with which to keep of the very thing in demand. The Chinese population is so dense, it is willing to work for so small wages, it lives on so little, and its proverbial thrift enables it to lay aside so much even from the pittance of its earnings, that it seemed as if this treasury of labor had been left untouched for the satisfaction of this very want of California at the time when it would be most urgent. Up to a certain limit, this providence was accepted thank-

But the worm will somehow get into the fruit, let the culturist take never so much pains to guard against it. Politicians have been around, sowing the seed of dissatisfaction among the people, and telling them that the Chinese, who are the very patterns of industry and thrift, are there to eat them out of their substance, to consume the fat of the land, and to supersede them in their industrial avocations. It was like the cry of "mad dog"; we to the canine against whom it is direct ed! he will be hunted until he is maddened, and then his fate will be declared to have been deserved. The Legislature of California has consented to impose burdensome taxes on the poor Chinaman, such as the foreign miners' tax, while excluding all other foreigners from its provisions. And whatever local and industrial disabilities beside it is possible to put upon them, the rising mob spirit is proceeding to impose as fast as it

Now we protest in behalf of the great and influential spiritualistic element which helps in the marvelous development of this young State on the Pacific, against any injustice and short-sightedness of this sort. The Chinese may not be, social- | denborg, on the first page, will command the atly considered, precisely what the California popu-

and multiplying her interests, far more rapidly than these results could be reached without them. Where fifty thousand of them are employed now, they will open the way for five hundred thousand of our own people in the immediate future. They are the most available labor that can be secured about the public works, and of these there must be many in progress in that new State for several years to come. They dig at the foundations. They do what others are not there to do. They are great savers of time to the people and the State. Their home products-silks, teas, nankeens, underclothes and sugar-are bought and used by Californians, who sell to them in return boots and shoes, bread, flour, pork, and other commodities. Here is an interchange, open and above-board, that is of profit and advantage to both.

We did not begin to realize what were the resources and power of California, even after we became familiar with the products of her mines. Last winter she shipped to us, in three months alone, 243,620 one hundred pound sacks and 72,-000 barrels of flour-saying nothing of the 960,282 sacks and 30,000 barrels shipped to Great Britain. This year it is estimated that she will have some 15,000,000 of barrels to spare. Grain is to be, for the future, one of her largest productions. Her gold mines will be found in the wheat fields and vineyards. When the iron road girds the continent and binds the Atlantic with the Pacific shore, and fleets of steamers and sailing vessels leave the spacious harbor of San Francisco for China and Japan, for Walrussia and the whole intermediate coast, for the Sandwich Islands, and for the lower coast of South America, that State will be occupied by a swarming, active and prosperous population, whose accomplishments in agriculture, in mining, in commerce and trade, in the arts, in education, and in all things pertaining to the advancement of a truly civilized life, will remain the wonder of the modern world. Then Spiritualists will rejoice that they went forth to what was once a distant land, and planted the seeds of their religion in the receptive and generous hearts of lie early settlers.

The Tyranny of Speculation.

We read in the weekly market report of one of our city dailies only a few days ago, that although the crop of wheat was notoriously large, even to magnificence, the combination of speculators were resolved that flour should at no time this winter go below fifteen dollars per barrel; and that rather than have that occur, half the crop of the present senson would be destroyed. The writer knows the market, and comprehends its elements and temper; and he speaks in this plain and emphatic manner of a set of men who are banded together to get rich at the cost of everybody's comfort, and, if need be, of their very sustenance.

This is a pretty state of things. The insane desire for money—money at any price short of crimes which may be discovered and punished—has so taken hold of men, and worked its treacherous way into the body of the social system, that it seems next to impossible to eradicate it in order to make room for planting out higher principles. The rage for show has engendered the passion for expenditure; and this naturally has to fall back on some knack, skill or trick of obtaining money in sums to suit the continually increasing demand. Legitimate trade does not supply funds fast enough, if indeed it could do so at all; and accordingly that is abandoned for more rapid and exciting processes of making or losing, by following which all sound habits and rules of industry are broken in upon and finally broken up, and a career of mental and social dissipation is entered mon, from which future recovery to a condition of sobriety and sense is next to out of the ques-

The contingency mentioned above, of the destruction of half the crop of wheat in the interest of speculators, is much too extravagant, of course, to receive very serious attention. The work staked out would be rather greater than the and made at the time of the very settlement of threatening parties could well perform. There would be too many powerful circumstances against them. Yet they might have it in their power to do a great deal of mischief, and precipitate a great deal of needless, and therefore cruel, suffering. And they would not hesitate for a moment to go forward in their plan, though they knew half the population of the country were subsisted on starvation fare. Their temper and greed are faithfully described in the phrase of the

writer we have quoted. Flour may be a legitimate article to speculate in, as some persons incline to think; but, being the "staff of life," it would seem to be just as right to hold up water to an extravagant price, for the supply of the population of our cities. The husbandman, the forwarder, the commission merchant, the miller and the retailer is expected to be repaid for his time, labor and investment: and each has a right to claim that if he bears a part in supplying food for the people, he should be paid for it. That much is universally conceded. But a speculator is another being entirely. He is a harpy ready to descend on the tables of all, and carry away the very bread by which life is sustained. If he forms combinations with his kind, then society should combine against him. for he is society's worst foe. Let it be stipulated in bank charters that no loans are to be made to up the price of the first necessary of existence.

Rev. Mr. Connor and the School-street Universalist Church.

The trouble in the School-street Universalist Church in this city has culminated in the resignation of Rev. Rowland Connor, the junior colleague of Rev. Dr. Miner. The pew-holders voted to request Mr. Connor to resign, on account of his too liberal views, and the Society, by a large majority. requested him not to. But Dr. Miner and the few who control the Church being against him, he decided to leave.

We understand the whys and wherefores fully, and may ventilate them one of these days. The war between liberalism and conservatism in the Universalist church has but just hegun. The leaven is working beautifully.

Emma Hardinge.

God bless her! She has accomplished a noble work in America, and now returns to her native land to sow the good seed in that distant soil. In behalf of the Spiritualists of the United States, we thank her-cordially, fully. May her voyage home be a pleasant one; and may she remain in the form many years to come, to witness the completion of the GREAT SPIRITUAL FABRIC under whose broad dome all the nations of the earth shall worship in perfect freedom and true knowl-

A letter from London, on our second page, contains items of interest. The article on Swetention of thousands. Be sure and read Mrs. lation would prefer as an element in their State; Walsbrooker's "Thipgs as I see them." राज हमार नेतर महीर हमा मुख्य हुए होमेरीतामा कर्त अर्थना वात हुन है हमा हम राज राज रहते हैं, हांचा नीव हमा

Report on the Indians.

We have now the Report of the Indian Commissioner, Col. Taylor, on the condition of the tribes with which war is being waged. It was one of several documents sent in to the Senate, in answer to the recent Indian hostilities, and includes the reports of the Special Commissioners appointed to inquire into and establish the facts the New York State Volunteer Institute, numof the whole matter. Col. Taylor expresses views of his own on the subject, formed of course from an intimate acquaintance with it such as his position would beget. In his opinion, all these Indian troubles could be arranged if the right means are employed. His belief is that they chiefly grow out of the oppression and unfair treatment of the tribes. His language is: " From the facts before me. I conclude that we can have all we want from the Indians without war, if we so will, with entire security on all our frontiers and in all our territorial domains, at a cost of less than two days' expense of the existing war, to wit: a quarter of a million of dollars, in less than one hundred days."

Here is an opinion that the very hottest hater of Indians on the frontier may well pause and consider. It is perfectly natural for the human heart to boil up, and boil over, when its possessor sees his family murdered and outraged before his eyes, his house burned, and his all destroyed by the savages; but the continuation of these passions on one side and the other will never bring peace, but simply increase the rage and hatred already existing. The problem is, to compose these fiery passions and allay these troubles. It certainly cannot be done by heaping more fuel upon the already hot flame. If done at all, it will be done by reason and justice, by conciliation and right-dealing. That is what the Indian Commissioner says, and what we sincerely believe and advocate for national policy.

Rapid Spread of Spiritualism-Creedists Scared.

A correspondent of Zion's Herald is terribly exercised in regard to the onward march of SPIR-ITUALISM. In fact, all the creedists are. Instead of talking about the few public places of worship we own, and the value of what the writer is crude enough to call "church property," he had better turn to the last page of the BANNER OF LIGHT and scan our List of Lecturers. These lecturers speak everywhere !-in the open fields, where Jehovah sits enthroned during the beautiful summer months; in halls, and even "churches," when creedlsts are found liberal enough to let them in - which is very seldom. We don't need church property," and we don't want to sink down to a "denomination." We are an individualized brotherhood. Our "organization," cemented together by one common desire to enlighten humanity by dispelling the clouds that Old Theology has cast around them, extends already over every civilized land.

Why, it may be asked, is Spiritualism making such rapid strides, permeating with its presence alike the palaces of the rich and the hovels of the poor? The question is easily solved. The invisible living hosts are in our midst to-day, directing the grand work that is to shortly usher in a brighter era for the human race—when Love, Truth and Justice shall take the place of Hate, Selfishness and Superstition.

Mrs. Laura Cuppy in California.

A late number of the Californian corrects a misepresentation made by the Rev. Mr. Dwinal of the language used by Mrs. Cuppy in one of her lectures. In doing so it pays Mrs C. a high compliment, not only for her ability as a lecturer, but for her noble and true womanly qualities and deportment. She is respected by all those who have made her acquaintance in California. We expected as much; for when in these parts she bore an excellent reputation, and faithfully lived out the spirit of the exalted doctrines of our beautiful spiritual philosophy, which she promulgates with earnestness and holy fervor. When she left us for her new field of labor on the Pacific coast, she carried with her the respect and heart-felt blessings of all her acquaintances. Such a pioneer in our religion cannot but do good wherever she may teach. Many of the California papers allude to her and the cause she represents with a commendable degree of respect—considering they do not accept Spiritualism — and concede that her discourses are having a wide-spread influence among the people. May her career in this young and vigorous State continue to be as successful as in the past, and her efforts to collect and impress large assemblages no less effective in the future.

Bogus News.

The Boston papers, of the 15th inst., publish the following disputch:

"NEW YORK, July 15. The reports of Indian outrages on the Union Pacific railroad, as telegraphed from St. Louis, are considered false, and

irculated for interested purposes. Singular that those enterprising dailies should be so slow in this matter. We published a contradiction of the bogus dispatch alluded to above, four weeks ago. All the damage the road has received was done by the flood, and not by the Indians. The army contractors are full of such tricky expedients to keep up the idea that there must be an Indian war, thus enabling them to fleece the Government ad libitum.

The State Convention.

The Massachusetts Spiritualist Association will be held in this city, at the Meionaon, on the 25th inst. We hope every town in Massachusetts will be represented, as business connected with the associative movement in this State for the promotion of the cause will come before the Convention for consideration. Friends, be sure to be on hand. The objects of the Association thus far have proved a perfect success, and should be sustained.

Dr. Gardner's Spiritualist Plenie Takes place on the 26th inst., at Abington Grove -the day following the Convention. Our friends from the country will bear this in mind. Let there be a grand reunion of Massachusetts Spiritualists. Able speakers will be present, and we anticipate a big crowd to listen to the inspiration that will flow through them from the spirit-world.

Mr. Foster, the Medium, in Salem.

This very excellent test and physical medium is sojourning at the present time at No. 20 Hardy street, Salem, Mass., where he will remain during the present month. Mr. Foster will return to New York city on the 1st of September, and resume his public sittings at No. 20 West Fourth street.

Will Lecture Anywhere.

Miss L. T. Whittier does not propose to limit the North-western Association of Spiritualists. sue of July 6th, but will respond to calls anywhere that the friends inny desire her services. Evansylle, Wis., and goes from there to Beloit. | world is scanning our every stotical and other to

The Young Zouaves.

On Thursday evening, July 11th, the Young Zouaves (sons of deceased soldiers,) gave an exhibition of military evolutions, company movements, and manual of arms, together with songs, and music by their little drum corps. The young cadets, who were but a sample of the scholars of, bered twenty-one in all, and their performances were of a truly interesting and creditable order reflecting the highest honor on the noble philanthrophists, Col. Young and his lady, who founded the school, and have gone out into the byways of life to rescue these waifs of humanity from the sea of ignorance and vice which would otherwise have engulfed them. The number of people in attendance was good, but should have been better under the circumstances. The audience organized a meeting, electing Gen. Robert Cowdin, Chairman, and O. T. Taylor, Esq., Secretary; and during intermission upwards of one hundred dollars were raised by subscription for the school. If there is one duty more than another devolving upon American citizens, it is to succor the children of our fallen heroes. Let their appeal reach all hearts: "Our fathers died for you; will you now help us?"

Lectures by Robert Dale Owen.

It gives us great pleasure to announce to our riends in the West that Hon. ROBERT DALE OWEN proposes, in case he receives as many as twenty-five applications, to lecture throughout that section of the country during the months of Feb. . ruary, March and April next, on the following subjects:

1. SPINITUALISM: as a phase, vitalizing other phases, of the

religious sentiment of the day.

2. The Line of Human Progress, deduced from history,

ith a scene in the Temple at Jerusalem. 3. Lanon: its history, its prospects, and the marvelous aids forded to it by modern science. Extract: "I desire to speak of those whose strong arms, ceaselessly tugging at the oar, have impelled through all time, the bark of Life; and briefly to ask of the Past, how it has treated them; of the Present, what is their actual condition; of the Future, what will be their coming fate."

4. THE HOUR AND THE MAN: Abraham Lincoln and the crisis which called him forth.

Mr. Owen will deliver any one, or more, of these lectures at the same place; if more than one, on successive days. Applications to be sent to Edwin Lee Brown, Esq., Western Lecture Bureau. 46 River street, Chicago, who will arrange Mr. Owen's course, furnish information as to terms, and settle all other particulars.

Beware of Impostors.

About the 10th of June, a rather tall, sandyhaired man, who said his name was A. Peebles, and that he was a nephew of our Western Editor, and was agent for the BANNER OF LIGHT, called on one of our subscribers, Mr. J. S. Curtis, at Paris, Me., and asked him to renew his subscription to our paper, stating that his time was out. &c. Mr. C., believing him to be what he represented, paid him \$3,00, but has not heard from it since. The man is an impostor. We have no especially authorized agents to solicit subscriptions. Friends must be on their guard for such scamps. Send your subscriptions direct to our office, or hand them to well-known and responsible lecturers, who will, as heretofore, forward them promptly to us.

Soldiers Buying and Selling Indian Captives.

The following dispatch from Washington, published in the daily papers, if true, exhibits another specimen of the injustice practiced on the In-

"The War Department is in receipt of informa-tion, furnished by Gov. McCormick of Arizona, that Indian captives are a standard article of mer-chandise among the troops at Fort McDowell, being given in exchange for goods to the Puna and Maricopae Indians, or bought from them. In some instances female Apache captives have been sold to these tribes for the purpose of slaughter. Gen. McDowell has ordered an investigation of

New Sheet Music.

Oliver Ditson & Co., 277 Washington street, have just issued another poetic and musical gem by John P. Ordway, M. D., entitled "O'er graves of the loved ones plant beautiful flowers." Song and chorus. This is the latest if not the prettiest production of the talented and popular author, and is already a general favorite. The scene illustrated on the title page is beautiful, and finely lithographed.

Chas. H. Ditson & Co., 711 Broadway, N. Y., have just issued that deservedly popular song, entitled "The birds will come again," written by George Cooper. The music is by J. R. Thomas. It has been sung with fine effect by D. S. Wambold.

Dr. J. R. Newton.

Dr. Newton remains in this city until August 8th, and in Newport, R. I., from the 8th till the 20th of August. Thence he goes to Montreal, where he will open an office for the purpose of healing the sick on Monday, August 20th. His rooms in this city are crowded daily with patients. We visited his office one day last week, and witnessed the treatment of a number of patients, nearly all of whom acknowledged that they were relieved of their complaints. Men who had been cramped by rheumatism for years were made to walk round the room as spry as in youth.

The Ellis Girl Medium.

We are requested by Mr. Ellis, the father of this wonderful physical medium, to notify the public that scances will be given in the vicinity of Boston the present week. Mr. E. will make engagements for séances at private residences, in town or out. Terms for a scance, fifteen dollars. Here is a capital opportunity for skeptics to test the reliability of the medium. Address M. M. Ellis, care of this office.

Discussion of Spiritualism in Colorado.

A correspondent informs us that Rev. Mr. Crawford, of Central City, Col., has accepted the invitation of Mrs. Laura DeForce Gordon, to discuss Spiritualism. The debate was to commence July 16th. The Times devotes a column to one of Mrs. G.'s lectures, and is remarkably courteous in its criticism of it and the lecturer.

We have no desire to admit personalities into this paper. It was not established for any such purpose, and we therefore hope our correspondents, whenever they have anything billous on their minds, will reflect fully before they write to us. We desire peace in the ranks, and shall do all that lies in our power to promote it. The time has arrived when Spiritualists—harmonial philosophers, some of the most belligerent call themher work of organizing Progressive Lyceums to selves—should cease their lavish condemnation of one another, and step into the harness determined as might be inferred from a paragraph in our is- to "fight" only the common enemies of progress. "Love," even in the latter case, is oftlimes a more. potent weapon than hate and its attendant aux ... She has just closed a successful organization at illaries. Let it be remembered that the angelwere all all complete health temperate a small a referri

ALL SORTS OF PARAGRAPHS.

Our corresifondents must not be offended because they do not-many of them-see their articles in print. It is utterly impossible for us to find space for one-tenth part of the talented, readable matter we receive. We have tried hard to induce our publishers to enlarge the BANNER, but they don't see it in that LIGHT yet. They probably fear that the extra expense would draw more rapidly upon their exchequer than their income might warrant at the present time. So we must be content to wait and hope.

Our subscribers in California are requested to "circulate the documents," and especially the BANNER OF LIGHT, in their State. By inducing your friends to subscribe, you not only aid us materially, but them spiritually. We hope to be able to announce a list of over one hundred thousand paying subscribers ere the expiration of two strants. We shall present our views upon the years.

See Dr. J. T. Gilman Pike's card in another column.

Dr. Persons, the healing medium, recently from New Orleans, by the way of Memphis, Tenn., was in our city last week. He is spending a few days at Hampton Beach.

ZION'S HERALD says that Spiritualism is "Infidelity with a ghost in it." Infidel to what? To superstition, bigotry, and rotten theology, that's all. The "ghost" that you speak of seems to trouble you amazingly. You will find that the "ghost" you ridicule to day will be a very "respectable individual" when Spiritualism becomes popular and powerful, as it surely will.

The Salt Lake Vidette says a conspiracy of some pretension exists in Southern IItah to throw off the yoke of Brigham Young, and come out fairly and squarely for what those interested consider nure Mormonism. The people complain that the leaders of the church have become wealthy, while they themselves remain poor.

A friend observing that the Old South Chapel had been converted into a machine shop, Digby remarked that it was always a "machine" sliop. 'When the Orthodox occupied it," he observed, "it manufactured policy-prayers - now it manufactures goods useful to the human race."

A Washington paper reports that a Runic inscription has been discovered near the Great Falls in the Potomac; that it records the death of an Icelandic woman, named Suasa, who died in 1051; that the discovery proves the visit of the Northmen to our shores five centuries before the it was born from the gifted writer's heart. It is time of Columbus, and that they made explorations inland.

The Galveston Bulletin has an envious growl at President Johnson for kissing Yankee babies. Its article smacks as follows:

"The highest achievement of a politician is the judicious kissing of babies. It goes straight to the mother's heart, and makes her a zealous canvasser for the balance of the campaign. In kissing babies of larger growth, especially if they are of the genus pretty, and the persuasion female, there is denotes the interventions of the persuasion female, there is danger of being regarded as one having an eye to personal attractions. But with little babes the case is different, and the act is an un-doubted compliment to the little darling's mother."

The Connecticut State Seuate has, by a very decisive vote, determined to make no change in and enterprise on the part of publishers. Messrs. the State law of divorce.

Spurgeon, if he has the gout, som etimes comes out with a good thing. "Brethren," said he, "if God had referred the ark to a committee on naval affairs, it's my opinion it would not have been built yet." .

meeting at Warehouse Point for the past week, for the formation of Spirit Circles," by J. H. Powbegin to feel bad. They see as yet no signs of go- ell. It is an English production and publication, ing up, and if they miss this chance they will not | and will command very wide and serious atten-

School examination, advised the teachers and whatever so well-furnished and disciplined a pupils to cultivate more naturalness in reading, and said if he could have his way, he would forbid corporal punishment in schools by law, and predicted that it would soon be done.

The editor of the Chronicle, at Decatur, Ill., recently visited the rooms of Dr. R. Greer, the healing medium, and was surprised at the wonderful cures he saw performed. The Doctor is on his way to Leavenworth, Kansas, where he will open an office on the 20th, and remain for a month | thought at the hands of all Spiritualists. Its di-

Seven Years of a Sailor's Life, (by a Massachusetts boy) is just issued by Adams & Co., 25 Bromfield street. We will send it to any address, by mail, on receipt of two dollars.

The Spiritualists of Vineland, N. J., had a fine time in celebrating the Fourth of July. A procession of carriages was formed, consisting of over twenty, tastefully trimmed, which were filled with children and those of riper years. The procession passed into different parts of the town, and finally returned to Plum-street Hall, where a collation was served. The afternoon and evening were passed in social converse, dancing,

Dr. F. L. H. Willis lectured before the Spiritualists of Williamsburg, N. Y., in Continental Hall, on Wednesday evening, July 10th, to a good audience. The Brooklyn Times speaks well of Mr. Willis's address, and also of one by Mrs. M. J. Wilcoxson, who spoke in the same hall the previous Wednesday evening.

The Transcript says: "Is it not strange that the reverend gentlemen who remonstrated, yesterday, against the opening of the Public Library on Sundays, should see in the dissemination of learning, in the communion of the people with the influences of literature, science and art, an incentive to immorality?" And then asks if it "would not be better to close up the Library altogether if this be the care?" Religious bigotry do n't fraternize with

The Kansas Commissioners of Immigration publish a card denying the stories about the ravages of the grasshoppers in that State. They say that these posts" may be fairly said to have left the State." They ask Eastern papers to publish this statement as an act of justice. And yet we have information direct that the grasshoppers are there, and have done a vast amount of damage.

In New York, news-girls are the latest novelty on the street: they go about with white handkerchiefs on their heads, and ory the evening papers equally as well as the boys.

The Postmaster General has decided that on newspapers delivered through the Post-office in the town where they are published, postage may be charged. Heretofore they have been free of postage.

A French chemist proves that milk can be kept cluding all air from the place where it is. "Spite. of thunder "even, it won't sour.

George H. Stuart, of Philadelphia, president of the Young Men's Christian Association, is under discipline by the church of which he is a member. which is "Associate Presbyterian," for singing other than the Panims of David and communing with other denominations. Mr. Stuart acknowledges that he has broken the rules of his church in these matters, but is not sorry, and will not promise not to do it again. It is astonishing how long the old theological follies live after the brains are out of them.

Several estates in Cuba have commenced the experiment of working with free laborers.

There was a hearing on Tuesday of last week at the City Hall, Boston, and also on Friday, before the Committee on the Library, upon the question of opening the Public Library on Sundays. A great number of "reverends" were present and addressed the committee in aid of the remon. subject in our next.

THE RADICAL for July is on our counter. Sent by mail on receipt of 35 cts. Its list of contents bears the names of able writers.

Miss Eliza A. Pittsinger, of California, is coming to the Atlantic States, for the purpose of bringing out a volume of her poetic works.

A MUSICAL NOVELTY.—The introduction of Mason & Hamilin's Cabinet Organs has developed new musical features which are creating a sensation. In combination with the piano, or with piano, violin and violoncello, entertainments that were extremely interesting and attractive have been given in Boston and New York. A variety of music has been prepared expressly for these concerts, and it is very beautiful. Foreign composers of eminence are turning their attention to this new field. We can imagine nothing more pleasing in our musical experience than one of the above named concerts.—Boston Journal.

New Publications.

LITTLE BROTHER, AND OTHER GENRE PICTURES. By Fitz Hugh Ludlow. Boston: Lee & Shepard. Mr. Ludlow is perhaps the most brilliant magazine writer we now have employed by the publishers. His conceptions are rare and powerful, his skill in delineation very marked, his style at once airy and penetrating, and the general effect of his pictures both striking and harmonious. He is an admitted artist, and he shows signs of genius. The story from which this present handsome volume takes its title, was published in the defunct Northern Lights," and is a powerful production. The other three in the volume are very fine in their way, and revive the delightful associations of boyhood. The book will be popular, because not often that this fresh, green field of boyhood is chosen by an author to disport his feelings and fancies in.

STORIES AND SKETCHES. By our best authors. Boston: Lee & Shepard.

We have here a collection of pleasant tales and sketches from the magazines, by writers who are feeling their way to high repute as fast as they can. These productions are all genial and pleasant, and there is enough of the dark thread of tragedy shot through their brilliant warp to make them the more impressive. A great many of the fugitive productions of the day are fit to be bound up in the form of permanent literature, but miss of their deserts simply from the lack of insight Lee & Shepard have shown both in collecting the present batch of popular tales, which they offer to the public for summer reading, in a most taking form.

We have before us a little pamphlet, full of the strong ment of thought, on "MEDIUMSHIP, ITS The Adventists, who have been holding a camp | LAWS AND CONDITIONS, with brief instructions have another opportunity for two thousand years. Ition on this side of the Atlantic. The subject be-Gov. Bullock, at the Framingham Normal ing one with which all Spiritualists are familiar. mind as Mr Powell's may have to present in relation to it will be received with universal favor. His discussion of the laws and manifestations of Mediumship betrays a familiar acquaintance with the subject, and will give many a person valuable and timely suggestions in a desired direction.

> "A WORD TO MANKIND" is the title of a pamphlet of 34 pages, published in London by J. Burns, and contains matter worthy of scrious viding chapters are as follows: Generation—How can a man be a celibate?—Man a Spiritual Being -The Advent of Christ harmonious with the unchanging law of Nature-Man a Progressive Being-There is a God. The author does not accept the doctrine of the enfranchisement of woman, but his thoughts on progress and growth in spirituality should be pondered by all men and women who seek advancement through a thorough knowledge of themselves.

> Mr. Lysander Spooner has published the second of his essays on the Constitution, this one treating of Treason. His purpose is to show that there can be no such thing as treason against the United States. His premise is, that no majority has a right to compel a minority to be governed as the former wills, and that no man can, in reason and sense, obligate himself to support any Government for the future. However sound this may be in the abstract, the discussion is allowable only as it is proposed to apply the same to the practice of everyday life.

George Dutton, M. D., of Rutland, Vt., publishes a convenient little tract for the pocket, entitled a" HYGIENIC MANUAL, OR HOW TO RESTORE HEALTH AND SECURE LONGEVITY." It abounds with sound suggestions in reference to diet and the general mode of living, and is likely to prove exceedingly useful for general reference. Any one sending thirty cents to his address will have this pamphlet returned therefor immediately.

THE GREAT SOUTHWEST. By Wilson Nicely, St. Louis.

This book makes a copious, clear and satisfactory guide for emigrants and capitalists, and embraces a full description of the States of Missouri and Kausas, giving likewise a new map of both those States. It will be found invaluable at the present time, and its style is well adapted to the uses of the traveler. It may be had for \$1.50.

To the Spiritualists in Connecticut.

The Executive Committee of the State Organization have engaged Bro. A. T. Foss to labor as State missionary for the month of August. He will speak in Willimantic the first Sunday in August. Will the friends now embrace this opportunity, cooperating with him by invitation to different parts of the State? Bro. Foss will take un collections and solicit subscriptions for the State fund, and be paid from the same for his

New York Department.

BANNER OF LIGHT BRANCH OFFICE. 544 DROADWAY,

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WARREN CHASELOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

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et, \$24. Four hooks by Warren Chase—Life Line: Fugitive Wife: American Crisis, and Clat of Spiritualism. Sent by mail for

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Good and Evil.

All persons who admit the existence of evil and good, also admit degrees in each and fix a sliding scale by which both are varied, and even the degrees are modified by circumstances, so it is not always easy to determine on which side of the line of separation an act is to be placed, or how high or low on the scale it should be registered when the first point is decided. For instance, taking the life of a fellow being who is an entire stranger never heard of and who has never injured or provoked you; if done in hattle or by soldiers in executing orders on deserters or spies. or by a sheriff or officer of the law, it is not only no crime in a Christian country where the arbitrary and absolute law of God is, "Thou shalt not kill," and where the milder teachings of Jesus are to forgive, to submit to all anthority and insult, and if smitten on one side to turn the other, and resist not evil. Yet those who believe this, the word and example of God, are foremost in setting it aside and justifying the acts that are thus forbidden by command and example. They have a different rule of conscience, and measure from different points of right and wrong, or good and evil.

It is a terrible crime to take the life of a stranger who has given no offence, unless there is some word of command from some legally constituted authority; but when there is such, all laws of God and examples of Jesus are set aside by the Christian, or at least by most of those who claim to be Christians, and the lower law takes precedence and justifies the act that they say God has absolutely in this law forbidden. The question be changed to right? If it can be changed so as to be sometimes right and sometimes wrong, is it acter determined by each individual for him or herself, and not by word of God or man? To us and to many others it would be wrong, always wrong, to hang a man or woman (the latter terribly wrong,) by any authority of law, judge or jury; but it is not so to all persons.

This brings us to the point: is the ACT wrong or not? One says yes, and another says no. Both are right, for the right and wrong—good and evil implicated in the Surratt trial. We should like —are relative terms, and used relatively to each to have found them practicing as much reticency. individual's conscience. Many other acts of life are to be sealed in the same way. In one person it is wrong and a crime to get drunk, voluntarily, willfully; in another it is no crime, and not even wrong. We have known persons that inherited such appetites that it would be inhuman, even brutal, to condemn them for yielding to them. It is a notorious, often deplorable fact, that the voluntary and involuntary actions of many persons begin back of their birth, and in the parents, and are only ultimated and fulfilled in the offspring.

We certainly do fix a most ridiculous standard of right and wrong-not only legally, but morally socially and religiously. A man may commit a rape (one of the most horrible of crimes under all circumstances, if there are any crimes,) by the sauction of a priest or magistrate, and do it legally, as often as he pleases, and not even the modesty of good society is shocked at it. Adultery in matrimonial life ceases to be wrong in public estimation, but the act of itself can be no less wrong. and virtually a crime, than without the sanction of law, neither can murder, if these or any acts are in or of themselves wrong. No circumstances or law, unless it be self-defence, can justify one person in violating the body or soul of another, or polluting it. If there is one right belonging to a human being which no law or gospel can justly take away, it is the right to the control of self, of soul and body, when that control does not infringe upon another person, and no law of man or God, criminal, civil or religious, can set this right aside justly. So we reason and so we feel. Hence we could not pronounce sentence of death on a fellowbeing, or execute one without doing what we call wrong and evil. We would let every person, man or woman, govern his or her body while the soul lives in it, provided he or she did not in that government interfere with or injure another; and we would enact such laws as would secure their ownership and control to every person; black or white, male or female, and amend all laws of state and church that subject in any form of slavery or personal servitude one individual to another. This would not do away with marriage, as some suppose, but only make the parties equal, giving the man no more control over the woman's body or soul than she has over his, and giving neither any legal or religious right to the person of the other. We would let the relic of heathenism and barbarism which the church has retained in marriage, making the wife a slave, as the statutes did the negro till the present decade, even in our free country, pass away with chattel slavery. and move the sliding scale of right and wrong, good and evil, a little higher up on the lines of humanity. But of course all such agrarian doctrines are obnoxious to the advocates of the sacred institutions, which are perfect as they exist, and as perfect as they came from God to the Church, and from the Church to the State Murder the murderer for his crime of murder, and your murder shall be no crime; for the law says so, and the church says amen! Free the chattel slave,

the girls, both black and white, and call it hely, as many of our preachers did slavery a few years ago. Right and wrong, good and evil, what are they?

Maximilian.

There is no longer any doubt that this distinguished person has been killed, cruelly killed by the same barbarism that starved prisoners at Andersonville, shot prisoners in the army, hangs persons on the gallows by the neck till dead, and has marked the bloody footsteps of all Christian nations and semi-civilized governments of all time to the present day. There would be nothing in this event worth more notice than other individual cases-than in the shooting of Hiscock at Albany, or the hanging of Green in Malden-were it not a case which arouses the governments of Europe by taking for its victim one of royal blood, and one of the beloved household of European sovereigns. Royal blood is not to us—nor to Mexicans—more sacred than the blood of citizens, but if it can be the means of awakening the governments of Europe to a sense of the barbarous cruelties of war, and thereby advance the cause of universal peace, if it can arouse them to a sense of the wickedness of military laws, or all laws that take human life, the sacrifice may be of some use, and not so much to be regretted as the cases of which no notice is taken by those who make the laws and have power to alter them. Even if Mexico is outlawed by the nations of Europe, as she seems likely to be for a time, the cause of humanity may be advanced, and the principles of justice and universal peace be strengthened. Others who were shot by the same cruel orders have little notice taken of them; but, like the two who were crucified with Jesus, are only remembered and mentioned as associates in suffering. To us the crime is as great that takes the life of a citizen as that which takes the king or prince. Human life is as sacred to the poor as to the rich, to the soldier as to the officer. We seek to advance by every means the cause of righteousness and good will, and we do not believe that revenge is good in any case, nor barbarity a sign of refinement or true civilization. and yet we can expect no better laws from those who believe in the endless misery of the unbelievers in their creeds and false doctrines.

Personal.

Sanford B. Swan, of Norwich, Conn., continues to supply our books to the readers of spiritual literature at Norwich. Other friends having a little money to invest in spiritual books, would help the cause and themselves by following the example of Brother Swan.

Dr. James Cooper, of Bellefontaine, Ohio, has done a great and good work in scattering the spiritual literature from his home and where he has traveled. He still keens books.

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

AN IMPORTANT THOUGH INCOMPLETE REV-ELATION IN THE ASSASSINATION CASE.—The Minerve, a religious journal of Canada, comes forward in defence of the two priests charged with having aided and abetted in the concealment of then arises, are these acts-or the act of taking Surratt while in Canada. It impugns the evilife-good or evil, right or wrong? If right, can it dence of Dr. McMillan in reference to one of those ever be changed to wrong? If wrong, can it ever priests-Rev. Mr. Boucher, of St. Liboire. It is asserted that the Doctor is a bad character; that he was residing at Shefford in 1864; that he pracnot relative instead of absolute? Is not its charticed abortion; that Rev. Mr. Boucher had to oppose him in the interests of public morality, and that the young gentleman, out of revenge, has invented the story, absolutely false, of Surratt having been hidden by the priest. The same paper makes a very important although incomplete revelation, as will be seen by the following:

"It is with much recret that we have seen some English papers hazard some very wicked com-ments on the conduct of the two Canadian priests we could have published, long since, the name of a Protestant minister, whose letter is under our eyes, and who himself originated the idea of the assassination of President Lincoln. The Confederate agents in Canada, whose answer we also hold, declined the proposal, and the minister then resorted to a private attempt. If need be, we could give his name, the place where he is at present residing in one of the Northern States, in a city well known, where he occupies an important post and is respected."

Spiritualist Pienic.

The first Grand Union Picnic of the Spiritualists of Boston and vicinity, for 1867, will be held at Island Grove, Ablugton, on Friday, July 26. A special train of cars will leave the Old Colony Denot 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 stands or exhibitions allowed on the ground. H. F. GARDNER, Manager.

Boston, July 11, 1867.

Massachusetts Spiritualist Association. The Executive Committee of the Massachusetts Spiritualist Association will hold a regular meeting at the Melounon (Tremont Temple), Thursday morning, July 25, at nine o'clock, for the transaction of business to be brought before the Conven-

Let there be a full and punctual attendance. Per order. GRORGE A. BACON, Cor. Sec'y.

Business Matters.

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

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July 27.

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A GREEN BANDBON of clothing, taken from under the Speaker's Stand at the Spiritualist Plenic in Union Grove. Winever will restore it, or give information where it can be found, shall be well rewarded by MISS M. S. SPIREL VANT, NO. 8 MADISON PLACE, BOSTON, MASS. July 27.

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July 27.—6w

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THE MAIDEN IN THE SPIRIT-LAND.

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April 13.

Willmantte, Conn., July 18th, 1867. making slaves of women, and rear and enslave Merch , we great say there.

and give the black man the right to vote, for the

law echoes the warrior's bugle blast that pro-

claimed it, and the church said amen-but go on

Message Bepartment.

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

Mrs. J. H. Conant,

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

beyond—whether for good orevir. 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 the condition.

mounce 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.

Onr 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, not withstanding.

Invocation.

Thou Fountain of Wisdom, thou source of Strength, thou who art our Father and our Mother, thou who art our Life, forever we would return thanks unto thee for thy many mercles. We would praise thee for thy many gifts. But most of all, oh Spirit of Wisdom, oh Soul of Justice, we would praise thee for the gift of life. We thank thee that thou hast heard the call of thy children who dwell in the deep vale of human life; and because thou hast heard, thou hast answered, and thy ministering spirits are walking the earth, and ministering to the needs of thy children who are in the form.

Oh our Father, thou hast no need that we lift our souls unto thee. There is no need that we praise thee, for thy wisdom is beyond ours, and thy strength is sufficient for our weakness.

The thoughts of thy children who are gathered here we would bind in a wreath that will never fade, and lay them upon thine altar, imploring thy blessing upon them. They are thoughts of many lines. They partake of the experiences of human life. But as they are thoughts, they are a part of thy life. They are coruscations from thy great sun. So, oh Father, thou wilt receive them. So, our Mother, thou wilt tenderly care for them. So, our Life, thou wilt gather them into the garner of thy being and perfect them. Father, if thy children have sorrows in life, teach them that they are for good. If their hearts are bowed down with grief, teach them that grief is one of thy handmaids which will lead them out of darkness into the light. Wherever thy children are who sorrow, may thy ministering angels of joy bathe their brows and unseal their eyes, so they may behold not only the cloud, but the silver lining thereof.

Father, accept our prayers, receive our praises; for thine is the kingdom and the power and the glory, forever. Amen. May 9.

Question and Answer.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, we are ready to consider them. QUES .- By E. Goodwin: All spirits say, "I have come back, I have been a long time in coming." Mary Jane Holmes says, "I want mother to know how happy we are in the spirit-world; and nothing would induce me to return and stay." Schools for children are spoken of, and flowers, &c. Now where is this place they come from? Can you tell? or is it forbidden? One question more: Why don't some of the Orthodox Bishops and Presbyters return, as well as those who have

been called heterodox, and soldiers, and those

of no religion when on earth? ANS .- Your correspondent seems to be somewhat in the dark, and so far as knowledge concerning the inhabitants of the spirit-world is concerned, we know that he must of necessity be in the dark somewhat; but when he asks to know why certain intelligences, or a certain class or caste of intelligences do not return manifesting to their fellows here, he betrays an amount of ignorance which we are sorry to see. He tells us by his queries that he has not kept his intellect posted concerning returning spirits; for it is a well known fact to those who are posted in these matters, that all classes of intelligences, from the highest to the lowest, have returned, manifesting through modern media; those who believed in the existence of a Supreme Being called God, and those who did not. All the different views of religious life have been fully represented. Now with regard to the location of the spirit-world. Properly speaking, the spirit-world is everywhere. Wherever there is life, there is a spirit-world; for life, to our understanding, means spirit. The gardens of beauty spoken of by those who return from the land of the hereafter, may be in your midst. Because they are unseen by you, you have no right to say they do not exist. You cannot see the atmosphere, yet you know that the atmosphere exists. You cannot see the component parts of the atmosphere, yet there they are in all their grandeur, all their glory. Your senses cannot understand that within the arcana of atmospheric life there is a representation of all things that your senses can take cognizance of. You do not understand this, yet it is true. Every spirit who returns to earth communicating to friends, returns giving a portion of its own individual experience. It belongs to them, and nobody else. It is a part of their existence. Some tell you of flowers and fields, of forest trees, of sunny skies. Others tell you they do not see these things. Well, some men and some women here cannot see the beauty of a sunshiny day; others can. Some men and some women see no beauty in a forest tree, while others will bow down and worship it. Some behold no grandeur in the uprising waves of booming ocean; and yet others will go into ecstasies over such a scene. Every soul worships at its own shrine, bows down before its own Deity, perpetually saying to itself, "thou shalt bow down before no other God but thine own." Every soul has a shrine of its own, a Deity of its own, and it perceives no other God. Life is represented to each soul differently. No two souls can see life alike. No two souls can see two thoughts alike. Yet there is a perfect harmony existing throughout all life. All these seeming differences are but notes in the great scale of being; and if you only sound them aright, they will give forth an harmonious sound. But if you do not touch them aright, discords will be the result. Yet the plan is all perfect, all exceedingly good, very good. Your correspondent, Mr. Chairman, like a great many others, is reaching out in vague ex-

pectation of receiving some definite knowledge

concerning the spirit-land. But that definite

knowledge can never come to his soul until he

shall be unclothed of the flesh and shall stand

objectively in that spirit-world. Knowledge is

born of experience. We may give him what is

our experience. We may shadow forth to him

our realities, but we can never produce absolute

knowledge of the spirit-world to the soul who

yet dwells in the confines of the flesh. May 9.

Franklin Osgood Stiles.

I said when standing face to face with the Death Angel, if it were possible, and in accordance with the plans of God, I would return, giving whatever intelligence I might be able to concerning the bourne that I had reached.

I was educated in accordance with the strict lines of Orthodoxy, and was called upon, if I would keep my faith intact, to receive spiritual light, spiritual knowledge, through the medium of Orthodoxy, and that alone. But like many souls who are not satisfied to behold the glories of the heavenly bodies through one telescope, I soughtearnestly to satisfy myself through more than one. And as a natural result of religious superstition, in consequence of this wandering from the faith Orthodox from time to time, I received unkind words and felt unkind thoughts from those who could not understand as I did. For my own part, I was not satisfied myself that the spirit could return and take upon itself a machine human, and manifest to its fellows after death. I hoped it was so. but I did not know. And so I said, if it be possible I will come again.

Now since I find it is possible, I feel that as I return, I must lift my soul in thanks to the Great Soul who has permitted me to do so; feel to thank the same Great Father for this the greatest of all his blessings.

The soul, when it stands on the threshold of the change called death, fears to cross the tide called death, because it fears an absolute separation from loved ones here. But when it knows there is no such thing as absolute separation, then death is robbed of its sting; the grave knows no victory over a soul who is thus enlightened.

To my dear sister, who desired earnestly that I should return, who felt in her inner soul that I would return, I would say, you have many things to thank God for. Though shadows sometimes roll over you, though night is sometimes with your spirit, yet for this beautiful belief, this assurance of the power of the spirit to return after death, you should feel that you live even now in the kingdom.

And to all others belonging to the dear circle that in the external worship God, I would also say, seek for this modern manna; and when you have found it, eat of it and grow strong in faith: strong to do good deeds, strong to think great thoughts. I should feel very sad to know that any of my loved ones here, who had the light of this spiritual fountain shining upon them, would be guilty of committing one single wrong act; would think of violating the voice of conscience. Oh I want to see them walking always in ways of wisdom. I want them to enter the spirit-world with their garments all spotless.

The experience that I have passed through as a spirit, has been varied and beautiful. At times there have been seasons when my soul has stood still, awe struck before the grandeur of Divine life. And again there have been times when I have sorrowed at so much darkness on the earth, so much religious darkness. But always when my trust in God was the highest, then I felt that it was all well, that he had ordered all things aright, and would perform his work as he saw best to.

I rejoice to be able to return. I rejoice to be in this way able to class hands and unite thoughts with the dear ones I have left. Oh, my friends. rejoice in God. Be sure that he is able to sustain you, and know that the spirit land is not far off but here, and the inhabitants thereof are with you. to share your sorrows and joys-with you to assist you when you are weak-to gently chide you when you make a mistake.

I am Franklin Osgood Stiles, a graduate from Amherst, in the class of 1856. Good-day, sir.

Annie L. Stone.

May 9.

Nine years ago when I went away, I had no thought I could come back. My name was Annie L. Stone, and I am from Bath, Me. I was in my seventeenth year. They said I died of fever, typhus fever. I suppose I did.

I should not have thought of coming back, if I'd not been urged to by my brother. He has come since I did, having been killed in the war. He has been very anxious to return, but has never found the way open for him, and so he has urged me to come and say to our people that we can come; and that he is quite satisfied to have died a soldier's death. His name was Edward. He was in his twenty-third year. My brother was dearer to me than perhaps all others, because we lived together. Our lives were more united, perhaps, than many others.

Our mother mourns because the war has taken she says, all she had. No, it has not. It only dropped a veil between our mother and ourse ves. But we remain alive, and not away from her.

My brother would be very happy, and I would be very happy, did we know that our friends knew that we could come back, and were ready to receive us. That makes many a spirit sad in the spirit-world. When we know that we can come back, it's all the harder to know that our friends don't believe it. My brother was of the 9th Maine. Good-afternoon. May 9.

Reuben Ames.

[How do you do?] Pretty comfortable, considering the tight places I've been through.

I was torn in Charlestown, Vt., and my name sir, was Reuben Ames, and I'm a soldier. I want to see if I can reach my folks-what's the prospect? [Pretty good.] All right, then; if the prospect is a good one, I'll give you a short-six the next time I meet you. [Thank you; I don't smoke.] Don't you? you don't know what's good then. I did, and the boys of our company used to call me Grant the Second, because I would always smoke during a battle. And the first thing I thought of when I got here, was if I only had a cigar I should be happy. [Could n't get one. could you?] No sir; 't was n't in the programme.

My old grandmother once said to me, she believed that I was not exactly born smoking, but next thing to it, for I took it up so young that the old lady thought I was almost born to it.

My folks, what I've got left here, are kind of sort of in the dark, and I thought if there was anything I could do to enlighten them, I'd like to do it. Now I should just like to have 'em know that I'm in trim for coming back, and with all the rest of the boys I'm making myself very busy; I'm not farming it in the spirit-land, because there don't seem to be any hands wanted just now. I don't know but there may be when haying time comes. But I 'm employed, tell 'em. They used to say I was pretty lazy sometimes. You tell 'em that I'm employed in hunting up curiosities.

Oh I did like to be in any place where there was any fun going on. These long faces I never did like. And so I never could get into any re ligious meeting, for whenever I tried to, I noticed they always had long faces, so I thought it was no place for me. But you just tell the folks-Uncle Benjamin in particular—that I don't know how it will be with me hereafter, after I get through coming back bers, after I leave this place, but so far I'm satisfied. And I have n't had a single de-

sire for a smoke since I went away until to-day. As soon as I got into communication with the body. I wanted to smoke, the very first thing. I believe somehow or other that was part of my life. I was asking how I should identify myself here, and some of the boys said, "Reub., by going back with a short-six in your mouth." Do n't see any here to take. Never mind; I've said I wanted to smoke when I got here, and that will do about as well, I take it.

Well, I suppose Vermont has her green hills as well as ever, and the old Chickshominy flows on the same as ever. It don't matter how many millions gets taken to the spirit-world; the gap is soon filled up and things go on again. It's a great wheel this world; sometimes you're on the inside, sometimes on the outside of it. I think it would go round if there was nothing but the tire left, as I once told my uncle. He said, "I tell you what it is: that wheel will be the means of breaking your neck." Said I, "Uncle Reub, it will go if nothing but the tire 's left." So with the world; it keeps going round and round. The sun shines just the same as though I wan't in the spirit-world, don't it? All right; it can shine on. I used to wish it would shine sometimes when it didn't. So I reckon it will shine whether I want it to or

My gracioust when I went out I thought the whole world had smashed up; come to me, it was only me. [How did you feel?] Felt as though the world was all smashed up; did n't think anything ailed me. Next I knew, I was - what do you call it? t'other side of Jordan, we used to call it. I haven't any recollection of crossing such a river; perhaps I shall when I leave this machine. Well, if you kept a cigar store I'd patronize you before I left. [I wish I had one; I'd give it to you,] Thank you for the good wish. By graciousi I've got to go sometime, I suppose. [Is your last name spelled with an A or an E?] Reuben Ames. Beg pardon, Miss. Good-day. By gracious! I wonder now if the world will roll up in a little heap when I go out? May 9.

Osceola, (an Indian Chief.)

From the swamps of the Floridas, to the Great Lakes where the sun sleeps, Osceola hears the warwhoop of his people in the hearts of his people; and soon he will hear it on their lips.

Twenty-nine harvest moons have come and gone since Osoeola wrapped his blanket around him and slept in your wigwam of guns, to awake in the hunting-ground of the Great Spirit. Osceola was a great chief and warrior, but his tongue was not long to make great speeches. The war cry of his people has reached him in the huntingground of the Great Spirit, and the warriors and the sachems and the chiefs have returned from that hunting-ground, that they may stand upon the war-path of their people once more.

The Great Spirit lets his sun shine upon the red man and upon the white. The white man says that the Great Spirit has made the sun for him; the Great Spirit has spread out great huntinggrounds and filled them with game. The white man says the Great Spirit has given them to him. The heart of the red man, as his ear listens to the voice of the Great Spirit, knows that the white man lies. And he knows that the Great Spirit has given him his hunting-grounds, as he has given them his sunshine. And he knows that the white man asks much of the Great Spirit, and much of his red children.

Your Great Father sends out his warrlors on the war-path. Some of them have small heads, and some of them have large ones. Some of them have great hearts, and some of them have no hearts at all. Some of them look into the water. and the water shows them good chiefs and good warriors. Some of them look into the water and see only squaws and bad warriors, and no chiefs. The Great Father does not say to his red children. what do you want? but he tells his red children what he wants of them. The white man says to the red man, I want your hunting-grounds. And the red man must go where the sun sleeps, or he must fight for his hunting-grounds and the graves of his sires. The white man's feet have even enered the dark swamps of the Floridas, en the red man far hence. And so the hearts of the red men have grown hot; and they have builded their council-fires, and the war-whoop is in their hearts, and soon it will come to their lips. The old men are making arrows, and the young men are learning to use them.

Osceola, with many chiefs and many warriors, returns from the hunting-ground where the Great Spirit gives justice to all his children; and he would rather see peace than war. But if the white man's feet grow so large that they want all the hunting-grounds, then the Indian Osceola would sharpen his knife and cut them off.

Osceola comes in answer to the call of his people. And he asks that the Great Father and his warriors go out where the sun sleeps, and ask the red man what he wants? Forgetting to tell what the white man wants, ask the Indian what he wants. Then your warriors will come home again. Then your squaws and papooses will not mourn for warriors dead.

The white man says that the Great Spirit has determined that the red man shall go out from

The red man looks into the water, and it shows him his face. So far the water is to the red man the Great Spirit. The water, the air, the great mountains and the valleys, will be the Great Spirit to the red man, telling him what the Great Spirit says to him,

The white man cannot teach the red man, for the red man will not hear his thoughts; for the red man knows that the white man has no justice in his heart. So when he would teach him, his words fall as the smoke falls when the air is heavy. The red man does not receive it into his heart or into his head. When the Indians have called their council of war, and so many warriors and so many sachems and so many braves meet in council, they know that the Great Spirit will send their chiefs and braves who have gone beyond the river of death, and their hearts are not cowards' hearts. And though they must go far toward the setting sun, they will go fighting for their hunting-grounds, and the Great Spirit will not frown upon them.

Twenty-nine harvest moons may come and go again ere Osceola pleads for his people through the lips of the white squaw; yet the shade of Osceols and his many braves will walk the huntinggrounds that the Great Spirit has given the red man, and strengthen the red man's arm, that he paddle his cance safely, that his arrows go swift and straight, that his heart shall be ever strong and his blanket never cover the coward.

Seance opened by William E. Channing; closed by George Atkins.

Invocation.

Our Father, the knowledge of thy nearness falls upon our spirits like the breath of sweetest flowers; and the holy assurance that thou art our rotector is our only life-boat through time and eternity. To know that thou art ever with us, to feel assured that thou canst never forsake us.

drous Power by whom worlds have their being, by whom all atoms have their life, that Power is kindness. our life; that which can hold worlds in their Thou by whose power the sun sheds its rays upon the earth, thou by whose power the seasons nearness. And whatever storms may overtake us, we know thou art in the storm, thou art in the cloud; thy presence is able to beam out in sunshine and through the darkest night. When the soul in its greatest agony comes unto thee from its inner sanctuary, thou wilt give it knowledge of thy nearness. Thou wilt answer in soft tones that shall buil the soul to rest.

Father, we trust thee, we love thee, we do not thee. Perfect love has cast out all fear, and thy with thee. Accept our praises for all thy gifts, ment, either in thought or deed. accept our thanksgiving in behalf of all humanity have laid upon thine altar, oh Spirit of Life, do | cerning his religious belief. thou resurrect anew by thine own power. Do thou breathe on every thought that goeth forth from the souls of thy children, asking to know rough one, I gained also the experience accruing more of thee. For thine is the kingdom and the from a rough life; and that experience is worth power and the glory forever. Amen. May 13.

Cornelius Mason.

My name, sir, was Mason, Cornelius Mason; yes, sir; and I'm right, I take it, in saying I was born in Machias, State of Maine, although it would be hardly right for me to say I hailed from there, because I think it would be more proper to say I hailed from Boston. [Last?] Not last; I resided, as nigh as I can calculate, in Andersonville last, Andersonville prison. That seems to be the last place I have any knowledge of here.

I am a sail-maker, sir, by trade. I do n't know whether I should say that was the profession I was in when I went out. I should rather say I was a used-up soldier. It's best to be pretty careful about these things. If I had n't been pretty well posted, I couldn't have told where I was from, where I died, and all those things.

I have some few friends that I should be very glad to talk with in this way, particularly Horace Bird. He was with me associated here; that is, we were very intimate together. He was sure there was no hereafter. We used to talk about it. I told him when we died we should know all about it, and if there was a road back, I'd try to come. I don't know, sir, as it's anything worth while

to come, for I tell you it's pretty hard work-this digging down here into the earth through the clouds. I'd rather use the palm all the days of my life, than to try to cut my way down here. I do n't mean it's hard to control here. All that is necessary is for me to take on this body and do well-that is as well as ever I could. But it's the getting down here. Well, supposing you had a friend three miles under ground, would n't you find it pretty hard to get there? Now you see the air to us is just as material as the ground. Can't understand it, don't care if you don't understand t. The air is material to us. It is so. And you may as well ask the highest spirit that ever had au idea of coming back, to descend into the interior of your earth, as to come down here. [Can't you descend still further?] Down into the earth? To be sure; this is only another stratum of materiallife, and that is another. They are different degrees. [Is it any more difficult to pass into the earth than the air?] Not a whit. I know those that have gone, and they say it's about the same. Why I should n't say I, is because I 've never been there. I take their experience. [What's their object in descending into the earth? Ask what is their object, when all over the country we are called upon to tell folks where oil, where gold or silver is to be found. If we don't do it we don't know anything. So we've got to be at our wits'end-those that are called upon to give such information.' What is it that goes away from the body at death? Why, it's the real thinking part of you, the intelligent part of youthat's me and you—the real part can never die, Troy Daily Times says of it: but lives forever. Oh, I tell you life is a wondrous mystery, after all. I don't know but I shall

Well, there's a great many things in your Bible that are not true. For instance, your fish story of Jonah and the whale, and your other story of of Jonah and the whale, and your other story of tor of the Lyceum. Dancing was kept up with the miraculous conception and birth of Christ, spirit on board of the barge to and fro, and the All such things you've got to unlearn, and you may as well begin now as any other time. The sooner you begin the sooner you will get through with them; so you'd better begin now.

I'd like my friend that I've communicated to here, to just say to all the rest that I've come; and that, you see, will just open the way for me to all the rest. What makes it so much harder is that we have to go it alone. If there was anybody at the other end calling me, it would be easier; but as there is n't, I 'll have to go it alone. [Was your friend in the same regiment with you?] Oh, no; he did n't go. He tried to go, but I believe he was not accepted. I did n't know he was sick; but at any rate he was n't accepted, so he stayed at home and I went. [How old were you?] Iwenty-six years.

Well, you'll do just about by me as you do by others, I suppose. Now I'll endeavor to rise by virtue of the powers that be. I asked an old scientific fellow on the other side how it was that we could overcome these things. He went into a long explanation of these things that was very satisfactory to me. If I could only use his nice, and holiest attainments in this blessed school of flowery way of dressing it up, I would tell it to physical, mental and spiritual culture. Sure are you. Perhaps I may, sometime. At any rate, we that this school is the germ of a Native Ameriyou may be sure that the atmosphere is material to us; that that belongs to your earth. When we not from Judea, but from the Summer-Land; it is get where it's more rarefied, it's different. You may as well go to school now as any other time. You may have to take an old woman for a schoolmarm: who knows?

Good-day. If your ship wants a sail when you get ready to cross the tide, call on me, and I'll lend you a hand.

Mary Elizabeth (alias Florence) Grey.

I was christened by my parents Mary Elizabeth Grey, and later in life took the name of Florence Grey, and by that name I shall be known by most of the friends I desire to reach. I have been here and learned the method of control by those of my friends who have come.

I was a passenger on board the "Evening Star." My mother went to the spirit land when I was very young. My father was a plous man, and for his second associate married a plous woman. But their piety drove me from their roof; and so I became what I was in after life.

My father still lives on the earth, and perhaps would find satisfaction in the knowledge that I was dead. Perhaps he may find some comfort in the knowledge that I'm not unhappy, but on the

constitutes the heaven of the soul. The Won- contrary am happy and satisfied. And my mother has no condemnation for me, nothing but pity and

That plety which raises itself to the throne of proper places is able at all times to care for us. God upon its heaps of discarded victims, is to my mind very poor piety. My father believed that a few were elected to salvation, and that many were come and go away and come again, thou who art elected to damnation. Well, I pity him for his everywhere present, our Lord, our Saviour, our darkness; and I know that he will regret sincere-Life, we can but rejoice in a knowledge of thy ly the course he has led through earthly life, when he comes to understand life in all its phases. our souls, whatever dark clouds may lower about | Jesus says, " Except ye become as little children, ye cannot enter the kingdom of heaven." Those pious egotists who assume so much are not little children. They are great, and old, and wise, in their own estimation. And if Jesus told the truth, then my father must either come down and be a little child, or stay outside of the kingdom of heaven, according to his own philosophy. My father will learn that the kingdom lies in kind fear thee, for did we fear thee we could not love thoughts, good deeds. The kingdom of heaven, I would have my father know, consists in doing the life, which we know is all love, we know will en- will of God; and the will of God is to do good. It compass our loves, and finally we shall be one is not good to consign any soul to endless punish-

I told my father when I was a little child-yes, for thy wondrous love for humanity. The dead I was a little child—that I thought the time would blossoms, which we call human thoughts, that we come when I should be able to talk to him con-

It matters not what kind of a road my feet wandered over in earthly life. If the road was a all the world to me. I would not yield it up for all the fabled heaven that old theology can boast of. I thank God that I wandered over a rough and stony road on earth. It was good for me; and now I am able to see clearly, understand better, and to appreciate more fully the freedom and the joyousness of the spirit-land.

(To the Chairman.) Good-day, sir. [How old were you?] Nearly twenty-seven, sir. I understand your platform is free to all, therefore I am May 13. welcome to it.

Captain William Credeford.

Be kind enough, sir, to say that Captain William Credeford, of Kennehunkport, Maine, would be very glad to hold communication with friends there, if they'll just give him the opportunity to. Yes; good-day; short stories, you know, when you're in a hurry. That's my way. May 13.

Séance opened by William Ellery Channing; letters answered by George A. Redman.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

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 16.—Invocation; Questions and Answers; General Frederick Lander; Lieut Thomas B. Shields, to friends; Lemuel Burroughs, of Cincinnati, O., to his father; Aunt Olivo Litchfield, to her sons, in Boston, Mass.

Taesday, June 25.—Invocation; Questions and Answers; Message from a Londoner to the editor of the Banner of Licury, Dr. J. R. Monse, of Lawrence, Mass.; David Chester, of Missouri, to his brother Stephen, in Kansas; Edith Wallace, of Clincinnati, O., to her friends in Georgia.

Thursday, 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.; Sarah A. Southworth, to the editor of the Banner Oblight.

Sarah A. Southworth, to the editor of the Banner; Susio Bridgman, to her father; James C. Shelton, to his brotifer Charles, and friends in and near Portsmouth Va.; Willie Put nem, to his mother, in Boston; James Riley, to his wife and children, in Boston.

Taesday, July 2.—Invocation; Questions and Answers; Brigadier-Gerral George C. Strong, to his friends; Ephralm larris, to friends in Princeton, Ind.; Clara Pape, to her brother, Rev. Mr. Fulton, of Boston; Lowell F. Wood, of Charlestown, Mass, to friends.

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Received from G. A. Barnes, Olympia, Washington Territory..................81.38

Donations in Aid of the Poor. Received from

Children's Lyceum Excursion. DEAR BANNER-The excursion of the Children's Progressive Lyceum and Spiritual Association came off here on the 10th, as per programme, and it was really a very pleasant affair. The day was actually glorious; the ride down and up the beautiful Hudson was like floating through a landscape of serone dreams; and then the members of the Lyceum were so orderly and yet so free and spontaneous; our march with flags-the glorious stars and stripes, the symbol at once of liberty and law-was a very fine sight. Here's what the

"The excursion of the Lyceum yesterday down drous mystery, after all. I don't know but I shall the river was a very pleasant affair. The party take up some branch of science and pursue it to the North Pole. ing and other interesting exercises took place. Addresses were delivered by Messrs. A. J. Davis, of New York city, and S. J. Finney, the Conducspint on board of the barge to and fro, and the steamer Golden Gate brought the party back to this city in the happlest spirits at eight o'clock last evening. The procession of the children to the number of at least one hundred, all neatly dressed and hearing American flags, was a beautiful spectacle. The managers are certainly entitled to great credit for the agreeable and successful manager in which everything and successful manner in which everything passed off during

> And I want to say to the Conductors of Lyceums everywhere, trust the children and they will trust you.

> And you may be sure the presence of Bro. A. J. Davis was a real precious benediction to us all. Heartily do we all thank him for his coming and his counsel.

The Children's Progressive Lyceum here is rapidly enlarging and improving in all respects. We are all engaged in uniting and consolidating its forces. Those who were not at first Spiritualists-young gentlemen and ladies-are joining the ranks. And we now extend a cordial heartwarm-greeting to the one hundred and twelve other Lyceums; throughout the country, and say to them, we will enter the lists to win the highest can Religious Republic. It imports its method the incarnation of the New Age and the Harmonial Era. Let the Spiritualists of the United States but once realize the character of this Lycoum, and that anarchy which has so long wasted their best efforts will disappear.

I am most cordially yours for the Lycenm, Troy, N. Y., July 12, 1807.

From Macon, Georgia.

I am requested by the members of our little spirit circle to write to you, and ask your assistance in procuring a test medium to come to this city. The members of our circle are all so poor that we are at a loss to know how to offer any in-ducement to a medium to come in our midst and ducement to a medium to come in our midst and serve us; but I am authorized to say that if you can find a medium who is disposed to come South, he (or she) will find a welcome home at the house of Bro. J. P. Hooker, until other arrangements can be made. And will further say, that we believe that if we had a good test medium here, he would soon find a good opening, and, we will do all we can to introduce and get him into business. Brother Hooker is lecturing a little twice a week for us, but he is in feeble health and cannot at the present time be relied on as a test medium.

Macon. Ga. July 3d, 1807.

Macon, Ga., July 3d, 1807.

A Capital Inducement to Subscribe for the Banner.

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," 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. Home; or a carte devicite photograph of each of the publishers of the Banner, the editor, and Mrs. J. H. Conant.

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

For new subscribers, with \$15 accompanying we will send to one address one copy of Supra-

For new subscribers, with \$15 accompanying 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 Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

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bound in good style.

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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 Spiritualiats, 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, fostering schools and Children's Lycecums, and circulating spiritual literature among the neonle.

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 Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose.

Resolved Pro-

urer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose.

Resolved, 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, and 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 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 welfare of human beings as embraced within the range of the Spiritual Philosophy and the purpose of this National Organization.

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

In pursuance of the above, the undersigned

In pursuance of the above, the undersigned members of the Executive Committee have decided to call the FOURTH NATIONAL CONVESTION, to meet on Tuesday, the 3d day of September, 1867, at Brainard Hall, in the city of Cleveland, State of Ohio, at 10 o'clock in the morning, and to continue in session from day to day until and to continue in session from day to day until Friday, the 6th of September. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members," to attend and participate in the business which may come before said Convention.

onvention.

Newman Weeks, Vermont, Chairman,
M. A. Blanchard, Maine,
Frank Chase, New Hampshire,
Mrs. S. A. Horton, Vermont,
Dr. H. F. Gardner, Massachusetts,
L. K. Joslin, Rhode Island,
G. W. Burnham, Connecticut,
Leo Miller, New York,
Mrs. Deborah Butler, New Jersey,
W. A. Danskin, Marvland.

W. A. DANSKIN, Maryland, J. C. SMITH, District of Columbia, A. E. MACOMBER, Ohio, F. L. WADSWORTH, Indiana

S. J. FINNEY, Michigan, MRS. J. H. STILLMAN, M. D., Wisconsin, HENGY STAGG Missourf, IBAAC REIN, Pentrylvania, 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. LOVELAND. do " J. S. LOVELAND, do M. O. MOTT, Treasurer, Vermont.

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 Andrews streets, Rochester, Saturday and Sunday, July 27th and 28th, commencing at 10 o'clock on Saturday, at which time the lecturing Committee of the Genesee Associa-tion of Spiritualists are requested to meet for the selection of one or more itinerant 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 auther of those most glorious Pentecestal seasons. With souls attuned to harmony, let us then convene and receive the rich beavenly blessing that awaits us.

J. W. SEAVER, Committee. awaits us. J. W. 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 Melonnon, (Tremont Tem-ple.) 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 associative effort.

Per order of the Executive Committee.

L. B. RICHARDS, President. GEO. A. BACON, Corresponding Secretary.

Grove Meeting.

The Spiritualists of Boone County, Ill., and vicinity, will hold their fourth annual. Three Days' Meeting in Dr. Page's grove, in the village of Belvidere, commencing Friday, Sept. 6th, 1867.

A. J. Fishback and other good speakers will be present. All are invited to come and have a good time who are in favor of moral and spiritual improvement.

By order of committee,

D. G. ESTELL, Cor. Sec.

Obituaries.

Passed to spirit-life, from Grass Valley, Cal., June 19th, 1867.

Passed to spirit-life, from Grass Valley, Cal., June 19th, 1867, Darius B. Curtis, aged 49 years and 11 months.

Mr. Gurtis, long a great sufferer from disease, has been for several years a firm believer in the Spiritual Philosophy, and commences that higher life with a true knowledge that the change is only from the material to the spiritual, where he will mingle with dear friends gone before, and patiently wait to welcome a devoted wife to that bright above.

(Spiritual Republic please copy.) Mr. Curtis, long a great sufferer from disease, has been for several years a firm believer in the Spiritual Philosophy, and commences that higher life with a true knowledge that the change is only from the material to the spiritual where he will mingle with dear friends gune before, and pattently wait to welcome a devoted wife to that bright above.

(Spiritual Republic please copy.)

THOMAS LOYS.

Passed on to the Sammer-Land, Mrs. Susan W. Cowles, from East Harrford, Coam, aged 22 years and 9 months.

For years she has had the knowledge of the truth of Spirit.

ualism, and has walked the earth in the companionship of angels. After she was no longer shie to speak, she signified, by writing, that the angels were visible to her sight; her countenance beamed with joy, and she passed away with a smile. She was kind and generous to sil, an excellent mother, and a true and constant friend. Her friends do not mourn her as dead, for they believe her spirit is with them.

Daniel Norton.

Mr. Lewis Studiey, of Scitnate, Mass, passed onward to the

Mr. Lowis Studiey, of Scituate, Mass, passed onward to the spirit-life, July 8th, 1867.

As the sun sank behind the hills, his spirit was wafted to the celestial shores. Mr. Studiey was a firm believer in the great truths which Spiritualism demonstrates. Though an aged man-being 78 years 8 months—he took a deep interest in all that apperiained to the great cause. He often expressed the desire to have a medium utter the last words over his b dy. Itis wish was granted. Being in the vicinity we were sent for, and—the angels assisting—conducted the services. There were many present who listened for the first time to the angel voices that heraided the great solution of life's problem. They were told to rejoice, not weep, for the casket was decaying, while the spirit was in the actualization of its faith. Rev. Mr. Hayward, of Scituate, made some very appropriate remarks. We entried the aged form to the tomb, but we knew that the man, the bring, had entered upon a holier, a higher life.

N. Scituate, July 10th, 1867.

C. B. Lyen.

Passed on to a higher and happier life, after an intensely minful and lingering lilness, on the 2d of July, 1867, Mr. Frank Stratton, aged 31 years.

Our young brother was a firm and consistent believer in the beautiful, soul-cheering truths of Spiritualism: and his calm, peaceful transition to the fair climes of immortality must be very consoling to his lowing parents, relatives, and large circle of friends, who must tarry here a little longer.

And yet our Francis is not dead, Affection's ties not riven— He's another link in the golden chain That draws us up to heaven. E. D. V. Natick, Hass., 1867.

Miscellaneous.

DR. HALL'S VOLTAIC ARMOR,

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July 20.—tf

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HUMORS AND SKIN DISEASES; Piles, Catarrh, Rheumatism, Worms, Burns, Sores, and all Diseases of the Thront and Bronchial Tubes.

Trice, 50 cents and \$1,00 per Bottle. For sale by all prugglets, and at the Offices of the Banner of Light in New York and Boxton; also, A James, No. 31 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Bullding, St. Louis, O. 4 Kennett Bullding, St. Louis, E. HAYNES & CO., Provietors, July 8.—13w Tooane Street. Boston.

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THE Spirit-World has looked in mercy on scenes of suffer ing from the use of sirrong drink, and given a benepy 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 Circulum. If you cannot, call and read what it has done for thousands of others. Encloses stamp.

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COMMON labor only required; works clay or peat with one man, by horse or steam; makes from 400 to 3000 an hour; costs from 4110 to 8700. The mold measures 9 x 44; the dry peat 8 x 4, showing how little water had to be dis-

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PRYING TUNNEL, for drying bricks, peat, pottery, fruit, vegetables, peanuts, broom corn, lumber, &c. Bricks or peat molded 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,

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Songs and Choruses for Spiritual Meetings and Circles.

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

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

"With rosebude 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 'Birdie' dear
Never has died."

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

Come, Darling, come to the Spirit-Land. ong and chorus. Poetry and music by John P. Ordway, M. D

nd enorus. Foetry and music by John P. Ordv

"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,
Oume, darling, come to the spirit-land."

Something Sweet to Think of. Song and Chorus. By John P. Ordway, M. D.

Bomething sweet to think of, in this world of care, Though dear friends have left us, they bright spirits are; Bomething 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. Birdseye, to the music of the cele-brated American Hymn by M. Keller. Price 25 cents; postage free. For sale at this office.

INSPIRATIONAL MUSIC.

BY A. B. WHITING. WE HAVE received a supply of the following beautiful V ballads, composed by Mr. Whiting: "Sweet be thy Dreams, Alida," "The Wind is in the Cheonut Bough," "Medora," "She was a Rose." "When eer in Sleep the Eyelida Close," "Oh hear my Farting Sigh," "Spirit of Light, Love and Beauty." For said at this office. Frice 35 cents each.

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

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NBW UNFOLDING OF SPIRIT-POWER

DR. GEORGE B. EMERSON, PSYCHOMETRIC AND MAGNETIC PHYSICIAN,

DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can exam in personat tell how they feel, where and what their disease is, at the same time. One examination 81. Thirty exercises to draw diseases at a distance, \$10. Treats patients at a distance by letter, by inclosing the sum, giving your name and address. Address Chicago, Ill.

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. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM
193 Washington streat, Boston, Mrs. Latham is eminently successful in treating Humors, Eheumatism, disease of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 6.

MRS. R. COLLINS
STILL continues to heat the sick, at No. 19 Pine street
Boston, Mass. 13w-July 6.

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. E. L. JEWETT, MEDICAL CLAIR-voyant, has opened an office at No 1592 Washington street, where she will dearthto and cure disease of all forms. Advice 11w.—June 22.

MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1605 Washington street, Boston. MRS. C. A. KIRKHAM, CLAIRVOYANT, 1167 Washington atreet. 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.

NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. July 6.-13w

MR. AND MRS. KIMBALL still continue to heal the sick at No. 4 Pine street, Boston, Mass. MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1,00.

SAMUEL GROVER, HEALING MEDIUM, NO 13 DIX PLACE, (opposite Harvard atrect.) 13w-July &

Miscellaneous.

PSYCHOMETRY---MINING---CHARACTER. A NNIE DENTON CRIDGE, who has—with her brother, Prof. William Denton—devoted sixten years to the special study of Psychometry and its laws, having made the important discovery that it can be applied to Geology, Missing, etc., examines and locates

MINES;

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

REQUISITES:—A specimen 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 mailed. Where boring for Oil has been commenced, a sand-pump specimen similarly prepared.

Churacter delineated from hand-writing, etc., wrapped as above, and carefully kept from contact with other writing or persons. Sometimes glimpses of the Fature are thus obtained.

tained.
TERMS.—For character, \$2.00; for all metals, etc., \$5.00. Address, care of Aifred Cridge, at the Quartermaster-General's Office, Washington, D. C. 2w—July 20.

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 sond their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmeniously 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 asying that they can do what they advertise without fail, as hundreds are willing to testiff. Reprices are particularly invited to investigate. Everything of a private character KEPP struct AS SUCH. 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.

Address. MB. AND MRS. A. B. SEVERANCE. Or Psychometrical Delineation of Character.

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

DR. J. WORTHINGTON STEWART, (OF 122 PLYMOUTH AVE., ROCHESTER, N. Y.)

WILL LOCATE at 45 Prospect street, near Ontario atrect, Cloveland, O., July 9th, 1867. CHRONIC AND ACUTE DISEASES cured without medicine. His power to heal body and wind is endowed him by the Great Spirit and the angelhood. Many are orought in beds to him, and they get up and WALK.

DE. STEWART sees and describes departed friends, and often tells what the spinit hath to say.

When the sick cannot be brought to him, he will go to them if nossible. All letters addressed to him must contain postage stamp.

July 6.-4w

ELECTROPATHY.

DRS. GALLOWAY, WHITE & BOLLES, the Old Medical Electricians. Discoyerras and Trachers of this System are curing the most obstinate discasses, at the Philadelphia Electropathic Enstitution, Corner of Thirteenth and Walnut streets. Philadelphia. Galvanic Baths given. CONSULTATION FREE.

Students Received. Cures Guaranteed. June 15.-13w* VALUABLE USES OF MAGNETISM!

VALUABLE USES OF MAGNETISM I

P. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located
Mand 300 Van Buren street, Mil.WAUKEE, Wist, where
the sick will find a pleasant home. Patients at a distance are
cured by magnetized paper. All that is required is a superscribed envelope, and fifteen cents. Hww—June I.

MES. ABBY M. LAFLIN FERREE,
CIVEN PSYCHOMETRICAL READINGS for \$1; Directions for Development. \$2; Business Directions, \$5;
Address (enclosing two red stamps), P. O. Box 455, WashIBGTON, B. C.

DR. L. G. SMEDLEY,

THE CLAIRVOYANT AND MAGNETIC PHYSICIAN, Will be a the lissband House, Jackson, Bitch., Mondays and Tuesdays, Fridays and Saturdays of each week, from 10 A. M. to 5 P. M.

3m—May 18.

MISS M. K. CASSIEN, Medium, will answer Bealed Letters. Terms, \$2,00, four 3-cent stamps. Address, 248 Plane atrect, Newark, N. J. 5w*-July 6.

A NATURAL CLAIRVOYANT will answer An questions on Business, &c. Address MRS, LIZZIE P. WOODS, Salem, Mass., No. 143 Federal street. Terms \$1. July 6 -4w*

WANTED—AGENTS—\$75 to \$200 per month,
veverywhere, maie and female, to introduce throughout
the United States, the GENUINE IMPROVED
CORMON SENSE FAMILY SEWING MACHIENE. This machine will saitch, hern, fell, tuck, quilt,
bind, braid and embroider in a most superior manner. Price
only \$18, Pully warranted for five years. We will pay \$1,000
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more elastic seam than ours. It makes the "Elastic Lock
Eitich." Every second sitch can be cut, and still the cloth
cannot be pulled apart 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,
SECOMIS & CO., CLEYRLAND, UHIO.
CAUTION.—Do not be imposed upon by other parties
paiming of worthless cast-iron machinea, under the same
name or otherwise. Ours is the only genulue and really practical cheap machine manufactured.

A CHYTTO WANGED! MALE.

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 books for Agents ever published in this country. The works findly illustrated, complete in one volume, ready for subscribers, and sells splendidly. Address,

B. B. BUSSELL & CO.,
July 12.—2w Rosrow, Mass.

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SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS. Agents for the "Banner of Light."

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DR. J. T. GILMAN PIKE, 120 Court street. - - Boston, Mass.

OCTAVIUS KING, M. D., Elelectic and Botanic Druggiet, POOTS, Herbe, Extracts, Olls, Tinctures, Concentrated A. Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and senuine. The Anti-Scrottels Panaces, Mether's Vordal, Issaling Extract, Charre Tonic, 20., are Medicines prepared by Amisself, and unsurpassed by any other, preparations. N. B.—Particular attention half to patting up Brigatrual and other Prescriptions. July 4.

THE GREAT

New York Advertisements.

SPIRITUAL REMEDY! MRS. SPENCE'S

POSITIVE AND NECATIVE POWDERS.

Washington City, D. C., October 19th, 1868. PROF. PAYTON SPENCE, M. D.: Sin—I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the Dyspepsia very bad, 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 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. I would further inform you that Six Powders cured a boy 14 years old, of the worst kind of Chills. He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder.

DR. JULIA WILLIAMS, Practical Midwife, of PROF. PAYTON SPENCE, M. D. : Sir-I received

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. Claffin was cured by the Powders of Numbrices, or Palsy of 12 years duration.

The Powders cured Mrs. H. Ciailin of Nou-

ralgia.

They also cured a lady of Painful Menstruction, when given up as past cure; but I am not at liberty to give her name.

In cases of Parturttion (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 ear 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 foor that I should become during the country of the state I should become during the country of the state I should be some during the country of the state I should be some during the country of the state I should be some during the country of the state I should be some during the country of the state I should be some during the state I should be some during the state I should be some state of the state 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 2s my wife had taken one box for Numbers, 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 cars as I ever could.

Very respectfully,
WARREN WHEATON.

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 Complaint of long standing. They proved all they were recommended to be, and more, too, doing a property and they were recommended to be and more, too, doing the conditions and they were recommended to be and more, too, doing the conditions and the conditions that the conditions are conditions to the conditions of the conditions are conditions. 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 time 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 benefit. But since taking them my Heart Disease has also vanished, I do u't know where, and I have not felt it since.

Yours truly, DANIEL DUTTON. DANIEL DUTTON

Yours truly, New Orleans, Louislana, July 4, 1866. PROF. PAYTON SPENCE: Sir—The Positive Powders are the powders for Neuralgia; they are death on aches and pains, 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 Threntened Abortion (Miscarriage), which three Positive Powders

woman had

arrauted. The

arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange 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 chapter your Powders are than the medicines cheaper your Powders are than the medicines generally used by Druggists and Doctors."

flooding about

cheaper your lowders are than the incincines generally used by Druggists and Doctors."

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonders in the young all proceedent.

THE POSITIVE POWDERS OURE Neuralism, Headache, Erache, Toolieche, Heeumatism, Guit, Colic, Fains of all kinds; Cholern, Diarrica, Bow et all complaint, Dysentery, Nausea and Vomiting, Dysenesia, Indigestion, Flatdence, Worms; Suppressed Meastruation, Prainful Menstruation, Failing of the Womb, all Fernale Weakeses and Drangements; Cramps Fits, llydrophebla, Lockjaw, St. Vitus' Dance; Internation Fleurisy; all Inflammations, scutter chronic, such as Indiammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Giaust; Outerri, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Stepleasness, &c.

THE NEGATIVE POWDERS OURE Paralysis, of Palsy; Amaurosis and Deadness from paralysis of the nerves of the eye and of the ear, or of their nervous controls; Double Vision, Catalepsy; all Low Fevers, such Muscular Prostration or Relaxation.

For the cure of Chilis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders do no violence to the system; they cause no purglus no nausea.

and cure of Cholera, both the Positive and Regative Pow-ders are needed.

The Positive and Negative Powders do no vio-The Positive and Negative Powders do no violence to the system; they cause no purpling no mausea, no wentiting, no marcottsing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, to silent and yet so effectious."

As a Family Medicine, there is not now, and nerer has been, anything equal to Mrs. Spence's Fostive and Negative Fowders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most case, 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 Fostive and Negative Fowders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE:

CINE OF THE AGES

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

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

PHYSHOIANS 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, confidently, to the entire Medical Profession,
"Try the Powder."

Try the Powders."
Printed terms to Agents, Physicians and Druggists, sent free. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief description 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 both kinds, \$1.
Alx honce, \$5; twelve boxes, \$9.

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

Money mailed to us is af our risk. OFFICE, 371 St. MARKS PLACE. NEW YORK.

For sale also at the Bauner of light Office, No. 152 Washington St., Boston, Mass., and by Bruggists generally. | liw-July 6. PELLATITE! NO GRAY HAIR.

Address, PROF. PAYTON SPENCE, M. D., Box 5817,

A NEW RCIENTIFIC WONDER for changing Gray Hair A to a sitay brown or black to or . Prof. Esmeraldo's Pellatitle is prepared from the Juice of the fruit of the Brazilian shrink Anliemis Perchum. It combines a hair color rostorer and an eigennt dressing. It imparts its color to the human, hair only. Will not at an the skin or clothling. Contains no minerals nor chemicals. Free from sediment. Is perfectly harmless. Sold st21 Park Row. 263 4th Avenno, and by suggists, and sent by Express to order on receipt of \$1. Send for Circular. Address, DR. GLOVER, No. 62 West 2571 Strak, New York.

New Nork Adbertisements.

FRED. L. H. WILLIS, M. D., (LATE PROPESSOR OF MATERIA MEDICA

IN THE NEW YORK MEDICAL COLLEGE FOR WOMEN,") No. 29 West Fourth street, New York,

(Near Broadway,) WOULD INFORM HIS FRIENDS that he has opened an office in the city of New York, as above, for the treat

ment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, to alysis, Local and General Debility, Pomonary Consumption, &c., and in a word, all Was bid Con-ditions 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 education, 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

preciosing the fee of Five Dollars.

D'Office Hours, for Examination, Consultation

and Treatment, from 8 to 11 o'clock A. M., and from 4 to 8 o'clock P. M. Patients unable to call, will be visited at their residences. Dr. Willis is also the Consulting Physician for J. Winchester & Co.'s establishment for the manufacture of the celebrated remedies for the cure of Consumption—the Hypothosphirus, 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. Pacts 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 spittle; 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 pro-

ducing 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 spiritual or in the mundane sphere, which shall wield them in a uniform and scientific way, for the beneft of the human race The facts of to-day make plain the mysteries of yesteriay; the phenomena of Spiritualism interpret the miracles of Christianity and Judaism. Spiritualism is rapidly developing a phi-losophy and a science which shall embrace all forms of "lealing," past as well as present, and reduce to a simple, intelli-gible and practical formula theart 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, 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 depart-ment of spiriture dicaling 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 hands 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 skepticism of the world, through their instrumentality, as well as through the com-bined instrumentality of all spiritual phenomena, shall acknowledge 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 ac-cepted 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 medium-ship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpreta-tion 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 responsibility of the external management and public advocacy of the Positive and Negative Powders. Over two years and a half ago, 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 nower to a medicinal substance. As on 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 interpretation above refered to was also given me, namely, that the Positive and Negative Powders become rehicles or energies of spiritual healing power, as well as of Positive and Negative magn, tig forces; yet it is only now, after the lange 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 Negative Powders do become vehicles or carriers of a spiritual healing power, by the slient and mysterious efficacy of which, discases acute and chronic are healed as permanently and as effectually as was the blind man by the mixture of clay and spittle 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 Positive and Negative Powders, which will be found in column of the BANNER. PAYTON SPENCE.

July 6.-13w MRS. JENNIE WATERMAN DANFORTH, Clatronyant Physician, No. 9 East lith street, New York, magnetizes and prescribes for diseases under apirt influence and dictation. 1000-May 25. MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th atrect, New 13w-14ay 18.

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

BELVIDERE SEMINARY.

BOARDING AND DAY SCHOOL for young ladies, will commence its Fall Term Sept. 17th, 1861.

This School is pleasantly located on an eminence overlooking the heautiful town of Belviders, and commanding a fine view of the surrounding country for several miles. No healthier location could be found anywhere. The buildings, which are built in the "Italian Viin" style, are pleasant and commodious, and well supplied with all the necessary appurtenances for teaching.

It is the intention of the Principals of the School to make every department comfortable and pleasant for their pupils, and to this end especial care will be taken to preserve atrict order and neatness throughout the entire premises. The Boarding Department will be under the supervision of competent persons, and everything needfal will be done to make the pupils happy.

No sectivian or party spirit will be introduced into the school, but every pupil will be required of each pupil to conduct thereif in a lady-luke insurer and attend faithfully to her studies.

studies.

PARTICULAR ATTENTION WILL BE PAID TO THE HEALTH OF EACH PUPIL, and gymnastic exercises will constitute a part of each day's dury during the Fail and Winter Terms. A teacher having charge of the Gymnastic Department will give lessons in the new assier mas faught by Dr. Dio Lewis of Boston.

A GRADUATING CLABS will be formed at the commencement of the Fail Term, and all desiring to enter it this year should signify the same to the Principal, on making application for admission.

should signify the same to the appropriate of the opening of the desirable that every pupil be present at the opening of the school, and all applications for admission should be made as early as possible.

For Circulars, containing further particulars, address, MISSES BUSH.

July 27. Belvidere, Warren Co., N. J.

PROGRESSIVE LYCEUM EQUIPMENTS. E. WATERS & SONS, 308 River street, Troy, N. Y., A RE now manufacturing and ready to deliver at short no. A lice the entire equipments of the Children's Progressive 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.

PIANOFORTES.

FOR SALE a large stock of second-hand Planofortes of va-rious prices, various makers, at very low prices for cash. Each Planoforte is warranted salisfactory to the perobaser. A. M. LELAND, up stairs, 259 Washington street, Boston.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, SS COURT STEERT.

BOSTON,
House, 18 Webster street, Somerville. April 20

Banner of Light.

WESTERN DEPARTMENT:

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banker of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Preness. Local matters from the West requiring immediate attention, and long articles 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 Sturgis, Mich.

Replies to Fault-Finders.

Shadows and sunshine alternate in human life. Moods as sea-waves come and go; while magnetic emanations and the determining power of unseen influences, though quite mastering, are but partially understood. Complaining seems natural to some-a necessity almost of their organization. An astrologer would place their birth-planet outside the House of Jupiter. Toward such we cherish only charity and the tenderest sympathy. Listen: we give some of their words verbatim: 1, "We engage speakers to lecture upon Spiritualism, and

not the reforms." 11. "Was you not unnecessarily severe in your remarks,

preaching and boarding around t" 111. "How could you thus recommend him, knowing his

IV. " Perhaps if I had had money I might have been noticed In the BANNER, as you noticed ----

V. "What did you mean in that article by saying love knows nothing of sex?" VI. "You must have been wild to thus connect Spiritualism

with celibacy. It is downright Shakerism." VII. "Why has not my article been published?" VIII. "I was sorry to learn from - that you baptized

some children in New York." OUR RESPONSE.

I. It is your privilege to engage speakers for such purposes as you please, their's to speakspeak as the spirit giveth utterance, with no padlock holding their lips. Our Spiritualism, heavenborn, underlies and overtops all human interests, all reformatory and philanthropic movements.

II. We think not. The case was desperate; and then having a sneaker at our own house that very month, our wife taking pleasure in entertaining her, we felt the inconvenience of boarding "around to restaurants" all the more keenly. We only regret not having attached to our braided lash seven more strands, and added to every strand seven strings. Thus ends the apology.

III. It was because we knew his past, and know his present, that we recommended him. We consider him true and worthy. Change is abroad; never a mortal bathes in the same stream twice. There's an apple tree looking into my window, burdened with promise. Shall I sit and make mouths, telling of its green fruitage a mouth since? Pen-paragraphs make, and vile lips poisoned with malignity, unmake reputations; but character is abiding.

IV. Never, since our connection with the BAN-NER OF LIGHT, have we received the value of a farthing for any commendatory notice in its columns favoring any individual or corporate body. That "financial considerations" have been tendered, we do not deny. Such persons, however, have received no mention in the BANNER; for selfishness shall not be encouraged, nor the unworthy by us lauded. Our sympathies, we admit, are deeply enlisted in behalf of mediumsthe sensitive souls-and young speakers struggling to get a hearing in the world. These we'll ald with tongue, pen and purse, to the extent of our ability.

V. We meant that love knows nothing of sex, and mean it still. Let some noble mother, ther love is the divinest symbol of the Infinite,) on a festal day, surrounded by her sons and daughters, decide the question. Love is an eternal principlepure, divine, impersonal, universal, and utterly unlike this grinning, soft, sweaty, putty passion, often miscalled love.

VI. No, not wild in connecting Spiritualism with celibacy. Spiritualism-at once a religion, a science and a philosophy-means something more than spiritism-a mere series of unsystematized The former, grounded in apirit, the Infinite Spirit, God, implies spiritual-mindedness, purity of deed and holiness of life. In the article referred to, we admitted the legitimacy of the masculine and feminine relations, under wisdom, for use-divine use, or procreation. Animal indulgences and passional pleasures we consider under the "law of death." For such as practice them we see, in vision, " weeping, wailing and gnashing of teeth." Blessed and holy, said John, are those that "have part in the first resurrection"; they walk in a "newness of life," and share in the heavenly promise of "him that overcometh."

VII. We do not know. Perhaps it would require too much time to prune it for the press; perhaps others touching upon similar matters were received about the same time; perhaps it has been accepted, and awaits its turn for publication. When last in the Eastern editorial sanctum, we should judge there were full two bushels of articles on hand; most of them had been accepted, but no room -no room for them just yet. Be patient, dear souls! Should the BANNER be enlarged-which is more than possible-its valuable contributors will have a more speedy hearing. In the meantime let us all keep good-natured. exercising charity, and as the old Apostle said. in honor preferring one another."

VIII. We baptized no children in New York: believe in no external baptism, save a good, morning bath. Baptizing and christening are quite different. Dictionaries so testify. Certain friends in the city requested us to christen, spiritually name and crave the guardian watch-care and blessings of the angels to be and abide with their little ones. We so did; shall do it again, if invited.

Spiritual Veterans.

There was a time when the primitive disciples of Jesus were as dependent as children; but, after he had sufficiently nursed them with the milk of the spirit, and developed them to the condition of apostleship, he cast them upon the rock of selfdefence, where, exposed to persecution, they became veterans in the spiritual warfare. Whilst they were sorrowful on his departure, he, rising superior to self, said by way of comfort, " It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." He would not have them lean upon him any longer, but enter as he had done upon the inspirational life, and be their own law and master. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends"-equals, companions, for there is no high nor low in the superior state of the spiritual life.

In the inferior, when they needed help, he said to his disciples—" Take my yoke upon you?" In the superior, he said to them-"Love one another"; be self-reliant, Saviours, lords and kings. When will the Church set Jesus in his true light? not as a monopolizer, but illustrator of a Saviourhood in all believers, great and divine as his own?

Spiritualism teaches this purely uplifting senmore; it bows to him as an inspiring exemplar of generation.

a moral altitude which all can attain, where each in turn is also a Saviour. Spiritualism is therefore the just interpreter of the Bible-the only interpreter of its ingermed truths to an enraptured world.

Let Spiritualists therefore understand their high privilege, and get rid of their swaddling-clothes as fast as possible. It is silly to suck the pap of tradition, and be lulled to sleep in the maternal cradle of the church, when the mind is capable of solving its own life problems. Let the ecclesiastic babies cry, "Good Lord deliver us"; but let such as know the law of the Lord obey it, and deliver themselves. "Front face!" when you go into battle. The blasts of adversity are our appointments; not ease, or the beautiful nurseries of children. More than any people in the world we are exposed to the furies of persecution; but in them is inlaid the divinity that shapes our ends-Slander awakens self-examination, beats out the grain from the husk, and tests our fitness for the garner. Perils harden muscle and nerve for wifter battle. Want creates ambition. It is all right. Our truth is not worth anything if we are not willing to suffer for it. We are unable to appreciate liberty unless we pay for it in the sacrifice of our very soul's blood. Bow thy head to the pitiless storm, oh faithful Evangell With a crown of thorns, blossoming roses, and bleeding feet, march on to glory, through the portals of martyrdom, and bridge a "narrow way" to the Summer-Land.

Col. D. M. Fox's Proposition,

This earnest brother in our ranks writes from Lyons, Michigan, inquiring what the prominent officers of the Michigan State Association of Spiritualists have done thus far during the current year. After several excellent suggestions, he

"We want two good workmen, intelligent, earnest, sincere speakers—one man and one toman—to go and preach the gospel of Spiritualism all over our beautiful peninsula State; but more particularly where we have no local organizations. I will be one of twenty to raise two thousand dellars for such purposes. If twenty men cannot be found who will pay one hundred dollars each, I will be one of ten to raise the two thousand dollars, paying the same quarterly into the hands of our Treasurer, Mr. Dexter, of Icnia, Mich., and through him to the agents employed, they re-ceiving one thousand dollars as salary each and

This seems business like. It is not merely talking, but doing. Blessed be the "doers of the word," Enough such faithful, liberal workmen would soon put Spiritualism where it belongs, the first power in the land, and that in its nature healing and redemptive. Where shall we have our next State Association? What locality wants

Dr. A. P. Pierce-His Trauce.

Some twelve years since, snugly ensconced under the wings of a sect, we read of a Mr. Pierce away down East," that lay twenty-one days in a trance; but like other comfortable Christians, though piously believing in the old Bible trances, we rejected the new. Old moons had special charms in those times, while Israelitish manna, moss and cobwebs formed our constant feasts. It was the best the church had. Progress was at work. A few weeks since, meeting and holding a profitable interview with Bro. Pierce, he related much that he saw and heard in this first, and subsequent trance conditions. It was thrillingly interesting. The experiences connected with these journeyings in the spheres and climes more celestial changed the whole course of his life. We also met the highly intelligent gentleman in whose house the body of Mr. Pierce lay during this three weeks' trance. The doctor, still under the control of spirits, many of them anclent, is administering with astonishing success to the afflicted in mind and body. The gods are with him. He may be found at No. 2 Hollis place, Boston.

Let not the Left Hand Know.

Know what? "Know what the right hand doeth." The right hand is positive, and, when impelled by benevolence, its motives are rhythmic and beautiful. To certain right-hearted, righthanded Spiritualists we want to whisper this: There's an excellent elderly couple in a Western city, of European birth, absolutely poor. The brother was formerly a Lutheran clergyman. His love of freedom exiled him from his native land. His acceptance and avowal of Spiritualism has deprived him of his situation in business. His wife is an excellent medium, cultured and refined, but suffering from continuous ill health. They are in want of life's necessities. Moneys for them, sent to our care, will be faithfully delivered.

Spiritualist Organization in Adrian, Mich.

Through the assiduous labors and inspirations of Bro. A. A. Wheelock, the dry bones in Adrian again live. They perfected an organization last week with prospects bright and promising. May the good angels keep their hearts warm, and their souls alive to the necessity of seeking "first the kingdom of heaven and its righteousness." The friends should at once secure regular speakers, and soon as possible organize a Children's Progressive Lyceum. Work while the day lasts.

The Little Bouquet.

Precious literary gem! It comes to us regularly, freighted with the perfume of flowers culled from the ingral gardens of the good, the beautiful and the true. The young and old connected with our Lyceums should take it. Mrs. H. F. M. Brown understands her business, and attends to it well. Spiritualists, subscribe for the Bouquet. It has able contributors; and Frances's thoughts and ideas flow fresh and free as crystal streams from the fountains of the Infinite.

Picnic on the Fourth in Cleveland.

The Spiritualists on this American anniversary day had a grand time (bating the shower,) in a beautiful grove a few miles from the city. Every heart seemed light and merry. On the grounds were swinging, dancing, singing, feasting and speaking by Bro. Sutliff, Sister Thompson and others. All felt, ere leaving, that the "Lord reigned in their midst."

Sacramento City, Cal.

The Spiritualists here have found it necessary to build a hall for the accommodation of the Children's Lyceum and public lectures. We concluded to build a hall sixty by ninety feet, two stories high, of wood. It will be on the joint stock plan, and cost about sixteen thousand dollars. Twelve thousand dollars were subscribed before the first regular meeting of the preliminary committee. With the largest Lycoum, the first and largest hall in the Pacific States, I think Sacramento will do her duty in this, the greatest reformation of any age. L. Armstrong.

The true test of merit in man is to answer the timent. It allows Jesus our own powers, and not demand that is made upon him in his day and

Illinois State Convention. Notice is hereby given that the second annual meeting of the Illinois State Association of Spiritualists, will be holden at Galesburg, Illinois,

itualists, will be holden at Galesburg, Illinois, commencing on Friday, August 231, at one o'clock r. M., and will continue until Sunday evening following. Each local society of Spiritualists or other reformers is entitled to representation in the following ratio, viz., each society is entitled to two delegates, and one additional delegate for each fraction of fifty over the first fifty members. Galesburg is a fine city, and the friends residing there pledge lospitality to all delegates who may attend the Convention. We hope to see a full representation from each local organization in the State. organization in the State.

1 the State.

8. 8. JONES, Pres.,
WARREN CHASE,
GEORGE HASCALL,
MILTON T. PETERS, Sec'y.
E. O. SMITH, Treas.,
Executive Board.

BPIRITUALIST MBETINGS. Boston.—Spiritual meetings are held every Sunday at 544 Washington street, at 3 and 7% r.m. The Children's Progressive Lyceum meets at 10 a. m. D. N. Ford.
The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 102 a. m., 3 and 7 r. m.

EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverick square, every Sunday, at 3 and 72 P.M. L. P. Freeman, Cor. Sec.

Balaverick square, every Sunday, at and 13 r.m. Lattice man, Cor. Sec.

CHARLESTOWS.—The First Spiritual Association of Charlestown hold regular meetings at City Hall every Sunday at 25 and 75 r.m. Children's Lyccum meets at 105 A.m. A. H. Richarlson, Conductor; Mrs. M. J. Mayo, Guardian.

CHRLEMA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday aftermoon and evening, commencing at 2 and 74 r.m. Admission—Ladies, 5 cents; gentiemen, 10 cents. The Children's Progressive Lyccum assembles at 10 M. A. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Gor. Sec.

THE BIBLE CHRISTIANSPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 r.m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Leastreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forencon. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian.

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

Hall.

Haverhill, Mass.—The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 2} and 7 p. m. Children's Progressive Lyccum meets at 10 A. m. C. C. Richardson, Conductor; Mrs. E. L. Currier, Guardian.

Plymouth, Mass.—The "Plymouth Spiritualists' Fraternity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyccum meets every Sunday formoon at 11 o'clock.

NOOR STREAM MASS.—Meetings are held in Horticultural Hall every Sunday atternoon and evening. Children's Progressive Lyccum meets at 11 % A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs, Cor. Sec.

Jacobs, Cor. Sec.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 104 A. M.; Conductor, H. S. Williams; Quardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r. M. Fitchiuura, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Beiding & Dickinson's Hall. Foxsoro', Mass.—Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 A. M.

QUINCY, Mass.—Meetings at 2% and 7 o'clock p. M. Progressive Lycoum meets at 1% r. M.

Lynx, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.

Provyrence, M. L.—Meetingsaroheldin Pratt's Hall, Wey-

ery Sunday, aftermoon and evening, at Cadet Hall. Wey-bosset street, Sundays, afternoons at 3 and evenings at 7 M bosset street, Sundays, afternoons at 3 and evenings at 7 M Conductor, L. K. Joslyn: Quardian, Mrs. Abbie II. Potter. Hanfford, Conn.—Spiritual meetings are held every Sunday evening for conference or lecture at 7 M o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PUTNAM, CONE.—Meetings are held at Central Hall every dunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

PORTLAND, MR.—Mortings are held every Sunday in Tem-perance Hall, at 103 and 3 o'clock.

perauce Hall, at 10\(\frac{1}{2}\) and 3 o'clock.

BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 r. M. Adolphus G. Chapman, Conductor; Miss M. S. Curliss, Guardian. Speaker engaged:—Miss Lizzle Dotten during July.

Dover and Foxcrory, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10\(\frac{1}{2}\) A. M. E. B. Averill, Conductor; Mis. A. K. P. Gray, Guardian: A conference is held at 1\(\frac{1}{2}\) P. M.

NKW YORK CITY.—The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10\(\frac{1}{2}\) o'clock A. M. and 7\(\frac{1}{2}\) P. M. Conference at 3 F. M.

Mrect. Bectains as 32

At 3 F. M.

The Society of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 a. M. and 7½ P. M. The Children's Progressive Lyccum will meet in the same place at 9½ A. M. P. E. Farnsworth, Conductor; Mrs. H. W. Parnsworth, Guardian.

Farnsworth, Guardian.

Brooklyn, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 2 p. M. Children's Progressive Lyccum meets at 10 h. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Gruups.

WILLIAMSBURD, N. Y.—The Spiritualist Society hold meetings every Wedneday ovening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

and friends.

BUTFALO, N. Y.—Meetings are held in Lyccum Hall, corner of Court and Pearl streets, every Sunday at 10½ A. M. and 7½ r. M. Children's Lyccum meets at 2½ r. M. E. C. Hotch-kiss, Conductor: Mrs. M. A. Swain, Guardian. Speaker engaged:—Mrs. Susie A. Hutchinson during July and August.

Monnisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 r. M. Street. Services at 54 F. M.

Oswando, N. Y.—The Spiritualists hold meetings every Sunday at 2% and 7% F. M. in Lyccum Hall, West Second, near Bridge street. The Children's Progressive Lyccum meets at 12% F. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

12M P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet regularly Sunday evenings, and hold public circles Thursday evenings, at Black's Musical Institute (Paimer's Hail), Main street. Children's Progressive Lyceum at same place Sunday afternoons at 2M o'clock. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. C. W. Hobard, Pres. Board of Trustees and Sec. of Lyceum.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hail, corner of Third and River streets, at 104. M. and 74 P. M. Children's Lyceum at 24 P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 104 a. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and Hustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARE, N. J.—Spiritualian and Friends of Progress hold

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 23 and 73 p. M. The afternoon is devoted wholly to the Children's Progressive Lycentm. G. T. Leach, Conductor; Mrs. Harriet Parsons,

Guardian of Groups.

Vierland, N.J.—Friends of Progress meetings are held in
the new hall every Sunday at 10 A.M. Children's Progressive
Lyceum holds Sunday seasion at 1 o'clock r. M. Mr. Hosea
Allen, Conductor; Mrs. Deborah Butler, Guardian.

Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½
A. M. and Jr. M., at Ellis Hall, Belloview Avenue.

PHILADELPHIA, PA.—Meetingsare held in the new hell in
Phonix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10
c'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now
held at Washington Hall, corner of 8th and Spring 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 1½ 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 1½ r. M., and on Wednesday evening at 8 o'clock.

Corr, Pa.—Spiritualists hold meetings every Sunday at
H A. M. Admission free. Speaker engaged for the present,
Charlos Holt.

Charles Holt. Pirtssung, PA.—The society of Spiritualists hold regular meetings every Sunday in Ashland Hall, Wylie street.

Baltimors, Mb.—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 fur-

nernouse. Wasningron, D. C.—Meetings are held and addresses de-vered in Union League Hail, every Sunday, at 11 A. M. and

7% P. M.

ORGINMATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, comer of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10% L. M. and 73 P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Meetings are held every Sunday, at 10% A. M.

Jewett, Conductor; Mrs. D. A., Eddy, Guardian.
TOLEDO, O.—Meetings are held every Sunday, at 10% A. M.
and 17 P. M. All are invited free—no admission fee. The
BARBER OF LIGHT and SPIRITUAL REPUBLIC are for sale at
the close of each lecture.
CLIDE, O.—Progressive Association hold meetings every
Sunday in Willis Hall. Children's Progressive Lyceum meets
at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guardian.

ian.
CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10 A. M. and 7 P. M. Brrindvinld, Ill.—Pogular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forenoon at 10 cclock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

BIGHMOND, IND.—The Friends of Progress hold regular meetings every Sunday morning in Henry Itali, at 10½ a. m. The Children's Progressive Lyceum meets in the same hall at 2 o'dlock r. m. o'clock P. M.

Sr. Louis, Mo.—The First Society of Spiritualists of St.
Louis hold their meetings in the (new) Polytochnic Institute,
corner of Seventh and Chestnut streets. Lectures at 10½ A. M.
and 15 P. M. Children's Progressive Lyceum at 2 P. M. My
son Coloney, Conductor; Henry Stagy, Cor. Sec.

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

Sth.

San Francisco, Cal. — Mrs. Lanra Cuppy will lecture every Sunday at the new hall in Mechanica Institute, Post street, between Montgomery and Kearney. Admission free.

BAGRAMENTO, CAL.—The Spiritualists hold regular Sunday moetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture at 75 F. M. Children's Lycsum meets at 2 F. M. H. Bowman, Conductor; Miss G. A. Krewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY RVERY WERE. Arranged Alphabetically.

(To be useful this list should be rollable. It therefore behooves Bocieties 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 locturer, we desire to be so informed, as this column isintended for Lecturers only.1

J. MADISON ALLYN, trance and inspirational speaker, author of the Panophorle 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, Hoston. Will speak in North Hauson, Mass., July 28. of Light, Boston. Will speak in North Battson, mass., our 22.

C. Pannig Allriw will speak in Londonderry, Vt., during July: in Dover, Aug. 4 and 11; in Putnam. Conn. Aug. 18 and 25; in Midrod, N. II., Sept. 1 and 8; in Stoncham, Mass., Rept. 15 and 27; in Providence, R. I., Sept. 25; in Massonic Hall, New York, during October; in Worcester, Mass., during November; in Chelsca during December. Address as per appointments, or North Middleboro, Mass.

J. O Allbe will receive calls to lecture and organize Children's Lyceums. Address, Chicopec, Mass. MRS. 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.

ty and Spiritualism. Address, box 2001, Rochester, N. Y.
CHARLES A. ANDRUS, Flushing, Mich., will attend funerals
and lecture upon reforms.

MRS. SARAH A. BYRNES will speak in Hudson, Masa, July
ll and 22; in Lynn during August; in Stafford, Coun., Sept. 1,
3, 15 and 22. Would like to make further engagements for
the fall and winter. Address, 87 Spring street, East Camordige, Mass.

Mgs. A. P. Brown 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. Brown will speak in East Braintree, Vt., the first Sunday in each month until further notice. Would like to make other engagements to speak. Address, West Randolph, Vt.

Mrs. H. F. M. Brown, P. O. drawer 5325, Chicago, Ill., care of Spiritual Republic.

MRS. EMMA P. JAY BULLENE, 151 West 12th st., New York.

MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53 Camden P. O., Mich.

Cameen P. O., Mich.
M. C. BERT, Inspirational speaker. Address, Pardeeville,
Wis. Bundays engaged for the present.
MRS. ABST N. BUENHAM, inspirational speaker, will answer
calls to lecture. Address, Abburndale, Mass.
J. H. BICKFORD, inspirational speaker, Charlestown, Mass.

REY. ADIN BALLOU, Hopedale, Mass.
A. P. Bowman, inspirational speaker, Bichmond, Iowa. DR. J. K. BAILET, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Lansing, Mich.

WARREN CHASE, 54 Broadway, New York.

DEAN CLARK, inspirational speaker, will lecture in Sutton, N. H., during July. Address as above.

MES. AUGUSTAA. CURRIER will answercalls to speak in New England through the summer and fall. Address, box 318, Lowell, Mass.

DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

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

P. CLARK, M. D., will answercalls to lecture. Address, 15 Marshall street, Boston.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal. Mns. S. L. Chappell, inspirational speaker, 11 South street, Boston, Mass., will receive calls to lecture.

J. B. CAMPBELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. MRS. JEHNETT J. CLARM, trance speaker, will answer calls

to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. MBS. HETTIE CLARK, 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 II. CURTISAPEARS upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell. Mass.

Mas. Eliza C. Clank, inspirational speaker. Address Eagle Harbor, Oricans Co., N. Y. MES. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

JUDGE A. G. W. CARTER, Cincinnati. O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y

MRS. AMELIA H. COLBET, trance speaker, Millford, III.

MISS LIZZIE DOTER Will lecture in Bangor, Me., during
July. Will make no further engagements. Address, Pavilon, 57 Temont street, Boston, Mass.

GEORGE DUTTON, M. D., Rutland, Yt. ANDREW JACKSON DAVIS can be addressed at Orange, N.J Mrs. E. Delamar, trance speaker, Quincy, Mass

DR. E. C. DUNK, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis. MRS. CLARA R. DEEVERE, trance speaker, Newhort, Me-

MRS. CLARA R. DEEVERE, trance speaker, Newport, Mo. DR. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conn.

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

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

S. J. Finney. Toy. N. Y. 8. J. FINNEY, Troy, N. Y.

DR. WM. FITZGIBSON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadalphia Phila REV. J. Francis may be addressed by those wishing his services in Southern lows and Missouri, at Nevada, lows, till further notice.

Mrs. Clara A. Field will answer calls to lecture. At dress, 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, Me Dr. H. P. FAIRPIELD will answer calls to lecture. Address, Quincy, Iti., drawer 2179. J. G. Fish will speak in Cincirnati, O., during November and December. Would like to make further engagements in the West. Aldress, Hammonton, N. J.

MES. FANNIE B. FELTON, South Malden, Mass. ISAAO P. GBEENLEAF will be ready to respond to calls to speak on and after September first anywhere in New Englan or the West where his services in that capacity may be re quired. Address till September first at Kenduskeag, Me. MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter.

John P. Guild will answer calls to lecture. Address, Lawence, Mass. MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York.

N. S. GREENLEAF, Lowell, Mass. Dr. L. P. Griggs, inspirational speaker, will answer calls o lecture. Address, Fort Wayne, Ind. MRS. EMMA HARDINGE can be addressed, care of Mrs. Wil-

DR. M. HERRY HOUGHTON will lecture before religious, pe-litical and temperance assemblies. Address Milford, Mass. W. A. D. HUMB will speak in Liberty Illii, July 21 and 28. Address as above until Aug. 1st, care J. W. Clark. ddress as above until Aug. lst, care J. W. Clark. Lyman C. Hows, inspirations! speaker, New Albion, N. Y.

MRS. SUBLE A. HUTCHINSON WIII speak in Buffalo, N. Y., during July and August; in Cleveland. O., during September, Uctoner 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.

MIRS JULIA J. HUBBARD, box 2, Greenwood, Mass.
MRS. F. O. HYZER, 60 South Green street, Baltimore. Md. DR. E. B. HOLDEN, inspirational speaker, will lecture in West Stockholm, N. Y., July 28; in Fort Jackson, Aug. 4. Address, No. Clarendon, VI. CHARLES HOLT, Columbus, Warren Co., Pa.

Mosus Hull, Hobart, Lake Co., Ind. J. D. HASCALL, M. D., will answerealls to lecture in Wis-onsin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRB. ANNA E. HILL, inspirational medium and psychometri-al reader, Whitesboro', Onelda 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 Haven, Conn. Miss NELLIE HATDER will receive calls to lecture in Massachusetts. Address, No. 20 Wilmot street, Worcester, Massachusetts.

Miss Susim M. Johnson will speak in Rock Island, Ill., during July; in Springfield during August; in St. Louis, Mo., during September. Permanent address, Millord, Mass. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
W. F. JAMISSON, inspirational speaker, care of the Spiritual Republic, P. O. drawer 6325, Chicago, 111.

S. S. Jones, Esq., 's address is 12 Methodist Church Block. South Clark street, Chicago, Ili. HARVEY A. JONES, ESQ., can occasionally speak on Bundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual 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. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. GRORGE F. KITTRIDGE, Buffalo, N. Y. CEPHAS B. LYRN, semi-conscious trance speaker, 567 Main street, Charlestown, Mass.

J. S. LOVELAND, Chicago, Ill., care Spiritual Republic. MRS. E. K. LADD, trance lecturer, 175 Court street, Boston MBS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyccums. Address, Station D. New York, care of Walter Hyde. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, Hammonton, N. J.

MART E. LUNGDON, inspirational speaker, & Montgomery street, Jersey City, N. J.,
JOHN Al Lowe will suswer calls to lecture wherever the friends may desire. Address, box 17, Button, Mass.
MR. H. T. LEGHARD, trance speaker, New Ipswich, N. H. Miss Many M. Lyons, inspirational speaker—present ad-dress, 66 East Johnson street, Syracuse, N. Y.—will answer

calls to secture.

DR. LEO. MILLER is permapently located in Chicago, Ill.,
and will answer calls to speak Sundays within a reasonable
distance of that city. Address P. O. box 1275, Chicago, Ill., and will answer calls to speak flundary within a reasonable and call attention to it editorially, shall be entitled to a copy distance of that city. Address P. O. box 1918, Ohioago, 111.

MRS. ANNA M. MIDDIEBROOK, box 718, Bridgeport, Conn.

receipt of the papers with the adjectification of the papers with the adjectification.

MRS. SARAH HELEN MATTERWS, East Westmoreland, H. H. G. W. Morrill, Jr., trance and inspirational speaker, ecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass.

1. T. Mush will lecture on Spiritualism within a reasenable distance. Address, Skaucateles, N. Y.

able distance. Address, Skaueateles, N. Y.
MBS. MARY A. MITCHRIL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.
DB. JAMES MORRISON, lecturer, McHenry, Ill.

MB. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. Prof. R. M. M'CORD, Centralia, Ill.

EIGI. R. M. DI COED, CENTRAIR, III.

EMMA M. MARTIN, Inspirational speaker, Birmingham, Mich
CHARLES S MARSH, Semi-trance speaker. Address, Wongwoc, Juneau Co., Wis.

Dr. W. H. C. Martin will receive calls to lecture. Address
173 Windoor street, Hartford, Conn.

Miss Sarah A. Nurr will answer calls to lecture. Address, Claremont, N. H. C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker.

A. L. E. Nash, lecturer, Rochester, N. Y.

J. WM. VAN NAHEE, Monroe, Mich. DR. D. A. PEASE, JR., Detroit, Mich. LYDIA ANN PEAESALL, 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 falem, Wis.
MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

MES. J. PUFFER, trance speaker, South Hanover, Mass. L. JUDD PARDES, Philadelphia, Ps.

Dr. W. K. Ripler, box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. J. T. Rouss, normal speaker, box 281, Beaver Dam, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., will an-

wer calls to lecture. AUSTRN E. SIMMONS will spenk in Clsy, N. Y., July 28. Address, Woodstock, Vt. Mrs. E. W. Sipper, tranco speaker, will answer calls to lecture. Address, Fitchburg, Mass.

Mes. Fannie Davis Shite, Milford, Mass. Mns. Nellie Smith, impressional speaker, Sturgis, Mich. Miss Martha S. Sturteyant, trancespeaker, Boston, Ms. MRS. H. T. STEARNS may be addressed at Geneva, O., till urther notice.

H. B. STORER, inspirational lecturer, 143 Pleasant street, Boston, Mass. E. Sphagur, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

BELAN VAN SICELE, Greenbush, Mich. MES. M. S. TOWNSEND, Bridgewater, Vt. MES. CHARLOTTE F. TABER, tranco speaker, New Bedford, Mass., P. O. box 392.

J. H. W. Tooher, 42 Cambridge street, Boston. JAMES TRACK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me. BENJAMIN TODD, San Francisco, Cal.

MES. SARAH M. THOMPSON, inspirational speaker, 26 Bank atreet, Cleveland, O. MES. MART E. WITHER, trancospeaker, 71 Williams street Newark, N. J.

Newark, N. J.

N. Frank White can be addressed during August, care
Banner of Light, Boston: will lecture in Williamntic, Conn.,
during September: in Worcester, Mass., duling October: in
New York during November; in Bryingfield, Mass., during December: in Troy, N. Y., during January; in Providence, R. I.,
during February. Applications for week evenings promptly
responded to. Address as above.

MRS. M. MACOMBER WOOD will speak in Pierpont Grove, Malden, Mass., July 28. Address, 11 Dewey street, Worces-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 an-swer calls to lecture week-evenings in vicinity of Sunday appointments. Address as above, or box 14, Borlin, Wis. E. Y. Wilson will speak in Galesburg, Ill., during July. Permanent address, Babcock's Grove, Bu l'age Co., Ill.

MIR. HATTIE E. WILSON, (colored) trance speaker. Address East Cambridge, Mass., for the present. ALGINDA WILHELM, M. D., inspirational speaker, can be addressed during July care of box 1174, Springfield, Ill.; during September and October, care of A. W. Pugh, P. O. box 2185, Cincinnati, O.

E. S. Wierler, inspirational speaker. Address, care this fice, or 5 Columbia street, Boston. MRS. B. A. WILLIS, Lawrence, Mass., P. O. box 473. DISC. D. HILLS, LARVELLE, LIES, LANGE, LAVIDER TOLICE AL CORRECT CO., Minn., care of A. B. Regester.

MES.N.J. WILLIS will lecture in Washington Halt, Cam-pridgeport, Mass., during July. Address, 3 Tremont Row, Room 15, Boston, Mass. F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.
HENRY C. WRIGHT will answercalls to lecture. Address care of Bela Marsh, Boston.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritus l Philosophy, Sturgis, Mich. MRS. E. M. WOLCOTT, Danby, Vt.

MRS. MARY J. WILCONSON will lecture in Brooklyn, N. T., till July. All wishing to engage her services for the fail months please apply immediately. Address, 60 Clinton avenue, Brooklyn.

Miss L. T. Whittier, organizer of Progressive Lyceums can be addressed at 402 Sycamore, corner of Fourth street. Milwaukee, Wis. A. C. WOODRUFF, Battle Creek, Mich.
Miss H. Maria Worthing, trance speaker, Oswege, Ill.
will answer calls to lecture and attend funerals.

Will answer calls to lecture and attend funerals.

8. H. WORTMAN, Conductor of the Buffalo Lyccum, will accept calls to lecture in the trance state, also to organize Children's Lyccums. Address, Buffalo, N. Y., box 1464.

Dr. R. G. Wells, Rochester, N. Y., trance epeaker, will lecture Rundays and attend funerals, within a few hours' ride from home.

JORATHAN WHIPPLE, Jr., inspirational and trance speaker.
Address, Mystic, Conn.
A. A. Wheelock, 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'S address till Aug. 10th is 120 Alexander street, Rochester, N. Y. MES. JULIETTE YEAW will speak in North Uxbridge, Mass., July 28; in Hingham, Aug. 4; in Lynn during September. Ad-üress, Northboro', Mass.

MR. & Mrs. WM. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory. MBS. S. J. YOUNG, trance lecturer, 56 Pleasant street, Boston, Mass. MRS. FANNIE T. YOUNG, Boston, Mass.

BANNER OF LIGHT: A Journal of Romance, Literature and Gen-

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