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Spiritual Phenomena. SKEICHES CONCERNING THE BORDER-LAND. PART FOUR.

BY A. C. GRAY.

Readers of our spiritual literature and investigators everywhere must know that there has been a stream murmuring through all the ages, whose thither side touched unknown shores, from whence came the propelling power to usher in all great events and discoveries. Therefore to attempt to multiply proofs of this intercommunion would seem a useless work, had we not painful daily evidence that still much testimony is needed; and as drop succeeds to drop, the tiny wave may swell selves. to ocean-heavings, until all hearts shall be reached by the overflow. Some of the old erroneous teachings are so absurd, that were they not a lasting injury we might merely feel amused, and idly pass them by. Of this nature were the remarks, to me, of a little girl in favor of the belief of her grandparents, by whom she was petted and anxiously desired to be kept within the folds of their doubted proof or personal knowledge. church. The mother of the child, herself still quite young, was being attracted to the fresher inspiration of a Methodist society, in their town ion Baptist church of her zealous parents. The child being full of vivacity, she prattled much of her church and Sunday school, saying, "They must be right, for when God lived on the earth he | through meeting him in dreams. was a Baptist." Now this little girl verily bethat God was embodied in human form, living on the earth for the sole purpose of founding the close-communion Baptist church.

Another instance similar in principle to that which resulted, not long since, in the cruel martyrdom of an innocent child, by its father, was that of a mere infant under the Episcopal church discipline, who was forced to pray, and call herself a Christian, and who through conflict between such arbitrary, bigoted exactions, and her instinctive resistance to the discipline, was forced to suffer severe punishment and cruel taunts upon her lack of Christianity.

I heard a preacher, too, at a large public gathering, proclaim from the rostrum that his own son would lie and deceive him, in consequence of the innovation of free thought, and the milder discipline in schools creeping in through spiritual and

Later in my experience, I met at the house of a lady, however, presented herself in a garb of

was a bitter one for him at first. Another, illustrating the mode of spirit communion by our system of telegraphic operation, he was entirely unprepared to appreciate, until explained, as that had come into use since his exit from earth. The medium's guide, we learned, was instrumental in arresting his attention and inducing him to travel earthward for his salvation-another proof that no event is without plan or order.

that of the Bible having been given through simi-

lar inspirations to those we were now receiving-

Thus we are encouraged to go on in our teachings and investigations, learning that angels are our assistants, and that realms beyond our material vision are to be redeemed through our mipistrations, although we may feel that our work is small and we do not see the way clearly our-

I am assured from the many proofs coming within my own experience, that were evidence sought, there is not a family in our whole land-I might, perhaps, say the world-but would show in some of its branches a commingling between the inhabitants of earth and the spirit-world. Of the few examples I shall give, I have either nn-

An intelligent elderly lady of English birth. with whom I have been closely associated for many years, has had occasional experience all more flourishing than the decaying close-commun- | through her life, which found no solution until the last few years' experience have inducted us somewhat into spirit philosophy. Her first acquaintance with the man she married commenced

At one time a friend of theirs, a physician, was lieved that the great creative principle of all the an inmate of her family, and often during the worlds, so much beyond the comprehension of any night mysterious noises were heard in his office, earthly intellect to fathom, and that even the when known to contain no living person. An Hindoo conception of its sacredness forbids the ut- electrical machine was turned rapidly, and other terance by them of the term given it, we calling it scientific or surgical implements made alarming-God, and the narrow sects cramping it in to suit 1y active. Likewise from a certain closet opening their diverse creeds-this little child, I repeat, into the family sitting room proceeded strains of verily believed that Jesus Christ was God, and music at frequent intervals, without any visible cause. Just before the death of a daughter. between whom and herself there existed unusual attachment, she heard her voice and conversed

with her, being at the time many miles distant, When the Fox family were on their early travels for public investigation, I chanced to be in a city where their scances were being held. Of course they were a wonder among all people, and called out much discussion for and against their claims. Among the patients at an infirmary where I was an inmate, was a German lady whose experience was considered as something unexplain-

able, until since clairvoyance has become an acknowledged fact. She was a lady of education and refinement, and sister of a gentleman whom I knew, then a resident of the town in which was my home. She related many particulars of acquaintances, sometimes thousands of miles away, other false doctrines." Such being the fruit of appearing at her bedside, or in her quiet hours, the old systems, do we not need a renovation? generally in such garments as she recognized; one

brother, a playmate, of whom he was excessively | fond, he did not shed a tear, and seemed irritated at the complaints of his parents, brother and sisters. When he was between six and seven years of age, the great earthquake at Lisbon occurred. Previous to this time he had lived, as it were, in a fairy-world; reveling in stories of his mother's invention and his own imagination: but this overwhelming calamity struck terror into all hearts. and the little Wolfgang, hearing it from day to day reiterated, ever in more horrible detail, became for the first time unsettled, and deeply impressed with the agonies of life. At last he came to a conclusion which surpassed all others in wisdom: After baving heard one of the many sermons preached upon the occasion, his father asked him how he had understood the discourse; he answered, "After all, everything may be much simpler than the clergyman thinks; God will well know that the immortal soul can receive no injury from evil fate."

His grandfather had great revelations, through dreams, pertaining to remarkable events in the family or Empire. His grandmother likewise had fearful proof of the death of an absent friend at the moment of his expiring. One of her daughters, sister of Goethe's mother, inherited her father's gift of dreaming, and when, after his death, the will could not be found, she dreamed of a secret place in his desk, which proved upon in spection to contain it. The mother of Goethe, although not receptive of these conditions to that extent herself, believed them fully of others, and acted upon them to her own happiness and great content.

Madame Pfeiffer relates the story of a haunted house in Java, where stones were thrown, &c., as in some instances in our own country and in England, and which no investigation could elucidate So, she says, they could only checkmate the ghost by pulling down the house over his head. Even among the savage races in the interior of Borneo, where no traveler had previously penetrated, she found prevailing a sort of demoniac possession similar to that of our North American Indians,

The mountainous mineral regions of California have favored some wonderful demonstrations of spirit power; and were any other proof needed than that of Emma Hardinge to some of her startling relations, there is ample evidence to sustain her. They are confirmed to me by a very intimate friend of my own, a common-sense, practical woman, born on the Puritanic soll of New England, and educated in its strictest formularies. She has been among and of those marvels. For several years a resident in California, circumstances or destiny placed her in positions where phases of her own mediumistic powers would excite the wonder of believers themselves.

Although not consciously or abnormally mediumistic myself, there have been several passages in my own life so positive, that upon them alone I can base a belief of the genuineness of the phenomena of these later years-among them one that substantiates the possibility of the "coat feat"-even were all the present exhibitions deceptive. More than forty years since, myself and an aunt were in a room together, in broad day, when a string of gold beads, securely fastened around her neck, slid into her lap, in the same circle as when worn, and without in any manner unfastening. I was near her at the time, and know that neither of us had any visible agency in the matter. It was of course a subject of amazement to us, as well as those to whom it was related, and was left unsolved among other mysteries.

In the first number of these articles, allusion was made to returning spirits seeking aid from earth. In a series of circles held just previous to the time of commencing these sketches, the broad highway between the two worlds seemed unusually thronged, and all the recently departed from our midst were crowding back. Two among this number were brides of a few months, both strictly educated in popular theology, and whose families disdained such intercourse as our opportunities afforded. One was vehement in her protestations of sorrow at being sent so prematurely from her friends, as a devoted husband and an attractive earth-life still confined her here, and no knowledge of the life beyond yet opened its ways unto her. The other did not express so much dissatisfaction at the change, but longed, oh how ardently! for recognition by her friends. Upon the minds of all those present must ever remain the solemn conviction of the sufferings of those who pass on in such utter ignorance of the life beyond, when bigoted intolerance of friends behind will neither favor their return or ascension. But worse than all is the sin-laden soul when the acts of its former life are awaiting it in stern retribution. One example of this kind will suffice.

Within's few years there had gone from among us to the land of souls a woman whose immoral career had attracted much attention, causing misery to her personal friends and disturbance in the community. This woman had endeavored. nrevious to her advent in our circle, to manifest herself, but owing to conditions of the medium did not succeed. Now, however, under more favorable circumstances, she was enabled to report herself fully. She first presented herself to the medium, who described her to our satisfaction. Then in deep contrition and humility she was forced, as the only means of escaping from her unhappy condition, to narrate her errors, recapitulating the crimes in which herself and associates had been participants, to the horror of the listeners, as well as the agony of her own soul. When this explatory offering had been made, her mother was enabled to approach her for the first time, and such cries of anguish and recognition as we then witnessed I hope hereafter to be spared the pain of beholding. Oh, that all could have heard in what earnest and thrilling words she cautioned the young to heed the counsels of their parents, and not take the first step in a downward career. After this interview she came up from her lowest hell of torments, thanking us for the opportunity given her of advancement, and thenceforth walked on in a better life.

CHILDREN'S LYCEUM CONVENTION.

Mrs. M. A. Stearns, Guardian of the Worcester Lyceum, sent a card to the BANNER some time ago in reference to having a Lyceum Convention. It seems to me that the suggestion is a good one, and that there should be some measure taken to bring about such a meeting, and the sooner the

CHILDREN'S LYCEUM LIBRARY BOOKS WANTED.

Allow me, esteemed editors of the BANNER, to call your attention to the importance of taking immediate steps to supply the very large and pressing demand coming in from all parts of the United States for suitable, non-sectarian, instructive and truly spiritual books for Children's Progressive Lyceums. Warren Chase, in your issue of July 20th, said the right words on the subject. And others, especially librarians of Children's Lyceums in their private correspondence, urge incessantly, and often eloquently, the utmost importance of action in answer to this universal want.

You, brethren, are publishers as well as editors. On my recent visit to your establishment, I observed in your "composing room "-which was systematically arranged, well-lighted by the sun, and amply stocked with types and tools of industry and prosperity-a battalion of competent womenly compositors, who were apparently happy in "setting. up" the columns of the BANNER OF LIGHT, and thus, with the assistance of manly workmen in other departments, are day by day constructing the grand future temple of absolute individual Liberty that shall encompass and give nome and shelter to the whole human family.

Already the family of Spiritualists is very large. The doctrine of Equal Human Rights, now eloquently and effectively agitated by the progressive disciples of the Garrisonian school, is one of the pivotal principles in the spiritualistic platform. And so far as the influence of our great army can be exerted, it will continue to be fell deeply and widely in all elections, as in all spheres of usefulness, in which women and men are by the fixed laws of Nature equally involved and interested. Now comes a new question-THE RIGHTS OF CHILDREN.

First of all, like the fathers and mothers of progress, they must be saved from superstition ! And the most influential means, after children are taught to speak and to read the English language. are interesting books written under the divine afflatus of that exalted saint not yet canonized by the Pope, now styled " common sense."

Such books for children are demanded, and they must come! The new taste is keen with hunger, the higher appetite is now kindled on the altar of progressive literature, and the food must be forthcoming.

Who will prepare the table? Who furnish baskets of fruit and food for the coming millions? Who are the natural evangels of righteousness to the heart of childhood? Who shall send forth streams of living water to refresh the mouths of earth's children?

Women! mothers! sisters of Progression! You are the divinely-commissioned "compositors" in the inner temple of love and truth. The children of the new age are "hungering and thirsting after righteousness," and you are called to prepare the "feast of good things." Women who are writing books for children inside the sectarian folds, give "stones" of superstition when the children "ask for the bread " of spirituality and common sense. You, the women of the New Day, will not so offend even the least of the little ones of the Father's Kingdom. Your hearts are truly unfolded in the love and wisdom of angels. The starry skies of the Summer-Land reflect their deep enchantments on the bosom of your kindled intuitions. The bewitching truths of Mother Nature are a million times more fascinating to the imaginations of children than the "fictions" of plous Sunday school authors can possibly be; and you have but to know and feel the truth, no matter in what department of human interest it may be found, to teach the brain and unfold the heart of the young. And now, friendly editors, why will you not add your voices to the "call"? Why will you not put more women in your "composing room," and call upon the women in our vast family of Progressives to send in "copy" for little common sense books to fill the empty Libraries of the Children's Progressive Lyceums? And will not the publishers and editors of the SPIRITUAL RE-PUBLIC units their voices and dollars, at the Chicage end of the line, to accomplish the same important results? I am quite certain that the Chicago and St. Louis societies would gladly unite with Boston, New York and Philadelphia, in pushing onward a better literature for children. In the absence of any plan of operations, allow me to suggest that the following noble women, who are truly 'enlightened and qualified by education, be at once invited, rather, notified and commissioned by the National Convention (if their own hearts do not sooner impel them to the beautiful labor,) to supply the demand, in part at least, by each undertaking to furnish a series of twelve little books in illustration of some particular topic, history, theme or subject. For example: Mrs. Love M. Willis on the Spiritual " Miscellany for Children"; Mrs. Annie Denton Cridge on. Biographies of Reformers"; Mrs. H. F. Mi. Brown on "Lessons of True Lives"; Mrs. Emma-Tattie on "Incidents in lives of Children"; Mrs., Sarah M. Grimke on "Remarkable Instances of Angelic Interposition": Mrs. Mary A. Whitaker on the "Story of many Flowers and Birds": Mrs. Mary F. Davis on the "Acts of the Moral Police";; Mrs. Caroline F. Corbin on the "Hidden History of Social Evils"; Miss Amanda T. Jones on "Los-sons of the Past." To this list I can think of twenty or thirty more equally competent women writers who might be added, and who would doubtless offer to labor with those named: but I Mimply suggest names and topics, so that the sub-ject can at once take practical shape in the thoughts and feelings of our well-known and well beloved workers in the new day of progress-ive truth. If these women will correspond towhere the second fair copyright premlum to the authoresses, the work will at once begin. ANDREW JACKSON DAVIS,

nature, and who was quite willing to talk in a from his own; but his ideas had so long run upon his neculiar, narrow creed, that no words or evidence of anything outside of that could make the least possible impression upon him. In his estimation, to secure happiness in the future life it of Christ; but how or wherefore, he could in no but remained resting in mystery. manner explain, only as he so read it in his Bible, and such mysteries were too sacred for human reason to attempt to solve. The friends I was visiting had recently lost an interesting little girl. I a few. whose death-bed experience was very consoling to her parents, and marvelous to those who knew nothing of angel communion, as she spoke words of wisdom far exceeding her years, and described scenes opened to her spirit vision. The good old Elder could but acknowledge that this child might be saved outside the pale of his church, but it would be through some mysterious interference or acceptance of the blood of his Ohrist; and there he rests. Such persons may not be reached at present, but their followers will, many of them, he led into the light of higher unfoldings, if we are faithful in season and out of season. Then should their pastor leave earth with his beclouded vision, his future might be similar to one of his kind who came back to us in his ignorance from the other life.

A few friends, with myself, were awhile since receiving communications through a lady medium, when at a change of control she seemed unwilling to allow the spirit to express his desires, but at our solicitations she finally assented. The first alone. I well know that God is nearer to me in words were an old-fashioned Orthodox prayer; then followed a sort of exhortation, in which the out dread. I have ever acknowledged and underspirit warned us to beware of the doctrines he had heard that woman express, saying he knew nothing of her, but she must be a dangerous person, as her talk seemed blasphemy to him. Then by questioning we elicited from him that he was a preacher; had been in spirit-life between twenty and thirty years; was waiting for the day of judgment, surrounded by an innumerable throng of persons of like bellef, who occupied themselves in | mischievous to advise him, because his genius inpreaching and worshiping in their old way. At spires him, and gives him, as if by lightning, a first he would scarcely listen to any of our rela- brightness; whilst we remain in the dark, and tions of spirit doings, but was obliged to admit, as scarcely guess from which side day-light will one error in his old belief, that he was living and break. Another one calls him "The great superactive, instead of sleeping in his grave until Ga- spiritual one, who introduced us into an invisible briel blew his trumpet, and that he had not met world, and our impulse to the powers of life, his personal God or Christ yet. Then at a remark so that one felt the confined self widened to a made by one of us of the light that had entered universe of spirits." our world since he left it, he seemed to catch an idea, which he followed up, until, with some after interviews, he was prepared to return and preach a new doctrine to those souls imprisoned in their they give thee divine wisdom;" and he said of narrow belief.

several spirits going in one direction, and others falling in, he thought he would follow and see influence of favorable stars, and said to his mothwhat it led to; and he thus for the first time became a listener to doctrines so strange and new. get me, and will keep the promise they made over

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friend an elderly gentleman, a neighboring clergy- mourning, which she did not understand until man, who seemed very genial and social in his | she afterwards learned of her having, just previous to her appearance, buried a sister. Most of friendly manner upon religious views differing these persons died not far from the time of presenting themselves to her. I recollect, however, of the appearance of a little daughter of the brother mentioned, who was still living when her father accepted a foreign consulship, and removed with his family some time afterward. This lady was imperative that we accept the atoning blood | did not, at the time, accept the spiritual theory,

Books of history and biography abound in incidents bearing upon the subject in hand; they are often reiterated by writers. I will mention only

Columbus, while wrestling with the difficulties between himself and his fate, once heard an unknown voice whisper in his ear, " God will cause thy name to be wonderfully resounded through the earth, and give thee the keys to the gates of the ocean, which are closed with strong chains."

Froissart, in his pleasantly related Chronicles, gives several instances of what we now, five hundred years later, have become satisfied is spirit intercourse. In vol. iii, chap. 18th, quite a' full account is given of one calling himself Orthon, who carried news in advance to parties he favored. Byron, when in Italy, was several times seen walking the streets of London.

Beethoven, although at other times shy and little given to conversation, would, when in the mood, talk long and enthusiastically upon his speciality. Music, in his own words, was to him a higher revelation than all the wisdom and philosophy of the world. "I must live with myself my art than to others. I commune with Him withstood Him. Music is the only unembodied entrance into a higher sphere of knowledge which possesses man." Then after his enraptured moments, when told of his utterances, he would exclaim, "Did I indeed say that? Well, then, I have had a rapture."

Goethe, in speaking of him to a friend, calls him a demon-possessed person, and says it would be

Goethe's rare gifts, too, were heralded into being by family tendencies to spirit intercourse. To him a friend said, "Thou livest among spirits: himself, "I should hold myself assured of the He was first attracted to our circle by seeing gift of prophecy belonging of old to my family." He believed himself to have been born under the er, at seven years of age, " The stars will not for-Among the argumente we used to convince him - my cradle, won't they?" At the death of a little | duced the catastrophe to the bird.

Not long after the above occurrence, as I was standing alone at early twilight, in the open air, dreaming the dreams of childhood, I saw a woman approaching, but who, at some little distance off. vanished instantaneously. I marked her well, and noticed particularly a bundle she carried in her hand, and, upon reflection, I knew, from the nature of the ground, that no earthly woman could have been there. I pondered upon it in my own mind, but somehow felt it too sacred to be spoken of until since such phenomena have the question arises, which of these various methbeen common. No other spirit, although much desired, has ever blessed my vision; and wherefore then I know not, unless my spirit-eyes were casually opened at the time, and saw one of the number who may be at all times traversing their former haunts.

Impression made upon minds through space was likewise verified in my experience in those early days, for whenever a favorite cousin was on her way to visit me, I would be "just thinking of her.'

One other, and perhaps more neculiar phase of this shadows embodiment, and I leave personal relations. Many times in my life, upon casting my eyes involuntarily to the window to notice some one passing, I have said to myself, "It is such a one," a neighbor or acquaintance perhaps. But immediately thereafter the supposed person would in reality pass; and to this day I am not positive whether the first person was there or not. or, in other words, whether the first glimpse was the projected embodiment of the real person. or whether some other individual was passing at the time and blended with the outgoing sphere of the person supposed by me at the casual glance, These occurrences may be of persons of no particular intimacy, merely recognizable. And why of some and not of all? is the query. Tell us, ye wiser ones who may know: do some persons throw out an embodiment of self more than others? or is it that there is some attractive likeness in the natures of the perceived and perceiver?

What powers must there exist in the silent, un seen forces which can produce results like the following: A lady, the wife of a well known writer in our land, after having her mind distarbed by sudden and painful news, has, upon two occasions, found soon after, a pet bird, caged in the room, dead, and could find no perceptible cause for it. Her own theory was that the shock imparted from her own disturbed condition pro-

The best interests of the Lyceum absolutely demand that there should be some step taken in this direction. It is useless for us to undertake to conceal the fact that our Lyceums, many of them, are not all they should be, or indeed that any of them are up to the standard that they might attain. The reason for this is obvious.

To begin with, the Lyceum movement is new. Its methods are strange, and so different from the old conventional system of education, that the people cannot easily adapt themselves to its exercises. Old habits arise like giants in our pathway, and the current of popular opinion sets strongly against us.

Again, many of our Lyceums have been formed by persons who never saw a Lyceum themselves, and know nothing of it, only what they have been able to learn by studying the Manual, and the consequence is there are no two conducted alike. but differ materially in their order of exercises. This, however, is not an objection, for it is best not to be governed by arbitrary rules alone, pursuing the same routine continually in all Lyceums; but ods are the best, and the most successful?

To discover this, there is no better way than for the officers and leaders and friends of the various Lyceums to meet together in convention and compare notes.

There is no doubt good in all. Some Lyceums may excel in one thing, and some in another. I have found this to be the fact in the various schools I have visited. I have seen those that were proficient in the physical exercises, while in mental discipline and recitations they lacked interest, and vice versa. We want Lyceums that ex-cel in every department, and to do this we must bring together our experiences and use those means that have proved to be best.

Perhaps some would say that the time to discuss matters of this kind would be at the next Nation al Convention. Granting this to be true, would

Would it receive that attention that the subject deserves? Judging from the past, I should say

A question of this kind would come properly enough before the committee on education in the National Convention. There is no doubt but the Lyceum system will culminate in schools and colges founded upon its methods of education. But this is in the great future; for the present let us work this is in the great future; for the present let us work as best we may with such as we have, and all these things will come to us in due season. If we walt the action of the National Convention, our hope is vain. A Convention should be called in the Lyceum interest, and that alon

Now where and when shall it be? I suggest that it be in New England, either in Worcester, Springfield or Lowell, or anywhere else that will Springfield or Lowell, or anywhere else that will best suit everybody, and that the time be about the first of September. Now I hope the different Lyceums in New England, and those ont of it who would like to join us, will consider this mat-ter, and see what can be done. If there are enough who are interested and willing to take action, we will decide upon a place and issue a call as early as possible. I should be pleased to hear the views of differ-ent Lyceum officers upon this subject. Yours for the Lyceum, A. E. CAMPENTER. Sorinofield. Mass. June 20th, 1667.

Springfield, Mass, June 20th, 1867.

which form heads to from the many on a construction of the same

BANNER OF LIGHT.

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 sir." (Luton Huwr.

(Original.) BOUQUETS OF FLOWERS.

White Pend Lily.

If you have ever floated over a New England pond and gathered handsful of this delicious delicate flower, you will not need to have anything said about it, for you will know all its beauty, and feel all its sweetness. It is a flower of such delicate and perfect proportions, of such exquisite form, of such rare sweetness, that one feels as if it must be a gift directly from the celestial country. One could fancy that the angels, wishing to let us know how perfect are all spiritual things. had brought the seeds of this flower to earth, and seeking a place fair enough in which to plant them, had found the clear water the nearest type of spiritual purity.

But nothing can live on this world of ours without doing one duty, that of bringing the pure and sweet from the impure and unlovely. And so this fair plant must find its bed in the black mud, from which with its magic power it brings up the whiteness that floats on the water as if it never knew anything but sunshine and southwinds.

I can think only of a crowd of children with their loving eyes fixed on me, as I gaze into a cluster of these flowers. It is easy to imagine all children just as pure, all childish hearts just as simple as are these blossoms, with their hearts of gold and their garments of pearl.

The generic name of this flower is Nymphaa, signifying water-nymph, and no wonder that it seemed to the one who arranged it into its grouns. like those lovely imaginary beings that the ancients believed lived in the water and sported all day in coral caves and among glowing sea shells.

The Egyptian Lotus flower belongs to this genus. This flower was held as most sacred by the Egyptians, and was always an emblem of holy things. It was touched with reverence by the Egyptian maidens, and it was esteemed the especial care of celestial beings.

It is very strange how people can ever believe that there is no goodness or virtue in the most evil of men or women when they look at this flower. It seems to be ever repeating the truth, that out of the unlovely the Infinite power of beauty can bring forth the lovely. We don't understand just how to do it, or no doubt we should produce the sweetest flowers of affection and goodness from the black mud of passion and sin.

There was once born up among the rugged mountains, a boy in whom all evil things seemed to live and thrive, as weeds in a neglected garden. He had a bright, active mind, that was like rich soil to all these weeds. He loved every sort of wrong, because it gave him a little excitement. He called it fun to tie an old tin pail to a cat's tail, and then frighten it by setting the dog on it. He thought it sport to scatter ashes into the newly churned butter, and to twitch the chair from behind his old grandfather and see him fall on the floor.

He put a thorn under the saddle of old Whitey, when farmer Smith was going to church, and he went to the pasture and milked widow Grey's cows on the ground, just before they were to be driven home.

Of course he got whippings and beatings, and was shut up in the cellar and in the barn loft, and he was scolded and was threatened, but it was all to no purpose. Everybody said he was in a fair way for the jail, and no doubt he was, for he did not mind a profane word, or a lie, and he loved he company of bad men.

but I mean to go home, just to hear Deacon ed light and free air of heaven, and mingling with Spooner say, 'Well, I declare, if he haint turned up again!' I don't want you to let anybody know that I have written this to you; but I hope you won't forget your wicked Matt." Now Susy was very happy when she got this

letter, because she said to herself: I never believed he was all bad. And she felt as if something some day would open the white flowers of his heart. Matt came home at last, a tall young man, with a bright, glowing face, and with money enough in his pocket to buy a snug little farm, to which. after a time, he persuaded Susy to go and here. live as his own little wife; and he used to sit down and spin this yarn to her in the long win-

ter evenings: "I was rough all over, and I knew it. Sometimes when I used to dig a ditch and get the black mud all over me, I thought that it was just like me; and I remember once wading in after some lilles, because I heard you say you wanted some, tied to him, the little bird flew from one to another and I pulled one up by the roots and saw the for his food. He would always come at the first black mud out of which it grew. I thought, How wonderfull and I could n't but think about my own mud, and wonder if, by any possibility, any such whiteness could come out of it.

I felt as if your little seed of kindness had been planted, but it could not grow. How could it, for everybody gave meakick and a knock. Sometimes I used to think it would be nice to be like you; but it seemed a great deal easier to torment Mr. Smith some way. But do n't you ever think that anybody don't care a bit what they do. I kept caring all the time, but I did n't do any better till I felt all at once that there was somebody in the world that really wanted me to do right. It took altogether too much time to supply him by It was that that opened the little seed and brought hand, and so little Mr. Swallow was turned out to up out of the mud the little bud that you call the goodness in me."

"Oh, we will have beautiful blossoms by-andbye, so white and fair that every one will be glad," said Susy. "By the way, I feel a little anxions about old Dame Parker. She was poorly a day or two ago, and if nobody should think of her this cold night----'

"Oh, I know what you want: that I should nut on my rough-and-ready and take down a little cordial and a loaf of bread and a slice of cheese and a bit of that cold chicken and a half-duzen eggs and a quart of milk and a quarter of that best tea. Well, be ready in a giffy, for I've no | ting, in the cares of his household, and the many idea of losing all this brightness."

"And would you mind ---- " said Susy timidly. "Oh, I know what you mean: would I mind sity. stopping at old rheumaticy Johnny Foot's, and carrying him a little of that liniment, and perhaps that great custard I was intending for my them build in their barns and chimneys, or near nine o'clock supper? Would I mind? of course their dwellings. They think it is sure to bring not! and be sure and put in that pot of jelly;" | bad luck to injure or molest them in any way. and thus the little buds did blossom forth into the white buds of kindness, until Matt was called the best hearted man in all the town.

Susy seemed to know just how to make his roughness turn to pure pearl and gold, and to make beauty spring up in place of ugliness.

"How happened it," Matt said one day, "that you had faith in me when nobody else had?" could be that the good Father of us could put some of his own life in us, and leave us all bad. I remember when you used to plague my poor mother so, I used to say, if he only knew better e would n't do so."

"Susy, let us have a little school of our own. I don't mean a real school, but let us get all the children we can together, and try your way of making goodness blossom, forth. Let us have faith in everybody. Nobody could be worse than poor Matt, whom nobody cared for, only the little girl with tender eyes."

When the lilies bloomed again there was a festival in the pretty farm-house. The house was adorned with the white blossoms, and all the children from the country round about were there, and Susy had written a little song, which Matt set to a chanting song he had learned at sea:

Out from the mud defiled

Springs the lily fair, Bringing from the blackness

It the sweet twitterings of a little swallow that has lighted upon the barred window of his lonely cell, and with gentle notes is wakening in his sad heart sweet memories of all the dear joys of which he is deprived.

So you see this dear little bird is guite distinguished both in poetry and in song.

We find that the swallow is capable of being tamed and educated to a certain extent. In Bewick's " British Birds" there is a very interesting story bearing upon this point, which we will give

A young chimney swallow, nearly fledged, fell down his chimney into the hands of the children of a clergyman's family. They took care of him without any difficulty, feeding him with flies, for which he would open wide his hungry mouth. In a few days he could fly, and they took him into the fields, and as each child caught a fly and whiscall, notwithstanding the wild swallows who were circling about would make great efforts to keep him away. Frequently when the children were walking in the fields, he would, without their calling him, alight on their heads.

They never shut him up in a cage, but he flew about the room with the children, and they never went out of doors without taking their little pet with them. Sometimes while sitting on their heads or hands, he would catch flies for himself with wonderful dexterity. His appetite increased to such an extent that it took from seven hundred to a thousand files a day to satisfy him. Of course care for himself. After this, for a long time he would return every night to the window of the children's room, and on being admitted would roost on one of their heads till bed-time, with his head tucked under his wing.

But after a while this pretty friendship came to an end. The little swallow grew "fickle as fair," and no doubt found a lover among his own kindred. He became evidently less attached to the children, less tame, and the usual whistle did not bring him, and finally his visits ceased altogether. and no doubt he subsided into a dignified old bird, and became absorbed in domestic duties, forgethungry mouths he had to keep filled, the friends who were so kind to him in the day of his adver-

Many persons are very superstitious regarding the swallow, and think it brings good luck to have

Often the same pair of birds will return year after year to their old nest. It has been proved that they were the same birds by marking them in some way, tying a silken thread to their legs, or marking their bills in some way.

Among the ancients the swallows were believed to be sacred to the gods, and every spring when they returned they were welcomed with a solemn "Well," said Susy, "I never could see how it religious hymn. It was thus they welcomed him:

"The swallow is come! is come!

With plumage black above And white beneath, the herald Of fair seasons and happy years."

I trust that every child who reads this sketch will look ever after with more interest upon this little bird, and watch more closely his habits, and never try to disturb the dear little fellow as he so busily works to supply his twittering brood with food.

[From the Newport Mercury.] GOD IN THE SOUL

BY GERTRUDE M. HAZARD.

I bow not in the fanes of art, Oh Makeri unto Thee, But see in every human heart A shrine of Delty.

Before that shrine in mine own soul I bend with fervent prayer, That back the clouds of sense may roll

Correspondence.

Spiritualism in the West.

The questions are continually asked me, as I journey from place to place, in my itinerating life, (for I have not yet become, neither do I desire to be, settled,) what are the prospects? how. progresses our glorious Spiritual Philosophy? is there a growing interest? and do you notice any improvement? Allow me, through the medium of your widely read and everywhere welcome BANNER OF LIGHT, to say to all inquirers that the prospects were never better; the progress never so unmistakably manifest, the interest continually increasing, and the improvement decided and remarkable.

I do not refer, of course, in writing of this progress, to the millions of nominal Spiritualists of whom Judge Edmonds speaks, who consider it a thing to boast of that they seldom, if ever, attend the meetings and lend no assistance to the public presentation of the truth; they are mere drones in the hive of progress, and of no consequence whatever, ready to take credit to themselves for the number of years they have been Spiritualists when Spiritualism becomes popular, but until then unknown to the world at large, and useless.

With these millions of do-nothings and say nothings there are also two or three other classes who do not assist materially to our growth, and I desire them also counted out in my referencethe Practicals, the Theoreticals and the Know-italls. They are to be found in every city and town; the first so very practical that they see no use in talking at all unless they have an opportunity, which they never neglect, of ventilating their peculiar idea, for it is noticeable that they have but one and that most outrageously impracticable; the second having no patience with you unless you are continually in the seventh heaven of theory, holding themselves aloof from earnest workers, wasting their time, energies, money and what little sense they have, in visionary projects or celestially ordered missions, for which a "thus saith the spirit" command is considered a sufficient reason; and the third what our sister, Lizzie Bliss, in her peculiar, quaint and expressive way calls 'super-celestials," who, having arrived, as they suppose, at the summit of the mountain of wisdom, sit down contented, fold their hands and close their ears in sublime indifference to anything that may be said by those poor mortals who have not yet reached the supernal plane they occupy. To none of these do I refer; but outside of these is a great body, daily increasing, of true, earnest workers; men and women, with brains and hearts too, who never tire and are ever active in the lecture room, the Lyceum, or in their street ministrations, living Spiritualists who are an honor to the name.

Wherever I have been the past year I have seen these carnest workers, active as they never were before, and the effects of their activity conspicuously manifest. In Detroit, where the pleasant October month passed so rapidly by with me, I found a little band of those true-hearted ones steadily battling the conservative elements of that conservative city, and constantly gaining some new victory over them. Engaged between Sundays through the month in an exciting political campaign, I had no opportunity to know much of the spiritual progress outside of the city, though in Port Huron and Almont I found noble souls nobly at work.

The Sundays of November and December. on the rostrum of Crosby's Music Hall, Ohicago, and in the interesting Lyceum which meets there, I found, even amid a little temporary confusion, nothing but encouragement; and I look backwards to those two months with pleasant thoughts of the warm hearts that greeted me, and the big, true souls that labored with and sustained me there, until I long for the time when, my face again set westward, I shall mingle with them, hear their cordial welcomes, and join them in their earnest labors. My week evening enagements through those months. In Roc and Waukegan, Ill., Darien and Beloit, Wis., and Dubuque, Iowa, brought me in contact with many old as well as some new friends, and I found their hearts as luxuriant in goodness and beauty as their noble prairies, full of determination and effective effort that was irresistible. January and February, in Louisville, Ky., were months of unalloyed pleasure; the continually growing interest, the earnest attention to my utterances, and the warm, impulsive expressions of satisfaction with my labors were sustainers that did not come amiss. Here, also, I found ready helpers, and succeeded in organizing a Lyceum (lution was passed: (my first attempt, by the way), which I left in a fine condition, and which. I hear, is still in succossful operation, bidding fair to do much good Louisville can be counted upon for a steady march forward, and the Louisville Spiritualists for men and women who will never weary in well doing. The first of March brought the farewells I have learned to dread. I knew, as the tears started from friendly eyes, they were real, and the "we are so sorry to have you go!" was no complimentary phrase, but the true expression of the soul. and so I knew that my work there had not been in vain. March and April, in Cincinnati, opened, continued and closed with storm, and I felt at first almost discouraged, for the hall was very large and the audience small; but I learned to forget discouragement even there, as Sunday after Sunday there came to me from my audience of thinking men and women such fervent and intelligent The Grove Meeting at New Boston, Ill. expressions of satisfaction, and I learned to know that in Ciucinnati were many Spiritualists who, while they were not in the least disposed to ignore the outer or more material manifestations, did not by any means consider the information of the presence of some departed ancestor, long forgotten, or back a dark shadow, cast by a light-haired man, at about 100°. lay across their path, or that at some time a figurative leaf was torn from their figurative book of the country participated with us, which enhanced life, the ultimate of Spiritualism. While here, I had the pleasure of witnessing, both in public and private, the wonderful mediumistic powers of Miss Lizzie Kiezer, and although I have had a large experience, I must confess her the most remarkable medium I ever saw; she is doing a great work, and is destined to a still greater one; may the good angels preserve her many years. In a public scance given by two exceptions she was unmistakably clear. who rest me with their sympathy. 12442-4423 N. Y. Mead's Hall seemed familiar after an ab- monstrations of approval. We feel that much has

sence of six years, and still more familiar were the friendly faces and the welcoming eyes and hands. The Society and Lyceum I found in an excellent condition, recovered from their losses by fire, and in possession of property to the amount of nine hundred dollars-the last payment upon which was made during my stay. Active souls were here too, and an evident disposition, as everywhere else, manifest for solid thought. June here was a pleasant closing up of my labors, and my July rest in the quiet of my New England home is assisted by the cheering memories of it.

Bo everywhere through the West are seen the signs of encouragement; to my Western friends, one and all, allow me to say, you have done nobly and made a very manifest advance. May all good angels continue to assist you; I know not whether months or years will pass before I visit you again, but my thoughts will often go out toward the mighty prairies, and the lakes, and the beantiful banks of the Ohio, and the many earnest, true and noble souls that dwell there; and should my steps ever again tend Westward, they, I assure you, will not be reluctant ones.

After an absence of two years, I shall-after this month's rest-commence my work in the East. I wish to say to the many who are soliciting my services, I have always made it a rule to give those who first apply the preference, so my Sundays from the 1st of September up to the 1st of March are already engaged. I will respond to any calls for Sundays after that, or for any week evenings during that time; my soul is in the work, and I do not desire to be idle. I am encouraged every day with the brightning prospects, and feel that we are fast breaking away from the little petty quarrels and jealousies that have stood so much in our way; fast becoming true men and women-men and women who, while demanding our own individual rights, will not desire in the least to ignore the individual rights of others. N. FRANK WHITE. Seymour, Conn.

Springfield, Ill.-Lyceum, &c.

Eighteen months ago, a small band of reformers, earnest in spirit, strong in love of truth, and with firm faith in the angels, organized a "Children's Progressive Lyceum" in this little Western city. The "leaven" was small, but its quality was good, and it has brought forth a fair, large loaf. Last winter a pleasant festival was held for the little ones, during which, musical and other exercises by the Lyceum gave encouraging evidence of its growth and beauty.

During the week just passed, we have had another and more brilliant exhibition, greatly, superior to the first and comparing favorably with any exhibition ever given in the city. Admiration and honor (as well as bouquets) from a crowded audience, greeted nearly every pupil that appeared on the stage; and in the " Banner march" a magnificent bouquet carried by the Guardian and presented during the march, testified of the impression produced by this noble feature of the Lyceum. Great credit is reflected upon leaders and children.

Our little metropolis has received a shock that has awakened it to the conviction that a strong, healthy and progressive institution is firmly established at the Capital. Our Orthodox friends already tremble lest this "fair heresy," with its grace and beauty, its streaming banners and significant emblems, attract the tiny ones from the gloomy and frowning paths of theology, into our smiling happy "groups," where angels fill the little hearts with sunshine, and guide the little pattering feet in the march of progress.

The children composing our Lyceum, for the most part, have been gathered from neglected corners-dark places, where the little blossoms were hidden from the world, and their fragrance unrecognized. But they are very sweet and lovely; their innocent spirits rise heavenward the more naturally for the cold depression and neglect that had fallen upon them, and the angels love them more for the poverty that has kept them humble, and the kind clouds of misfortune which have protected them from the burning rays selfishness and worldly pride. Our exhibition proved a success in every detail. The music was fine, the recitations excellent, and the tableaux more beautiful than any ever given here before. Those representing "America" in the "Past, Present, and Future," were really splendid. For the extreme beauty of these tableaux. their graceful arrangement and elegant costumes. we are indebted to the kind assistance of Ella Wren Neshitt and her friend Mrs. Wentworth.

MARKED STREET AUGUST 8, 1867.

Mathias was his name, but everybody called him Matt, and he was the dread of every well disposed girl or boy.

There was only one who ever seemed to think there could be any good in him. That was Susan Grey, the widow Grey's only child. She had the most loving heart and the most patient spirit of any one in all the region about. Everybody loved her as much as they hated Matt. Susy was up to all sorts of sweet surprises and pleasant little fancies for making other people happy. She knew where all the lovely flowers grew, and could wind garlands and hang them over gateposts, and send little bouquets to the sick, and offer to iron Dame Parker's towels for her when she had a lame arm, or run of errands for old Uncle Foot when he was laid up with rheumatism,

Susy never lost all faith in Matt, and it was said she saved him many a whipping by making amends for the evil he had done. But everybody thought it was not because of any good in Matt that Susan excused him, but for the grace in her own sweet heart.

The result of Matt's wicked boyhood was that everybody hated him and gave him a spiritual kick down any hill he might try to climb, For instance, when he wanted to get a place to work, nobody would hire him; when he tried to make a bargain, everybody tried to keep him from any good he might gain. This made him more revengeful, and it was quite clear that he was going fast to ruin.

But there is a good Providence that takes care of just such forsaken lives; and this came to Matt in shape of a chance to go to sea; and he determined to go. A rough time he had of it, according to all accounts' received from him. But, rough time as he had, it did not smooth off the roughness of his nature, but there seemed to cling to him closer and closer the deep, black mud. Indeed, his whole life seemed blackness.

One night there was a fearful storm. It seemed as if the vessel could not resist the lashing of the wild waves. Matt realized all the danger; the bravest qualled, but he did not. He stood like a here through all the tempest. He was the strength of the crew, and the captain's only real aid. His heroism saved the ship. This seemed to be a turning point in his life. The little bud had burst that was to bring up the flower. He wrote a little note to Susy soon after:

"I thought you might like to hear how we all are. We had a great storm, and we came near being lost; but I saved the ship, they say. And if you want to know how I will tell you: it was all by your help. At first I thought nobody would care if I was drowned. I thought I could hear old farmer Smith say, 'Just as I expected!' but you-I could hear you say, 'Poor boyl' and I looked straight out into the darkness, and there you were. I saw you plain as day. After that I did n't mind the storm, though the waves topped far over the ship and the wind drove us like a thistle down over the pasture. You see I felt just as if you were there and I was working for you. When I get on shore I shall be promoted, plaint o the p or captive, shut out from the bless-Descent down over the pasture. You see I felt oner and the Swallow." In it you can hear the plaint o the p or captive, shut out from the bless-Dresbach, Mich., July 14th, 1987.

Sweetness to the air

Thus from out the bosoms Of the erring, grow All the love and goodness That we long to know,

If of love and kindness We plant the little seed, And keep it safely nurtured By hopeful word and deed.

For in our Father's store-house, So ample and so free, Untouched by his own finger

One grain there cannot be. And while with anxious waiting

We sometimes seem to tire, He's never weary watching, But ever drawing higher.

The little life He's given From out his being's love; And sometime in the ages He'll lift it far above

The darkness and the dimness, The sailness and the gloom; Just as the lily bringeth The sweetness and the bloom.

[Original.] THE SWALLOWS.

Again has returned the season of the swallows All over our meadows and fields they are skimming on swift wing in search of the flies and insects that make the food of the little widemeuthed, yellow-throated, and always hungry families they are rearing in our barns and chimneys, and beneath our eaves.

Perhaps of all our birds there is no greater favorite among men than the swallow. We all love him, he is so genial and pleasant, so familiar compared with many of the shy birds of the forest and fields, coming even into our houses to build his nest and rear his young. Certainly no bird has ever had more honorable mention made of him by great writers. Nearly all the most distinguished poets have written of him in beautiful verse. Shakspeare and Gray and Thompson and Rogers and Milton and a host of others; and a sweet Scottish poet, Thomas Aird by name, thus beautifully sings of this little bird:

"The silent power that brought thee back with leading strings of love, To haunt where first the summer sun fell on thee

from above, Shall bind these more to come to the music of our

leaves, For here thy young, where thou hast sprung, shall glad thee in our caves,

Oh! all thy life's one pleasant hymn to God, who

sits on high, And gives to thes o'er land and sea the sunshine

- of the sky;

one of the most exquisite pieces of instrumental

And show Thy presence there

- Upon a world by Thee create, I gaze not with a sigh Of sorrow for the fallen state In which Thy creatures lie,
- Charging with failure dread entire Thy universal plan, Consigning unto quenchless fire, Thy helpless victim, man.

With holy indignation stirred, Spurn thou, my soul, the thought! And trample neath thy feet the Word With such false teachings fraught.

True to thy heavenly nature, shame Greeds that God's love deny; And yet in earthly fetters, claim The freedom of the sky.

Soar to Truth's mountain heights serene, On wings of wisest faith-Look upon what the past hath seen, And what the future hath.

Life-human and divine-behold One ever and the same And thence see Life and Death unfold The difference of a name

I how before thee, oh my soul, In hush of earthly din; The while before thy brightness roll Away the clouds of sin,

As mists before the uprisen sun. And in the holy place, Awe-struck, I veil mine eyes, as one Who looks upon God's face.

Oh, as my feet their way retrace. To valleys dim and low, May gleans from thy great glory pierce The gathering darkness through.

And to the Fountain-head of Light, A radiant witness bear, Revealing unto human sight, God's seal and impress fair

On all created things. To Thee, Great Spirit, in this hour, We would give fervent thanks, that we, Thy children, have Thy power

To pierce, with gaze Love's own must be, Behind the mask of sin, In which the soul doth hide, and see Thy life glow pure within.

Modern Resurrectionists.

DEAR BANNER-In your last number of the BANNER, my attention was directed to the above heading of an article which proposes to give the bodies of strangers, unclaimed by friends, to medical colleges. I will offer an amendment to said bill, which I consider more just. Be it enacted by the Legislature, that the bodies of physicians and surgeons be delivered to colleges for dissection. The writer speaking of the body says, "It is a of the sky; And are the summer shall come round because it is His word, And are we'll welcome back again its little traveling bird." One of the sweetest songs that was ever sung, is "When the Swallows Homeward Fly"; and one of the most exquisite pieces of instrumental whom the writer speaking of the body Says, "It is a rusty robe to be laid aside." But who wishes his rusty robe to be laid aside." But who wishes his cost cut up as soon as it is off his back by student boys? We should respect those oid rusty coats for the good they have done, although belonging; to strangers. Let us teach the people to care for; those oid rusty coats, and thus save many from, throwing them off too soon. The Indians, of whom the writer speaks do not allow these oid

now temporarily sojourning amongst us. Last Sunday morning at the regular meeting of the "Spiritualist Association," the following reso-

Resolved, That the earnest and grateful thanks of this Asso-ciation be and are hereby tendered to Mrs. Newhitt and Mrs. Wentworth for their willingness and efficient aid in rendering the recent exhibition of the "Children's Progressive Lyce-um" heantiful and successful; also, to Prof Marx for his valuable musical services so generously volunteered; also, to our brother Franklin Thorpe, who with his characteristic kindness furnished a plane for the exhibition.

Our association, though small, is flourishing. Noble Emma Hardinge gave us three lectures in May; this month we are to listen to the inspired words of Mrs. Wilhelm, and next month we expect our young sister Susle Johnson to give us angel teachings.

Our meetings are now held in "Concert Hall." at 11 o'clock every Sunday morning. " Children's Lyceum" is held at the same place, at 9 o'clock A. M., with Mr. B. A. Richards for its able and efficient " Conductor."

E. G. PLANCE, Guardian of Groups. Springfield, Ill., July 1st, 1867.

Owing to the unfavorable conditions for meeting in the grove, Roberts's large hall was neatly arranged for the occasion.

The audiences on Friday and Saturday were respectably large, and on Sunday the hall was well filled during the entire day by an appreciative ana vague and mysterious hint that some years dience, notwithstanding the thermometer ranged

Many friends from Iowa and other portions of the interest of the occasion.

Mrs. H. F. M. Brown, W. T. Allen, Moses Hull, E. V. Wilson and other speakers were present, and made able, earnest and logical speeches.

Mr. Wilson and Mrs. Brown conducted a scance Sunday evening, that resulted in much good. Mr. 8. Hallowell, a resident medium. who has dragged himself through our streets on crutches for years, astonished all by suddenly discarding the "sticks" Mr. E. V. Wilson, and which I attended, she was and walking erect through the hall under the infludecidedly the success of the scance. With one or ence of the "chief." In the Conference on Sunday morning an interesting incident occurred. A In Battle Creek, Mich., through the month of member stated that there was a slok family in the May, I followed good Bro. Peebles, finding the so- neighborhood who were poor; that the man's ciety in a new neat hall, and in a very flourishing sickness was brought on by three years' service in condition; good, earnest workers are always to be the army, and that the wife had not the means to found there, and they are not lacking in numbers. feed her children and invalid husband. It was My reception was cordial, and I had the pleasure suggested that a contribution be taken up, which of delivering my last lectures to an overflowing was done, and \$24,60 was raised. Sunday after audience. God bless Battle Creek! It always noon, at the close of Mrs. Brown's discourse on seems so like home to me, there are so many there woman's right to the hallot, B! B! Oramer offered a resolution of thanks, which was carried by June closed up my year's campaign in Oswego, a unanimous uprising of the audience with de-

AUGUST 3, 1867.

BANNER OF LIGHT.

ard of thought and action. el 11

B. R. S. ORAMEB, Cor. Secretary. P. S.-In the early part of January, Bov. G. I. Baily, Methodist, of this place, preached a sermon which his friends claimed would." dry np Spiritualism" in this community. The society here forts, for although they have not yet advanced gave notice at each session of the Convention evening, by Moses Hull, from notes taken at the time of the delivery of said sermon, unless the reverend gentleman would consent to let us have his manuscript. A polite note requesting it part of this denomination is composed of Spiritwas sent to him. No answer was received; but ualists who would gladly welcome a worker in occasion to go up the river! To say that Bro. Hull turned the tables upon their own heads would hardly do him full justice.

After Mr. Hull had finished, the friends of Mr. Orthodoxy. R. S. C.

Our Missionaries.

SOUTH SCITUATE, -Allow me, through the columns of the BANNER, to congratulate the friends of the Association on their success in this great enterprise-that of sending the Gospel of Spiritualism to all parts of the State where meeting are not already established. First, in being duce some marked effects, and these effects I hope so fortunate as to secure the services of so fearless and active a laborer as Mr. E. S. Wheeler, who, I think, must inspire Spiritualists wherever he goes with renewed courage to labor in this humane cause; and also Mrs. Sarah A. Horton, as a missionary, whose lady-like deportment and kind, affectionate disposition awaken, even in the minds of skeptics, an interest in the subjects she so beautifully elucidates. We listened to each of these with much pleasure. Last week Mr. Cephas B. Lynn visited us, lecturing in South Scifuate and the towns adjoining. We listened to five lectures from him with much satisfaction. His last lecture here was to the young. He has a full, musical voice, good pronunciation and a ready flow of language, which admirably fit him for a public speaker. Thus the good work goes on, and will, I trust, continue to. 0. I. C.

South Scituate, Mass., July 18, 1867.

NEWBURYPORT.-We are happy to report that through the efforts of Mr. E. S. Wheeler, who has favored us with several lectures, the Spiritualists and friends of free thought in this Orthodox city are bestirring themselves and awaking to see the importance of more earnest effort for the advancement of spiritual science and philosophy, and the spread of more rational religious views.

Within a short time a social circle has been organized, which meets once a week, wherein questions relating to the duties of Spiritualists and the philosophy of a true life are being discussed by earnest spirits in and out of the body, which are quite interesting and a source of pleasure and profit to all. At the close of each circle a collection is taken up to raise funds for the purchase of a library for a prospective Progressive Lyceum.

The ladies have also organized an industrial circle for the purpose of furnishing materials and funds for a fair and levee, to be holden at some future time, the receipts of which are to be used for the purchase of equipments for a Progressive Lyceum,

Efforts are also being made to raise funds in order to secure a hall so that public meetings may be held every Sunday, and, as often as possible, a good speaker procured. From the prompt action of the friends here and the new interest which has been awakened, we feel indebted to the Massachusetts Spiritualist Association and its faithful missionary, E. S. Wheeler, who has been sent forth to proclaim the good Gospel of Spiritualism.

For the benefit of the cause, and credit of those who believe in the superiority of our belief over all others, we hope that the Association may be enabled to keep a few speakers in the field to visit every corner of the State and stir up the people and lead them to see the utility of our scientific, philosophic and spiritual religion.

A few more good lectures here, and a combined

been done toward lifting man to a higher stand. ed over by Bev. George H. Emerson, editor of the Ambassador, well known to Spiritualists for his intelligence and his liberal ideas, have engaged this hall for the coming year, at the expiration of which they anticipate having a church of their own. I heartily wish them success in all their efas far as could be wished, nevertheless they are that said sermon would be replied to on Monday gradually advancing, and will yet reach an eminence whence they can look down on their presont weakness and folly, so frequently exhibited in their flings and sneers at Spiritualism. A large on Monday evening the reverend gentleman had the spiritual field, and would earnestly aid and encourage him in his endeavors to spread the glorious gospel of the new dispensation where the ground is as yet unbroken.

I hope my appeal to lecturers and mediums will Bailey continued the discussion for nearly two not go unbeeded; but I feel warranted in assurhours with E. V. Wilson, to the discomfiture of ing them that they will meet with success here, although they may expect much persecution and opposition from those blind bigots who will resist everything tending to break down the sway they have so long exerted over the darkened minds of the people.

Their rule must necessarily be of short duration, for the combined attack of so many forms of free thought, springing up over the land, must yet prowill be the total destruction of all manner of oppression, and every tendency, even, toward intolerance and religious bigotry.

Huntington, L. I. L. SIDNEY DEZENDORF.

A GEM FROMTHE SHINING SHORE.

(The following beautiful poetry was improvised through the mediumship of Mr. Joszen D. STILZS, of Boston, Mass. It was dictated by Miss Mary Ladd, now of the spirit-land, who was, and is now, most tenderly and affectionately beloved by all her relatives and friends .- F. V. P.]

Dear brothers, gladly do I come To earth, your evanescent home. To write, through this material hand. A message from the Morning-Land.

The years upon their way have sped Since I was numbered with the dead: Since friends upon my clay-cold face Took their last fond and loving gaze.

Death could but kill the outer shell In which the loving soul did dwell; It could not crush the thinking part, Nor stop the throbbings of the heart;

For still, in brighter worlds above, It beats with true, devoted love, And in its beatings will not cease Till every one finds perfect peace.

There is no dreary, wide abyss That separates your world and this; No gloomy chasm intervenes To hide from you heaven's glorious scenes.

The veil that shields us is so thin That yo may take a glance within, And your beloved ones behold Upon the shining shore of gold;

May see each dear, familiar face, And feel the pure and warm embrace Of angel-friends around you twined, Low breathing peace and joy of mind.

The lowly Jesus, when he reigned, By heavenly beings was sustained; Was led to do his Father's will, And cheered 'mid every pain and ill.

When woes and troubles round him pressed, And anguish was his constant guest, When death before his eyes loomed up, And bitterest sorrows filled his cup;

Then legions, from the sunlit isles, Were near to light his path with smiles, And guide his tempest-driven bark Through all his tribulations dark.

They solaced him, and with him prayed, Beneath Gethsemane's cool shade; And in that agonizing hour They gave him new and strengthening power.

acription "A Forstaste of the Summer-Land," "Angels guide our Footsteps," and one hundred or more flags fluttering to the breeze, guided by the Conductor, Mr. Averill, and Guardian, Mrs. Gray, who with firm hearts and steps were foremost in the ranks, never for one moment flinching under the piercing eyes of the lundreds of spectators, headed by martial music, the procession marched to the grove, where the public were highly enter-tained by singing, marching, speaking and other exercises, which were well executed. The friends being anxious to hear from the Summer-Land, Dr. S. Boe, Jr., of New York, gave an address which interested all. After a sump-tuous dinner had been served, several of the schol-ars recited pieces, and Mrs. Anderson made a fine inspirational address. The procession was then re-formed and marched into the village again,

re-formed and marched into the village again, and countermarched in the square, where were hundreds of skeptical lookers on. Dover. Me., July 6th, 1867. F. L. WARNER.

Meeting of Spiritualists and Free-Thinkers. At Randolph, Oattaraugus Co., N. Y.

[Reported for the Banner of Light.]

A meeting of Spiritualists, free-thinkers and friends of human progress was held at the place named above on the 20th and 30th of June last, named above on the 20th and 30th of June last, pursuant to published notice. The meeting was organized on Saturday, the 20th, at 2 o'clock P. M., by calling to the chair Fuller Bucklin, Esg., of Little Valley, and choosing for Secretary, J. E. Weeden, of Randolph. After appointing a Busi-ness Committee, consisting of friends Bushnell, Larkin and Mrs. Leach, Mr. Beals of Gowanda sang a beautiful song, accompanied by instru-mental music, the effect of which was feit and ap-preciated. preciated.

Some very appropriate and interesting remarks were made by the Chairman, who then introduced Mr. James, of Chicago, who made an interesting Air, James, of Oncago, who made an interesting and instructive discourse on the question, Whith-er are Spiritualists drifting? He said, "Bigots say they are getting far away, but I ask, where are they drifting and what are they seeking?" and then proceeded to show that we are seeking?" knowledge, and for that purpose are examining the first truths and principles of Nature; that new lights are shining upon us, and new resources of knowledge are onening: that manking were of knowledge are opening; that mankind were once in a different state from what they are now; once in a different state from what they are now; that progression is a law of Nature, and applies as well to man and mind as to other departments; that for the past eighteen hundred years compara-tively few have advanced beyond the masses. He proceeded to show examples of progression, and contrasted the state of the world and society to day with what they were in ages past. His illustrations were interesting and instructive. Appropriate and interesting remarks were made by Bros. Toucey. Ackley, and the Chairman, after

Appropriate and interesting remarks were made by Bros. Toucey, Ackley, and the Chairman, after which, on motion of Bro. Toucey, a committee was appointed to draft and present resolutions to the meeting for its consideration. The committee consisted of Messres. Toucey and Weeden and Mrs. Pierce and Mrs. Wadsworth. The meeting then adjourned until Sunday at 9 o'clock A. M

o'clock A. M. Sunday Morning.-A season was spent in free

interchange of thought and general remarks and conversation. Mr. James spoke of the Chicago Artesian Well, and also of the Spiritualists' oil well near Pleasantville, Pa. He gave the history of its location by himself as a medium, and the direction of the spirits relative to the disposal of Its stock.

Mr. Toucey spoke on the freedom of thought, and showed some of the wrongs resulting from its and showed some of the wrongs resulting from its suppression. He said there are different ideas among mankind, and the interchange and com-parison of those ideas tend to elicit truth and de velop thought and knowledge. All minds should be free, and no person should be blamed for his views or belief, but all should endeavor to im-prove. In treating or impake we should tend prove. In treating criminals, we should teach them that they have a principle of good within them, and that they should not be impressed with the idea that all within them is hed the idea that all within them is bad.

Mr. Beals gave some excellent music, and a ong, "The Good Time Coining." Mr. Howe, of New Albion, was then introduced,

and spoke at length, and with masterly force and thrilling eloquence. He commenced by saying, Creeds, systems, empires not with age, but people are ever youthful. Greeds are mortal, and are brought forth in ignorance, and must therefore die. If a creed contain nothing but truth, it can-not decay. Creeds constantly change, from decay and exhaustion. This is proved by time, history and observation. They never come up again in the same form. One of the ideas of Chirintendam consists in the idea that creeds are infallible. We should cultivate scientific and intellectual religion, and make it more for ourselves, and hold nothing as truth merely because it comes from the past, but the test of observation and reason should always be applied. When Moses gave the law, "Thou shalt not kill," he was himself one of the reatest murderers that ever lived. The dictum, "Thou shalt not kil," is alive to day in the public mind, but it is still practiced, so far as governments rina, out it is are concerned. The doctrine that " thou shalt not are concerned. The doctrine that "thou shalt not go after false gods," is dying away, and people are making gods of false creeds. Creeds are com-pelled to change, because the people have grown, and their minds have expanded. The doctrines and practices of Moses and Solomon are practi-cally repudiated. Murder and polygamy, de-bauchery and licentiousness, although practiced by those whom the Church reverse, are to day discarded with scorn and reprobation; and such men as Moses and Solomon, David and Jacob. are being exposed to the gaze of public indignaare being exposed to the gaze of public indigna-tion and contempt. We meet such men every day of our lives. Their creeds are dying away. The people will hereafter regard past creeds as idolatries, and their worshipers will be looked at in the same light as the worshipers of dumb idols and the rotten sayings of the priesthood of dead superstitions and the gods of ancient mythology are now regarded. He then asked, What would you do with churches? and answered, Let them dia. Leveld not kill them—they are killing them. die. I would not kill them-they are killing them-selves. There is much that is false in Spiritual-ism. The errors are crumbling before the light of ism. The errors are crumbing before the light of truth. He exhorted his audience to speak their own sentiments, and prohibit others from think-ing for us. We are unwilling to authorize any one to say to us, Adopt our ideas or be damned. In speaking of the organization of societies, he said, We are in favor of organization in a general sense but not in the special or sectaring sense sense, but not in the special or sectarian sense, We would not advocate restraint by any religious authority, but would do it by education and gen-eral information. Mr. H. illustrated his subject throughout with much force and beauty of sentiment, at times ris-ing high in poetlo imagery and enforcing his ideas with a masterly eloquece seldom equaled and rarely surpassed. This report of his lecture is but a meagre outline, and does it but feeble jus-tice. To be appreciated, it should be heard. Oreeds were annihilated by force of irresistible logic. Music by Mr. Beals, and song, "Be a man." An intermission of one hour was then had, which time was agreeably spent in partaking of refreshments and interchange of sentiment. Dur-ing the intermission, Mrs. Pardee, of Ellington, read a beautiful little poetic effusion, given by read a beautiful fille poetd entation, given by spirits through her organism. On reëssembling, the Chairman made some highly interesting remarks on the continuance of life, and illustrated his subject by philosophical principles founded on observation. He also gave bin idea of Godi that he avist in the life of No his idea of God: that he exists in the life of Nature, and that we know nothing of what is. outside of Nature. Mr. Beals gave some more of his excellent music, and a song, "Under the Ice," which produced a marked effect. Mr. Howe again spoke on "Faith-Its Use and its Abuse." He said, The Church is trusting in its Abuse." He said, The Church is trusting in faith, but does not know its meaning. They quote the Apostle's definition, and then claim to have faith in all the ridiculous dogmas of theology. He proceeded to illustrate, showing that their ideas amount to nothing when examined in the light of nature and reason. He said, we need a faith and religion that dares the bold face of science, and dares face all the criticisms that are recognized as tests of truth. The best faith is faith in ourselves, and observation, and and faith in our own reason and observation, and faith in humanity and each other, Music by Mr. Beals, and song, "Something sweet to think of." The following resolutions were reported by the committee, and after appropriate discussion and remarks, were unanimously adopted: Waines, Divers views exist among manking relative to the relibering of society and the future Lappiness thereof; there tore, in our opinion, Resolved, ist, That perfect freedom of thought on all sab. | memory began up to that moment, just as a per-

jects and freedom to express that thought are among the prominent means of promoting human welfars. Resolved, 3d, That any endeavor to shridge the free exercise of axpression of thought or promulgation of ideas, by legials-tiou or political or religious action, tends to the subversion and overthrow of our dearest rights. Resolved, 3d, That any sitempt on the part of any sect or bedy of pools—through legislation or otherwise—to compel the observance of any day of the week or portion of time as holy time, is absurt and ad contemptible, and in derogation of constitutional rights. Resolved, 4th, That the efforts of churches and sectarians to control the doucation of the country, is but a means of faster-ing ignorance and perpetuating bipotry and supersition. Resolved, 6th, That we deem it of vital importance that more light be disseminated among the people in regard to the iswe that underlie, moid and govern all the unfoldments of all works of beenforces and justice. Resolved, That an account of the doings of this meeting be published in the Bawame or Lobar and Briarval Estion all works of beneficence and justice. F. BUCKLIN, Chairman.

F. BUCKLIN, Chairman. I. E. WEEDEN, Secretary. [Spiritual Republic please copy; also Boston Investigator, if not too lengthy.]

Anniversary Excreises.

The Belvidere Seminary for Young Ladies held the anniversary exercises at the Institution on the 27th of June. They were very interesting and satisfactory to all present. The musical performances were of a high order, and well executed. The resitation of the following poem, entitled "A Child's Prayer," was touchingly beautiful, and elicited marked approbation. The essays of the young ladles were distinguished for their practical common sense and their highly moral character. Those of the graduating class were possessed of more than ordinary merit, and evinced much thought and careful study. The one entitled "Woman-Her Mental Characteristics," was much admired. The Valedictory by Miss Carleton, was excellent, and touched a tender chord in almost every heart. The remarks of the Principal to the Young Ladles, and to the graduating class, evinced a tenderness of feeling and an interest in all her pupils, which clearly showed how highly the duties of a teacher are estimated by her and with what faithfulness she had labored to discharge them. The exercises throughout were characterized by a simplicity of dress and manners, showing good sense and good taste on the part of teachers and pupils. Evidently the standard of excellence established in this institution is just what it should be, "mental and moral worth." The system of instruction pursued has given general satisfaction. The number of pupils in attendance the past year, we see by the catalogue, was sixty. The next term commences the 17th of Sept. We trust the friends of Education will remember that there is a first class school for Young Ladies in Belvidere, N. J., and will give it a liberal support.

The following poetic prayer, by Miss Belle Bush, was recited by Ollie Doubleday and Minnie Eastman.

A OHILD'S PRAYER.

OLLIE. Dear Father, let a little child With simple words implore A blessing on our hearts to day, Thy guidance evermore.

Teach us to say "Thy will be done, On earth as 't is in heaven. And may the preclous bread of life To every soul be given.

Then will thy kingdom come on earth, And men will love each other, And see in every human form A sister, or a brother.

Then will they help the fallen one, And hearts by sorrow riven, And learn for each to pray indeed, Forgive as we 're forgiven.

Dear Father, keep our hearts from sin, Let light to us be given, That we may early seek the way That leads to peace and heaven.

MINNIE.

'T is sweet from infant's lips to hear The gentle voice of prayer, As fervently the little heart Invokes the Father's care,

"T is sweet to hear the humblest part In such petitious given, For then our aspirations rise Like incense up to heaven.

Pray then in faith, my gentle child, Through all thy future pray; and He who loves the pure in heart son would who has nearly been drowned. He did not know, however, that he struck the pave-ment, but it seemed to bim that before he struck, someibing caught him and he was instantly ren-dered unconscious. Now, when he arrived in the summer-land some friend came to him, touched him unconscious. summer-land some friend came to him, touched him upon the shoulder, called him by name and welcomed him to the new home. He did not then believe but what he was dreaming, and conversa-tion was necessary in order to make him believe that it was not all a dream. The summer-land was very little like the places that they left be-hind, and there were some people there that still went about thinking that there must be day of indicates the sum of and no (nr. Davis) would expect to more show Mr. — (naming a gentleman in the audience)-just the upright, honest man that he was here on this earth. (Sensation.) Some people were natural there and some people were natural here; some were fools there and some were fools here. In other words, their life was this life extended, and a man or woman arrived there in precisely and a man or woman arrived there in precisely the same social, intellectual or moral condition in which they lived here in this world.

Mr. Davis spoke about an hour and a half, and was listened to with interest by all present. Pre-vious and subsequent to the address there was singing by a lady and gentleman, the accompany-ists being a planist and a flutist."

Warren Chase speaks in the above hall the first Bunday in August, and during September Dr. H. B. Storer will be the speaker.

ITEMS BY THE WAY. NUMBER SEVEN.

BY J. MADISON ALLYN.

I have to make mention in these jottings of a brief stay in Melrose, Mass., lecturing on Sunday in Templar Hall. There are Spiritualists enough in Melrose to wield a considerable influence, if all would nut hands to the nlow and work together. Spent two weeks in Stoneham, giving four lectures to large and appreciative audiences. The cause in Stoneham is decidedly prosperous. Such energetic, competent and true minds are engaged in the good work there, that there can be no such word as fail." A Lyceum was organized during my engagement, under the most encouraging prospects, and I learn that it now numbers something like one hundred and thirty members, and that the utmost harmony and success have thus far marked its history. It is to be hoped that the latter facts will continue.

LYCEUM LIBRARIES.

I feel earnestly to call the attention of all progressive minds to the lamentable need which exists for suitable books for our Lyceum libraries. At present it is next to impossible to obtain anything adapted to the capacity of the young, without finding it at the same time saturated more or less completely with brimstone theology. Are we not yet old enough, wise enough, pure and innocent enough, to produce for our own children mental food which shall not cramp and stultify their reason, darken their imaginations with gloomy hob-goblin fables of a vengeful God, "devils damned," and the wrath to come, and blunt their consciences by leading them to the contemplation of a theology which has injustice for its chief corner stone? Most books for the young are either theologically stupid and horrible, or mere driveling nonsense and silly lics. We want something better, and that soon-for our Lyceums are becoming numerous, and our children, in and out of Lyceums, are growing up to take our place upon the stage of mortal action by-and-by-and what shall we give them? Early impressions are almost ineffaceable-and let us bestir ourselves at once, and provide good, sensible, cheerful, instructive, high-toned and spiritual literature for our darlings, who have a right to something better from our hands than we have yet furnished them. I recommend as a good first step, the immediate publication in book form of those admirable and every way satisfactory articles which have appeared in the BANNER from the gifted pen of Mrs. Willis. Shall it not be done? Such a volume would be more valuable to our Lyceum movement than ninetcen-twentieths of all the matter that has yet been procured. Let us not be eager to have large libraries, but determined to have good ones. Quantity becomes a curse when quality is disregarded. LOVE AND LABOR. Found a home while in Stoneham at BrogJ. A. Lovejoy's, and can truly say that I was warmed and blest by the cheerful hospitality and genuine friendship there received. I have been cheered, during my itineracy, by many beautiful manifestations of fraternal affection, which have removed many a thorn from my pathway and elmost compensated for the loss of domestic comforts and joys. The pioneer in the great moral work of the nineteenth century has much to suffer, much to endure, both in a public and private capacity. For behold! have we not human hearts? And do they not yearn for human sympathy, human love? The delights and quiet comforts of home are denied us by the overmastering necessities of the race and the age. The Macedonian cry goes forth, from poor sin-sick and sorrow-laden humanity," Come to our rescue, oh ye who have drank of the sweet waters of inspiration-whose souls have been bathed in the effulgent glory of a pure mediumship between earth and skiest-Save us or we perish!" And the sweet ties of home and local friendship are severed. The voice of the moaning world and the call of the spirit are heeded. And, infused with a new life, consecrated to a new and holy work, we go forth, prayerfully, earnestly, trustingly-instruments wielded by the hand of the Great Spirit of Progress for the demolition of the idols of the past, and the erection of the grand temple of Truth, wherein shall be taught, to the generations yet unborn, the SCIENCE OF LIFE! This the crowning, work of Spiritualism, the focal point toward which our thought-rays tend. But our feet grow weary. Our hearts sadden. The sensual, brutal, selfish, fierce magnetisms of the world, est into our very souls; and we droop and languish, and sometimes long to pass over and escape. And then some kind friend cheers us with the manifestation of a genuine appreciation; loved ones throng around us from the inner life, and up-bear us with the strength of their undying love; and all is forgotton; we rise refreshed; renewed, re-consecrated, happy and glad-soglad! for the blessed privilege of dispensing light and life and truth, from the angel-world, to dark, dying, benighted ones-of scattering seeds of loveover the soil of human life, binding up the brokenheart, and pointing the way to the river of Peace. whose sweet waters flow downward from the joyland above and return laden with the incense of thankful human hearts. Oh joyi Bless God and the celestial hosts, who are parting to-day the clouds from the horizon of man's soul, and letting in the glorious rays of Peace, Love, Mercy, Charity, Forgiveness, Hope, Trust and Fruition; who are helping us to become wiser, better, truer to ourselves and the race and to those eternal principles of Justice, Wisdom, Goodness and Progression inherent in the constitution of things!

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short on the part of the friends of progress. doubt not will not only enable us to hold public Sunday meetings in a short time, but be the means of bringing those who love the cause to see the necessity of putting their hands in their pockets and giving the material aid necessary to enable the State Association to carry out its object of spreading light and truth, to help the weak to become strong and the lukewarm to become earnest. C. A. G.

Newburyport, Mass., July 18, 1867.

Miss Wheelock in Chicago, III.

This evening it has been my good fortune to listen to a thrillingly eloquent lecture delivered by Miss Elvira Wheelock, in Crosby's Music Hall. Earnest, logical, noble, were her utterances. Her subject, "Human Rights," was elucidated in a very skillful manner, and rarely surpassed for purity of diction. It abounded in telling hits, mirth and sarcasm, aimed with most happy effect at the popular crimes and iniquities of the day. She declared that no false delicacy would deter her from speaking even of the great social evilprostitution. Plainly, fearlessly, yet with genuine modesty, did she plead for her sex who are outcasts from society. She argued that not one in a thousand became an outcast from choice, unless it was to choose between starving, stealing of selling herself, and often preferring death to the latter.

Miss Wheelock was frequently interrupted by responses of satisfaction from the audience, which was the largest that has convened here for a long time. She has been in the lecturing field only a few months-since her debut at the Rockford Convention a little more than a year ago - but she now takes her place among the best speakers of our time, and in the front rank of reformers. Befined, pleasing in her address, high-toned, she cannot fail in aiding the cause of reform by her personal worth as well as by her public labors, With such noble qualities of mind and heart, her promise of very great usefulness is unbounded. This, no doubt, would be the verdict of her Chicago audience who listened with so much satis faction to her rich lecture this evening.

Chicago, Ill., July 14, 1867. W. F. JAMIESON.

Lecturers Wanted on Long Island, N. Y.

I wish Spiritualists having the welfare of humanity at heart, would make some effort to send some missionaries to this benighted place, where their labors are so sorely needed. Poor, hungering souls, orying earnestly for food, are fed, and

And when upon the cross he hung, How sweetly through him angels sung That song, so sweet to us and you: 'Forgive, they know not what they do."

And are the laws of God repealed? Has He the book of knowledge sealed. And veiled forever from your gaze "The bliss and beauty of His ways "?

Ah, no! sweet Inspiration's page Reveals God's truth in every age, And opens to man's inner sight A world of harmony and light.

God's records never can be sealed, His laws can never be repealed: He is unchanging-e'er will be The same through all eternity.

And through those self-same laws I'm here, My parents, brothers, sisters dear, Upon this BANNER pure to write A line or two for you to night.

Think not that Mary dear is dead; Her soul to fairer skies has fled, Has gone from earth and all its pains, Its doubts and fears and blighting stains.

"T is mine your troubled hearts to soothe, Your checkered paths with joy to smooth; To fold you in my arms of love, And fit you for the heavens above.

Though calm and storm and shine and shade, And woes of every kind and grade, May be your portion while you stay Amid the things of swift decay,

Be patient. Fear not. Angels bright Are ever with you, day and night; Around each darkling cloud to throw In gorgeous lines hope's golden glow.

If friends prove false and foes defame, I'll be your faithful friend the same, Will prove a daughter, sister true, Till life upon the earth is through.

And when the last farewell is said. And coffined is the "gentle head," Your sculs, above the mortal sphere, Shall rise to greet your Mary dear.

Children's Festival in Maine.

The cause is still progressing in the almost wil-derness of Maine. As the readers of the BANNER fed upon, by the ravens and vultures of the Or-thodox Ohurches, who possess not anything which giveth life or strength to the soul. Since Mr. Hayford's discourse, which 'produced such a quaking among the rigid believers in Ba-tan and his flery dominions, a spiendid ball has been erseited here, where I should like to all has to refreshing after long fasting upon the 'meagre diet of Ohristianity. The Universallst Society of this yillage, preside And Will bless thee every day.

Trust God and pray, and thou si al; walk In "Wisdom's shining way"; And all the links of love and hope Will brighten for thy stay.

And angels pure and bright will come From fair celestial bowers, To strew thy path with gens of truth, As we do now with flowers.

Location of the Summer-Land.

A DISCOURSE BY A. J. DAVIS.

Mr. Davis spoke the Sundays in July before the Society of Spiritualists in Masonic Hall, 114 East Thirteenth street, New York, (which formerly met in Ebbitt Hall,) and the attendance has been large. We clip the followng synopsis of one of his lectures from the New York Herald:

"Andrew Jackson Davis spoke Sunday evening, at Masonic Hall, in East Thirteenth street, before the New York Society of Spiritualists, his subject being: The 'Summer-Land, its Location and Scenery.' There was a large audience of ladies and gentlemen present.

The word 'summer land,' he said, meant a local habitation - a grand repository or storehouse habitation — a graud repository or storeliouse — a gathering together of all the human hearing cilimes; a place where not only the population of our country, but of all countries and globes were gathered. In locating the summer-laud, Mr. Da-vis, in effect, termed it the silver lining within the cloud of planets, Mars, Jupiter, &c., and to him it was as much a truth as this audience present. He could de her all kinds of parents but he did not called it by all kinds of names, but he did not mean to say that the summer land was to be the final world. Some called it a planet, another an earth, and a third called it a globe. Suppose they accertained how they were related to the planets ascertained how they were related to the planets above them. Astronomy said they were related to this belt of planets precisely as the tire of a wheel was related to the wheel itself. Our sun was but one of many suus, and this great circle of suns, with their planets, constituted a belt. They (his people) were situated on the surface of the tire, and on the outside of the belt. The summerland was not where Mars or Venus was, because the particles composing these planets were suff-

Indi was not where blars or Venus Was, occaine the particles composing these planets were suff-cient in quality to make it float exactly away iu the place where it was. It was a grand, natural, reasonable and wholesome emulation, not only of the population of the globe, but of all globes that have given their particle of particles to the forma-tion of that belt. It was to secure as much a part of the physical astronomy of this world as any other they now know. The scenery of that summer-land would not be like the scenery of North America, and the mountains, rivers, &c., there, would not be like the earth, or Mars, or Jupiter, but like all these planets, if they should be made instantly into one, and all the perfections of their sciences instantly perfected into one vast picture. The scenery must be made of contributions of portions of the harmonies of sceneries of all these different plan-ets, and this existence there was as natural to human beings as this planet was, or as Mars was to the inhabitants of Mars, or ras Staurn was te the inhabitants of Saturn. Mr. Davis spoke in re-gard to the transfer of persons to the summerthe inhabitants of Saturn. Int. Davis spoke in re-gard to the transfer of persons to the summer-land, remarking that the change was a very slight one. A man had once reported that he fell from a building and was killed, and in falling the breath left his body before he reached the ground. He also reported that he remembered all things that he had ever experienced from the time that

A father of three sons and five daughters was asked what family be had. The answer was, "I have three sons, and they each have five sisters." "Mercy!" replied the interrogator; "sich a family ye maun have!"

BANNER OF LIGHT.

Letter from Dr. Willis.

EXTRAORDINARY PHYSICAL MANIFESTATIONS ETC., ETC.

DEAR BANNER-Since the middle of May last I have been trying to get time to write to you, and having this week succeeded in breaking away from my husiness long enough to get a few days of rest and change here among the granite hills, I resolved not to let those days pass without accomplishing what I have so long been endeavoring to bring about.

On the first of May I took a suite of rooms in the house where Charles H. Foster, the medium, had been giving scances for a month. He remained there until the first of July, so that for two months I had an opportunity of seeing much of his mediumship, and I must say that in my whole twelve years' experience as a Spiritualist, I have never seen a mediumship that for spontaneity and directness and positiveness compared with his.

I sat in his room for hours, at different times, either at the table with friends I had induced to sit with him, or outside the charmed circle, a witness of the astonishing proofs of the grand fact of spirit intercourse that came rushing and surging through his organism, like the billowy swell of the waves as they roll in toward the beach and break upon the shore.

It seemed to me as if these billows from the great ocean of spiritual life came rolling in toward the shores of his being, now advancing and then receding, until they would break thereon, and the scattering spray take form in words and phrases, and rush to his lips in messages of affection, or words of counsel and advice.

At times his whole appearance would be that of a person standing by the seashore listening to the receding and incoming tides. At times a floodwave would seem to bring him a part of a sentence. and then it would ebb and roll away, and he would have to listen and wait for its return before he could complete the sentence.

The interest with which I watched his scances during the delay that necessarily attended getting my rooms into shape for business, amounted even to fascination. At times, I sat spell-bound at the astonishing proofs he gave to strangers of the presence and identity of their spirit friends. Names that were not mentioned in any of the written questions, would appear in vivid letters upon the cuticle of his hand and arm-a manifestation kindred to that of the stigmata so well authenticated as appearing upon the fiesh of many of the Catholic Saints and mediums of olden times-Brigetta, of Sweden, Hildegarde, and many others.

An acquaintance of mine had her house robbed, not long since, of many valuable things. Entirely opposed to Spiritualism herself, she was induced by a friend to go and see Mr. Foster. She was not introduced to him, but took her seat at his table an entire stranger. After a moment he said, " You have come to me in relation to some stolen property. I cannot do anything for you in that direction, for I do not often give myself to that business.'

After some conversation, he consented to see what would come. Almost immediately he designated the articles that were stolen, saying, Your silver you will never get, for it is melted up; but certain other articles you will get again." He then said the silver was marked in three different ways, and there appeared upon his arm the different sets of initials that were upon the silver. Then followed several remarkable proofs of the

presence of spirit friends, such as accurate descriptions of their personal appearance, and their names in full upon the arm.

Finally this remarkable interview was closed by a demonstration more startling than all the others. On the back of the medium's hand appeared the names in full of the persons concerned in the robbery, two of them being servants of the lady, and the third a male accomplice; and what was very singular, at that time the surname of one of the servants was not known to the lady berself.

Those who know Foster, know that he is no linguist; and yet the spirits through him give communications in languages with which he is

sionary work in behalf of a cause that lies very near his heart. Would that others, who are far more abundantly able than he, would go and do likewise. What a vast difference it would make in the circulation of the BANNER, wonderfully enlarging its sphere of influence and placing hundreds of copies of it in the hands of those who now know nothing of the glad gospel it proclaims.

The interest expressed in the Children's Department of the BANNER is almost universal among adults as well as children. In proof of this Mrs. Willis is constantly receiving letters from all parts of the country, and I feel that a few extracts from these letters cannot fall to interest, affording as they do proof of the widespread influence the BANNER is exerting in one at least of its varied departments. I think too it is but a simple tribute of justice to one who for nearly five years has labored unweariedly, and with an earnestness and consecration of purpose seldom equaled, never failing even for one week in the midst of sickness and the multiform cares of domestic duties, to have ber department supplied with original matter, and who is too unassuming even to acknowledge in the columns of the BAN-NER the many letters of commendation received. meet her eye before going into type.

From a brother in Prophetstown, Ill., comes the following:

"All the beautiful things you have said in the BANNER OF LIGHT, I have read, and most of BANNER OF LIGHT, I have read, and most of them are beautiful beyond comparison. My heart is this hour doing worship that cannot be ex-pressed by any language, after having read the Bouquets of Flowers and the Sweet Singer. I am better for reading your articles, although I am nearly half a century old. Your sayings find the good there is in me, and make me joyous and happy. God bless you. A. J. M." The following excellent letter is from a sister in

Beloit, Wis .: "I have this moment read your letter addressed To the older friends who read the Children's Department in the BANNER,¹ and feeling myself one of them, I sit down to write you a few words

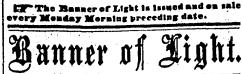
of sympathy and encouragement Until reading your suggestions in this letter, I was not aware there could be the least necessity for any dissatisfaction or alteration of your course of whites I have abased the full dark of writing. I have always read the Children's Department myself with as much satisfaction as any other part of the paper, and felt that you were doing a good work nobly; a work sufficient for one person to do, each being adapted to some pecullar department of mind or life. I think that person particularly fortunate who finds his speciality. That you have found yours in writing for children, there is not a shadow of doubt. There are ever some restless, unappreciative persons, who throw out such discords on the air As your second paragraph alludes to; but such in time, will chime in with the universal harmony of things, and until then may we each and all work

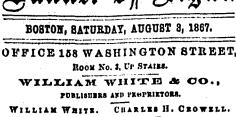
as best we may. At the time-you wrote that letter in regard to Lyceums, awhite since, I felt there might be truth in the idea that the children and others would bethem, I am assured that they work to the satis-faction and delight of all, at which I rejoice. We are about starting one in this place, so we can test it by experience. But you surely are doing your own good work, and others may work in Lycenus or wherever inclination or opportunity may lead them.

These friendly words may not be needed by you, otherwise than as all appreciation is sweet are removed, we will meet and recognize each other, I think, as helpers in the good cause of pro-gress, you in your wider course, I in the little space allotted me; and so, until that time, should an earth-acquaintance be forbidden us, believe me ever one of your admiring friends, MRS. A. C. S."

A brother in Sacramento, Cal., an earnest and enthusiastic worker in the Lyceum there, writes thus:

'Oh, if I could only speak to you and say, God bless you and help you in your labor of love, and churches. Spiritualism should show itself is spare you yet many years, that you may realize power it really is. The time has finally come. how broad and enduring the harvest of your labor may be-must be! I am better for your work; my wife is better; our children are better. We are only five out of five thousand that are made better by your labors. May heaven spare





For Terms of Subscription see eighth page. All mall matter must be sent to our Central Office, Boston, Mass. LUTHER COLBY..... .EDITOR.

LEWIS B. WILSON ASSISTANT EDITOR. All letters and communications intended for the Edito-al Department of this paper should be addressed to Luther

The Next National Convention.

The Executive Committee of the National Oranization of Spiritualists having called the Fourth National Convention for the 3d day of September, at Cleveland, Ohio, to be continued lest it seem like ostentation; and who would pro- until the 6th, they have presented a timely and test against every line I am writing should they happropriate summons to the great body of Spiritunlists in the United States to be present in Convention on that occasion, either themselves or by their representatives and delegates. At the last Convention, which was held at Providence in August, it was voted and resolved that that hody and its successors were constituted a " permanent National Organization of Spiritualists." The objects of the Conventions of the Organization were declared to be "the spreading of the true facts and philosophy of Spiritualism, by sending out and supporting lecturers, fostering schools and Children's Lyceums, and circulating spiritual literature among the people."

It was further resolved that National Conventions should be annually held, composed of delegates from local organizations, the Executive Committee to decide on the time for calling such Conventions, and such Committee to be composed of the President, Vice Presidents, Secretary and Treasurer of each Convention. Each local organization of Spiritualists or Progressive Reformers shall be entitled to two delegates in the National Organization, and to an additional one for each fractional fifty over the first fifty memhers. And each State organization is entitled to as many delegates as the State is entitled to representatives in Congress.

The National Convention prescribes no creed. nor does it assume to fetter the belief or limit the freedom of any individual mind, but declares its object to be the discovery of truth, and its practical application to the affairs and interests of human life. And it recognizes everything that tends to the enfranchisement, development and true welfare of human beings, as embraced within the come wearled with overwork; but from the re. fare of human beings, as embraced within the peated expressions of those engaged in conducting range of the Spiritual Philosophy and the purpose of the National Organization.

Nothing could well be broader than this. It is ground on which all men and women who seek constant development and progress can stand together. The call of the Executive Committee for the assembling of the next National Convention, if it be heeded as the summons to come together to the human soul. In the great hereafter, when for the advancement of the objects and purposes the obstacles of distance and other exterior bars named, cannot fail to be answered with promptnamed, cannot fail to be answered with promptness and an enthusiastic emphasis. Every State in this broad Union should need no further urging, no repeated request, to induce its population of Spiritualists to be present at Cleveland from the 3d to the 6th of September. Let there be such a gathering on that occasion as shall challenge the respect of a hireling press that in due time learns to respect the influence of numbers and shall compel the serious thought of the churches. Spiritualism should show itself the

The following letter from Dr. H. T. Child, of Philadelphia, suggests a general reduction of railroad fares, at the instigation of active Spiritualists-a matter of no little importance to those who you long to labor, and send us many more such intend being present, or who would like to be present-and also that the Southern Spiritualists be specially urged to send as strong delegations as possible: 'There is considerable interest awakened in reference to the Fourth National Convention. The various societies in our city have appointed their delegates; the Lyceums, also; and the State Society—which will be entitled to twenty-six dele-gates—has called upon the members of the Execu-tive Committee in different parts of the State to attend as delegates, or in case they are unable to do so, to forward the names of suitable persons as substitutes to me, as Secretary of the State organization. I have made arrangements with the Pennsylvahis Central Railroad and the Philadelphia and his Central Railroad and the Philadelphia and Erie Railroad, to return all the delegates over either of these roads, or any portions of them, free of charge, provided they purchase tickets to the Convention at any of their offices. Persons from other States please notice. The through fare from Philadelphia to Cleve-land is \$13,50, and by this arrangement this will be the cost for the excursion from our city. The return passes—of which I shall have three hunreturn passes-of which I shall have three hundred-will be good until the 15th of September. hope our friends in all parts of the country I hope our friends in all parts of the country will be active in making their arrangements for sending delegates and getting the fares reduced wherever they can do so. Our friends in the South, who have not been represented in the former Conventions, should take measures to send delegates. Where there are no organizations, it is easy for a few friends to get together and organize, and all such meetings get together and organize, and all such meetings are entitled to two delegates, and there will be but little difficulty in forming such organizations as will be satisfactory to the Convention, and be the nucleus of future societies. One of the objects J. G. Fish, one of the most talented lecturers in they will be recognized, and entitled to representation. The following is from J. G. Fish, of Hammonton, N. J., and deserves attention. His suggestions are particularly weighty and valuable. They are. 1st, that each local organization procure and forward to the National Convention all the statistics and facts relating to its history, thus giving to the Spiritualists of the whole country a general introduction to one another through their published records; and 2d, that a complete history of Rev. Edward C. Towne desires opportunities to the Couvention, based upon these local reports, be deliver a popular radical lecture on "John made up by the Convention itself and published "It is a fact not to be denied, that hitherto the business of our National Conventions has been confined almost, if not entirely, to the suggestions gagements address Mr. Towne himself, at Med-ford, Mass. Mr. Towne, as all know who have ever listened to his earnest words, is an able man and eloquent speaker. Warren Chass aneaks in New York on Sundary Warren Chase speaks in New York on Sunday, August 4th, in Masonio Hall, 114 East Thirteenth condition, number of lectures, where and by whom given, number who attend meetings, number of Spiritualists in the vicinity, condition of Lycenm, number of pupils, how equipped, volumes in library, &c., and all other information of general interest to the spiritualistic community. Further, the burden and expense of these Conventions have been borne almost entirely by the delegates have been borne almost entrary by the delegates themselves, who, having done all they could, have been obliged to accept as history of their doings the meagre newspaper reports full as could he given, it is true—and be content therewith. Of the three National Conventions already held, there is not extant a single official history save the one referred to Wave any one of its who com-

posed those three Conventions to be asked for their history, the utmost we could do would be to point to the files of the BANNER OF LIGHT, and its kindred papers. This, to me, is not treating this matter with that publicity its importance de-

mands. The history of a National Convention of Spirit-ualists, representing eight millions of American citizens, and probably more, deserves something more than a newspaper record. Minutes, in a good, substantial, attractive form, should be pub-lished by thousands, and hundreds of thousands, for gratuitous distribution all over the land, that every Spiritualist may have one or more to give to friends, to let the people know what we as re-formers are doing. In this way, as well as by all the others now in use, let us publish ourselves to the world. he world.

To meet these demands for information and publishing minutes. I would suggest that each society of Spiritualists appoint one or more of their number to write an annual epistle to the Convention, giving the required information al-Inded to above, together with any and all further information that may be of general interest, and let these epistics be read before the society for its approval; and thus duly authenticated and officially endorsed, let it go to the Convention as the annual greeting and statement of the society. This will give our records weight before the community, commend them to the confidence of the people, and tend vastly to increase our influence n the world.

To meet the expense of publishing, let every society take up and forward to the Convention by the delegates, one, two or three collections, as they may deem proper, to pay for minutes, and let the amount so raised be noted in their report or episthe to the Convention, and entered upon its min-utes to the credit of the society, which shall enti-tle such society to its proportion of the minutes, to be forwarded to it by the publishing committee; and let this committee be instructed by the Convention to procure said publication at the lowest possible rates.

possible rates. These suggestions, to me, are of vast importance to the cause, and I do sincerely hope, as the anni-versary of our national greeting is so near at hand, that every society which intends to be rep-resented there will act promptly and effectually in this matter, that the records of the Fourth Na-tional Convertion, near a hofers the world in a tional Convention may go before the world in a form that will be at once attractive and telling. Any Spiritualist can pay ten cents for this pur-pose; and if any society does not wish to cooper-ate it need not hinder those that do. What say you dear RANNER to the suggestion?

What say Spiritualists generally, and the Execulive Committee in particular?"

Delegates ought first to be certainly secured, and then properly provided for. The following hints come from a Spiritualist in Chicago:

"Will you allow me a little space in the BAN-NER OF LIGHT for a few words on a subject that will, I think, interest your many readers, viz., our coming Convention? It seems to me, friends, we spiritualists would do well in some respects to pattern after our Orthodox friends. More especially now do I refer to making arrangements when-ever a Convention is held to entertain those who may attend. I think every Society should send just as many delegates, and no more, than they can pay the traveling expenses of. Then let no place invite the Convention unless they can either themselves or among their friends find places for at least the speakers and delegates, to be enter-tained free. Now this is doing no more than our Orthodox friends do; surely, Spiritualists might do as n uch. Last May our Baptist friends held a Convention here for a fortnight; our city was filled with them, the different denominations opened their houses to them, and it was a noted may attend. I think every Society should send pened their houses to them, and it was a noted act that although nearly every family belonging to any church had more or less of them to enter-tain, our hotels did not receive a single accession. At our last Convention nearly every delegate, and many of our speakers, paid three to five dollars per day board, after being obliged to pay their own traveling exponses. Now, unless we Sprit-ualists can be a little more free hearted, I think we had better not have any more Conventions, for We had better not have any more Conventions, for it certainly is a great tax on those who are ill able to bear it. Our speakers in particular are not paid so abundantly that they can afford to give not only their time, but money for a week or more every year. We had a glorious good time at the last Convention, and I should be the last person to wish them given up but Ldo think a person to wish them given up, but I do think a reformation in this quarter is very much needed among us. I have a large house, and if ever the Convention is held here again, (I was not here at the last one) it shall be filled. All I ask of others is to do likewise."

Wonderful Cures.

We learn from a reliable correspondent that Dr. J. Whipple, the magnetic heater, is doing wonderful cures in Worcester county every day; meeting with as good success as any other heal-

AUGUST 3, 1867.

Children's Lyceum Convention.

It is suggested that there be held, perhaps at some central point in New England, a Convention of those interested in Ohildren's Lyceums, to confer together on the most approved and progressive methods of instruction and spiritual development of the young, and to consolidate, by comparing experiences, the highest views on the subject from all who have founded and operated these institutions in diverse localities. The National Convention of Spiritualists have hardly the time to give so fundamentally important a subject the attention it has come to demand, and therefore 'it is proper that a Convention should be specially called for discussing and disposing of it. Upon the Lyceum system is clearly to be built the grand superstructure of a spiritual educational system in the great future. It is therefore of the first consequence that the base be carefully and

Emma Hardinge's Farewell Lecture in Boston.

ence to this matter on our first page.

solidly laid, according to sound laws, and with a

view to its natural development in society. Read

Mr. Carpenter's and Mr. Davis's articles in refer-

We shall publish in the next issue of the BAN-NER OF LIGHT, a verbatim report of Mrs. Emma Hardinge's farewell discourse, delivered in Tremont Temple, in this city, on the evening of July 10th, just prior to her departure for England. The discourse was listened to by a very large audience, and created a profound impression. It was just what was needed at this timea compact resume of SPIRITUALISM, from the date of the first Rochester Knockings (nineteen years ago) to the present day, with gleamings of its future progress.

Those who desire to secure extra copies of the BANNER containing this valuable production will oblige us by forwarding their orders at once, so that we may know how large an extra edition to print.

Meeting of the State Association.

The half yearly session of the Massachusetts Association of Spiritualists was held in Meionaon Hall, Tremont Temple, Boston, on Thursday, July 25th. Although the thermometer stood at 93°, there was a good attendance, and a hopeful degree of zeal manifested to push forward the noble work for which the Association was organized, namely, the sending out of speakers into all parts of the State to promulgate the glorious. truths of Spiritualism. Many earnest and able speeches were made on the subject, which we hope will result in obtaining the needed means to continue the work which has thus far proved a perfect success. We have not time or room for further allusion to the proceedings this week.

Rev. Rowland Connor and the Schoolstreet Universalist Church.

A meeting of the proprietors of the Schoolstreet Church will probably be held on Tuesday evening, July 30th, a call having been signed by five proprietors for a meeting, as follows:

"We, the undersigned proprietors, believing that We, the undersigned proprietors, believing that the action of the meeting held in the vestry of the School street Church, on Monday evening, July 1st, should be hid before the proprietors, re-spectfully request that a meeting of the proprie-tors may be legally called, to be held on Tuesday evening, July 30th, to act upon that and any other business that may legally be brought before them."

The meeting referred to was held in reference to the dismissal of the junior pastor, Rev. Rowland Connor.

Lying Telegrams.

The telegram announcing the massacre of a Catholic priest and his sister on the Plains by the Indians, turns out to be another of the thousand hoaxes of the same tenor, got up by swindlers, who are thus endeavoring to manufacture public opinion against the Indians, who are "more sinned against than sinning," for the sole purpose of making money ! Why don't the daily press cease publishing the telegraphic lies they are continually from the West? Is it because of Congress are interested in the Union Pacific Railroad graud fraud upon the General Government? Did Thad. Stevens pack the committee that reported the bill in favor of this road? We learn upon good authority that such is the fact.

entirely unfamiliar.

A gentleman called one day for a sitting, and a spirit manifested himself with sufficient clearness to be readily identified, but did not give his name. Foster, taking in his hand a piece of paper, said to the gentleman, "The spirit says he will write his name on this piece of paper, and you must hold my hand, with the paper and pencil in it beneath the table while it is being written."

The gentleman did as he was directed, holding the hand of the medium in his beneath the table, and instantly the name of his spirit friend-a very learned man, who when in the form was Professor of the Oriental languages in Heidelberg, Germany -was written in Hebrew, and the Hebrew text was accurately and beautifully executed.

I could multiply these instances ad infinitum, but it would be only a repetition of similar wonderful and positive proofs of direct intercourse between the two spheres of existence.

A great many of my personal friends visited his rooms at my solicitation, and all united in the one exclamation, "How wonderfall"

During his entire stay of three months, his rooms were thronged with the elite of the city. Those who are so fond of asserting that our faith is dying out, would probably have felt that there was some reason for at least modifying their assertions, could they have seen the number and character of persons who flocked to this medium's room during his stay in New York. He did a great work there, convincing the skeptical, strengthening the doubting, and comforting the sad and heart-broken. He left the first of July for his home in Salem, Mass., promising to return after the heat of the summer is over, to the field where his labors are in such demand. We need invoke no blessing upon him, for the angels, who find in him so wonderfully facile an instrument, will surely keep him safe from all harm.

The good cause goes bravely on. Never, since the first days of the Rochester Rappings, has there been a profounder interest felt in the great subject than is everywhere manifest to day. It pervades all classes and meets one at every turn.

On Wednesday evening, the tenth of July, I Jectured to the friends in Williamsburg. Notwithstanding the heat, there was a good audience out, and it was pleasant to feel the spiritual life that nervaded the atmosphere of the Hall where they assemble. It was their last meeting for the season. There are many wide awake, carnest souls there with whom my spirit came into rapport, though I had to hurry from the lecture-room to the bedside of the sick, and so could not exchange greetings with them at the close of my lecture. I shall hope to make their further soquaintance when they resume their meetings in September. I believe they have a Lyceum there, or contemplate forming one, and are determined to carry on the good work in the fall, with renewed vigor and earnestness.

I find the BANNER growing in favor with the people everywhere. One generous-hearted friend of mine in New York buys six copies every week for distribution among those who cannot take it. Thus he feels that he is doing most effectual mis-

God bless you! and, helieve me, these last words well up from the depths of the heart. H. B." These are extracts from only three of scores of letters from all parts of the country; but they illustrate the tenor of them all, and I cannot refrain from thanking the friendly strangers who have sent and are constantly sending these appreciative tokens to one who, in the retirement of her own home, with no thought and no ambition save to reach the hearts and bless the lives of little children, labors unweariedly for that one purpose, with a heart always tender, even to tears, lest she should after all fail in that effort.

We both of us feel to return with full hearts the 'God bless you" that comes from so many quarters of the great world reached by the BANNER. I feel that I am trespassing upon your space to too great an extent. Ere this goes to press I shall be back at my post of duty in New York, and shall try and hold myself in readiness to chronicle any passing events of sufficient general interest to your readers to make a note of.

Faithfully yours, FRED. L. H. WILLIS. Hancock, N. H., July 19, 1867.

Movements of Lecturers,

Dr. H. B. Storer, now a resident of this city, well known as one of our best speakers, is ready to accept engagements for lectures anywhere in New England. His address is 143 Pleasant street Boston. He is engaged in New York city for the Sundays in September.

the field, is going West this fall, and will undoubtedly be retained there through the winter. He speaks in Cincinnati during November and December.

Mrs. Fanny T. Young is now rusticating in New Hampshire. She will go West again next winter. She will accept engagements to lecture in Massachusetts or Maine, during September and October. Mrs. Hattie E. Wilson will lecture at Hartford, Conn., August 4th.

Brown, a lesson of American manhood." For in book form. Western engagements address Edwin Lee Brown, 46 River street, Chicago, Ill. For Eastern en. gagements address Mr. Towne himself, at Med-

Warren Chase speaks in New York on Sunday, street, before the Society of Spiritualists.

Miss Emma Houston, we are glad to learn, is to resume her labors in the lecturing field this Fall. She retired from the field some time ago on socount of her health. She speaks in Worcester during September.

Garibaldi announced to a great meeting recently held at Pistoria, Italy, that the time had come for liberating Rome from Papal tyranny, and restoring to the city her ancient freedom.

er the writer knows. Dr. Whipple is now stopping at the Waldo House, Worcester, where he will remain until further notice.

Dr. A. H. Richardson, of Charlestown, says he has made several remarkable cures by " the laying on of hands," which he is too modest to chronicle in the press.

Dr. Greenwood, in Tremont Temple, has made some marvelous cures by "the laying on of hands," evidence of which he will give to any one who may take the trouble to call at his office.

Hundreds of people have been cured of disease, by Mrs. J. H. Conant within the past ten years, through spifit influence. We can produce ample proof, if necessary, that this statement is entirely correct.

Mrs. Lizzie Wetherbee, 645 Washington street, oom 12, is said to be an excellent healer by the laying on of hands. We are informed that she is very successful in the cure of dysentery. She had in one week under treatment thirty-two little children with cholera-infantum, and has never lost a case out of the hundreds she has had.

Mrs. Latham, 292 Washington street, is an excellent clairvoyant. Hundreds of people have been cured of various diseases through her instrumentality.

There are other mediums in the city, who have been very successful in eradicating disease from the human form, without medicine. They are all fully aware that did they not derive aid from the spirit-world they would not be able to effect the cures they do. Spirit friends are just as anxious for our welfare as though they dwelt among us in the form. When people, generally, come to understand the great truths of spirit communion, they will comprehend more clearly why certain people possess the power of healing magnetically with the hands, while others do not possess the gift at all.

Lyceum Missionary Work.

A. J. and M. F. Davis request us to give notice that they have, at least for the present, withdrawn from the missionary work upon which they entered as volunteers last spring. The principal reason is that they have already made engagements with "Local Organizations" to lecture and organize Children's Lyceum the coming autumn and winter. They, therefore, do not wish further contributions, to the "Missionary Fund"; and with the surplus on hand they have agreed to ald the Spiritualists of Washington, D. C., where a fully-equipped Progressive Lyceum is to be established in September next.

Cantion.

We again caution our friends in Maine not to pay their subscriptions for the BANNER OF the ones referred to. Were any one of us who com- 1 out our imprint upon them. warning to all ambitious despots of whatever UK.

Disbelievers in the Divinity of Christ.

The Appletons have issued "Christianity and its Conflicts, Ancient and Modern," by G. E. Marcy. He estimates that one-third of the United States deny the divinity of Christ, and classes them as follows:

Spiritualists	6.333.000
Unitarians. Universalists.	543,000
Universalists	
Jews. Infidels and skeptics.	500,000
Infidels and skeptics	

He supposes there are eight millions of this same class in Europe, leaving, out of the sixty million Protestants in the world, less than fortyfive million Christians.

Oregon.

Spiritualism has found its way into Oregon, where there are now quite a number of believers. and it is rapidly spreading. One of our subscribers in McMinnville, D. S. S., writes that when he first went to that place he could not discover that there was a Spiritualist in it. He and his wife commenced holding circles, and invited several friends to join them, and quite an interest is now. manifested in regard to the Spiritual Philosophy. Truth is mighty and will prevail, and the above is: only one of the many methods the invisibles are employing to assist mortals in finding it.

Willimantic Children's Lyceum. The Children's Progressive Lyceum of Willimantic, Conn., held its annual meeting Sunday, July 21st, and the following officers were elected for the ensuing year: Conductor, G. W. Burnham; Assistant Conductor, William Fuller; Guardian, Mrs; George Purinton; Assistant Guardian, Miss Alice Spencer; Secretary, Annie H. Tivigley.

We do not exactly agree, with our friend Warren Chase, that Maximilian was dealt with harshly-although we would have spared his lifewhen we take into consideration the fact that the Anstrian Arch Duke went to Mexico with the spirit of Charles V., determined to exterminate all who would not yield to his despotic sway. With his proclamation of October 2, and the Imperial order of October 3, 1865, he announced death as the punishment of all supporters of the Liberal government who were found in arms, Under this decree, Generals Artoagea and Salazaer, and many other officers of high rank, were foully shot, and without the form of a court-martial. Under LIGHT to strangers. We learn that the scamp these circumstances was it to be supposed that who signs himself " H." or " A. Peebles," (which the victorious Liberals, who had secured their is probably a flotitious name) is still swindling direst enemy, would willingly set him at liberty, people out of their money by representing him. that, peradventure, he might sgain prey upon self as our agent. His bogus receipts are given their country at some future period? By no in pencil. No receipts go from this office with means. May the sad fate of Maximilian be

ALL SORTS OF PARAGRAPHS.

Read Dr. Willis's interesting letter in another column. His allusion to Mr. Chas. H. Foster's mediumship will be read with interest, as will also the allusion to the "Children's Department" of the BANNER OF LIGHT. We, as well as Mrs. Willis, are in receipt of letters from parents and others commendatory of this lady's writings. They are doing a vast amount of good, we have not the least doubt. Mrs. W. is fully appreciated by our readers in her ardnous efforts to please and instruct the little ones. We hope distress-quite a perfect thing, it is said. at an early day to see her charming pen-pictures in book-form. We need such works for our Lycount Libraries. The children are calling for them. Who will be the first to supply the demand?

The Spiritualists held their seventh Annual Grove Meeting at Three River Point, N: Y. last Sunday, July 28. A notice of this intended gathering came too late for insertion in our last issue, as we had gone to press before it arrived.

Dr. John Ashburner's new work, "Notes and Studies on the Philosophy of Animal Magnetism and Spiritualism, with observations upon Catarrh, Bronchitis," etc., has been received in this country, although a copy failed to reach our office. from the publishers. However, we understand that it is a work of merit, containing as it does much information upon the Phenomena of Spiritualism that the public are seeking for with avidity at this time. The venerable Dr. Ashburner's well known talents, coupled with his great experience in the occult science of which he treats, is a warranty that the book is no ordinary affair.

An Orthodox newspaper remarks: "It is said that the drawing up of the Declaration of Independence would have been committed to Benjamin Franklin if it had not been feared that 'he would put a joke into it.' Nothing less than the martyrdom of Abraham Lincoln could have saved his memory in certain quarters from the get the 'calico' he runs with to do your house taint of levity unbecoming his high position." The editor of said print is no doubt a bigoted priest, who considers it a sin to even laugh, while at the same time he don't object to kissing his neighbor's wife behind the door. Out upon such arrant hypocrisyi

Susan B. Anthony confesses privately that there is no hope, not even in the remote future, that woman suffrage will ever be permitted in the State of New York.

A waggish correspondent at the South dates his letter to us as follows: "2d Dist. Yankee Pentarchy, formerly N. C."

The proposition to give the suffrage to women has been rejected by the New York State Constitutional Convention by a vote of fifty-one to twenty.

"Blind Tom," the highly-gifted musical medium, is in Wakefield, Eng.

Anna Barry of Pittsfield was convicted of manslaughter at Lenox, a week since, and sentenced to five years' imprisonment, for whipping to death a little girl six years old, named Honora Broderick, in Pittsfield, last fall. The Rev. Joel Lindsley did the same thing, only in a more dispassionate and cruel manner, but was let off with a small fine. Sectarian influence has more weight in court than justice.

Taunton has just closed its only hotel, and one of its oldest churches is under the auctioneer's hammer, but its public hall is being enlarged to oporn house dimensions. Rum and old theology don't thrive there just now

It is said that the Jesuits are about to announce a new dogma, to the effect that the bolievers are to be required to avow their faith in the personal infallibility of the Pope, and that it is an infallible rule of faith that the Pope is master of faith and manners.

The honorary degree of D. C. L., has been conferred upon Mr. George Peabody by the University of Oxford.

s and friends of Dr. Livingstone do

Palmer, Mass., has a ghost sensation. The departed wife of a man in that town recently made her appearance to one of the inmates of the house, and blew out the lamp several times; at least such is the report of those who declare they saw these things.

Intelligence from Japan states that Yeddo and three other Japanese ports will be opened to commerce on the 1st of January next.

Among the French inventions at the Exhibition is one for shooting a rope schore from a ship in

Computation of interest at 7.30 per cent. is a difficult operation for people who have not observed that 730 is twice 365, and that 7.30 per cent. is accordingly two cents a day on every one hundred dollars.

Assuming that women will soon undertake to manage everything, one of the fair sex says: 'Let us hope that when that is the case, they will succeed better than the men have done!"

"Won't you take half of this poor apple?" said a pretty damsel. "No, I thank you, I would prefer a better half."

A Unitarian clergyman in Massachusetts says: It is doubtful whether, with our modern tendency, God can send upon society a greater combination of curses than a truly eloquent preacher, a ten thousand dollar organ, and a superb opera choir."

The Mormon Tabernacle at Salt Lake City is finished. It will seat comfortably ten thousand persons.

The London Review calls Walt Whitman the Western Hafis."

"A Distressed Mother" writes to the Allenown, Pa., Democrat for advice-which she getsthusly: "The only way to cure your son of staying out ' late o' nights ' is to break his legs or else work."

When your wife is silent, hold the baby for her. Perhaps it is as much as she can do to hold her tongue,

The Puseyltes in the Church of England, who have been trying to arrange for a union between English, Roman and Greek churches, find that the English church is not regarded by the other parties as orthodox.

George William Curtis made an elaborate female suffrage speech in the New York Constitutional Convention last week.

Queen Victoria has commanded that the "Life of the Prince Consort" should be forthwith undertaken, and to the pen of Mr. Theodore Martin the translator of Goethe's ballads, her Majesty has committed the task.

Dr. Holmes says that easy crying widows take new husbands soonest; there is nothing like wet weather for transplanting.

New Publications.

ARTEMUS WARD IN LONDON. New York: Carle-ton. For sale in Boston by Nichols & Noyes. These are a collection. of A. Ward's communications for Punch while in England, which are more or less droll, but not near so good as the things written by him before he went across the Atlantic. The cuts are not "comic" at all, but ridiculous exaggerations. We see no humor in them. Artemus would have looked after these matters with an eye of more taste. But the pieces are very readable, and will be fresh to many. All that we can get of the renowned humorist now is welcome.

THE NURSERY FOR AUGUST .- Another number of this highly successful little magazine for youngest readers has been published. It contains three more of the exquisite designs by Oscar Pletsch, which are giving " The Nursery " so great a reputation. Some dozen drawings by other artists are also presented. The original contributions are by Emily Carter, Mrs. Wells, William C. Goodwin, Ida Fay, and other gifted writers. The Nurserv is published by John L. Shorey, 13 Washington street, Boston, at one dollar and a half a year, or fifteen cents for a single monthly number. Children, who have the advantage of this work, will make a progress in reading that will greatly surprise their parents.

Reto york Department.

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FOR NEW YORK ADVERTISENENTS SEE SEVENTH PAGE.

Our Book Trade.

Our Book, Trade. Complete works of A. J. Davis, comprising twenty vol-umes, seventeen cloth, three in paper. Nature's Divine Rev-elations, 30th edition, just out. 5 vols...Great Harmonia, each complete-Papuician, Feecher, Ster. Reformer and Thinker. Magic Mtaff, an Autobiography of the suthor. Penetralia; Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses). History and Philosophy of Evil, Philosophy of Spirit Intercourse. Philosophy of Ropecial Providences, Harmonial Man, Froe Thoughts Concerning Re-ligion. Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Manual-Mil sci. \$21.

set, \$24. Four books by Warren Chase-Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mall for \$2 00. Complete works of Thomas Paine, in three volumes, price

Complete works of Thomas raine, in time volumes, end 66: portage 50 cts. Nelf Contradictions of the Bible, 25 cts. Peep into Sacred Tradition, 50 cts. London Spiritual Mag-azine, and Human Nature, each 30 cts, monthly. Psaims of Life, and Minstrel, and any music our friends wish for to be found in the city will be sent to order by mail, care-fully wraped and prepaid. Send for the new music by Ditson. We have it.

fully wranped and prepau. Senate to book by S. B. Brittan. We have it. Man and His Relations. The great book by S. B. Brittan. Price \$3.50 postage 40 ets. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex ceed book rates. Hend post-office orders when convenient. They are always safe, as are registered letters under the new is.

law. A Woman's Secret. Now and rich. Price \$1.75; postage 24 cts. Hierophant. \$1; postage 12 cts. Joan of Arc, \$1; postage 12 cts. Queen Mab, 75 cts.; postage 12 cts. Gueen Mab, 75 cts.; postage 5 cts. Beventy-five varieties of covered pamphiles.

overed pamphlets.

Popular Medicines.

Mrs. Spence's Positive and Megalive Powders, Dr. H. B. Store's preparation of Dodd's Mervine and the Neurapathle Balaam all continue to bring words of approbation to our of fice. Ring's Ambrosis for grey hair is also on our shelves.

Spiritualism.

We are not often asked what Spiritualism is, but are often asked what Spiritualism has done, or what good it has done, and sometimes by those who think they can tell of much harm it has done; but usually when we follow up the evils they charge to it, we find other causes ample for the production without drawing in Spiritualism at all. Such is not, however, the case with all that can be claimed for it. There has already been a mighty revolution in public sentiment that can be traced directly to what is known as Spiritualism. and to no other source. A few of these points we propose to place before our readers from time to time, that they may be able to meet the attacks of the ignorant and superstitious whose prejudices are stronger than their reason. First, and most important of all, Spiritualism HAS fully and completely proved and demonstrated what has long heen believed without proof or demonstration, viz., that man, individually, without regard to age. sex, or race, has a continued conscious existence after the death of the body, and that the distinguisbing qualities of intellect, affection or passion, which constitute a large part of the individuality here, inhere and adhere after death, by which they know themselves, and we know them, when suitable opportunities are afforded for identity.

This great truth takes the vital elements out of Christianity, and if she denies it, leaves her a lifeless form made up of ceremonies and confessions as worthless as the flesh and hones of a body when the soul has departed. If she admits it, she must come forward into Spiritualism and accept the consequences, results and conclusions to which it leads, which are equally fatal to the creeds and ceremonies of all the churches.

It is now at the ontion of the churches to acknowledge that Spiritualism has proved continned conscious individual existence after death, or to deny it; and whichever horn she chooses to hang on is fatal. Protestant churches already see and teel this. They feel the life departing, and like the old elm tree on Boston Common, they are decayed within, and torn and racked by storms from without, till they depend mainly on the organic bolts and bands and stays and braces, as the old tree does, to keep them from going entirely to fragments. They are no longer aggressive, but entirely defensive, propping and staying and supporting with money and charities and organizations and laws; even begging a recognition in the constitution of the nation, where fifty years ago they did not need it and could have spurned it with contempt. Not so with the Catholic Church; she is aggressive, laying new foundations, and spreading out her arms, fattening the calf that is to be killed when the returning proligal of Protestantism reaches her home, as she is still sure he will. She is involuntarily withdrawing from politics. civil and military governments, and concentrating her powers in the religious element, where alone she can maintain and perpetuate herself in this country and the world. She plants herself firmly on the ground of resistance and opposition to the HERESY of Spiritualism, and calls Justily to all true Christians to come to her forts and castles for protection and defence against the devil and the devilish encroachments of science and know ledge, that fatal fruit of which our father Adam and mother Eve partook and fell into a path that has ever since been open for them to approach the condition of the Gods, but which this church feels it her duty to barricade and obstruct. We will not pursue this subject further at present, but close with the remark that when science does actually, as in this case, make a point of progress, it is useless for religion to set up her arbitrary authority and cry humbug, or heresy. She must yield soon or late.

from the busy and hurrying crowd on Broadway. After the hungry children were fed on the rich viands and the weary limbs were rested from the steps to this throne of God, the different worshipers began their exercises. Some in circles were listening to words of spirits, of which the Indian had a full share, through mediums; some praised God by dancing even as zealously as our Methodist brethren pray, till exhausted; but the largest group of all were gathered around the speakers' stand, where rich notes of music from the human voices thrilled the soul till it vibrated in accord with the heavenly strains. Jackson and Mary spoke in their happiest strains, and the multitude were fed in soul as they had been in body. Of course we said our say, but did not sing, as it might bring the crows. The inimitable Smithwhether John or Joe we cannot say-closed the meeting in one of his happy strains of-not prayer -but poetry comically quoted. Then most of us scud before the shower to the waiting boat, and safely in the enclosure of the cabin of the Halse. we "let it rain" till we reached the pier, and then it was done, and so are we.

Children's Literature.

We are awakening an interest in this important work that will bring out before long a supply for the constantly increasing demand for suitable books for chlidren, whose parents and guardians do not wish them trained up in sectarian or even Christian prejudices-books that will lead the young minds into science, philosophy and reason, free from the superstitions and prejudices of our creed-bound Christians. We are sadly deficient in this class of reading matter, while we have scores of good books for adults and minds that have broken out of the superstitions of their childhood's education. Mrs. Annie Denton Cridge. sister of William Denton, is already engaged in this work, and we have assurances that A. J. or Mary F. Davis will contribute to it, and certainly from the past history and labors of Mrs. Willis and Mrs. H. F. M. Brown we have reason to expect works from their pens to swell and enrich this important list. No doubt there are others, also, but we know these four sources can give us a series of valuable books, and they are needed.

A. J. Davis gave us two most highly interesting and instructive lectures at Masonic Hall, on Sunday, July 21, to large and very intelligent audiences. One of them is in phonetic characters at the rooms of A. J. Graham, 544 Broadway, and may be written out for the BANNER. If so, its readers will have a treat, as we did at the hall. Mr. Davis closes his course of lectures there on the 28th. The society have not yet decided to continue or discontinue the lectures during the rest of the hot weather. Warren Chase lectures for them the first Sunday of August, at 101 A. M., and 71 P. M.; morning on the Religion of Manhood, and evening on Eternal Life. Their conferences, which are highly interesting, will be continued at 3 P. M. every Sunday during the summer.

Our book trade is steadily on the increase, and we are constantly improving and renewing our stock and also getting more and more acquainted with the trade in the city, so we can find and procure other works for our friends. Our friends can send on their orders, selecting or leaving it to us to select for public or private libraries, and we will do the best we can to suit their tastes. Thus far we have been very successful in sending by mail and express, both far and near. There shall be no failures for want of attention on our part.

We had the pleasure of an interview and social visit from Pinkle and several other spirit-friends. among them Dr. Beecher, whom so many have heard from through Mrs. Nettie Maynard. To us it was like meeting old friends and having a social chat. Mrs. M. spent a few days with friends in New York, and we were glad to find her medium powers are as good as ever and she as ready as ever to do the work for which she is so well qualified. Her husband is as carnest

Business Matters.

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

5

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

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

DR. L. K. COONLEY, healing medium. Will ex-amine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

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NINE FULL-PAGE ILLUSTRATIONS, Engraved from the Author's Sketches,

THIS NEW BOOK is one of intense interest; and we ven-ture to say that no work has of late years been published THIS NEW BOOK is one of intense interest; and we ven-ture to say that no work has of late years been published which presents so vivid and truthful a picture of "life on the ocean wave." It has been said, "No one but a sailor can write a sailor a book." and here we have an evidence of what a sailor can do. So graphically is every page written, that, as we read, we can almost hear the wind whistling among the shrouds, and see the white spray on the vessel's path. The descriptions of storms at aca are perfectly thrilling, while the delineations of the gueer games and antice of sailors and others, are irresistibly provocative of laughter. There is no dult ermonizing; incident follows incident as regularly as the waves of the opean, and whether on see or land, smong civilized or uncivilized men, the writer interests his reader.

The book forms a large volume of nearly four hundred pages, handsomely printed and bound. The illustrations are fine specimens of art, and represent places and scenes not familiar to the generality of readers. The Phice, Two Dollars-on receipt of which, copies will be mailed to any address, post-paid.

ADAMS & CO., Publishers, 25 Bromfield street, Boston. Aug. 3.-1w



WHO HAS BEEN exercising his remarkable powers for healing the sick in Worcester, buringheid and other places, with a successive equal to if hot greater than that of any Healer in the country, will be in

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As evidence of the Doctor's success, read the following estimonials of cures produced by a single treat-

testimonitais of cures produced by a single treat-monit: Barbar, Warcester, Chronic Dyspepila, Must. L. EATON, Warcester, Chronic Dyspepila, Nawitz Hitztr, Millbury, Mass. Serere Reumatism of eight years' standing; for the last leve months unable to work much, and could scarcely walk-cured ALMOFTISTATITI J. B. FULUEL, Work-cured ALMOFTISTATIC MISS M. A. SANTER, INVESTIGATION So the could not speak above a wideper.

Lungs, which affected her vocal organs so she could not speak above a whisper. Bon of H. P. BROWS, Binghamton, N. Y., cured of severe cough of about a year's standing-also little girl of Dysentery. PHILA BEEL, New Millord, Pa., Darina Bindhers Miss. H. STORES, New Millord, Pa., Dropsy and Rheumatism and not walked twelve rods for years-so that she can walk as fast and as far as any one of h.r age. Miss. HERDBICKON, New Millord, Pa., Neuralgia of nine years' standirg, had almost least the use of her right arm-in fact was almost helpless-entirely cured. Annon MooDY, Dimock, Pa., had a bad Tumor entirely cured in 15 minutes.

and, Collins, Danielsonville, Ct. Deafness and Lame Shoulder, N. NEFF, Danielsonville, Ct. Deafness and Lame Shoulder, J. BANNOWS, Willimantle, Deafness much hemefited. DANIEL RUBINS, Springfield, Inflammatory Rheumatism, which had been very bad for months. W. A. GANFIELD, Chicopec, Kidney Complaint and General Deoilify.

and devoted as herself to the good cause.

Those who can spare fifteen cents will get a

WORCESTER, JULY 10TH,

ne relative not believe the stories of his death.

The richest man in New England is Augustus Hemenway of Boston, whose estate is valued at \$5,000,000. He is confined in an Insane Asylum. If he had no property to dispose of he would probably now be a free man.

A Vienna letter says that the accounts received from Miramar, respecting the Empress Carlotta, are very sad. All hope of recovery seems to have vanished. The mental alienation has now attained to such a pitch, that the unhappy Princess cannot be left alone for an instant, and has several times attempted her life.

The census of the Cherokee nation amounts to only 13,156, a falling off of 20,000.

The manager who is to bring to this country on a starring tour Mr. Ira Aldridge, the colored tragediau, finds a difficulty in getting a "leading lady" to support him.

Chicago is eating frogs voraciously this season, and has already consumed one hundred thousand, with the expectation of tripling the number next besides a selected and original variety of prose year. At the Sherman House and leading hotels they are regularly announced on the bill of fare, and readily accepted as a relief from the detestable "blue beef."

Maximilian was a cousin to Queen Victoria, the Queen of Spain, and the Kings of Italy and Sweden; a brother-in-law of the King of Belgium, and a brother of the Emperor of Austria. He was, in fact, connected by the ties of blood and kindred with all or nearly all the crowned heads of Europe.

At an Orthodox picnic at Middleton, a short time since, a dispute arose in regard to dancing, Part of the company were in favor of that exhilarating amusement, and part opposed. Much bad blood was manifest, and a serious time anticipated; but this was fortunately avoided by a thunder-storm that dispersed the entire party.

We forwarded a package of MSS, some time since, by mail, to Joseph Keith, Lowell, prepaying the postage upon the same. As said package has not been received by Mr. K., the Postmaster is requested to look it up and forward it to him at No. 9 Dodge street.

Queen Victoria, it is said, intends next year to hold drawing-rooms in person, and it is her wish that the fact should be made widely known.

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An eminent gentleman in a recent speech alluded to miserly men who hoarded money all their lives, and at the age of three score and ten "died " with " a whine for mercy."

THE JESUITS .- The government of the Canton of Wallis, in Switzerland, has decided to dismiss all teachers who are of the order of the Jesuits. The southern part of Switzerland, to which this testant. 31.1 5. . 1 1,795,55

ECHOES, by M. A. Archer, published by Case, Lockwood & Co., Hartford, Conn., is the title of a volume of plaintive verses, many truly pathetic, to accompany, in part, spirit-portraits by Mr. Anderson. Associated with these angel faces, some of which we are assured are true likenesses of the little ones represented, the verses are of touching interest, and will be sought for widely. The mediumistic quality of the productions are easily discoverable by the sympathetic and appreciative reader.

HARPER'S MONTHLY for August contains further Personal Recollections of the War, (illustrated), a paper (illustrated) on "The Turks, the Greeks and the Slavons," another illustrated installment of "The Dodge Club, or Italy in 1859," and poetry, essays and tales, with a supplement of excellent editorial matter. It is a fresh and readable number for midsummer. For sale by Williams & Co.

THE ATLANTIC MONTHLY for August continues The Guardian Augel," has part one of " Hospial Memories," the third part of "Poor Richard," a thoughtful paper on the " Limitations of Shakspeare's Genius," a sketch, by Bayard Taylor, of a Swiss locality with its inhabitants, as pretty a ploture in little as could be wished, a sketch of Cincinnati, by Parton, and other articles of not less finish and attractive merit. The literary notices are of a high order of criticism.

PETERSON'S LADIES' NATIONAL MAGAZINE for August has a pretty frontisplece engraving, and dashes right into the latest Parisian modes with perfect abandon. It is a nice number, and offers, besides any quantity of patterns, styles, receipts and useful information for the ladies, a rare assortment of original reading. Its tales and verses are fresh and taking. Williams & Co. have it.

THE LADY'S FRIEND for August, edited by Mrs. Henry Peterson, is a particularly bright issue of a favorite magazine. Its list of plates is un with the times, and the ladies will eagerly scan every hint and suggestion which is thrown out for them. There is good belles lettres reading. in this magazine, as well as fresh fashions and welcome receipts. It enjoys large popular favor. For sale by Williams & Co.

THE LITTLE HELPER, by Mrs. L. S. Goodwin, is the title of a small volume, containing an ac-Canton belongs, has long been a stronghold of the count of a child of ten, who was duly "converted," Jesuits; while the northern part is entirely Pro- | led s religious life till eleven, and then went to heaven. Her portrait forms the frontispiece.

The Picnic at Fort Lee, July 18th.

One of those happy occasions which we have often enjoyed with our Boston friends at Abington Grove, for which we have so long and so often been indebted to Dr. Gardner, dame off at Fort Lee, on the Jersey side of the Hudson, under the management of Mr. Farnsworth, who seems well adapted to conducting rich occasions, and making the whole crowd, old and young, rich and poor, enjoy themselves. At ten o'clock the boat was crowded with the New York and Brooklyn Lyceums, and their parents and friends, with a few curiosity-seeking strangers and a very few who went only to dance and smoke and have a frome. In the crowd of smiling faces could be seen the cheerful countenance and heard the joking voice of A. J. Davis, and near by him was the calm, placid, benignant smile of Mary F. Davis, looking like an angel mother to them all. Rich or poor, sad or cheerful, crying or singing, she seemed to see an angel in each, whatever its covering. At eleven o'clock A. M., we landed, and such a crowd as were soon seen ascending up, up, up to the tip-top cliff of the jutting rocks! There Nature had done her part with rocks and trees and a grand view of distant scenery, but man had but poorly done his, for the tables and platforms and stands bore the marks of age and decay, contrasting badly with the firm granite and quartz, and the fresh and vigorous growth of oaks and pines. Soon, however, the stands and tables and the old platforms for dancing were covered with cloths, and hands, and baskets, and feet, and music of soul and body drove "dull care away," and all seemed to feel it was good to be there; and it certainly was good for us to get out for a few hours only his address.

valuable little Biography of Frances Wright Darusment by sending it to this office; or send twenty-five cents and get with it Rights of Man. by George Fox, through a medium.

Herald of Health, the Friend, the Radical, London Spiritual Magazine, Human Nature, and a variety of other progressive literature, can be found on our counter. Call and look it over and get something good to read.

HUMAN NATURE; a London monthly of merit. Numbers 1, 2, 3 and 4, for April, May, June and July, for sale here, price thirty cents. For a story, it is publishing "Ideal Attained." Those who want to secure a copy of this story, now out of print, will do well to send to this office early for these numbers.

We have a few volumes of the Herald of Progress, both bound and unbound, which, in a few years, will be valuable as history of Spiritualism. Those who have room and time will do well to secure them while they have a chance, as this is the last opportunity.

Ring's Vegetable Ambrosia continues our hair black and thick in spite of age and trouble; and such is the testimony of those to whom we sell it. But we cannot send it by mall.

ME3. E. D. MURFEY, formerly Mrs. E. D. Si-mons, Clairvoyant, Magnetic and Electric Physi-cian, has removed from 1249 to 1162 Broadway, New York.

Dr. Bryant in California.

(From "Grass Valley Dally National," of June 17, 1867.) (From "Gras Valley Daily National," of June 17, 186.] DR. BRVANT'S LECTURE.—Dr. J. P. Bryant, the grant "Healer," lectured to an immense audi-ence at Hamilton Hall, last night. The Doctor took for his subject "The Miracles of Chirist," and handled it in a masterly manner. After the lec-ture was over the Doctor requested those of the audience who were afflicted in any way and de-aired to be relieved, to come forward on the plat-form, and a number did so and were instantly re-lieved. Among the rest. a gentleman who had leved. Among the rest, a gentleman who had that morning so badly injured his hand that he could not use it, had it perfectly restored in a very few minutes. After the lecture a collection was taken up, all of which was given to a man who has been rendered destitute by long sickness. has been rendered destitute by long sickness.

THE RIGHT INSTRUMENT.-- We are not sur-prised to find that the Cabinet Organs made by Mason & Hamlin are rapidly winning their way into the families, as well as into churches and musical societies of the land. They are meeting with a steadily increasing demand, and we think the time is not far distant when the great majority of those whose circumstances will admit of it, will be supplied with the Cabinet Organ as well as with the plano-forte, so as to have the best means at command for performing every variety of composition suited to the requirements of re-fined taste in the house or social circle.—Providence Journal.

To Correspondents.

[We cannot engage to retarn rejected manuscripts.]

W. M. H. NORTHVILL, IOWA-We believe the Doctor has publicly avowed his belief in Spiritualism. We do not know

Debility. JUBAL BOYDEN, Worcester, Chronic Rheumatism that had troubled him for twenty y can Mills, M. A. STRAINS, Acute Rheumatism. Mills, M. A. STRAINS, Acute Rheumatism. Norse of testimonials equality as good might be added, in-cluding the whole catalogue of diseases. The Cures of this kind, although performed so quickly, are as permanent, if not more so, as those produced by any other treatment.

CF Charges reasonable-always favoring the Poor. (w-Aug. 3. HEALING BY MEANS OF HEALTHY

AGENCIES.

DR. E. R. YOUNG, whose success in the cure of diseases has resulted from the thorough use of natural means alone, has opened his house, No 56 Pleasant street, Boston,

HYGIENIC HEALTH INSTITUTE. where with competent assistants he is prepared to give every attention to the restoration of the sick, including treatment with the Swedish movements, Medicated Vapor Baths, A. Johnal Magnetism and Electricity. 2w^{*}-Aug. 3.

AGRICULTURAL CO-OPERATION.

THOSE WISHING to join (or invest money in) an Agri-cultural Colperative Association, as a means of Social, Moral, Intellectual sud Pecuniary improvement, are request-ed to correspond with me, and obtain our method of opera-tion. Address P. O. State Centre, Marshall Co., Iowa. Aug 3. M. J. WRIGHT, Cor. Sec¹y.

Aug 3. M. J. Willight, Cor. Seep. MIRCS. INOW LIER, CLAIRVOY ANT Physician and Test Meilum, No 85 Bed-ford street, cures disease by laying on of hands, also tells of lost money, disease, love, marriage and death. Terms \$2,000 Circle Sunday evening.

ot lost money, alseast, toye, marriage and death. Terms \$2,00. Circle Bunday eventur. W*-Aug. 3. MRS. H. A. CASWELL, CLAIRVOYANT Indiana and Test Medium, examines and prescribes for discase, No. 118 Harrison avenue, corner of Oakstreet, Boston, Mass. Hours from 8 A. M. to 6 P. M. THEN, M. J. CHAPPSELL, AN INSPIRATIONAL NURAER, will hold Conversa-tions at her Parlor. No 11 South street, Boston, on all Metaphysical subjects pertaining to the problems of Human and Biving mind. Scientific minds wo love to explore the regions of thought are requested to call. Mrs. C. will be happy to receive calls to lecture for the Spir-ituaint Societies of New Einstand Hours from 9 to 3. Terms #1 per hour. ETT Clergymen are invited to call free of ex-pense.

THE MAIDEN IN THE SPIRIT-LAND

NEW EDITION JUST ISSUED. A

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

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bigotry. Its liberality reaches the very shores of infinity. It is born of Spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding: but its truthbut descriptions of self-conceived goodness everywhere, in morals and religion, are withering. Through sacrifice and shi is shows the open gate of heaven for very human being. For sale at the Brance of Light Omes, 156 Washington street, Boston, and at the Branch Omes, 646 Broadway, New York. Boom 6. liberality reaches the very shores of infinity. It is born strike and reaches for the manhood of Christ. It is

BANNER OF LIGHT.

AUGUST 8, 1867.

Message Department.

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 herond-whether for good or evil. But those who

leave the earth sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not an-pounded their parts. We ask the reader to receive no doctrine put

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

Our Public Circles-Vacation.

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

Invocation.

Oh, Life, in our littleness we look out with wonder and awe upon thy greatness. We look out with wonder and awe upon all thy past manifestations, upon that which is with us, and we reach forward unto that which is to come. And we have named thee Jehovah, and we believe that thou hast had a being through all the past eternity, that thou hast an existence in the present, and that thou wilt exist through all that which is to come. Therefore we are surrounded by thee. We exist in thee, and thy life is our life. Thy greatness belongs to our littleness. The two are inseparably wedded together. Thou art our source, we are the streams running from thy great fountain. In the past, souls have been taught to fear thee and to bring thee offerings to appease thy wrath. But in the present souls have learned to love thee and to receive the offerings of thy love, which thon art perpetually giving unto them. There is no longer need that they seek to appease thy wrath, for the soul knoweth well thou art all merciful, yet all powerful.

Thou Spirit, who in thy greatness doth condescend to clothe the lilles of the field, who in thy greatness doth condescend to whisper in the winds, to smile in the sunshine, oh thou Spirit who filleth Nature and the soul, we ask that we may become better acquainted with thee. We ask to talk with thee face to face. We ask to come close to thy great, throbbing heart of wisdom, and become students in thy Temple of Life.

Father, thou hast taught us to ask, and thou hast said, " If ye ask I will give." So we ask for all the choicest gifts of thy wondrous being. We would know wherefore worlds are? and wherefore souls are? and wherefore thou art? There is no limit to our soul's desire for knowledge. It is fathomless, it is eternal. The soul, fashioned in thy image, seeks to become one with thee in wisdom. We know as it seeks, as it asks, its deaires are legitimate, for every one of them is born by thine own divine impress, called into being by thy divine will. Therefore we know it is right to seek. We know it is right to draw nearer and still nearer unto thee through all our journeyings in life.

Father, thy children everywhere praise thee according to their soul-perceptions of thee; according to their own abilities; each in their own way; each erecting an altar according to their own life. And we know, whether that altar be sacred or unchristian, it is sacred unto thee. Whether the skin of the offerer be dark or light, it will be received and the blessing will follow, for thou art Father and Source of all nations and all people, and thy blessing, like sunlight and shower, falls alike on all. Therefore it is that we love thee. Therefore it is that we will ever serve thee in sincerity and with as much of truth as our souls can comprehend. Amen. May 14.

Questions and Answers. CONTROLLING SPIRIT.-If you have any propo-

whole. Q .- By the same: If a person is rendered per fectly unconscious by a blow on the head or other- they have been so intent upon their thinking of wise, where is his spirit at the time, and why me and my dream, and what was said, and the does it not manifest itself? And because it does circumstances connected with it, that I was drawn not manifest is it not a proof that there is no to them with so much power that I felt an earnest spirit?

A .- No, by no means. Externally aspirit does not manifest during the hours of deep sleep; and yet that state bears no proof that the spirit does not exist. We have just been telling you that spirit or communicate in some way with them. I do was dependent upon form or organization for manifestation; and a normal condition of the brain is one of the conditions dependent upon a normal expression of spirit. If it is abnormal, then the expression will be correspondingly abnormal. The spirit, or intelligent power, retires from the sensorium oftentimes through accident. For instance, a blow upon the head will cause the spirit to retire therefrom. This seems to have been wisely ordered, for in all probability death would ensue from sheer fright, were the spirit allowed to remain taking part in the physical shock. It would itself receive great injury, but Nature or God has provided against it. And under such cir-

cumstances, generally-there are exceptions-but | may have success, and great success. I pray that generally the spirit retires, leaving the body. the animal life power, to control it for the time being. Government has been in some directions, and far For instance, during a fainting fit Nature demands that the power the spirit holds over the body nor- tion. Your Government has been successful in mally shall be withdrawn, the spirit shall retire one direction. She thinks she has achieved a during the fainting fit, so that the animal forces great victory in subduing the South. Well, in shall not struggle, but allow the body to fall in a | that direction it was a victory. The slaves are horizontal position. During the fainting fit the liberated, thank God for itl and perhaps it may blood has receded from the brain, and it is clogging be the means of making peace between North and the heart. The natural remedy is to place the body South. At all events, I hope'so. At any rate, in a horizontal position. Now if one were conscius they would struggle to remain erect. Therefore our Father, in wisdom, has provided that the spirit should retire. All things are appointed in wisdom, and our materialistic questioner has no right to determine that the spirit has no existence, because it has no power of expression. He may as it does not express itself through a human organization.

CHAIRMAN .- We have no more questions to present to-day, SPIRIT.—We are informed that you received one

concerning the fall of Ninevah, yesterday. Do you remember the question as it was given?

Q .- When and by whom was Ninevah, that great city, destroyed?

A .- It is the custom to place the seal of infallibility upon sacred history; but we are very glad that the custom does not extend with equal force to profane history. Therefore we shall deal with what profane history has to say upon the subject, in order that we may be allowed to differ, if need he, without incurring the charge of blasphemy. Profane history says that Ninevah was founded about one thousand three hundred and twentyseven years before Christ. It also says that it was destroyed about six hundred and four or six hundred and six years before Christ. It also says it was destroyed by Nebuchadnezzar and Cyaxares, a Mede. We believe that the real truth of the matter is this; Ninevah was destroyed about six hundred and one years before Christ, by a revolting band of Chaldeans, and they in turn were subdued by Nebuchadnezzar and destroyed by him. It is a well-known fact that all ancient history became history long after the events themselves were dead. Therefore the historian was liable to give more of fancy than fact. We thank God that these things are changed today, and a historian, in order to be such in these days, must deal more in facts than fables. He must not wait until a hundred years have rolled by in order to collect material for his work. We want you to remember one thing, and that is this: that your Bible, dear as it is to thousands of hearts, that sacred history, became history long years after the events were dead in every instance. No writer claimed to write concerning the present. All who had any positive knowledge concerning facts contained in ancient history, passed to the spiritly hope that you may all seek to throw off the swaddling clothes of your religious infancy as fast

yet there is the grandest harmony pervading the us. Perhaps you have a right to. I'll not say you have not. But my dream has been external, ized, and my friends have met Mr. Davis; and desire to let them know that I was in the way of

communicating; that I could communicate; that the part that had the dream still exists, and would be most happy to open correspondence not understand this thing; in all probability you do better than I. [It is the result of natural law.] I suppose so; but I do not understand why the earnest thought of my friends thinking of me, should so draw me to them as to make me so earnestly desire to speak with them. I only understand that it was a great force that I could not resist, drawing me toward them, and when I got in their presence, their nidst, near as I am to you-when I was there I had no power to speak. I was told I should come here and send my message from here.

I'm very glad that you've been able to open a way for our return to earth. I pray that you you may be more successful in this than your more successful than she is in a different directhere's not an understanding now. Well, I think there is a fault at the head. I must think so, because I do not see the head moving in accordance with wisdom.

But to my friends. Tell them I am intensely anxions to communicate with them. I come here speaking from this Northern platform because it well determine that he dies during the hours of is a free one, and I respect it because it is worsleep, as to determine that the soul dies because thy of respect. [Where are your friends?] They are at present in Richmond. They belong in Montgomery. I would like to have you direct to William Dorn, if you will. May 14.

> Séance opened by Dr. Judson; closed by C. A Randall.

Invocation.

Lead us, oh Spirit Wise and True, into thy courts of wisdom, into thy halls of Justice, and there let us learn the ways of our Father; there let us understand the mysteries of life. We know it is our Father's good pleasure to give us the Kingdom, but we know also it cometh alone by earnest endeavor. Even as it is the Father's good pleasure to give to these mortals the glorious spring-time, yet the spring-time cometh not save by the earnest endeavor of Nature.

She worketh night and day in her great laboratory, painting the green leaves, and the fair flowers, until the earth smiles in its robe of beauty. So, oh our Father, we will labor earnestly in the garden of wisdom and truth, of hope, faith and justice, striving to bring out all the inner beauties of our lives, that they may come to the external and find expression. We know that thou wilt send thine angels unto all those who have need of them. We need not ask thee to send thy holy and true spirit to guide those who are weak, for thou wilt do this. Thy loving kindness, thy everlasting wisdom, perceiveth all the needs of thy children sojourning in the vale of human life.

So, our Father, our Life, our Hope, forever we will trust thee, never fearing but that thou wilt lead us safe unto the Kingdom of Heaven, safe nnto the courts of wisdom and the halis of justice. And whether thy children in mortal do mourn for justice, do seek earnestly for wisdom, oh may they feel, as we do, that it is not well to get weary in well doing; it is not well to falter when the Lord God is calling us continually; it is not well to say we cannot go further in the way of land before those facts were recorded. We earnest- life, when the angels are upon our right hand ready to give strength to all that are fainting and weak. Oh, may lessons of love and truth be scattered over all the earth, until the hearts of thy children everywhere bud and blossom like this glorious spring-day, throwing off the chains of winter, and rejoicing in the beauty of spring.

when he said, "I mean to teach the people of unhappy or myself. these United States, that treason is the worst of crimes and should be punished accordingly "? Judging from recent events, we are to suppose that President Johnson meant nothing more than a display of patriotism in words, when he uttered that sentence. It is vain to say, "it is not my work to deal with these arch-traitors. It is the work of the Chief Justice." The people of the United States, at least the loyal portion, know better.

But granting it is his business, is he fit to perform it while he is waiting for Southern votes to push him into the Presidential chair? Can be be just, while his own interests are at stake, while those interests are dearer to him than the interests of the nation? No, he cannot, and we all know he cannot. No lover of justice would think of treating an individual who had been guilty of the worst of crimes, as those persons have been treated to whom we refer.

Now then, either those persons who have been guilty of treason are guilty of no crime, or those persons who have charge of the measuring of justice are not doing their duty.

Mr. Johnson says, "I am waiting for Mr. Chase." Well, that individual says, "I am waiting for the right time." When is the right time? There is a time for all things, it is said. Well, it is possible that may be in the far distant future, when those persons who have been guilty of what is called treason shall stand face to face with those who have suffered the most, who have thrown the most into the scale and have lost.

That unsatisfied army who are unseen to mortals, have something to do and something to say in this matter. Notwithstanding they are unseen. and to a certain extent may be unheard, they will not be unfelt; for it so happens that there is now a direct channel of intercourse open between in the spirit-spheres. So all can be influenced to a greater or less extent. The amount of influence I had here. depends simply upon the requisite condition.

Mr. Johnson will soon stand before a tribunal that will not acquit him if he does not do his duty. Those persons who by virtue of their knavery, not their wit, have forced their way to the head of the government, will be called to stern account by those who demand justice.

Now we only ask that those persons who have failed to perform their duty, should be made to did n't think of it until I died. My mother got it know the extent of their wrong doing; and when first. She thought I could come best. We're they know it, educated out of it. This is all we both dead. [Did you have any brothers or sisask. We only ask that instead of perpetuating the egotism and self-righteousness of those who are ruling you, not you ruling them, you would build mental hospitals, in which their sufferings should find relief. They are weighed down with their own ignorance. They know in their inner lives they are ignorant, and do not know how to carry forth the best interests of this nation. They need to be kindly cared for, but not luxuriously treated. They do not need your roast beef dinners-do not need that you praise them for their treason. They have no need of this. They have need to know that they have made suffering got to come back. I did n't want to come back. all over the land, that there are widows and orphans, whose cries are continually going out for justice. When they learn these things, they will bow down in the deepest sorrow, we believe, and rise up redeemed.

But the course that has been pursued toward traitors will only result in a darker political state -only result in a confusion of ideas, in a want of justice, here and everywhere throughout your land. It will only result in dissatisfaction throughout every household. Even the plodding wayfarer will pause on his way, to ask, is it safe to live under such a government, where treason is no longer looked upon as a crime? These traitors are not punished. They are pampered in luxury. They are set free.

What will be the result? Why, it is plain to be seen. Your sister nations, instead of looking upon you with pride, will look upon you with pity and scorn. These people, they will say, who have fought so strenuously for right, for victory, they who desired to perpetuate the justice of their government, they are either asleep or dead. It would hetter for them were they dead, for hen they

I am here to ask what President Johnson meant shut out everything that would make either them

I would say to my friends I have met Major Celtze. It is all right, he says, between him and me. They will understand it. (To the Chairman.) I am obliged to you, sir.

May 16.

Lemuel Burroughs,

I'm Lemuel Burroughs, and my father wanted me to come here if I could. He do n't believe I can, but he wants me to if I can. I lived in Cincinnati, and I'm going there when I go away from here. I stayed here eight years; and mother's dead, and me. And mother's coming next time if she can; and she wants father to know we're not dead, but we're alive. Mother died first, and she had-she come and took me when I come.

When I died, father said he hoped there was a hereafter, another world, and if there was, and folks could come back, like the Spiritualists said, he wished I'd come. So I'm come; and I reckon he'd better give my things away now, because I shan't come back after them. I shan't want them, and 't is n't any use to keep 'em, mother says, but give 'em to somebody that they will do good.

I'm a-I shan't join the circus in the spirit-land, because I've got something better now. [Did you desire to here?] Yes, sir, I did, because I liked it. And father said when I grew up he thought I'd get over that, and would n't want to join a circus troups and go round. But I think I should if I'd stayed hero. But I don't want to now. [Did your father ever take you to the circus?] Yes; and he said he would speak to the ring-master about me. I knew he would n't; I knew he only said that; but he said he thought he'd find me the fastest pony he'd ever trotted round the ring. But he would n't say nothing to him. I knew he was only fooling me. But I shan't go now. And every living soul on earth, and every living soul I shall nover have any fevers in the spirit-land, and I shall never have any kind of sickness like

(To the Chairman.) I can't pay you anything, because I left my gold piece with all my things, and that's all I had.

[Does your father ever think of you as being round him?] Yes, sir, he does; and I reckon that's why he wanted to know if there was another world. [Did you get his message on your side of life, or here?] Oh no, I got it here. He ters?] No, there was only me.

Well, I reckou I'll go now. [You loved your father very much, did n't you?] Yes, sir, I did; yes, sir, I wish he was in the spirit-land too. I wish he'd die pretty quick, so I could meet him as my mother did me. [Did you expect to meet your mother when you died?] No, sir, I did n't. I was asleep. I took something. I had a horrid fever. I took something to make me sleep, and died, and mother came for me. Yes, sir, I did. [Were you happy when you met her?] Yes, sir, I was; I had n't any fever, only was afraid I'd

Ob, there 's a plenty of folks in the spirit-land. Oh, there's enough to play with in the spirit-land. They do n't get sick and have to stay in the house. We have a heap better times than we did here. I would n't come back to play and to go to school. Yes, sir; and you don't never get sent to the foot. [Don't you when you miss?] No, sir, we don't. [There are no attempts to disgrace you?] No; but a fellow feels better when he knows a good deal; don't like to miss. I don't like to miss. But I did n't like to go to the foot when I was here. [Come again.] Yes, I will, and bring my mother. May 16.

Olive Litchfield.

Won't you say that Aunt Olive Litchfield wants to have a talk with her boys, who are here in Boston? Good-day. May 16.

Scance opened by William E. Channing; closed by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

sitions, Mr. Chairman, that you are unsettled concerning, we would be glad to talk with you concerning them.

QUES .- By M. Pond, of Winstead, Conn.: It is, I believe, admitted by all so-called communications from spirits, that animals, as they are termed, have no hereafter. As the motive power of man is claimed to be the spirit, what is the motive power of animals? I fail to discover the difference between man and animal, except in his having a more perfect organization.

ANS .- Life is dependent upon form or organization for manifestation. The Divine Power is able to express itself more perfectly through the realm of intelligence by human forms than by any other forms. Though Divine Life expresses itself through all forms, yet its highest form of expression is given through the human. It is scarcely possible for the human to realize how nearly allied, so far as form is concerned, you are to all other forms. The animal creation, wherever it is, and under whatever form it has an existence, belongs to one family. We have come to believe, in this new sphere of mental action, this spirit-world, many strange things; and one of these strange things is, that our brethren do not always exist in humanity, but throughout every grade of being. The same Divine Power that gives sustenance and existence to the pebble gives it to the human body. There is only a difference of expression, a difference of standard, a difference in organic life. But, when resolved to a primal source. it is one with ourselves. It is often affirmed that animals have no part of the experiences of spirit-life.

Now, be it understood, there are as many phases and degrees and castes of spirit-life, as there are the same of earth-life. There are places on the earth where animal life has no existence. There are also places where vegetable life has no expression. The germ of all forms of life is everywhere, but the mode of expression is wanting. I believe, indeed I know from experience, that all forms through which life expresses are constantly being passed through a series of changes. Forms are constantly being made over. The forms that have an existence on the earth today are exceedingly unlike those that had an existence thousands of years in the past. There may be a similarity of external life, but their component parts are entirely different. But whatever the form be, whether a dog or human body, the indwelling life is absolutely eternal, immortal. If God is everywhere, and if he is eternal, then he is with the form of the dog or horse, as with humanity; and as much of immortality as belongs to the dog or horse, they will most surely have. I believe-ay, more, I know, that there are certain localities in the spirit-world, where the distinctive forms of lower animal life have an existence; not as here, but according to the law of that life. I also know, as I before remarked, of

as possible, holding to all that is good and stead fast enough to sustain you, but letting go of all of those things that are not steadfast enough to sustain you. You are a matter-of-fact people, and because you are, we have faith in you; faith that you will not allow your reason to be governed by your prejudices. When reason asserts her right, we believe you will say to prejudice, get thee be-

hind me, as Jesus said to the intelligences who desired to lead him out of the way of duty. May 14.

Nancy Thayer.

I am Nancy Thayer, sir, and I am here with the expectation and earnest desire to communicate with my children. Most of all, I want to communicate with my son William.

There are many reasons why I should come. am very well satisfied with my portion in the spirit-world, but I am not satisfied to remain idle, while there is so much to do on earth-while there is so much mental darkness. And I am very anxious now to make the most of all the talents I had. If I can do anything toward enlightening or benefiting those I've left who know me and love me, I want to do it.

Well, I have come back-I have returned. This is the first time I have spoken in this way, but tisn't the first time I've come and tried to, by any means.

There were some singular experiences connect ed with my carthly life, that were always misunderstood. Now I want to make those things plain to them. It's not well to speak of those experiences here, because it could not do anybody any good, and it-might do some people harm.

Say that Nancy Thayer wishes to commu nicate with her son William; that I've been here. Will you do it? That's all. I lived here in Boston fifty-four years, long enough to learn a good deal, but I'm afraid I did n't learn half as much May 14. as I'd ought to. Good afternoon.

Lieut. William Augustus Dorn.

I died of wounds I received in battle-the battle of Winchester, shortly after the evacuation of Richmond and the capture of Mr. Davis.

The name I bore was William Augustus Dorn. was son of William Dorn, of Montgomery, Alabams. I was turning my twentieth year, was a lieutenant in our army, and I had the honor, sir, of dying fighting against your Government, or I died of wounds that were received fighting

against it. I believed that it was conducted under bad policy, and I believe so to-day.

What has incited me to come here is this: A short time before my death, in an uneasy sleep, I dreamed that Mr. Davis was set at liberty on bail. My friends said, " that will never be. He's the perpetuation of the war of these United States. in the hands of the Philistines, and will be dealt I am here this afternoon; not because I can do with according to the law of the Philistines." My better than any one else, not because I can defriends at the South believed you were in the fend them better than any one else, but because I

Father, our prayers go out to thee, and they mingle with our praises; and we ask thy blessing upon them. Amen. May 16.

Questions and Answers.

QUES .-- By D. Wood, of Lebanon, Me .: If God created the heavens and earth and all that is therein, all mankind is doing his will, and why should they not all receive the same reward?

A .- The rose is not the lily, neither is the lily the rose. It seems to have been the plan of an Infinite Creator to deck all spheres with infinite variety, not only in matter, but in mind. Mortals often complain because of the uneven distribution of the gifts of God; but it is only a complaint of ignorance. The wondrous law of compensation for all the sorrows of life you may rest assured will visit every living soul. Every condition of sorrow is compensated for by a condition of joy. It is not wise to suppose that because the soul is cast down here in the earthly way, because a lot of sor-

row falls upon it, that it will always be so. There must be seasons of joy and sorrow constantly alternating each other. If it were always day, you would not appreciate the blessings of day. The soul is fashioned so that it craves variety. Pernetual riches and joy would stagnate the powers of the soul, render it a mere machine, as the body is. We are glad that God is wiser than we are, and that all our complainings, which come through ignorance, do not result in the change of one single part of His immutable laws. They are

all sooner or later determine. Q.-By E. Smith: Are the fraternities called "Masons" and "Independent Order of Odd Fellows," continued by their makers in the spiritworld, as or similar to what they are here?

laws just and perfect, altogether so, as we shall

A .- The question presupposes that the beginning of said Orders was here on the earth, which is not the case. There are Orders corresponding with every Order on earth in the spirit-land, but those said Orders originated in the spirit-land,

Q.-I would ask concerning Capt. Thomas

A .- An effort has been made to bring that inwill soon appear. May 16,

Gen. Frederick Lander.

In behalf of that army who ascended to the spirit spheres as martyrs to the cause of freedom, and localities where they have no existence. Life is habit of dealing very rigidly with all prisoners, happen at this time to be better fitted to use the made up of endless variety, perpetual chapge, and very rigidly. I suppose you think the same of magnetic life of the subject.

would speedily begin to rouse themselves from the lethargy of non-doing, and go out into the field, ready to work in any direction.

Now one is saying, "It is not my business;" another is saying, "It is not mine." It is the business of every living soul who demands the protection of the Government. If it is not your business, you have no right to live here. Twentyfour hours' calm reflection would convince any sane, honest mind what the right course was. But time for reflection is wanting with this fastliving Yankee nation. I myself plead guilty to a charge in that direction.

But I do earnestly hope that these souls, this vast throng who are crying out for justice, may he heard and answered aright, not with the stringing up of any culprit, but with the convincing of them that they are wrong, and educating them into a condition of right.

I am, or was, Gen. Frederick Lander. Good day. May 16.

Lieut. Thomas B. Shields,

I seem to be in something of the same condition that I was before I yielded up the control of my that I was belord I yielded up the control of my body, died, in consequence of becoming over-heated and intensely exerting myself during the hours of action. I was said to have become in-sane, and I presume I was what was called insane. My name was Shields—Thomas B. Shields. I was a lientenant in the service, and I was under Gen. Sigel. After the battle was over, I was carried to the After the battle was over, I was carried to the Thur and the service of the service of the service of the service of the and sister farah. In Lawrence, Mass.; Mary Callahan, to her and sister farah. In Lawrence, Mass.; Mary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Lawrence, Mass.; Atary Callahan, to her and sister farah. In Caveriy, of the lat Mass. Cavality, Co. K, to his wife; Jackson Logan, of Balabridge, Penn. to his wife; Pat-lahe Garvin, of Chicago, to Stephen W. Garvin, in New Or-lahang sister Mary Burke, to the Society of Friends in Water vilet, N. Y.

rear. They said I was injured by the concussion of a shell, and the rush of blood to the head. Be that as it may, my friends took me to the hospital in Utica, and then took me out again. And so I died. And now it seems that everything is with my friends, so far as my effects are concerned, unsettled. I suppose I have no right to come back this way, but I felt as though I ought to, so I did n't stop to question whether it was right or no.

I am not insane in my new life, not at all, nor am I here, only I feel that same terrible pressure to the head that I did when here. But it's only transient. I shan't feel it when I go away from here.

Some of my friends think had a different course been pursued toward me, I should be alive and well now. I want to tell them it is a mistake, I was permanently injured; never could have been well; and it's far better I should be where I am. Now with regard to the property I had at the South, I have only this much to say: It can be obtained, but I should quite as lief it would n't be, unless it is used for good.

And with regard to one person who feels that perhaps they have not been just to me, I have to say, I forgive you, if there is anything to forgive And to all those who are similarly situated toward me, I'd say, I ask your pardon. I want to have no call back to earth such as would reflect a shade upon them or m6. Twant all my friends who have a desire to call me back to earth, to back the wrong way of the fur.

MESSAGES TO BE PUBLISHED. Monday, May 20.—Invocation; Questions and Answers; Captain Thomas T. Brooka, of the 7th Virginia Infantry; Annie M. Wuislow, lost on the "Evening Star," to her sister in New York, and brothers; Aunt Polly Locke, of Newcastle, N. H., to Mr. White; Stephen Dougherty to his wife. *Tuesday, May* 21.—Invocation; Questions and Answers; Edward Augustus Middleton, a lave, to his master, Edward Augustus Middleton, a lave, to his master, Edward A. Middleton, of South Carolina; Allee Alden, to her mother and sister Emma, in St. Louis, Mo.: Samuel Snow, to Heary Snow, of Orieans, Mass; Stephen Robinson, of North street, Boston, to his daughters, Mary and Ellaa. *Thuriday, May* 23.—Invocation; Questions and Answers; Father Henderson, to Col. Chivington; Charles E., Gould, born at Hysonis, Mass; Alice Brougham, to her mother, in New York city; Margaret Terrence, to her children and friends in Boston, to may a the to her mother, in St. Start Provention of the and the start.

born at Hysmits, Mass.; Allco Brougham, to her mother, in New York city; Margaret Terrence, to her children and friends in Hoston.
 Mondav, May 27.—Invocation; Questions and Answers; Gen, Thommas J. Jackson ("Stonewall Jackson"); Terence McDogal, to his wife and brothers, in Boston. Mass.; Sophile Doolittle, a medium, of Hinsdale, N. H., to her children.
 Tuesday, May 28.—Invocation; Questions and Answers; Mary E. Surrat, to 'President Johnson: Rubert Clyde, of Mis sonf, to friends; Annie Nelson, of New York City, to her mother, Eliza Nelson.
 Thursday, May 30.—Invocation; Questions and Answers; Adjutant Villiam P. Mudge, to Col. Underwood, of the 33d Mass. regiment: Augusta May, to her mother, in New York; Jennie King, of New York, to her mother, in New York; Jennie King, of New York, to her mother, in New York; Jennie King, One. — Invocation; Questions and Answers; George F. Wyman, of Troy, N. Y., to his filends; Sarah A. Southworth, to friends; Annie Maria Barry, to her mother, in New York; Jennie King, of New York, in spife, there mother, the hor husband, in Colorado; the wife of William Tappan, to hor husband, in Colorado; the wife of William Tappan, to hor husband, in Colorado; the wife of William Preseot; to her sister, in New Bedford, Mass.; Willio Demarest, to his parents, living at No II King street. New York city; Charles Birady, Jane 6.—Invocation; Questions and Answers; George F. Polly, to friends in Springfield, Mass.; Hiram Banks, to his brother, Jinn. N. P. Banks; David Roche, to friends: Alse her for the Street, Store, and Mace, Bankay, Hiram Banks, to his brother, Jinn. N. P. Banks; David Roche, to friends:

Ieans; Rister Mary Burke, to the Society of Friends in Water
 vilet, N. Y.
 Thursday, June 20.—Invocation; Questions and Answers;
 Daulei B. Frost, of Almond. Wis.; Abbie Green, lost on the steamer "Golden Gate," to friends in Williamsburg, N. Y.;
 Bilas M. Proetor, of the 2d Indiana Cavairy, to his brother
 Samuel: Poem by Anna Cora Wilson ("Birdle").
 Tuesday, June 25.—Invocation; Questions and Answors;
 Message from a Londoner to the editor of the Bankse of Liour; Dr. J. R. Morse, of Lawrence, Mass.; David Chester, of Missonri, to his brother fittends in Georgia.
 Thursday, June 21.—Invocation; Questions and Answers;
 Message from a Londoner to the editor of the Bankse of Liour; Dr. J. R. Morse, of Lawrence, Mass.; David Chester, of Missonri, to his brother fittends in Georgia.
 Thursday, June 31.—Invocation; Questions and Answers;
 Baral A. Southworth, to the editor of the Bankse of Liour; Jace, of chicinnati, O., in her friends in Georgia.
 Birdgman, to his wife, and his friend Somers in Philadelphia, Pa.;
 Baral A. Southworth, to the editor of the Bankser of Liour; Auguitworth, to the editor of the Bankser of Liour; Prederick Straus, and friends in and near Portsmouth Va.; Wille Put nam, to lis mother, in Boston; James Billey, to his wife and children, in Boston; Straus Billey, to his wife and children, in Boston; Chira Pope, to her brot ther, Rov. Mr. Fullon, of Boston; Lowell F. Wood, of Charlos Low, Mass, to friends.

MODEL COMPOSITION .- The Essex Statesman says a boy in South Danvers wrote the following composition upon his native town, which it thinks is very good for a schoolboy:

"South Danvers is in the United States. It is bounded by Salem and reaches to Middleton. Its principal river is Goldthwaite's brook, which empties into Salem Harbor. Its principal lake is the mill-pond, which is dry in the summer. Its principal productions are leather, onions, the South Church and George Peabody. South Dan-vers has many religious seets among which are yers has many religious sects, among which are a the Orthodox, who worship their minister, the Splitualists, who worship everything, and the Unitarians, who worship nothing.'

This is a very gentle world if you do not rub its Sectaritan?

not on earth. Barnes?

telligence here again, and in all probability he

MARY & WATER AUGUST 3, 1867.

BANNER OF LIGHT.

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

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 Spiritualista, 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 Lyceums, and circulating spiritual literature among the people. Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold annual National Conven-tions of delegates from local organizations, Succetary and Treas-urer of this and each subsequent Convention shall designate and such officers are hereby declared an 'Executive Committee for that purpose. Resolved (That annual annohitment and record as delegates

r that purpose. Besolved, That annual appointment and record as delegates

for that purpose. Basioted, that annual appointment and record as delegates from regularly organized local societies shall alone consultute membership in the National Organization of Spiritualists. Resolved, That until otherwise ordered, each local organiza-tion of Spiritualists or Progressive Reformers shall be entitled to two delegates in the National Organization, as d an addi-tional one for each fractional fify over the first fifty members, and that each State organization shall be entitled to as many delegates as the State is entitled to representatives in the Con-gress of the United States. *Resolved* That in adopting these articles, this Convention has no power or which to prescribe a creed, or in any way fetter the bellef or limit the freedom of any individual mind, but that we cocgaize everything that tends to the entran-chisement, development and true welfare of human bleings 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 invita-tion of the Convention, its Business Committee, or Prosident, take part in its deliberations or discussions, but shall not there-by be entitled to vote. In purpuse of the above, the undersigned

In pursuance of the above, the undersigned In pursuance of the above, the undersigned members of the Executive Committee have de-cided to call the FOURTH NATIONAL CONVEX-TION, to meet on Tuesday, the 3d day of Septem-ber, 1867, at Brainard Hall, in the city of Cleve-land, State of Ohio, at 10 o'clock in the morning, 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 par-ticipate in the business which may come before ticipate in the business which may come before said Convention. NEWMAN WEEKS, Vermont, Chairman,

M. A. BLANCHARD, Maine, FRANK CHASE, New Hampshire, MRS. S. A. HORTON, Vermont, DR. H. F. GARDNER, Massachusetts,

- DR. H. F. GARDNER, Massachusetts, L. K. JOSLIN, Rhode Island, G. W. BURNHAM, Condecticut, LEO MILLER, New York, MRS. DEBORAH BUTLER, New Jersey, 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, HENHY STAGG. Missouri, IBAAO REHN, Pennwylvania, WAREN CHASE. Illinois.

- 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 M. O. MOTT, Treasurer, Vermont.

Spiritual Convention.

The Spiritualists of Vermont will meet at South Royalton, Aug. 23d, 24th and 25th, to discuss the great religious, political and social subjects of the

age. We cordially invite all, of whatever faith, to meet us in fraternal kindness and discuss in freedom the great duties of this life and the destiny of the next, and thereby elevate the standard of practical goodness throughout the land. We hope and confidently expect this to be an interesting and valuable occasion, as it is our Annual State

and valuable occasion, as it is our Annual State Convention, and we shall expect to meet freedom and friendship from all. It is expected the V. C. R. R. will carry those wishing to attend this Convention for fare one way. This courtesy has been extended to us on all former occasions of the kind. The charges at the hotel will be one dollar per day, and accom-modations at private houses can be obtained at a less fate. CHARLES WALKER, WM MITCHELL, WM B. PAREISH. WM MITCHELL, WM B. PARBISH, 1867. D. TARBELL, DR. GEORGE DUTTON, Cor. Sec.

Illinois State Convention.

Notice is hereby given that the second annual meeting of the Illinois State Association of Spirmeeting of the Illinois State Association of Spir-itualists, will be holden at Galesburg, Illinois, commencing on Friday, August 23d, at one o'clock P. M., and will continue until Sunday evening following. Each local society of Spirit-ualists or other reformers is entitled to represen-tation in the following rule, use headlast is tation in the following ratio, viz., each society is

FOURTH EDITION. POEMS FROM THE INNER LIFE BY MISS MILLIE DOTEN.

Rew

Books.

Botall price of the full gilt edition, \$2,001 postage free. Be-tail price of the edition in cloth, \$1,25; postage, 15 cents. Published by WILLIAM WIITE & Co., 158 Washington street, Boston, and for sale at our Branch Office, 544 Broad-way, (Boom No. 6,) New York. April 2.

JUST PUBLISHED THE HYMNS OF PROGRESS: BEING a Computation, original and Select, of Hymns, Songs, and Readings, designed to meet the progressive wants of the age in Church, Grove, Hall, Lyceum and School,

Boston, and at our Branch Office, 54 Broadway, New York.

SECOND EDITION - REVISED AND ENLARGED.

A Peep Into Sacred Tradition; CONTAINING the condensed evidence on both sides of the

C most important questions known to man, his PRESENT and FUTURE HARPINESS. By REV. ORRIN ABBOTT. Price fifty cents. For sale at this Office; also at our Branch Office, 544 Broadway, New York.

RECONSTRUCTION OF THE UNION IN A LETTER TO

Hon. E. D. MORGAN, U. S. Senator from New York, JUDGE EDMONDS.

Price 50 cents; postage free. Porsale at this Office; also at ar Branch Office, bis Broadway, New York. April 13. RECOND EDITION.

THE BOOK OF RELIGIONS; COMPRISING THE

COMPRISING THE VIEWS, OBEEDS, SENTIMENTS OB OPINIONS, OF all the PRINCIPAL RELIGIOUS SECTS IN THE Europe and America; to which are added Church and Mis-sionary Statistics, together with Biographical Sketches. By JOHN HAYWARD.

JOIN HAYWARD. Price \$1.73; postage free. For sale at this office; also at our Branch Office, 54 Broadway, New York. April 13. our Branch Office, 544 Broadway, New York. April 13. THE SPIRITUAL INVENTION; OR, AUTOBIOGRAPHIC SCENES AND SKETCHES. BY FRAME CHARE. Price 25 cents. Forsalo at the Banner of Light Office, 169 Washington street, Boston, and 544 Broadway, New York

Miscellaneous.

FIRE! FIRE!! FIRE!!

DELAY MAKES THE DANGER. Till now Fires have only been met by meaus too dilatory, too late, and too

THE EXTINCUISHER,

----A----

SELF-ACTING,

PORTABLE FIRE ENGINE,

is inexpensive, and so simple inits construction that the mere turning of a cock puts it into full action. In Harmess to life, health and property. Always ready for instant use, 80 portable that a man carries it without hindrance to active ex-ertions. For Manufactories, Warchouses, Railway Depots, Public Buildings, Holels, and Prieate Residences, it is indis-pensable; and for Steam and Sailing Vessels it is as vitally necessary as a life-boat or a life-preserver. So simple that a boy can charge or manage it.

boy can charge or manage it. It is endorsed by the Chiefs of Fire Departments of BOSTON, NEW YORK, and numerous other cities and towns in the

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THE MAGNETIC INNER SOLES can be depended on as a positive remedy for CoLD FEET and INTERFECT CHECU-LATION. Descriptive Circular, with Festimonials and direc tions for use, malied free. Noid by all Druggiets throughout the United States. VOLTAIC ARSION ASSOCIATION, PRO FIRETOUR, 13 Washington street, Boston, Mass. July 20.--tf

NEURALGIA, PARALYSIS, NERVOUS READAONE,

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FOR COLD FEET, RHEUMATISM,

ADDRESS.

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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. I3w-July 6.

address, and state sex and age. MR6. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM 201 Washington street, Boston. Mirs. Latham is eminent-ly successful in treating Humors, Bhegmatiam, diseases of the Lungs, Kidneya, and all Billious Compliaints. Tarties at a dis-tance examined by a lock of hair. Prios \$1,00. Hw-July 6.

MRS. R. COLLINS STILL continues to heal the sick, at No. 19 Pine street Boston, Mass.

MRS. OATE, Healing, Test and Developing Mediam. Cures by laying on of hands. Bhe draws dis-ease from the patient, and describes complaints. Describes drad and living. No 14 North Bussell street, Boston, July 13.-4w

MRS. E. L. JEWETT, MEDICAL CLAIR-where she will describe and cure disease of all birms. Advice given on business matters. MRS. L. PARMLEE, Medical Clairvoyant, ex-June 10.-13w*

MRS. C. A. KIRKHAM, CLAIRVOYANT, 1167 Washington street. Hours 10 to 12 M., and 2 to 5 P. M. June 16.-13w*

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

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

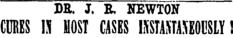
MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1,00. May 18.-15.*

SAMUEL GROVER, HEALING MENTUM, NO. 13 DIX PLACE, (opposite Harvard street.) 13w-July 6.

Miscellaneous.

SOUL READING,

SOUL BEADING, Gr Feychometrical Delincation of Character. M. AND MES. A. B. SEVERANCE would respectivily manones to the public that those who wish, and will vis a them is person, or send their sutograph or lock of heir, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are beat adapted to pursue in order to be successful; the physical and mental adaptation of these in-tending marriage; and hints to the inharmonionaly 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. Beven years experience warrants them in saying that they can do what they advortise without fail, as hundreds are will-ing to testify. Skeptics are particularly invited to investigate. Everything of a private character xEFF stratery As ston. For Written Delineation of Character, 8100 and red starmp. Hereafter all calls or letters will be promptly attended to by either one or the other. Address. ME AND MES. A. B. SEVERANCE, July 6.-13w



20 Boylston street, Boston, Mass.

Office Hours, D A. M. until 5 P. H., Mondays Tnesdays, Wednesdays and Thursdays, UNTIL THURSDAY, August 8th, at 3 P. M. In Nowport from August 8th to 20th. In

MONTREAL on and after Monday, August 26th. July 21.

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OFFICE HOURS, Sto 12 N. 1 2 to 5 r. N. All other hoars devoted to outside patients. N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself. From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is con-stantly availing himselt of these occult forces in this treatment of his patients. July 27.

ELECTROPATHY.

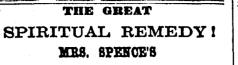
D. B., GALLOWAY, WHITE & BOLLES, the Old Medical Electriciana. Discoverers and Trachings of This Nys TEX. are curing the most obstinate discases, at the Phila-delphia Electropathic Institution, Corner of Thir-teenth and Walnut streets, Philadelphia, Galvanic Batha given. CONSULTATION FIEE.

Students Received. Oures Guaranteed. VALUABLE USES OF MAGNETISM!

DR. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located Alband 3rd Van Buren street. MILWAUKEE, WIS, where the slok will find a pleasant home. Failents at a distance are cured by magnetized paper. All that is required is a super-scribod envelope, and fitteen cents. liw-June 1.

The we love and fitteen cents. Ilw -June I. MIRS. M. M. WOOD, THE WELLK SOWN NATURAL CLAINYOYANT, will resamine and prescribe for discase, answer questions on business waiters, give delineation of character, and give the particulars concerning your development, by the ald of her non-conductors. Terms, Lock of list r and \$1. Adarcss No 11 Dewy strock, Warrester, Mass. MIRS. ATTAC M. LAFLIN FEBRICE Gives 19YOIMETHICAL WADDS for \$1: Direc tooms for Derropment, \$2: Business Directions, \$5: Address (enclosing two red stamps), P. O. Box 455 WASH-Nortow, B. C.

THE CLAIR PYANT AND MAGNETIC. PHYSICIAN, Will be a ne HitBAND HOUSE, JACKSON, MICH., Mon-days and Tuesdri, Fridays and Saturdays of each week, from 10 A. M. to 5 Physician Statements of the S MISS M. K. CASSIEN, Medium, will answer Adress, 288 Plane street, Newark, N.J. 5w-July 6. SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL. cheaper your Powders are than the medicines generally used by Druggists and Doctors."



POSITIVE AND NECATIVE POWDER8.

Washington City, D. C., October 19th, 1866.

Washington City, D. G., October 19th, 1868. PROF. PAYTON SPENOE, M. D. : Sir-Ireceived a letter three weeks since from my mother who resides in Plattaburgh, New York. She had the **Dyspepsis** 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 suf-forer from the **Dyspepsin** for three years. My wife had sent for a box of your **Positive Pow-ders** 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 cuce. I took two powders, and folk so much better that I got up at midnight, and read the printed directions that nowders, 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 Capifol Extension. I am a con-iractor for the baluster work. I would further inform you that **Six Powders** enred 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. J. W. BRADFORD. No. 3 East Capitol street. No. 8 East Capitol street.

DR. JULIA WILLIAMS, Practical Midwife, of

East Braintree, Vermont, makes the following report;

"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

Numbucas, or Falsy of 12 years' duration. The Powders cured Mrs. H. Ciaffin of Nou-

Thigha. They also cured a lady of Painful Men-

struction, when given up as past cure; but I am not at liberty to give her name. In cases of **Parturition** (Confinement) I consider them of great value."

Jamestown, Stuben Co., Ind., Sept. 24, 1866. DR. SPENCE: Sir-I have been so deaf in one ear, for six years, that, when the other 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 uot hear any common talk in the room, to distinguish one word from an-other. I had become alarmed about myself for for fear that I should become dumb, too; and then life would be a hurden. I am now almost 70 years of age. I saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your **Positive and Negative Powders**; and as my wife had taken one box for Numb-ness and was helped by them, she persuaded me to try them. Bo I sent, last spring, for five dollars' worth of the Negatives. I took and kept taking them until now I can hear as well with both ears as I ever could, Very respectfully, WARREN WHEATON,

Willon, N. Hampshire, Fcb. 18, 1867. **PROF.** PATTON SPENCE, M. D.: Dear Sir-I sent to the BANNER OF LIGHT office, Boston, for a box of your **Positivo Powders** for **Kidney** Complaint of long standing. They proved all they were recommended to be, and more, too, doing 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 Disense**, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, with-out a thought of any other benefit. But since tak-ing them my Heart Disease has also vanished, I do u't know where, and I have not feit it since. Yours truly. DANIEL DUTTON, Yours truly, DANIEL DUTTON.

New Orleans, Louisiana, July 4, 1806. PROF. PAYTON SPENCE: Sir-The **Positive Powders** are the powders for **Neuraigias** they are death on **achces** and **palms**, 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.

half ago, when they were first intrusted to my external man-agement, the same cautious skepticism restrained 'me from DR. JANE CRANE writes from Attica, Fountain

presenting them to the public, and even from admitting that they were of any value whatever, until by private tests in a Co., Ind., Aug. 27th, 1860: "I cannot do without your Positive and Negative Powders on any consideration for inyself and for my practice, particularly for Ac-conchinent (Confinement). I have had one very severe case of Threatened Abortion great variety of diseases, my judgment became convinced that of it, and assumed all the responsibility of its defence. (Miscarriage), which three Positive Powders

FRED. L. H. WILLIS, M. D., (LATE PROFESSOR OF WATERIA MEDICA

<u>(</u>...)

IN THE NEW YORK MEDICAL COLLEGE FOR WOMEN,")

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

Chronic and Nervous Disorders, Epilepsy, St.

Action of the System.

Vitue' Dance, White Swelling, i', slysis, Local and General Debility, P 'monary Consumption, &c., and in a word, all M m bid Con-

ditions affecting the Vital or Functional

DR. WILLIS brings to the practice of his profession, ot only the advantage of a thoroughly scientific medical ed-

ucation, but also a rare gift of Intuitional Perception of

the nature of discase, and the adaptation of remedica.

nclosing the fee of Five Dollars.

and Treatment, from 8 to 11 o'clock A. M., and from 4 to So'clock P. M. l'atients unable to call, will be visited at

Dr. Willis is also the Consulting Physician for J. Winchester

emedics for the cure of Consumption-the Hypornosruitzs,

CHRIST AND THE BLIND MAN.

"WHEN he had thus spoken, he spat on the ground, and made clay of the spittle, and he smointed the eyes of the billed man with the clay."-John Ix : 6.

Bniritualism fears neither facts nor philosophy. Facts are

the spontaneous results of the action of forces; philosophy is a correct interpretation of them. The former are constantly

appearing in all ages, whether man understands them or not; the latter is a slow development dependent upon the growth and expansion of the human mind. Two thousand years ago Christ healed the blind man, by means of a mixture of clay

and spittle; there was no philosophy at that time to explain the fact; but the absence of that philosophy was no bar to its

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 de-

velopment of a philosophy somewhere, either in the spiritual or in the mundanc sphere, which shall wield them in a uni-

form and scientific way, for the benefit of the human race The facts of to-day make plain the mysterics of yesterday: the phenomena of Spiritualiam interpret the miracles of Chris-tianity and Judaiam. Spiritualism is rapidly doveloping a phi-losophy and a science which shall embrace all furms of "heal-

ing," past as well as present, and reduce to a simple, intelli-gible and practical formula theart by which Christ, or a spirit-

ual 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 Spilitualism, strange facts have occurred, here and there, apontaneously 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 spiriti: Icaling 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 world, through their instrumentality, as well as through the crim-bled instrumentality of all spiritual phenomena, shall ac-knowledge the great fact of apirituni 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 ray,

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 re-

sponsibility of the external management and public advocacy of the Positive and Negative Powders. Over two years and a

I was intrusted with a valuable scientific formula for impariing Positive and Negative power to a medicinal substance. As soon as convinced of that fact I made a public announcement

& Co.'s catablishment for the manufactors of the celebrated

as prepared from the formula of Dr. Churchill, of Paris.

ment of all

their residences.

July 6.-tf

occurrence.

No. 29 West Fourth street, New York, (Near Broadway,)

entitled to two delegates, and one additional delmembers. Galesburg is a flue city, and the friends residing there pledge hospitality to all del-egates who may attend the Convention. We hope to see a full representation from each local organization in the State.

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

Grove Meeting.

The Spiritualists will hold a Grove Meeting on Saturday and Sunday, the 17th and 18th of Au-gust, at Berlin, Ottawa Co., Mich., the first station west of Grand Rapids, on the D. M. R. R. Mrs. Pearsall, of Disco, is engaged as speaker; others SARAH GRAVES. exnected.

Obituaries.

Entered the golden portals of bliss, on the morning of the 9th inst., after a lingering decline of several years by consumption, our own beloved brother, John O. Harris, formerly of Maine

our own beloved brother, John O. Harris, formerly of Malue, aged 37 years. Though a medium of no ordinary capacity, yet being uncon-telous while under the driven influence, ho failed to receive himself the evidence of the life hereafter has or chily gave to others. The writer has received tests of spirit identity through him while ho was left entirely in tho dark as before. This lack of personal evidence of a future life made him skeptical as to its truth, and death looked to him a portal dark and dreadful, till within a few weeks of decrease his spiritual vision became opened and friends that had cast off the mortal were clearly seen, and heard, and conversed with by line, which at once dispelled all the dark clouds by which his future had been en-sirouded, and gave him a hispy and cheerful exit from the mortal to the immortal state. Words were spoken by the writer to an unusually large number of friends at his transition festival, and of that number there he was one, as seen by ser-eral, and also by the origin the grave. Caim, peaceful and victorions over the grave. the soul could but leep for loy at the swillowing up of death in this great victory, and exclaim with one of old, but on a very different occasion: "Now let-test thou thy servart depart in prace." The decrease leaves a beloved whe and aged mother, not to mourn his lose, but to follow in his starilighted footstops. The following in the were writter inspirationally by S. W. Tucker, and sung at the fes-tival: Another, friend has passed away-

- Another friend has passed away-·- · Another spirit gone-Freed from its form of mouldering clay, To dwell in peace at home. Mourn not for the departed one, Since death with him is 0'er; Yet 'tis not death, but life begun-He ilves to die no more.
- But dear as were the ties that bound Our friend to us on earth. We know that others dear were found There at his spirit birth.

A few more rolling years may come Ere we shall pass on too, To hear the joyful welcome home---Our friendship to renew. J. G. F.

Hammonton, July, 1667.

Gone to her home in the snirit-world. Lizzie, wife of Mr. Goi rge Gillepie, of Banilac, Mich., in the 21st year of her age, having been married but soven weeks.

having been matriced but seven weeks. Thus early in life was our young sister deprived of her earth existence, and loving hearls were grioved at the loss of her physical presence. But Lizzle, through the mediumistic or-ganization of her mother-in-law, was made acquainted with Bpiritualism provious to her exit from earth, hence she was well prepared to meet this important change. Her husbaad also has the comforting assurances of our faith, and what can be of more value to the truthed soul? Dz. 6, D. Pace. Port Haron, July 16th, 1867.

Passed to the spirit-land, from her home in Warner, N. H., July 15th, Mrs. Mary W., wife of Mr. Cyrus W. Flanders, aged 45 years 6 months.

She was the last child of Widow Hannah R. Balley, of War-ner. Alse lived worthily, and died in hope of a blessed reliator with loved friends in the lighter life.

THE EASLY PHYSICAL DECEMERACY OF THE AMERICAN PEOPLE. A GREAT BOOK FOR YOUTH. Send two red stamps and obtain it. Addrew, DR. ANDREW STORE, W Fith street, Troy N. Y.

. . •



O'er Graves of the Loved Ones Plant Beautiful Flowers.

Song and chorus. By John P. Ordway, M. D. Price 50 cents.

Praise to God.

Written by George W. Birdseye, to the music of the cels rated American Hymn by M. Keller. Price 35 cents; posiage free. For sale at this office.

INSPIRATIONAL MUSIC, BY A. B. WHITING.

WE HAVE received a supply of the following beautiful W ballads, composed by Mr. Whiling: "Rwset be thy Dream, Alda," "The Wind is in the Cheanut Bough," "Me dora," "Bhe was a Rose," "When ever in Ricep the Expides Olose,"." Ob hear my Parting Bigh," "Apilt of Light, Love and Beauty." For sale at this office. Frice \$5 cents each. Ind Beauty." June 22.

Eclectic and Botanic Druggist. 654 WASHINGTON STREET, BOSTON.

664 WABIIINGTON STREET, BUBIUN. ROOTS, Herbs, Extracts, Olls, Thotures, Concentrated Modicines, Pure Wines and Liquors, Proprietory and Pop ular Medicines, warranted pure and genuine. The Anti-Scrof ula Panacea, Mother's Cordial, Itealing Extract, Cherry Toric, & c., are Medicines prepared by Aimself, and unsurpasso-by any other preparations. N. B.-Particular attention paid to putting up HPIRITUAL and other Prescriptions. July 6.

DYSPEPSIA AND FITS.

July 27.--2w



NATURE'S GREAT HARMONIZER. (Discovered and put up by direction of spirit physicians.)

AN INFALLIBLE REMEDT FOR ALL



DEVING TUNNEL, for drying bricks, peat, pottery, uit, vegetables, nearurs, broom corn, lumber, &c. Bricks of

DEVING TUNNEL, for using bricks, peet, potery, fruit, vegotables, peanus, 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 en-larged,) giving full metrucitons on brick setting and burning with wood or coal, address, sending twenty cents, FRANOIG H. SMITH, Box 556, Baltimore, Md.

arrested. The woman had flooding about

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. I have had two cases of **Bilious 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 thick it will not be long before the people will find out how much pleasanter and chenner your Powders are than the undiclines

 TALLMADGE & CO., CHICAGO, ILL.
 generally used by Druggists and Doctors."

 GREAT WESTERN DEPOT
 FOR ALL

 FOR ALL
 The magic control of the Positive and Negateria and Doctors."

 SPIRITUAL AND REFORMATORY BOOKS
 This POMITIVE POWDERS OUHE Neumatism, How Construction, Failed Colle, Pains of all kinds, is woarderfailed beyond all precedent.

 AND PERIODICALS.
 This POMITIVE POWDERS OUHE Neumatism, How Complete Colle, Pains of all kinds, is woarderfailed beyond all precedent.

 AND PERIODICALS.
 Also,

 Agents for the "Banner of Light."
 Destination, Fainful Menstruation, Failing of the furnished to patrons in Chicago at Boston prices, at No. 107 South Clark streat.

 June 24.
 Box 223 Chicago, Ill.

 OCTAVIUS KLNG, M. D.,
 Botanlio Druggist.

 Botanlio Druggist.
 Bitatialio Druggist.

tion, Bronchilis, Coughs, Colat; Berofalla, Nervousness, Bicepiessness, &c. THE NEGATIVE POWDERS OUBE Pa-ralysis, or l'alsy; Amaurous and Deafness from paraly-is of the nerves of the eyo and of the ear, or of their nervous centres; Double Vision, Catalepay; all Low Fevers, such as the Typhold and the Typhus; extreme Nervous or Muscular Prostration or Heinxalton. For the cure of Chilis and Fever, and for the prevention and cure of Oholers, both the Positive and Negative Pow-dern are needed.

The Positive and Negative Powders do no vio-

The Positive and Negative Powders do no vio-lence to lie system ; liey cause no purglug no natusea, no vomiting, no narcollaing ; yei, in the language of N. W. Richmond, of Chenoa, III., "They are a most wonderful medicine, to sileri and yet so effectious." As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all uges and both sexes, and to every variety of sickness likely to occur in a family of adultand children. In most cases, the Powders, if given in time, will cure all ordinary attacks of dis case before a physician can reach the patient. In these re-apectie, as well as in all others, the Positive and Nega-tive Fowders are FITS-A Sure Ourse for these distressing complaints is now made known in a Treatison Forrign and Naive FITS-liefbal preparations, published by DR. O. PHELING M. (a Framily Medicine, fare is not nose, and never has 100 WN. The prescription was discovered by him in FITS-such a providential manner that is cannot conscient — diously refute to make it known, as it has cured every.
 FITS-body who has used it, never. Easying failed in a single — act. It is could y sure in cases of Fits as of the as of biyspep.
 FITS-body who has used it, never. Easying failed in a single — act. It is could y sure in cases of Fits as of the as of biyspep.
 FITS-body who has used it, never. Easying failed in a single — act. It is could y sure in cases of Fits as of the as of biyspep.
 FITS-bit and the ingredients may be obtained from any — drugdet. Hent free to ali on receipt of from earty = Drugy NN, No. 18 Urand street, Jersey City, N. July 21.-2w

THE GREATEST FAMILY MEDI-OINE OF THE AGE ! In the cure of Chilis and Fever, and of all other kinds of Fever, the Positive and Negative Fowders know no such thing as fall. To AGENTS, male and semale, we give the Sole Agency of entire counties, and large and liberal profils. FIN YSI OLANS of all schools of medicine are now using the Foolity on and Negative Fowders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Ty the Fowders."

Try the Powders." Printed terms to Agents, Physicians and Druggists, sent

Trinited to the sent received and complete explana-Circulars with fuller lists of diseases, and complete explana-tions 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 descrip-tion of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. (One box Positives, \$1. PRICE One box Negatives, \$1. (One box Noth kinds, \$1. (Six boxes, \$5; twelve boxes, \$9.

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or eite the letters should be registered. Money mailed to us is afour risk.

OFFICE, 21 ST. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, NEW YORK CITY.

For sale also at the Banner of Light Office, No. 155 Washington St., Boston, Mass., and by Bruggists generally. 13w-July 6.

PELLATITE! NO GRAY HAIR.

D. F. ORANE, ATTORNEY AND COUNSELLOR AT LAW, BOSTON. DOSTON. D

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 mo, through the mediumship of Mrs. Spence, the interpreta-tion above refered to was also given me, namely, that the Positive and Negative Powders become rehicles or carriers of a spiritual healing power, as well as of Positive and Negative magnetic forces; yet it is only now, after the lapse of more than two years and a half spent in the patient and careful ob-servation and collection of facts bearing upon the subject, that I take the responsibility of making a full and earnest public statement of my conviction that the Positive and Negative Powders do become vehicles or cartlers of a spiritual healing power, by the silent and mysterious efficacy of which, disenses acute and chronic are bealed as permanently and as effectually as was the blind man by the mixture of clay and spittle with which Christ anointed his even. 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 another PAYTON SPENCE. column of the BANNER. July 6.-13w

MRS. H. S. SEYMOUR, BUSINESS AND Laurens streets, tilld floor, New York. Hours from 2 to 6 and from 7 to 9 p. M. Circles Tuesday and Thursday evenings. July 27.-6w*

MRS. ARLINGTON can be found at her Rooms, No 8/4 N. 18th street, Philadelphia, The Drunkant's Cure constantly on hand. Price \$3.00 perbottle. July 27.

MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th atreet, New York. 13w-May 18.

A ant of much experience, can be consulted at 18 (u) yes, ant street, New York.

BELVIDERE SEMINARY.

BELVIDERE SEMINARY. BOARDING AND DAY ACHOOL for young ladies, will commence its Fall Term Sept. 17th, 1807. This School is pleasanily located on an eminence overlook-ing the heautriving country for several inflas. No health-ice out the autrounding country for several inflas. No health-ice out the autrounding country for several inflas. No health-ice out the autrounding country for several inflas. No health-ice out the autrounding country for several inflas. No health-ice out the autrounding country for several inflas. No health-ice out to the "Italian Vilia" invite, are pleasant and com-modious, and well supplied with all the unceasary apputte-mences for teaching. This the intention of the Principals of the School to make and to this end appendiate with be introduced to the public order and point will be under the supervision of com-pletent persons, and everything needful will be done to make school, but every pupil will be required of each pupil to con-ance with the succed principles of equality, justice and liberiy of conscience. It will only be required of each pupil to con-studies. PARTICULAR ATTENTION WILL, BE PARD TO THE

duct in result in a lady-ince mainler and attend mathematy to her studies. PARTICULAR ATTENTION WILL HE PAID TO THE HEALTH OF EACH PUPLE. and gymnastic exercises will constitute a part of each day's duty during the Fail and Winter Terms. A teacher having charge of the Gymnastic Department will give lossons in the new system as faught by Dr. Dio Lewis of Hoston. A GHABUATING CLARS will be formed at the commence-ment of the Fail Tenn, and all desiring to enter it this vear should stendy the same to the Frincipal, on making splitca-tion for admission. It is 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, contairing further particulars, address, July 75. Belvidere, Warren Co., N. J. DDOCD DESCY WE I WORTH WORTHON WITH

PROGRESSIVE LYCEUM EQUIPMENTS.

E. WATERS & BONS, 303 Biver street, Troy, N. Y., A RE now manufacturing and ready to deliver at short no-tics the entire equipments of the Children's Progressive Lyceuma. We will send circulars giving particulars in regard to price and mode of shering the Lyceum, dc., to those who write on the subject, enclosing a stamp. 3m-May 11.

PIANOFORTES.

FOR AALE, a large stock of second-hand Planofories of va-fous prices, various makers, at very low prices for cash. Each Planoforte is warranted sellsfactory to the purchaser-A. M. LELAND, up stairs, 259 Washington street, Boston. May 4.-Jm

TO LET.-Furnished Rooms by the day or week, at 54 Hudson street, Boston, Mass. 3w-July 20.



Bores, and all Disenses of the Thront and Bronchial Tubes. Price, 50 cents and \$1,00 per Bottle. For sale by all Drugstist, and at the Office of the Banware of Liont in New York and Boston; also, A JANES, No. 53 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Inuliding, St. Louis, Mo., July 6.-13w T DOARS STAKET. Boston. **REW BRICK AND PEAT MACHINE**. COMMON labor only required: works clay or peat with the dry peat 8x 4, showing how lite water had to bo dis-placed works of the bottle water had to bo dis-placed works of the bottle.

HUMORS AND SKIN DISEASES; Piles, Catarris, Rheumatism, Worms, Burns, Sores, and all Diseases of the Throat

BANNER OF LIGHT.



8

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. FREELE. Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to tho BANKER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will piezes to so mark them. Persons writing us this month, will direct to Detroit, Mich., care C. Randall, Fisher's Block.

Editor's Appointments.

Each Sunday of August we lecture to the first Society of Spiritualists in the city of Detroit, Mich. Correspondents will address us accordingly, care of C. Randall, Fisher's Block.

M. B. Dyott's Reply to Mr. Peebles.

The inquiries you propounded in the BANNER of June 8th, admit of no other answer than those based upon our opinion and belief, corroborated by what measure of success our efforts and experiences may have earned for them. We believe the financial interests and responsibilities of the Society and Lyceum should be separate and distinct from each other; that each should feel and realize the necessity of self-sustenance, independent of each other.

Self-reliance is an indispensable prerequisite to success, and we do not believe that element will flourish where the financial interests of the two are united, and each dependent upon the other. The Lyceum, if directed with any degree of ability, is a self-sustaining institution; but, in order to develop its powers and resources, every individual member should be taught to feel that his or her efforts are necessary for its success, and that the Lyceum will be just what they make it. The Society, in my opinion, should be a separate and distinct organization, and should inaugurate and devise its own means of sustenance and control its own affairs.

In their work, aims and purposes the Lyceum and the Society should be one and cooperative; in their existence and government they should be distinct and separate. Each group should have the right to elect its leader, and the whole Lyceum should elect its elective officers. The officers and leaders should govern and manage its financial and executive husiness, and, as far as it can be, a fair proportion of the officers and leaders of the Lyceum should be members of the Board of Directors of the Society, and officers and directors of the Board should also be officers or leaders of the Lyceum. That fact, I believe, will furnish a solution to the second question in regard to the unity of the social, mental and spiritual interests of our Society and Lyceum.

The reply to your third inquiry will be found in the institution of frequent social meetings, which combine pleasure and amusement with physical, intellectual and musical instruction. In a word, by making everything in connection with our Lyceum as attractive as we can.

In reply to your fourth inquiry I would say: If we have, to any considerable extent, convinced the Spiritualists and others of our city that it is neither wise nor consistent to send their children to sectarian Sunday schools to be taught creeds and theological falsehoods, it has been by the demonstrated utility and superiority of our teachings, as practically illustrated in our Sunday exercises, our week day practicings and our public exhibitions, which have exhibited such a striking contrast with the old stereotyped, monotonous, erroneous teachings of the sectarian Sunday schools, that their reason and judgment can no longer withhold their verdict in favor of the Lycoum system. Their children are not only attracted to and become members of the Lyceum, but they bring their parents with them and both become interested in our progressive work.

To your fifth inquiry I would say: Having been blessed with exemption from petty jeal usies and rivalries in our Lyceum, we have had no need for a panacea to cure them. Our offices are, and have been, all filled by those who have

descended from common ancestors; but this idea I do not apply to the negroes only, but to the In-dians, the Chinese, the Indoos, the Australians,

He further contends that mankind, instead of being created as "individuals"-a human pair, according to the Mosaic account-were "created in nations," and "crowds" at that; thus implying a fixedness in nationalities, and an eternality of distinctive types. This is the last word of Agassiz, and corresponds with eminent scientists of Euope.

Too Dear a Whistle.

No compromise with the church prisons whence we have escaped! Our emancipation has cost us a great price. We have endured too long a serfdom, felt too deep its galling links, suffered too much persecution, drank too copiously of the fountains of spiritual life, received too many blessings in our sacrifices, ascended to too high glories of experience, altogether so, to sell our birthright now for " a mess of pottage." It is no use to propose a splicing of new timber with rotting sills; no marrying of Christ with Belial; no dalliance of Samson with Delilah! Let dogs go back to their vomit; but let Spiritualists be firm in the newness of their blessed gospel.

We rejoice in the Free Bellgion of the Radical Unitarians, and will work with them in their rationalistic reform; but we say to them, as we say to all, there is need of the inspirational, the interior illuminational, to sanctify the whole body. To accept of your platform with angel ministry left out, or ignored the least in word or act, might be a beautiful scholarship, fair as the marble Greek Slave, but just as dead. Let us have a Free Religion, but give it a soul that shall work even "miracles" in our reconstructive age. Good brothers, ascend the Mount of Transfiguration and talk with the angels till a divine aroma shall pervade your whole being, making you " ministers of flaming fire."

New Book of Music.

The undersigned have been repeatedly solicited to supply the general demand for improved lymns, songs and chants, to be used in our fast multiplying and growing societies. The feeling seems to be, that, whilst the books heretofore used have served a noble purpose, there is need of the fresh inspirations of melody from the angelic choirs, mediumized through our world's gifted poets.

Agreeably, therefore, to what is required of us we propose to compile a Spiritual Hymn and Song Book, containing a pure eclecticism of love and thought, adapted to the choicest music, suitable for all occasions, and arranged in the natural order of human experiences, comprehending the earth and spirit-life in their organic and marriage relations, educations, victories, harmonies and perfections.

As the undertaking concerns all spiritualistic reformers, and is allied with the interests of a common cause, we respectfully ask our friends generally to forward to us selections of the above specifications, that we may have as large resources as possible from which to body forth another musical enchantment. Address either of the authors-

J. M. PEEBLES, Battle Creek, Mich. J. O. BARRETT, Sycamore, Ill.

The Battle Creek Spiritualists, Mich.

Our friends in this city are continuing their ineresting conference meetings during the hot weather. This is commendable. We think other localities would find profit in so doing. These frequent social gatherings keep the fires of truth and wisdom burning.

Their regular lecture term commences the 1st of September. They are now making arrangements with speakers for the year. Lecturers from the East desiring to come West, or from the West going Eastward, will address Mrs. D. M. Brown, Battle Creek, Mich.

Convention of Spiritualists.

On the 13th and 14th of June the Spiritualists

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 February, March and April next, on the following subjects:

1. SPIRITUALISM: as a phase, vitalizing other phases, of the religious sentiment of the day. 2. THE LINE OF HUMAN PROGRESS, deduced from history,

a. SHE LIKE OF HUMAN PHORESS, accurct from history, with a sceno in the Temple at Jerusalem.
3. LABOR: Its history, its prospecta, and the marvelous alds afforded to it by modern science. Extract: "I desire to speak of those whose strong arms, ceaselessly tugging at the oar, have implied them but the back of I lies. and helded 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.

Quarterly Meeting.

At a meeting of the Free Opinion Society of Spiritualists and Reformers, of Summit County, Uhio, it was resolved to hold a quarterly meeting of the friends of progress and reform, in Empire Hall, in the city of Akron, on the 17th and 18th

radi, in the city of Akron, on the the and internation of August, commencing on Saturday at ten A. M., and continue at the usual hours on Sunday. As there will be a free platform, the friends of progress and reform generally are juvited to at-tend and participate. S. STONE, A. UNDERHILL, and charge form gives

A. UNDERHILL, and others, Committee. Akron, Ohio, July 20, 1867.

Grove Meeting.

There is to be a grove meeting in Varona, Me., (a quarter of a mile from Bucksport Villaga) on Friday, August 30th, and will continue three days. All friends of progress and reform are invited to attend. Some of the best speakers in the States

will be present, and also some of the best test mediums. All letters addressed to S. C. Vyles. Bucksport, Me., July 22, 1867.

SPIBITUALIST MEETINGS.

Boston.—Spiritual meetings are held every Sunday at 544 Washington street, at 3 and 75 r. w. The Children's Pro-greasive Lyceum meets at 10 a. M. D. N. Ford. The Progreasive Societies in care of Miss Pileips meet in No. 12 Howard street, up two flights, in hall. Sunday services, 10 a. m. 3 and 7 p. M. M., 3 and 7 P. M.

A. M., 3 and 7. Z. EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverick square, every Bunday, at 3 and 73 r. M. L. P. Free-man, Cor. Sec. Children's Progressive Lycoum meets at 103 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speakers engaged:-Dr. J. N. Hodges, Aug. 4; J. Madison Allyn, Aug. 25 and Sept. 1.

CHARLESTOWN.—The First Spiritual Association of Charles-town hold regular meetings at City Hall overy Sunday at 22 and 73 r. M. Children's Lycecum meets at 163 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

CIRLETA-The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 74 r. w. Admission-Ladies, 6 cents; gentlemen, 10 cents. The Children's Progressive Ly-coum assembles at 10M.A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

Crandon, Cor. 860. The Bislas Casistrian Spiritualists hold meetings every Sunday in Winnishmeet Division Hall, Cholses, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

Lowrit.-Spiritualists hold meetings in Lesstreet Church, afternoon and evening The Childron's Progressive Lyceum meets in the forencon. E. B. Carter, Conductor; Mrs.J.F. Wright, Guardian.

HAVEBUIL, MASS. - The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 24 and 7 p. M. Chil-dren's Progressive Lyccum meets at 10 A. M. C. C. Richard-son, Conductor; Mrs. E. L. Currier, Guardian. PLTNOUTH, MASS.-The "Plymonth Spiritualists' Frater-nity" noid meetings in Leyden Hall, three-fourths the time. Children's Progressive Lycoum meets every Sunday fore-noon at 11 o'clock.

noon at 11 o'clock. Wonczstze, MASS.-Meetings are held in Hortleultural Hall every Sunday altornoon and evening. Children's Progressive Lyceum meets at 11 M A. M. every Bunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacous, Cor. Sec. Speakers enzaged:---Miss Emma Houston during September: N. Frank While during Getober: Mrs. C. Faunie Allyn during November; Mrs. M. S. Townsend during December.

December. SPRINGFIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Hall. Progress-ive Lyceum meets at 10 A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Loctures at 2 and 7 r. M. Fircinetro, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Bolding & Dickinson's Hall. Economy, Mass. Monting, In Dording & Dickinson's Hall. FOXBORO', MASS.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at II A. M. QUINCT, MASS.-Meetings at 2% and 7 o'clock P. M. Pro-ressive Lyceum meets at 1% P. M.

gressive Lyceum incets at 1% F. M. LYNN, MASS.—The Spiritualists of Lyhn hold meetings ev-err Runday, afternoon and evening, at Cadet Hall. PROVIDENCE, R. I.—Meetingsare held in Krist's Hall, Wey-bosset street, Sunday, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 13 downey. Lyceum Conductor, L. K. Josiyn; Guardian, Mrs. Ablie H. Potter.

LEOTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY BYREY WEEK.

Arranged Alphabetically.

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

J. MADIGON ALLYN, trance and inspirational speaker, anthor of the Panophonic System of Printing and Writing, will lecture Sundaya on Spiritualism, and where desired give week-even-ing instruction in the new Shorthand. Address, care Banner of Light, Hoston. Speaks in East Boston, Aug. 25 and Sept. 1. of Light, Hoston. Speaks in East Boston, Aug. 20 km Sopie 1. O. FANNIK ALLTH will speak in Dover, VL., Aug. 4 and 11; in Putnam. Conn., Aug. 18 and 25; in Millord, N. H., Rept. 1 and 6; in Stoneham, Mass., Sept. 16 and 22; in Providence, R. I., Sept. 25; in Massonic Ital), New York, during October; in Worcester, Mass., during November; in Chelsea during De-cember. Address as per appointments, or North Middleboro', Mass. J. G. ALLEE will receive calls to lecture and organize Chil-dren's Lyceums. Address, Chicopee, Mass.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

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

Mus. SARAH A. BYRNES will speak in Lynn, Mass., during August; in Stafford, Conn., Sept. 1, 8, 15 and 22. Would like to make further engagements for the fall and winter. Ad-dress, 67 Bpring street, Last Cambridge, Mass.

aress, 57 ppring street, East Cambridge, Mass. Mas. A. P. BROWN will answer calls to lecture Sundays and week-ovenings. Will also attend funerals. Address, St. Johnsbury Centre, Vt. Mas. 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. Mas. H F. H. BROWN, D. Assessed Chinas, Will Mas. H F. M.

Mas, H.F.M. BROWE, P. O. drawer 6325, Chicago, Ill., care f Spiritual Republic. MRS. EMMA F. JAT BULLERE, 151 West 12th at., 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.

C. Burx, inspirational speaker. Address, Pardeeville, Wis. Sundays engaged for the present.
 MES. ADBY N. BURNHAR, inspirational speaker, will answer calls to lecture. Address, Aubarndale, Mass.
 J. H. BICKPORD, inspirational speaker, Charlestown, Mass.

REV. ADIN BALLOU, Hopedale, Mass. A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

DR. J. K. and SADA BAILEY will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian, Mich

ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. WARREN CHASE, 544 Broadway, New York.

DEAR CLARE, inspirational speaker, Sutton, N. H.

MRS. AUGUSTAA. CUBRIER will answercalls to speak in New England through the summer and fall. Address, box \$15, Lowell, Mass.

DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass. ALDERN E. CARPENTER will suswer calls to lecture. Also pays particular attention to establishing new Lyceums, and laboring in those that are already established. Address, l'ut-nam, Conn.

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

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

J. B. CAMPBEL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O.

MES.JENNETT J. CLAEK, trancespeaker, will answercalls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

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

DE. JAMES COOPER, Bellefontaine, O., will take subscrip tions for the Banner of Light.

MES. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. IRA H. CURTISSpeaks upon questions of government. Address, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address Esgle Harbor, Orleans Co., N. Y.

MRS. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 372, Vincland, N. J. T 105. COOK, Berlin Heights, O., lecturer on organization

JUDGE A. G. W. CARTER, Cincinnati, O.

CHABLES P. CBOCKEB, inspirationalspeaker, Fredonia, N. Y MES. AMELIA H. COLBY, trance speaker, Müford, 111. MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont street

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

ANDREW JACKSON DAVIS can beaddressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Quincy, Mass. DR. E. C. DUNN, locturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis MRS. CLARA R. DEEVERE, trance speaker, Newport, Me.

DR. H. E. EMERT will receive calls to lecture. Address South Coventry, Conn.

A. T. Foss will speak in Willimantic, Conn., during Angust in Riafford Springs during November. Permanent address Manchester, N. H. MISS L. T. WHITTIER, organizer of Progressive Lyceums, can be addressed at 402 Sycamore, corner of Fourili street, Milwaukee, Wis.

MRS. MARY L. FRENOR, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston. 8. J. FINNEY, Troy, N. Y.

DR. WM. FITZOIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-

REV. J. FRANCIS may be addressed by those wishing his ser-vices in Southern Iowa and Missouri, at Nevada, Iowa, till further notice.

MES. CLARA A. FIELD will answer calls to lecture. A4-dress, Newport, Me.

A. B. WHITING'S address till Aug. 10th is 120 Alexander street, Rochester, N. Y. MISS ELIZA HOWE FULLER will lecture in Stockton, Me.,

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DR. G. W. MORBILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass, LORING MOODY, Malden, Mass.

LORING MOODY, MAIGEN, MASS. B. T. MONN will lecture on Spiritualism within a reason-able distance. Address, Skanealeles, N. Y. Mas, MART A. MITCHELL, inspirational speaker, will an-swercalls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri, Will at-tend Conventions when desired. Address, care of box 221, Chicago, Ill. Prof. B. M. Mildonn, Controls, 17

Prof. B. M. M'CORD, Centralia, Ill. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich CRARLES 8 MARSH, semi-trance speaker. Address, Wons-woo, Juneau Co., Wis. DR. W. H. C. MARTIN will receive calls to lecture. Address 178 Windsor street, liartford, Conn.

MISS SARAH A. NUTT will answer calls to lecture. Address, Claremont, N. II.

C. NORWOOD, Ottawa, 111., impressional and inspirational

LYDIA ANN PEABSALL, 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 Balem, Wis. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

MRS. J. PUFFER, trance speaker, South Hanover, Mass. L. JUDD PARDER, Philadelphia, Ps.

Dk. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. J. T. ROUSZ, normal speaker, box 281, Beaver Dam, Wis. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an-swer calls to lecture.

INFO CALLA TO LECTURE. AUBREN E. SIMMONS, Woodstock, Vt. MRS. E. W. SIDFER, itance speaker, will answer calls to lecture. Address, Fitchburg, Mass. MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. NELLIE SHITH, impressional speaker, Sturgis, Mich.

MRS. H. T. STRARMS MSY be addressed at Geneva, O., 111 further notice.

H. B. STOWER, inspirational lecturer, will speak in Ea-sonic Hall, New York, during September. Will sceept far-gagements for the New England States. Address, 143 Fleas-ant street, Boston, Mass.

E. SFRAGES, M. D., inspirational speaker. Permanent ad-dress, Scheneetady, N. Y.

ABRAM SMITH, ESQ., inspirational speaker and musical me dlum, Sturgis, Mich.

J. W. SKAYER, inspirational speaker, Byron, N. Y., will answercalls to lecture or attend functials at accessible places. MRS.C. M. Srows will answercalls to lecture in the Places States and Territories. Address, San José, Cal.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 392.

JAMPS TRACK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeng, Me.

MRS. SABAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

M. FRANK WHITE can be addressed during August, care Banner of Light. Boston: will lecture in Willimantic, Conn., during September: in Worceiter, Mass., during October: in New York during November; in Springfilld, Mass., during De-cember: in Troy, N. Y., during January; in Providence, N. 1., during February. Applications for week evenings promptly responded to. Address as above. Mas. M. Macoumers Woon. 11 Dewey streat. Worceater

MRS. M. MACOMBER WOOD, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., 29 West Fourth street, New York.

F. D. H. WILLIS, M. D., 25 West Fourin street, New 107K. MRS. S. E. WARNER will lecture in Rochester, Minn., during Angust. Will answer calls to lecture week-evenings in vi-cinity of Sunday appointments. Address as above, or box 14, Borlin, Wils. E. V. WILSON. Permanent address, Babcock's Grove, Du Page Co., Ill.

Page Co., Ill. MRS. HATTIN F. WILSON, (colored) trance speaker. Address Esst Cambridge, Mass., for line present. ALOINDA WILHELM, M. D., inspirational speaker, can be addressed during Sentember and October, care of A. W. Pugh, P. O. box 2185, Chelinnati, O.

E. S. WHELLE, inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

Lois WAISBROOKER can be addressed till further notice at Forestville, Fillmore Co., Minn., care of A. B. Regester.

MES.N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. WADSWORTN'S addressis care of the Spiritual Repub-lic, P. O. drawer 6325, Chicago, 111.

HENRY C. WRIGHT will answer calls to lecture. Address are of Bela Marsh, Boston.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, C.yde, O. MRS. E. M. WOLCOTT, Danby, Vt.

MRS. MART J. WILCOXBON, 60 Clinton avenue, Brooklyn,

DR. R. G. WELLS, Rochester, N. Y., trance spraker, will lec-ture Sundays and attend funerals, within a few hours' ride from home.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

A. A. WHEELOCK, St. Johns. Mich.

MRS. MART LOUISA BRITH, trance speaker, Toledo, O.

DR. WM. H. BALISBURY, box 1313, Portsmonth, N. H.

BELAN VAN SICKLE, Greenbush, Mich.

HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San Francisco, Cal.

DR. J. VOLLAND, Ann Arbor, Mich.

MRS. M. S. TOWNSEND, Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston.

MRS. M. E. B. SAWYEB, Baldwinsville, Mass.

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

DR. W. K. RIPLEY, box 95, Foxboro', Mass.

J. WN. VAN NAMER, Monroe, Mich.

DR. D. A. PEASE, JR., Detroit, Mich.

speaker

rather shunned than sought preferment.

Sixth: The Lyceum services preceding the morning lecture do increase both the attendance and interest in our morning and evening meet ings, and draw into our fold hundreds of parents and others who would otherwise never have heard a word of our beautiful philosophy. I have given my views at length upon that subject in a recent issue of the BANNER, and I will, therefore, not occupy your time or space by further reference to your sixth inquiry.

Despise not the Rudiments.

Three-quarters, if not more, of the Spiritualists were converted to the belief in angel ministry through physical phenomena of some kind. The same rule applies in the scientific world. The falling of an apple suggested to Newton the law of gravitation regulating the motion of the planets. The flash of lightning led Franklin to experiments in the agencies of electricity, which in our day is so practical for good. The steam from a boiling kettle inspired the first thought of a steam engine.

The spiritual manifestations have awakened mankind to a knowledge of immortality. Those raps, those tippings, those simple familiar writings, those scoffed scances, have inaugurated a stupendous revolution in the social life. They have converted millions. What exalted thoughts they have developed, what risings of soul, what earnest purposes, what heavenly inspirations what radical reforms.

Notwithstanding all this good, we have a class of pretentious leaders who, ascending to the house-top, propose to kick away the ladder as a useless thing now. Poor souls on the ridge-pole, would you not like to come down to terra firma? Perhaps others would like to enjoy your post of honor. Prithee, let us have the ladder to climb

We will try and be patient with these wiseacres. A little study or spiritual numeration will assist you much, gentlemen, in the higher branches of the science. Suppose you review for once. Please remember the fact that there are others in the world who will be under the necessity of learning the rudiments; that human nature is the same in all ages; that its first developments of mind are in the senses; that object lessons are the best for beginners. Despise not the rudiments.

Agassiz on Types.

The Hon. H. Wilson, United States Senator, wrote Prof. Agassiz awhile since relating to a matter involving physical structure, human types, and other ethnological problems. Among other things in Agassiz's roply, under date of July 8th, he said:

"The only ground I may have given to question the soundness of my riews concerning the differ-ent races of men is the opinion I have always maintained, and which I still hold now, that the different types of the human family have an in-dependent o ign one from the other, and are not

of Marshall County, lowa. eld their first con vention at State Centre and Bear Grove as per call previously issued. The meeting was organ ized by the choice of 8. Molor as President, ึกมนไ G. Snow as Secretary, pro tem. Mrs. H. F. M. Brown entertained us by a discourse, and re-marks were made by Dr. Data, Dr. Wheelock, W. Myers and others. A poem was then read by Dr. Wheelock, which Mrs. Brown followed by remarks on the rights of women.

Committees were then appointed on business, on organization and on resolutions.

A poem was then read, also a letter from Mary J. Colhurn. Appointed W. Myers to answer the letter in be-half of the Convention.

Adjourned until evening. Evening Session.—Pursuant to adjournment, the Convention met and was opened by an invocation by Dr. Wheelock

Mrs. H. F. M. Brown delivered a discourse; subject, "What is the difference?" showing the di Adjourned to meet at ten o'clock next day

On Sunday the Convention met in the lovely grove; W. Myers was appointed President, and M. J. Wright, Secretary. A poem was read by Mrs. H. Brown, after which we had one hour of Conference. Mrs. Brown was then introduced, and said lest

is should rain in the afternoon she would clear her soul by speaking of that which hay nearest her womanhood — woman's rights. We regret. that the length of our report precludes the possibility of publishing at least a part of this truly able and elequent discourse. Dr. Wheelock then spoke at some length on

apirit manifestations. Afternoon Session — During this session the fol-

lowing Preamble and Resolutions were adopted

lowing Prenuble anul Resolutions were adopted: Wherea, The Spiritualists of lows have thus far worked without any particular acquaintance with each other, and as union is strength, and harmony of action is success, we recom-mend that we become better acquainted, to the end that busi-ness organisations and coperative associations be established and promoted, that active workers, mediums and speakers may be known and sustained for the upbuilding of the great spiritual temple of the shift usists of Lowa take immediate steps to better know and understand each other, and the strength of their numbers, by spontining a Corresponding Sec-retary, who shall correspond with all who may desire for the purpose of forming Town and State Associations ur Cooperative Communities.

Strongth of their numbers by appointing a Corresponding Sec-retary, who shall correspond with all who may desire for the purpose of forming Town and State Associations or Cooperative Communities. Resolved, That the "Harmonial Philosophy" sometimes called Spiritualism, is not an "sim"-exeception ame but is a Divine law inherent in a Divine principle tring at the founda-tion of all other principles, giving evidence of man's immortai-realizing the truth for a life hereafter ultimating in human goodness and perfection in the resime of spirit existence. Resolved, That in union of principle and action depend the life and prosperity of all societies, and that whatever tends toward caste or division should not find place, with Spiritual-ists. Resolved, Woman is man's equal, and should be denied no privileges, social or political, onjoyed by him. Resolved, Spiritualism is the lever that is lifting the world out of darkness into the light of wisdom, lose and truth. Resolved, That a copy of these proceedings be sent to the Baxwar or Lionr and epinitual.

An organization was then formed of thirty-two ersons. M. J. Wright, was appointed Correpersons. rounding Secretary. A correspondence is solicited from all Spiritualists of the State, for the purpose of considering the propriety of calling a State Convention, to meet the coming autumn. I also wish a correspondence with all who wish to join an Agricultural Coöperative Association. M. J. WRIGHT, Secretary.

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Further advices from Utah confirm the reportd schism in the Mormon church, and foretell the impending dissolution of Brigham Young's community. The elders who are denounced by the Prophet, have usually been regarded an ahining

Jantros, E. K. Sonyi, Guardian, and John R. Potter, Inarrow of Cons. - Splritual meetings are de every Sun-ay evening for conference or lecture at 7k b clock. Chil iren's l'rogressive Lyceum meets at 3 P. M. Jow, Con-uctor. luctor.

DUTKAN, CONN.-Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Labourn at 10% n the forenoon.

in the forenoon. PORTLAND, Mr.—Meetings are held every Sunday in Tem-perance Hall, at 103 and 3 o'clock.

BANGOR, MR. —Splritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same placest 3 r. st. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Quardian.

man, Conductor: Miss M. S. Curtiss, Guardian. DOWER AND FOXCROFT, ME.—The Children's Progressive Lyceum houds its Sunday session in Micrvick Hall. In Dover, at 104 A. M. E. B. Averili, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 19 P. M. NEW YONK CITY.—The Splithualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 109 o'clock A. M. and 74 P. M. Conference at 3 P. M.

street. Lectures at 10 0 titles at an and 11 ct. Consider at 3 p. M. The Society of Progressivo Spiritualists, having Jeased Ma sonic Hall, No. 114 Erst 13th street, between 3d and 4th ave-nues, will hold meetings every Sunday at 11 a. M. and 7p p. M. The Oblidern's Progressive Lycenim will meet in the same place at 94 a. M. P. E. Parnsworth, Conductor; Mrs. II. W. Parnsworth, Guardian. The Conference, which is highly in-teresting will be confinued every Sunday afternoon at 3 p. M. during the summer. Warren Chase speaks Aug. 4th, forenoon and acting. nd evening

and evening. BROOKLEN, N. Y.—The Spiritualists hold meetings at Cum-beriand-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 13 r. M. Children's Progressive Lyceum meets at 10 A. M. J. A. Bartlett, Conductor; Mrs. R. A. Brádlord, Quardian of Groups.

WILLIAMBURG, N. Y. - The Spiritualist Society hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluutary contributions of members and friends.

and friends. BUFFALO, N. Y.-Meetings are held in Lyceum Hall, cor-ner of Court and Pearl streets, overy Bunday at 10 A. M. and If r. M. Children's Lyceum meets at 24 P. M. E. C. Hotch-kas, Conductor; Mr. M. A. Bwain, Huardian. Speaker co-gaged .- Mrs. Busie A. Hutchinson during July and August.

gaged - Airs, chute A. futurning output and August. Junistr Cirry, N. J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10] A. M. upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur In the evening, at 7] of clock, by volunteer speakers, upon the Science of Spiritual Philosophy. Nawawe, N. J. -Shidtinglists and Frienda of Propress hold

NEWARK, N. J.-Bolitiaulist and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 24 and 74 P. M. The afternoon is devoted wholly to the Uhlidren's Progressiva Lycesm. G. T. Leach, Conductor; Mrs. Harrist Parsons, Guardian of Groups.

Guardian of Groups. PRILADELPRIA, PA.-Meetings are held in the new hall in Phoenix street every Bunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Bunday foremoon at 10 o'clock. Prof. I. Rehn, Conductor. The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 6th and Spring Garden streets, every Sunday. The morning lecture is proceeded by the Children's Lyceum meeting, which is held at 10 o'clock. The Spiritualists in the southern part of Philadelpha hold regular meetings at No. 327 Nouth Second street, at 10 J A.M. and 19 r.M., and ou Wednesday evening at 8 o'clock. BALTINORE, MD.-The'First Spiritualist Congregation o

BALTINGE, MD. - The "First Spiritualist Congregation o Saltimore" hold regular meetings on Bundays, at Baratoga iall, southeast corner of Calvert and Saratoga streets, at the isual hours of worship. Mrs. F. O. Hyser will speak till fur-her noire. sours of

DEFINICE. CLEVELAND, O. —Spiritualists meet in Temperance Hall ev-sry Sunday, at 103 4. N. and 74 P. M. Children's Progressive Lycoum regular Sunday session at 1 o/clock P. M. Mr. J. A. Jeweit, Conductor; Mrs. D. A. Eddy, Guardian.

WE II. COLLEGE, Lecturer, East Trumbull, Ashtabula Co., O. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month CEPHAS B. LYNN, Semi-conscious trance speaker, 567 Main street, Charlestown, Mass.

TOLEDO, O. -- Bicetings are held every Bunday, at 10% A. M. and 73 P. M. All are invited free-mo admission fee. The BANNES OF LIGHT AND SPIRITUAL EMPUBLIC are for asle at the close of each lecture.

BraiNovisLD, ILL.-Pegular Spiritualists' meetings every unday in the hall. Children's Progressive Lyceum every unday forenoon at 10 o'clock. Mr. Wm. H. Planok, Conduc-or; Mrs. E. G. Planck, Quardian.

Richmond, Ind. - The Friends of Progress hold regular meet-ngs every Sunday morning in Henry Hall, at 104 A. M. The Dildren's Progressive Lyceurs meets in the same hall at 2 'clock r. M. ings every Su Children's Pi

o close r. M. Br. Louis, Mo.-The First Society of Spiritualists of St. Louis hold their meetings in the (new) Polytechnic Institute, corner of Neventh and Chestnut streets. Lectures at 103 A. M. and 73 r. M. Children's Progressive Lycoum at 3 P. M. My ron Coloney, Conductor; Henry Stags, Cor. Sec. Saw Faskelsco. Cas. -- Mrs. Laurs Cubpy will lecture every Sunday at the new hall in Mechanics Institute, Post itreet, between Monigomery and Kearney. : Admission free.

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MART E. Lowgoor, inspirational speaker, 60 Montgomery street, Jersey City, N. J. John A. Lowz will answer calls to lecture wherever the friends may desire. Address, box 17, Button, Mass. Mr. H. T. LROMARD, trance speaker, New Inswich, N. H. Mins Mary M. Joyne important Miss MARY M. LTONS, inspirational speaker-present ad-reas, 98 East Jefferson street, Syrscuse, N. Y .- will answer nalls to lecture calls to lecture. DR. LEO MILLER is permanently located in Chicago, IL, and will answer calls to epeak Sundays within a reasonable distance of that city. Address P. O. box 1275, Chicago, IL. BACRAMENTO, CAL.-The Spiritualities hold regular Bunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at Wr. M. Children's Lyceum meeta at 17. m. H. Bow-man, Conductor; Miss G. A. Brewster, Léader of Groups.

during August; in Chelsca, Mass., Sept. 1, 6 and 15. Would like to make jurther engagements. Address as above, or La-Grange, Ne. DR. H. P. FAIRFIELD will answer calls to lecture. Address. Quincy, IiL, 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.

. ISAAC P. GERENLEAF will be ready to respond to calls to speak on and after September first anywhere in New England or the West where his services in that capacity may be re-quired. Address till September first at Kenduskeag, Me.

MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter.

John P. Gull will answer calls to lecture. Address, Law rence, Mass. Mas. C. L. Gadz, (formerly Mrs. Morris,) trance speaker, 17 Cedar street, Room 8, New York.

DE. L. P. GEIGGS, inspirational speaker, will answer calls to lecture. Address, Fort Wayne, Ind.

MRS. EMMA HARDINGE can be addressed, care of Mrs. Wilkinson, 136 Euston Road, N. W., London, England.

DR. M. HENRT HOUGHTON will lecture before religious, pe-litical and temperance assemblies. Address Milford, Mass

W. A. D. HUME will speak in Reading, Ps., Aug. 4 and 11. Address as above, care Peter Zieber.

MRS. SUSIE A. HUTCHINSON will speak in Buffalo, N. Y., during Joly and August; in Cleveland, O., during September, Uctouer and November.

DR. J N. HODGES, trance speaker, will answer calls to lec-ure. Address, 107 Maverick street, East Boston, Mass.

MRS. F. O. HTZER, 60 South Greenstreet, Baltimore, Md.

DR. E. B. HOLDEN, inspirational speaker, will lecture in Fort Jackson, N. Y., Aug. 4. Address, No. Clarendon, VL. CHARLES HOLT, Columbus, Warren Co., Pa.

J. D. HASCALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Beconstruction and the True Mode of Communitary Life. Address, Hammonion, N. J.

Miss SUBIE M. JOHNSON will speak in Springfield, Ill., during August; in St. Louis, Mo., during September. Ferma-nent address, Millord, Mass.

W. F. JAMIBBON, inspirational speaker, care of the Spir-itual Republic, F. O. drawer 525, Chicago, 111, S. S. Joynes, Esq., 's address is 12 Methodist Church Block, South Clark street, Chicago, 111.

HARVEY A. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day.

ABBAHAM JANKS can be addressed at Laons, N. Y., box 44, until further notice.

J. S. LOVELAND, Chicago, 111., care Spiritual Republic.

MRS. E. K. LADD, trance lecturor, 178 Court street, Boston,

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