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The Vecture Room.

SPIRITUALISM REVIEWED.

A LECTURE BY MRS. EMMA HARDINGE, Belivered at Tremont Temple, Boston, July 10, 1867. [Phonographically Reported for the Barmer of Light by J. M. W. Yerrinton.]

FRIENDS-It appears that this meeting is convened at the request of those who love and honor the cause of Spiritualism, for the purpose of enabling them to testify their appreciation of the services of one whom they consider to have labored faithfully and well in its advocacy.

On an occasion of so much interest, we deem we cannot better realize the highest purpose of the assemblage, than of a brief retrospect of the progress of that cause in which both speaker and andience are so much interested, and in whose behalf the grateful emotions of the present hour have been especially called forth; hence we shall make the subject of the night, the origin, progress and present status of the movement called "The Rochester Knockings."

No intelligent Spiritualist has over claimed that Spiritualism originated on the American Continent. On the contrary, the aftirmation of all the spiritual literature of this age, and the utterances of the spiritual rostrum, abound with definitions of the unity of Spiritualism in America with that of all other countries, while the most thorough analyses are rendered of the coincidence of the modern phenomena with those of every other age of the world. Still there are certain specialities which resolve modern American Spiritualism into a concrete movement, differing in some respects both as regards time and place from all other spiritual manifestations of history. These points of speciality we shall develop as we proceed, but we would first solicit your attention to the fact that this wonderful modern movement is the manifestation of a clearly appreciable design, both in the broad generalities of the divine scheme which we call "the providential plan," and also bears conclusive evidence of a systematized and successful action on the part of those spiritual intelligences, whom man justly assumes to be the ministering angelic instruments of working out the designs of Providence. In illustration of our first position, note the invariable stream of progress which has borne the race onward from material to spiritual growth and development.

Observe that all our discoveries in arts and sciences have tended upward from matter to mind; that the entire history of humanity is one grand epic, in which successions of eras reveal sensuous powers of the universe lead us into the the spiritual and natural worlds.

man has no soul, unless the universe he's all explored gives up at last its solemn mystery to the importunate claims of science. And thus do we afirm that the Spiritualism of this age is obviously eliminated by the unfoldments of the Divine plan of creation, and the fulfillment of God's own scheme of eternal revelation.

Again: we recognize in this modern spiritual movement the action of those noblest of earth's master-minds, who, commencing their rudimental career of science upon this earth, proceed to elaborate and further apply their knowledge in the brighter and higher spheres of eternity.

All Spiritualists realize that their views of the hereafter, in the light of spiritual revelation, are vastly different from those entertained through the influence of theological teachings. You will be prepared to believe, therefore, that multitudes must have entered the spirit-world, who, trusting to the efficacy of a vicarious atonement to compensate for an ill-spent life, must have realized the bitter fruits of ignorance and superstition in disappointment, and the inevitable penalty which we know awaits every sin committed on earth. We know, moreover, that multitudes must have entered the spirit-world who beheld bereaved friends mourning over their departure, seeking vainly for evidence of their possible resurrection through the dim traditions of theology, bending over the summer grass that concealed the mouldering form of death, and trusting only to find balm for the agony of bereavement in unkind forgetfulness of those most beloved. We may comprehend, therefore, the yearning anxiety that must have possessed millions and millions of those who in every sand-grain of time are passing through the gates of death into that realm which priesthood has purposely veiled from us by mystery. Ignorance and superstition have been man's only teachers on the phenomena of death. Hence you may conceive for yourselves of the hosts of spirits that must have vainly waited and hoped for some means of communicating with earth, and, like Dives in the parable, have longed to return that they might " warn the five brothers they had left behind."

Again: remember that instead of crushing ont all the experiences of earth, darkening science, genius, and quenching human effort in the tomb, the risen spirit, as you understand it, commences its progress here on earth, elaborates it in the spheres, and continues to gather up knowledge and enlarge upon the first rudimental pages of life first opened upon this earth. Hence, all of science, knowledge, light and understanding of God's universe that we can ever realize in eternity, must first be learned on earth. Comprehend-

ing this, we may perceive how the students in the occult sciences, known only in this nineteenth century, such as clairvoyance, psychology, mesmerism, electricity and telegraphy, passing the marching footprints of the all conquering into the spirit-spheres, must inevitably have prohosts of mind triumphing over the mysteries of duced those changes which ultimated at last in creation, until one after another the visible and the telegraph and its successful working between We have been accustomed to think that when Thus the fiery hieroglyphics of the shining the soul passed through the gate of death it becomes as God; that all things were open to its view; that all knowledge was comprehended by the spirit; but we now realize that the spirit-world is founded, ultimated, grows and progresses step by step with its own planet, ever a little in advance, and yet but a step. One of the sweetest and divinest harmonies of Nature is perpetuated in the constant growth and similarity of the natural and spiritual worlds. Hence we may perceive how the John the Bantists of this great movement sprung like blossoms of eternity from the roots that were sown on earth; and how Swedenborg, who with illuminated eyes, while yet in the mortal form, beheld the realms of eternity; who with spirit foot, while yet encased in the earthly clay, walked with angels in their spirit-homeshow this bright and philanthropic soul, realizing in himself the possibilities of clairvoyance for all, longed to bestow on all mankind the blessings that himself had enjoyed. He took no leap in the dark. He perceived the truths of that eternity to which he was wending; and, though his followers have superstitiously narrowed down to himself the possession of those occult powers of soul that belong to all, revertheless the great and mighty spirit of the man outrunshis sect, and faithfully has labored in the advanced lyceums of the higher world, for the dawning of that bright day when mortal eyes, like his own, shall be illuminated to behold the momentous truths of their hereafter, and comprehend the perpetual relations

and in reverence to the Divine command, " Let there be light," had convened in solemn congress to determine how best they could respond before God and man, "And there shall be light." And around the mighty councils of the spheres stood hosts of eager souls who longed and waited for the glorious hour when messages of light and love and immortality should flash across the spirit lightning wires, warning the souls of earth from off the shoals and roefs whereon themselves, in multitudes, had once been shipwrecked, waking the sluggard, warning the wicked comforting the poor, cheering the heart bereaved, and bringing to all the daily bread of life eternal, for which the starved earth hungers, with no high priest to stand between the creator and the creature, save God and his ministering angels. And this was the means, the motive power and agency which resulted at last in the much despised and much misunderstood movement called "the Rochester Knockings"; and thus the momentous hour came at last, when the grand experiment should be made. Naturally that land most full of the forces of life and death, the old continent of Europe, where, generation after generation, the expiring lamps of life had gone out, and where the very walls, stones, air, and even garments of the dwellers, were charged with mediumistic forces of life, was the first scene of the experiment. But mark the result! The dark terrorism of superstition was and still is dominant on the olden continent. Nature is ever harmonious in all her movements. The progress of free thought in this land has permitted free sneech.

Hence all first great political, social and religious movements toward ultimating the freedom of man, soul and body, must be made in America: State churches and State governments in the older countries, palsy the minds and consciences of the people, and neutralized the possibility of any manifestations coming that were not made through the church, or that might clash with the unkind law of aristocratic caste, and hence the slavery of bigotry that would not think, and that of fear that dare not, drove the spirits back, and caused the attempts to work the spirit telegraph in Europe to become at first a failure. Following in the tracks of all grand experiments in civilization, the spiritual connectors echoed all Nature's cry of "Westward hol" and in a remote village in the Empire State of the land of the West, the first successful attempt to work the telegraph between heaven and earth upon a systematized and scientific basis was triumphantly inaugurated.

We would not willingly dwell upon personal experiences in this brief sketch of the general features of this movement, but we feel we should fail in painting that poblest of all lessons, namely, how in the divine scheme the grandest results are outwrought through the humblest means, did we not pause for a few moments to note the initiatory | truth. They thought their cross was too heavy steps by which the corner-stone of the magnificent for them to bear, and in their dark Gethsemane temple of the future church of the divine humanity was laid. At first the sounds of the workmen's hammers, in the shape of the mystic raps, were heard with that inevitable fear which is the child of ignorance and fondly cherished superstition; but when after a time the astonished listeners became more familiar with the incomprehensible noises, the keen spirit of investigation, so characteristic of the country, succeeded to terror, and friends, neighbors, law and divinity, were summoned to aid in attempting to solve the mystery. Like most other instances wherein ignorance prevails, friends and neighbors shrank back when the world began to frown. The church determined that any power which its solemn exorcisms could not control, must be of Satan, and sighs and vain solicitations they courted back the the law resolved that spirits that were contumacious to the magistrate's warrant could be naught ness had relied on, even in the midst of all the but evil; and thus it may be said that excepting a few faithful friends and common sense belevers in the power of God to do that in the nineteenth century which he could do in the first, the unfortunate subjects of the first mystic rappings were basely deserted by those who should have been foremost to aid in solving the mystery, and forsaken of those who should have been last to desert them in their hour of severe, strange, and unprecedented trial. But when man is weakest the power of God becomes the most manifest; the beautiful and divine science that appealed in vain to an ignorant priesthood and egotistical schoolmen, took root in the very heart of humanity, through the divinely appointed means of human reason, and the mystery that Scribes and that subsist between the natural and spiritual Phariesees would not or could not solve, yielded to the dictum of the plain common sense which God has implanted in every human mind. A little child reasoned that as the mysterious knocker would imitate her noiseless actions, so it would be able to see, and as it would respond to her spoken commands, so it must also be able to hear. and when in the simple counsels of reason it was determined that such proofs of intelligence suggested the agency of a human spirit, an honest New York farmer, confiding in the supremacy of good over evil, and believing that God was stronger to save than Satan to destroy, carried his process of reasoning one step further, and determined that the being that could see, hear and understand, could also communicate through human language; and so with a prayer on his lips, God as his staff in the valley of the shadow, and firm faith that from an hönest purpose no evil could result, he descended to the cellar where the invisible rapper led him, and there for the first time since time itself began, the disembodied soul of man communed with the embodied through a clear, distinct, systematized and scientific method of telegraphy.

councils of those noble and philanthropic souls | marshaled their ranks in heaven to do battlewho, in pity to the darkness of superstitions earth the armies of light and progression against the legions of earthly darkness and superstition. Would that ye could have seen the bright and glorified forms of the master minds of all past ages that stood around the spiritual battery, sounding out its low tap, tap, in the silence of that midnight vault, whilst legions upon legions of anxiously watching spirit friends of earth, its patriots, martyrs, sages, schoolmen and teachers, hung breathlessly on the low workings of the spirit-telegraph, until the glorious message of immortality flashed over its wires; until the sound was heard, comprehended, answered, and "I still ivel" shouted in rejoicing chorus through all the corridors of eternity by twice told ten thousand bright immortal spirits, and was then inscribed in characters of living fire upon earth's equatorial belt, to be erased alone when earth shall cease to

> They heard it; and the circling zones of light that belt the earth with radiant spirit people, shouted their halleluiahs of rejoicing to their God. They heard it, the sunlike dwellers of far distant planets, and joined the rejoicing anthem of earth's victory. They heard it, the solemn stars of unknown firmaments, and through the archways of unending time they sang the mighty nean of the triumph of the warriors of light. They heard it, ministering spirits and angels moving round the awful throne of Him whose work it was, and whilst the victor-browed angelic hosts thus celebrant bent low to listen to earth's spirit telegraphy, the mortal who first heard its tones sublime wept like an humbled child before his father's nanifest approach; and thus whilst all creation listened, and answered with the anthem of the iniverse, "Oh, Death, where is thy sting? Oh, Grave, where is thy victory?" the world, too, heard it, and with the press and pulpit in its van, answered creation's anthem with - a sneer, a scornful jest and fierce anathema against the rapping mirits."

But ere we dismiss the subject of the "Rocheser Knockings," and pass from this scene, which will yet become to a grateful and appreciative future generation a spiritual Mecca, it is well that we should remember how fearfully the throes and pains of martyrdom ever herald in the births of true Messiahs. The suffering family who were the subjects of this first grand experiment, realized this truth by drinking to the very dregs the cup of the world's scorn, insult and persecution; friends looked cold, and enemies rejorced; the public voice was often raised in a wail of bitter execration against the "rappers," and not even the page of the most searching history can ever render justice to the moral crucifixion which this

Christian age put on the hapless subjects of these lespised "Rochester Knockings." And yet their lesson came, and they, too, in the midst of their adversity, learned to know their strength, and realize how good it was to suffer for the cause of

floors, and stilled the moving telegraphy. But

alast no sooner had they gained the boon they

sought, exemption from the spirits, than they

found what a dreadful loss their gain had been.

The spirits now were gone. The glimpses of

heaven opened to them had disappeared. The

kindly counsel, the wise guidance, the wondrous

companionship of the bright immortals was with-

drawn, and with them was gone the very sun of

heaven which had shone upon them. Day by day

the world grew colder, emptier. With tears and

now lamented friends whom they in human weak-

pain the strange association had entailed. Night

by night sad invocations were sent up from the

now deserted dwelling that the kind, bright spirits

would return; but all was vain, until upon the

fourteenth day of this spiritual desolation, some

visitors aided them in tender invocations to the

spirit loves departed, when lot their pleading

tones were answered with the well-remembered

shower of telegraphic raps. Midst tears of joy

knelt and kissed the very ground where the pre-

cious detonations sounded out the returning foot-

And now we must permit the individual expe-

At first, it was deemed that the manifestations

belonged to the house. So dark, so coldly igno-

rant and blind is man npon every subject that

pertains to his spiritual welfare, that we are fain

to believe that spirit power is to be found rather

in wood and stone than within the human soul.

and so it was thought that the house was the mo-

dium power. But soon it was proved that the

power belonged to the individuals, and that when

they passed from place to place, the sounds went

with them. Then the same old superstitions were

revived which once attached to occult persons,

namely, that they were either specially favored of

God, or in league with the powers of darkness.

Again experience was the only corrective of these

erroneous ideas, and it was found that, like the

flowers of the field, the manifestations were spring-

ing up on every side, irrespective of place or per-

Next it was conjectured that the whole was the

result of imposture, and the wisest and most pious

persons of the land taxed their wits to prove

either that they have no immortal souls, or, hav-

ing them, that the soul can do nothing without the

body's aid, and that whereas on earth men can be

riences belonging to this movement to become

merged into the general stream of history.

prints of "the spirits."

and choking sobs of gratitude, the "rappers

man, and hence that spirits could not, should not be the authors of the mystic "Rochester Knockings." But still the rappers rapped, and as the sounds could not be empty air, as spirits were, why then they must be the work of "ankle joints," "knee pans," and "concealed magnetic batteries." This theory worked highly to the satisfaction of the theorists for quite the time it took to print the facts; but ere the ink was dry that was to rap the rappers out of public credit, lo! they broke out in new and still more perplexing forms. It came in the shape of visions, dreams and trances; spoke with new tongues, wrote graphic messages, and personated those whom none but the buried dead could be identified withal, and so in another shape the rappers still rapped on, and Spiritualism, slain by the scalpel knife of the Buffalo doctors, rose in ten thousand protean forms, in bodily shapes from its very ghostly death-bed.

Again it soon appeared that this obstinate and persistent phonix seemed to make all the more rapid strides from the fact that its opponents were industriously advertising it. True, no champions. no apostles, no leaders were to be found. The whole movement was in fact an obviously supermundane one, and the spirit-world appeared to be in one vast league, whilst humanity had nothing to do but to submit. And the next most sapient theory was that in view of this unmistakably supermundane character, "it might in fact be spirits;" but seeing that it came neither through the gates of the church nor the college, neither originated with the high nor the mighty, but rather through the manger of obscurity, and the humility of babes and sucklings, so, by some process of reasoning known only to the Christian world, and doubtless derived (if any one could find it there) somehow from the Bible, it was determined that though it was not exactly humbug, nor quite all ankle and knee joints, that though it was too intelligent for electricity, and too powerful for mere human agency, and therefore that it was snirits. still, as aforesaid, it must be the work of purely evil spirits"! It was in vain that the Spiritualists pleaded the right to be tried by the FRUITS of their belief.

Satan was a fine healing medium, and though t required the providence of God to make men blind, and halt, and deaf, and broken-hearted, it took the evil one himself to cure them; and what in fact could be a better proof of evil, than for impudent quacks, Diploma-less, to interfere with the dispensations of Providence, cure the sick without the aid of poisons, and prove that the dead still lived without the price of pew rents? And now another phase ensued. Remember that those whom we have appointed as our soul's teachers have left us wholly in ignorance concerning the condition of those souls hereafter, or else they tell us we are either sleeping in the ground, or 'gone to God." The conclusions we have drawn necessarily have been that spirits, if they live at all, know everything, can do everything, in fact, being, as men said, " with Gol," must be as Godhence the ipse dixit of the spirit was as a flat from heaven, and "the spirits say so" authority enough

realm of the invis

heavens spell out the command to search into the black depths of the unknown, until the telescope reveals myriads of worlds invisible to the eye of mortality, yet visible to the all-piercing gaze of science. The heaving billows of the pathless ocean lead us onward from the known to the unknown: from their mobile surfaces to the profound depths which the conquests of science at last enable us to fathom from centre to circumference. The suggestions of every foot of earth the agriculturist tills leads him deeper and deeper into the cavernous mysteries of the invisible beneath his feet, until geology completes the history of the visible creation, and rolling back the curtains of the eternity behind us, discloses the long hidden footprints of the Creator conducting the germinal seed of an embryotic planet from the nebulæ of the skies and the shining path of the obedient satellites. Gas, steam, electricity, magnetism, chemistry, and finally animal magnetism, psychology, and other kindred sciences, all form the last milestones on the road of man's sure and inevitable ascension through all the realms of science which the human mind can compass, until he arrives at the only barrier that arrests his triumphant march through his Father's universe, namely, the mystery of his own soul.

Here before the awful gates of life and death, shutting in the rudimentary sphere, but seeming to envelope in inscrutable mystery and unbroken silence the eternal issues of earthly being, man has been compelled to pause, baffled at last by the very power which enables him to triumph over all barriers to knowledge but himself; instructed in all powers, forces and elements but the supreme and crowning glory of all, his own deathless spirit: and since nothing remains for him to achieve but this one vast knowledge, since all other phases of scientific lore but lead him up to this, shall they leave him there to pause in idle rest, which is annihilation, or retreat on his own footsteps, which is retrogression? It cannot beno evidence of retrogression has ever yet been manifested in the Divine plan; hence man must advance, and the only step which he can take onward is into the realm of spirit. No horizon has ever yet bounded the onward march of the tramping ages but human ignorance; hence this alone is the barrier which hides the solution of all spiritual problems from his view. Hence do we assume that Spiritualism in the nineteenth century must have come, no matter how, or in what form, to complete the scientific progress of the race, and flowering-time of man's advancing mind; it needs human life. must come and come in this very era, 'or all the prophetic marches of the race have been but a

worlds. Following in his footsteps come others who, in this age, have also entered upon the study of the occult powers of the soul. Such was Mesmer, who discovered the secret of miracle and disclosed the existence of that very philosopher's stone for which the ancients had searched so long in vain. Mesmer proved that the occult powers of life within the human form were transferable from body to body; that life was the mysterious medium that bound the spirit to the form, and that spirit, by the aid of magnetism, could work the mystery of those signs and wonders which in ancient time were deemed supernatural.

And then came Hahuemann, the discoverer of the soul of things"-Hahnemann, who realized that that spirit set free was stronger than matter; that the true force of the drug was the spiritual part; hence that Nature herself was one grand battery of spiritual forces that only needed the aid of science to apply them. And then followed ultimate the designs of that Almighty Leader who Ben Franklin, who, Prometheus-like, stole the has brought man up to the very gates of the Spirit fire from heaven and animated the cold statu-Temple, nor written one restrictive word upon its esque form of matter with the living principle of portals to bar his entrance there. Spiritualism an universal life, throbbing alike in the metallic comes, in short, as the blossom of the ages-the velus of the earth and the electrical machinery of

And with them were the electricians, physiologists, magnetizers and psychologists of this wonmocking chase after circling atoms, turning again derful era, all and each carrying, their powers

Oh ye who speak with scorn and contempt of chemists, meamerists, psychologists, and savans generally, when they get to spirit-land (if indeed the Rochester Knockings"; ye who dare to stigthere is a place at all for souls, save the Jowish matize them as "humbug," or implously revile them jeweled heaven,) they are fools, nonentities and as "evil," would that ye could have watched by the council fires of the mighty armies of the noble mere impotencies, without human love or wisdom, to the groveling dust they 've spurned, and proving | with them, and all and each joining the mighty | dead, as for long, long years they had patiently | science, knowledge, or aught that makes up the | clusion that all was faise, and once more rang out

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they prayed that the cup might be removed. to sanction the wildest license, or authorize the They prayed so earnestly, that with the very most insane fanaticisms. force of will they answered their own petitions, and drove the spirits back, silenced the rapping

The world looked on and laughed-of course it did. The world had been so miserably deluded respecting the true condition of the human soul, that when the truth broke on it it did n't recognize it; so first it laughed (at its own ignorance, however,) then it hooted, and then it proclaimed Spiritualism a public nuisance, voted it out of existence, and put itself in mourning for its imaginary death; and still Spiritualism did n't die, even beneath the murderous blows that fanatical Spiritualists dealt it, and the rappers still rapped ou, and rapped into the world that truth and common sense which the priests should have put there some centuries before-for these rapping spirits taught mankind that the spirit-world is a human one-a world of men and women-a world of beings like themselves, with all its follies, failings, falschoods and mistakes, only one step removed in advance beyond the natural world, of which it is the type and ultimatum. What was the result? Through the bitter failures which men made in this very lesson, they learned the truth that no living creature, mortal or immortal, can be authority for any other living creature; and that is folly, misdirection and impiety which yields up conscience, judgment or pure reason to any dictum but the highest light that God implants within the human soul. And so the sneering world made little by the untaught follies of the Spiritualists, while they themselves came out of their prison-house of penalty all better, wiser men.

The next phase of Spiritualism was also a lesson, and a bitter one. At first men fcared the spirits; the very subjection in which they placed their reason to " the spirits " proved what a wild and incoherent mass of folly all previous spiritual teaching had been. But when once the terrorism of the dreadful midnight spectre and churchyard apparition was removed, and men had grown familiar with the spirits, they also realized how lovingly and earnestly the trusting world began to seek communion with its dead; and preving on these holiest feelings of the human soul, there flocked in to the feast divine the loathsome vultures who batten on the sorrows of their kind, and who, striving to make capital out of Spiritualism. now for and now against it, swam with the everchanging tide of popular opinion, and sometimes in the shape of reckless jugglery simulated the manifestations, and sometimes in the absence of all shame, boldly proclaimed themselves the impostors they were. Many, in fact, who audaciously claim from the world the character of "Gentlemen" and "Ministers," first impiously tricked, cheated and lied in the name of "the spirits," and then shamelessly demanded credit from mankind for proving themselves the cheats, swindlers and liars they truly were; and so the world, confounded with the true and false thus heterogeneously mixed up together, hastily rushed into the conthe army of progression.

inevitably go to ruin unless ladies adopt the mas-

culine manner of riding on horseback. Another

class of reformers assures us that humanity has

groaned and suffered beneath the weight of woe

and sin, and only waited for the time when ladies

should cut their skirts short, in order to renew

and renovate the earth. Still another class pro-

poses to wash the world clean with cold water;

another restores it to paradisiacal innocence by

eating Graham bread; and still another assures

us that all society has waited for in order to be-

come pure, happy and even angelic, is to grant to

every man the privilege of running away with

his neighbor's wife at pleasure. In short, Mor-

monism, with all its male privileges extended to

females, is just exactly the kind of thing which

this last class of great-hearted philanthropists

have discovered will bring heaven down to earth in

the twinkling of a Joe Smith's eye or a Brigham

Young's marriage ceremony. Now as it requires

no other sense than common sense to see and be-

lieve in those spiritual manifestations which de-

pend on the testimony of sensuous perception, so

it need be no matter of surprise that amongst the

ranks of phenomenal believers, these legions of

one-idead reformers made up their due proportion,

and when they beheld this irresistible, grand and

mighty Spiritualism moving on without the li-

cense of the law, or the blessing of the priest,

neither seeking to shelter itself in popular church-

es nor beneath the umbrella of popular respecta-

bility; when they beheld this gigantic movement,

which has received more stabs and shots from its

own ranks than any other reform that the world

has ever known, surviving them all, and marching

on from conquest to conquest, planting its stand-

ards of power north, south, east and west, mak-

ing its grooves so deep throughout the entire

length and breadth of the continent, that the

spiritual train ran with lightning speed from end

to end of the land, and nobody could say who

had done the work-when they saw this majestic

car rolling on in its resistless might, they deter-

mined that it was just the thing to which they

could safely harness their own little hobby, and

so they did; and one after another, this reformer

and that reformer, and at last every description

of reformer, put forth the idea that this was

Sniritualism and that was Spiritualism, and every

thing was Spiritualism that each one's idea had

suggested. Of course the world looked on amazed

and again retterated, "and is this Spiritualism?"

They might better have asked what Spiritualism

was not; for while it searches down into the fun-

damental depths of society, digs deep into the

very central parts of the earth and probes even

the first foundations of life, it also ascends to the

heavens, and encompasses all that contributes to

It sheds its illuminating beams on the duties

and relations of social life, health, diet, mental,

aid and promote the spiritual welfare of man.

BANNER OF LIGHT.

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[Original.] .

THE DUTIES OF PARENTS AND OHILDREN.

When I first came to this country, among the many new and astonishing things that attracted my attention, was the selfishness of the young people, their ingratitude to their parents, and the impositions they practiced upon them. I often felt pained at heart to see youths with robust forms and strength of limb bat a ball or sling a stone, whiling away their time, unmindful of the faltering step of the father, his feebleness of arm when wielding the axe, his anguished look when bending 'neath the load which they should bear instead of him.

Of has the blush of shame tinged my cheek, as beheld young ladies quietly seated at their embroidery, or listlessly rocking themselves, their minds absorbed by the exploits of the hero of the last sensation story, utterly regardless of the weary step and careworn face of their mother. hastening down to the grave while administering to the demands of those who take no account of the many weary years she labored for them in infancy and childhood; those who take no note of the privations she suffered to educate and clothe them; of the numberless sacrifices made by her that they might have no wish ungratified; of her sleepless nights, her anxious days, and all the cares of motherhood,

But upon closer observation, I perceived that these conditions were the legitimate fruits of misguided parental affection. I will give one example to illustrate the many.

Calling on Mrs. ----, I found her heated, faligued, almost sick, so much was she over-exerted in her household duties. Her daughters, two young ladies of fifteen and seventeen years, were just returned from a pleasure party, accompanied by three others, whom they had invited to supper, which of course "ma" would provide; they also wished it early, as it was " lodge night -they hated to be late." "Ma" hurried and prenared a tempting repast. The young ladies laughed and talked and ate. The poor overworked mother could not eat; she was too warm, too tired. Then the girls arose from the table, ran into the garden, gathered flowers to decorate the hall, took their hats and were seen no more, leaving all the work for "ma"-"she would not mind." I could not resist the desire to speak, so I ventured to remark, "You are really unjust to yourself, Mrs. ----. Why not let the girls work? They are strong and able; you look almost worn out."

"I am tired," she replied; "but, poor things! they are young. Let them enjoy themselves while they can. The realities of life will come to them soon enough, binding them down. I am old, and have grown accustomed to this monotonous life. It will not last long. I have not the heart to deprive them of a moment's pleasure;' and a tear stole down her thin cheek. "I love them too much; poor things! They are good girls, but they don't think. Never mind it; let them run."

"This is misguided love, my dear friend," I said, "and wrong to both parent and child. You need rest and sympathy; they require exercise, not only of the form, but every organ of the brain needs exercising, developing, educating. Knowledge is power, and lessens the trials of life. Have you forgotten the sufferings you endured in consequence of inexperience? You but lengthen the chain of your children's misery. There must come a time when they will regret these wasted moments, when they will suffer from the effects of your misguided love years of pain; I mean not physical pain alone, though that in a great measure is the result of our parents' misdirected love. I mean mental anguish resulting from incapacity; I repeat, you bequeath them years of sorrow for moments of pleasure; you render them wholly unfit to take up the thread of life, and weave for themselves garments of beauty. There is a duty you owe your children; there is a duty you owe yourself also. Not thus can either be

Oh I wish I could impress upon the minds of parents the necessity of guarding well the love that stands in the path of duty.

> " Love is of luxuriant growth, and needs The training hand of Reason to make it The crowning glory in the garden of Life."

the requiem bell that at last must sound the death world are left ajar, and that angels' feet are press- rious beams into gigantic flery characters which of Spiritualism, whilst the rappers rapped in ing through them his way, than he determines chorus as it tolled; and ever as they rapped, they rapped out "care," "caution," " investigation," must know what they are doing in the spirit-land. "Spiritualian is a science," "Spiritualian is dependent upon conditions of which you now know still lives, he must know how it lives. He deternothing. Search the Scriptures of this science, and you shall master them for yourselves. Trust no more, blindly, that the work will be done for you by the spirits. Study for yourselves, search for yourselves, master the phenomena, and you will no more be at the mercy of tricksters and impostors. Spiritualism is only a torch carried a word, a new religion. New in this sense: that by the hand of angels to light you on your way, not to do your work for you. Spirits come only to reveal that which is within you, and prove the possession of those grander and higher powers which you possess, to do your life work for yourself." This was the next lesson that Spiritualists learned, and the world was amazed to find that Spiritualism did not die beneath the shafts of the camp-followers that are ever in the track of But one more place of the movement is permitted us this night to speak of, and it is one which becomes important to notice. We have all heard of certain reforms which we are told are absolutely essential to the welfare of humanity, and each of the reformers who propose to inaugurate those certain reforms assure us that first this one especial idea is wanted to make the world perfect. Thus we are sometimes told that the world must

Rochester Knockings." And now if in the progress of Spiritualism we have had occasion to glance at a somewhat dark side of the picture, pause but a brief moment on itself in that relentless voice of Titanio power, one more view of the question ere we close. It is that still cries, Westward! Westward ho! And due to those who have convened this assembly now they are on the far, broad prairie lands and that I speak this night somewhat more in detail of Spiritualism with reference to myself. Oh, Obedient still to the flery writing of the sky; what has it been to me! When the broad waves swept on by the mystic tones of that calling fateof the wide Atlantic brought me to your shores, a voice, on they push, still on, speeding through young and friendless stranger, borne down with Illinois's great rolling land-seas; cutting their those cares and afflictions that press so very, very way through rich Missouri's forests, tearing heavily upon the tolling artistes of the older world, through mountains' hearts, or skimming their Spiritualism found me with no anchor, no hope, summits. Westward ho! Westward ho! still on, and little or no interest in the simple act of living. forever onward; shall we never, never pause Life was to me, as to thousands of others, something to be endured, chiefly because it was inevitable; but why we were, whence we had come, and whither bound-these were problems to me, as to thousands of others, all an unsolved mystery. As to the hereafter, what was it? A dream, a hope, a possibility, perhaps a mere deception; but at best a formless, shadowy thing which bore no true relations to the vital present. I had seen my best beloved, my earthly treasures, one by one withdrawn into the dim unknown; like lamps untimely quenched, they faded from my vision into the gulf profound of dark oblivion.

ed, until the sky was full of rifts and rents of spiritual blackness, in which no sun of hope would ever shine again, no moon of spiritual peace reflect the images of my lamented dead.

I 've sought them in the silent tomb; I 've called them in the gray mists of the morning, and watched for them amidst the solemn beauty of night's flowers; and though in all remembered time I've seen the flitting shapes of strange, ethereal beings, talked with some dreamy voices, peered into the distant worlds of vision, back to the misty past and forward to the untried future, though ever gifted with the strange, sad penalty of unknown, spiritual powers, I could not match them with my heart's bereavements, or disenthrall them from that ghostly world of dreadful superstition of which I always feared I was the victim,

My free, enfranchised soul looked out in space, and, where I only feared to encounter midnight | springing bloom of lovely California. Rushing spectres, I found the universe all full of ministering angels. I searched and found the blessed light of Spiritualism through those same seedling glittering sands that sparkle on the furthest rappings the world has so despised, but which to shores, on the waves that lave the last, last footme have proved to be the clarion tones of the hold of the far, far Westi angel of redemption.

On the first day of my investigation, after some

read, "Follow, thou me!" Far too over the wastes likewise to press through them their way. He of the pathless deep, and, sy, away, on the broad Atlantic's wave, borne on the snowy creats of It is not enough for him to know that the spirit foam that toss their restless heads in ceaseless strife, and sounding in the solemn anthem of the mines to question the spirits, not only by reason wild sea breeze, come voices, first in low, still of the intense curiosity that belongs to a people whispers, then in gentle cadence like the beat of sworn to penetrate every mystery upon earth, but the boatman's oar-anon, like the measured, mufalso for his own sake, concerning the condition to fied tread of distant armies, now swelling to a which he himself is going. The result is, a teach- thunder peal in power, until it shouts like the ing that inevitably becomes a form of doctrine; in chorus of ten thousand legious of the storm-king, Westward! Westward ho!" And guided by the whereas, in every age of the world before, religion | fiery writing of the sun, led by the swift-winged has been the ipse dixit of some individual leader, steeds that guide his burning charlot, on they Spiritualism is a revelation from the masses to pour, the advancing waves of ever-growing manthe masses, details facts, makes statements, and | hood following him to where the shouting elefounds these facts and statements upon scientific ments still sing the burden of man's destiny, demonstration, that each living soul may realize Westward! Westward ho! They track their way for himself. Religion, therefore, is placed upon on the stormy billow's bosom; they plant their the basis of science; it is not entrusted to individ- standard on the old Pilgrims' Rock; they stretch uals to make or mar. Man can neither drive it along the vast Atlantic scaboard, and make fair back, nor hasten it forward. Spiritualism is the Massachusetts's snow-wreathed forests ring with work of the mighty ones who are doing the bid- the pioneer woodman's axe; but still he pauses ding of the Infinite Spirit, in opening the gates of | not, the burning charloteer of the skies, but above immortality for the full and perfect investigation Manhattan's rocks, away over vast New York, of its conditions to man. And therefore it is that | and gilding every sweet green home and pleasant on this American continent Spiritualism is a spe- flowery dwelling of happy, rich New England, cialty, and has grown to be the mighty and as- still he writes the stern weird sentence, "Follow tounding movement that it is, from the simple thou me!" Can they mistake the summons? seedling sown in the far-famed and much-despised | Hark how the thunder-peals that shake the woods and forests as the armies of progression rush through the Empire State and spurn Vermont's green hills, and the mighty Alleghanics, shaping piercing the old primeval forests of grand Ohio.

Behold! we have crossed the plains, and those of us who struggle on with life from the fierce encounter with the red-man, stand at last appalled. baffled, arrested, still, before the awful barriers of the mighty Rocky Mountains!

Surely their craggy summits lean against the sky, and here the foot of man can never press into the deeper mysteries of the West! Hark! hark! beyond those sayage heights ten thousand of our countrymen are calling Westward ho! Riding triumphant on her. crowning pinnacle with his eternal wreath of fire upon his brow, our majestic leader still rewrites the missive, "Follow thou me!" Thousands have gone before; millions are pressing after. We pierce the savage gorges, scale the awful heights, rush down the deep, wild, cañons on to the further sides, and now once more through woods and wilds and over plain and prairie, we stand all breathlessly before the second back-hone of the world, the snowy ridges of the vast Sierras. What are they to us? Far, far beyond Sierra Nevada ranges, they call us still! The crash and clamor stuns us. Surely, all of old buried Asia, black Africa and stately Europe, have poured out their tidal masses to swell that shout of Westward ho! still Westward! And see, our guide is even now rewriting-Follow, follow thou me! We mount, we climb, we wind around vast amphitheaters of castellated rocks; down, down with impetuous fury we rush on, sweeping through camps of emigrants and miners, trampling on gold and silver pavements, and beating beneath the tread of progression's armies the ever past hill and vale and golden gulches, golden sands and rivers, now we stand and pause on the

The goal is reached at last. Over the deep blue bay of the crescent golden city of the West, painting her lovely islands with the gorgeous hues of sunset, illuminating with its crimson streaks the fleets of snowy birds that scream their evening golden gate of San Francisco, and now on the tops, the Sun God ends his race. See! he draws the crimson curtains of the sky around his sinking head, one moment gleams his orange eye of fire, and then he's gonel and all is done! The writing melts away; the cold grey shroud of the misty evening is falling on mountain top and crescent hills and bay, the snowy islands whitened with their winged inhabitants, the restless billow and the glittering sands, all, all look dim and grey and misty in the thickening veil of advanchis charge, we and the sun have sped through our first great day of human civilization. On the furthest shore of the furthest West, the problem of humanity is solved, and as we turn to seek for shelter from the damp night dews, we hear the elemental shout which led us on, first sinking to the same low whispered murmur that woke us up to the march of destiny, then swelling into power again like the stately tread of an army of resurrected nations, changing creation's anthem to a new day's cry of "Eastward ho!" Friends, farewell! Should over the hands of tender friends be busy with this broken casket when its silver cord of life is loosed, for all the great hope and promise which America has been, is, and shall be to the world, for all the glory, light, life and liberty of soul which Spiritualism has brought to man, look to find engraved on my heart as its watchwords in life, its last memories in death, "Spiritualism and America."

Address care of Dr. F. L. H. Willis, Post-office box 39 Station D, New York City. "Wo think not that we daily see About our hearths, suggis that are to be, " Or may be if they, will, and we prepare Their souls and ours to meet in happy sit." (Luiga HUNT.

Children's Department.

BY MRS. LOVE M. WILLIS.

[Original.] REMARKABLE BOYS .--- No. 1.

In the reign of the French king, Louis XIV. there lived in the city of Paris a little boy whose name was Francois Beauchatean. He did not seem to be endowed with any very extraordinary talents, for he learned very slowly and with great difficulty; but by the most persevering and unwearled industry, he made himself very celebrated while he was as yet only a little boy.

When he was but five years old, he wrote a very handsome hand, and could read with a correctness and eloquence that surprised those who heard htm.

When eight years old, he could read easily the best Latin and Greek authors. He was never compelled to study, or remain at his books a moment after he was weary. Three hours a day of study was all that was ever required of him. But so great was his power of application, that in. this brief time he gained a vast deal, and his retentive memory held it fast so that it could not slip away from him in his hours of play.

He had a wise and judicious tutor, who took unwearied pains to have him understand everything he learned. He taught him the languages not alone from the dry and tedious grammars that all children think so disagreeable, but by conversations held with him in the different languages, teaching him words and phrases, and then how to put them together into little sentences. After he had thus become in a degree familiar with a language, then he would explain to him the grammatical rules. As the result of this simple way of teaching, Francois could, when eleven years old, speak Spanish and Italian as well as his own language, with elegance and propriety. At the same time he wrote poetry which was considered remarkably good.

Now in those days, it was very uncommon for a little child to be so learned, and consequently our little Francois began to be very celebrated, and far and near people talked about the wonderful little Parisian boy who knew so much.

Anna of Austria was the mother of Louis XIV. and some of the little boy's poetry chanced to fall into her hands. She was so much pleased with it. that she sent for his father and requested him to bring Francois to her palace. She had a long conversation with him, and was surprised at his good sense and intelligence. Turning to some one who stood near her, she said, " How is it possible that one so young should be so wise and witty?"

"Madam," quickly replied little Francois, "it would be strange indeed could one be stupid in the presence of so great and beautiful a lady."

This ready response, which could not have been excelled by the most polished of her courtiers, greatly delighted the queen and the ambassadors who stood around her. He talked with them in Latin, in French and in Spanish, and at parting, the queen gave him a beautiful miniature of herself, and an exquisite little box set with costly gems.

She talked so much about him, that Cardinal Mazarin, who was a very famous man, sent for him to come to his palace.

Francois had heard of this great man, and notwithstanding he knew so much more than most children of his age, he was as diffident and bashful as was over any little girl, and when he found himself in the presence of this great man, he hung down his head, and the color rushed into paid." his cheeks, and he could not find courage to raise his eyes or speak one word. The good Cardinal seeing this, tried by his kind and gentle manners to make him feel more at ease, and he soon succeeded, and the little poet began to talk freely and

amiliarly with the great man in the differen

One by one I had seen those bright stars quench-

But, lo! the veil of mystery was rent at last!

hours of searching scrutiny into the mystic rappings, I went forth from the house where I had heard them, and lo! the empty air was full of my living dead; the blue sky above me was bright farewell to the sighing winds, gilding the lovely with angel-faces; the ground beneath my feet was radiant with the footprints of the marching hosts summit of old weird Mount Diavola, now broken of ministering spirits; my lonely hands were into ten thousand gold and purple glittering lines clasped and my shrinking form sustained by arms by the craggy hills and coast range mountain that God himself had woven round me, to be my strength and power. Oh, how bright the world was to me on that memorable day! I remembered the spectral forms I had seen since first my eyes opened to the light. They were no more ghostly apparitions or hallucinations. There they were, all marshaled before me, and filled the air with angels. I remembered the wild dream, the strange, prophetic power that had separated me, as a weird child, from my kind, and almost branded me as a something terribly alone. And | ing night. His race and ours is done! Obedient to I was told, too, that I should be "a medium "; and from that hour I have gone forth to prove the truth of this assertion, whether on the plain or on the mountain top, amidst the desert, or in peril of my life, in the storm and tempest, sickness, or face to face with death, that medium power has been my guide and blessing. For more than eleven years the voices of those the world calls dead have spoken with me; the beckoning hands of those the world knows not of have led me on in nover-failing safety, strength and triumph. Oh, what has Spiritualism been to me? And what it has been to me it has been to over ten millions of persons on this continent. Judge ye of Spiritualism by its fruits!

moral and physical being; in fact, Spiritualism is everything, and is strong enough to carry everything. Spiritualism can bear it all, and instead of repudiating aught, Spiritualism preferred to suffer the small hobbles to take their stand by the side of its own magnificent steeds of light, and bears them all along, never stopping to repudiate any of them. And thus once more the rappers still rapped on, and Spiritualism was not killed out even by one-idead reformers.

Friends, we need not now enter upon any other description of the various clogs to the wheels of its progress that ignorance has set to Spiritualism. We need not advise you further of the multitude of obstacles that Spiritualists themselves have thrown in the way of the grand progressive development of this noblest and purest of lights.

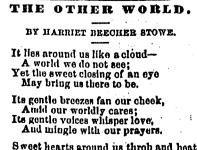
It is enough for us to trace how, with rapid and irresistible movement, the spirit-car has over-ridden all these obstacles, or carried them along. claiming them as its own, gathering in the outcast, the desolate, the down-trodden from the highways and by-ways, invited them into its broad paternal arms, and declared it was strong and mighty enough to shoulder all their follies and all their fanaticisms. And Spiritualism did not die beneath any of the shafts which suicidal Spiritualists themselves have levied against it. We only remind you of them to show that what would have aunihilated any other cause has only wrought out a higher and more triumphant field of operations for Spiritualism. We cannot take leave, however, of this subject without reminding you that this movement, though phenomenally corresponding to all other Spiritualism of all other times and places, is still special in America and this age, first, from the fact that it is a series of religious affirmations based upon the demonstrable facts of science, and next that in America only has Spiritualism arisen from a mere phenomenal marvel to be a rational, just and comprehensive religious doctrine, preached by spirits, proved by spirits, and adopted by the masses not as authoritarian teaching, but as a religion which commends itself alike to head, heart and spirit.

In every land of modern civilization Spiritualism is now a household word. In every part of the world, however, but America, Spiritualism is phonomonal only. It is recognized as a telegraphic movement between the natural and spiritual worlds, stronger, more powerful, more abundant than at any other time of the world's history. Nevertheless, no deductions are drawn from that on the score of religious belief, for Spiritualism is not a doctrine where an authoritarian State Oburch and an autocratic form of Government crowd back the free expression of public opinion, Hence the progress of Spiritualism, in a doctrinal point of view, is slow and gradual, but inevitable in Europe and Asia. But not so here. With that degree of ourloalty that ever characterizes this pioneering people, no sooper does an American discover that the golden gapts of the immortal | sunny majesty rides high is penciled by his glo- to look out for him while the bell rings.

14:41

Farewell, Spiritualists! But ere I part with you this night, ere I close this brief and imperfect tribute to the glorious light of Spiritualism, let my parting words be given to that America where Spiritualism has, in God's great providence, grown with the institutions of the country into its now gigantic form and matchless strength. In no part of the known world could this most profoundly radical movement have taken the root which American soil has afforded to it. Like free speech, free government and now (thanks to the God of armies,) a vast, free population, Spiritualism in its soul-free doctrines is essentially American. Shall the blessings which this pioneer land enjoys, including this great spiritual religion, yet make their progressive marks on other countries? Judge ye of the future by the past.

I have looked back upon the march of ages, and seen the first footprints of civilization shining in the early beams of the first streaks of sunlight that gilded the eastern sky. I have watched through the page of history the onward march of the rising Sun-God, ever keeping pace with the advancing tides of human life and progress. The sun of the physical world and the realm of intellectual manhood both kept step in the mighty race of being; both pressed on and unward. Ascending high in the northern hemisphere they stood for many centuries in the noon-tide power of grand and polished Europe; but this; was; no more the ultima thule for progress, shan, the, high fervid northern sky can arrest the Day God's oircling race. Both must still press onward, and then it is that the bright expanse, in which, the : Why is a minister like a locomotive? We have



Sweet helping hands are stirred, And palpitates the veil between With breathings almost heard.

And, in the hush of rest they bring, Tis easy now to see How lovely and how sweet a pass The hour of death may be.

To close the eye and close the ear, Wrapped in a trance of bliss, And, gently drawn in loving arms, To swoon to that—from this.

Action is the greatest law;"it is by steady strong, continuous action that all great works ar accompliahed.

languages with which he was acquainted.

The Cardinal was so pleased with him that he had made for him a costly gold watch. On the back of it, beautifully engraved, was a representation of Anollo and the Muses crowning a bust of little Francois. When he was thirteen years old he published a volume of his own poems. These added vory much to his celebrity, and everywhere he went he was received in the most distinguished manner. Notwithstanding all this adulation he was always modest and unassuming, never thrusting himself forward, and always waiting to be drawn out before saying a word to any one.

One day he was invited to a splendid dinner party. Some quotations were made from a Spanish book, and quite an animated discussion arose as to what book they were to be found in, and although Francois knew very well, yet so great was his modesty that he kept silent, and when he returned to his home told his father what the book was and who was its author.

His love of music was very great, and he played with excellent taste upon the harpsichord. Indeed, his skill amounted to genius. On a certain occasion he was at a party where a number of young ladies were asked to play. As is often the case with young ladles, they required a great deal of urging, and then played some simple pieces and played them very poorly. But the company praised them very much, and they appeared very vain of their poor performances. Francois stood quietly by his father's side and said nothing. His father was a very judicious man, and proud as he was of his wonderful boy he never desired to show him off. So the company did not even suspect that he had any knowledge of music. Presently a celebrated violin player came in. He was an old friend and great admirer of Francols, and he asked him if he had played yet upon the harpsichord, and on his replying no he exclaimed:

"Whati has not my little king of musicians performed yet? How could you so long deprive the company of so much pleasure?"

This compliment made the little fellow blush deeply, especially as all eyes were turned upon him, but he waited for no urging, but with graceful good will took his seat at the instrument and with exquisite skill played and sung several Spanish airs. Everybody wanted to overwhelm. him with praises and caresses as soon as he was through, but he shrank from it all and seemed to feel that he had played merely to oblige others, not to make any display of himself. After this the guests talked with him and were astonished at the wisdom he manifested, and still more astonished that with all his rare attainments he should be so modest and tettring and seem to think so little of himself.

When fourteen years old he sailed for, Persia with the intention of studying the Oriental Janguages there. This was in the year 1700. The heard of Francois, 3"6"

MATTLE G. V. SMITH. St. Clair, Michigan.

[Original.]

THE THISTLE, THE EMBLEM OF SCOTLAND.

The different nations of the earth have adopted some emblem that distinguishes them. This is engraved upon their coin, and often nainted upon their banners. The emblem of England is the lion, and that of the United States is the eagle; that of Scotland is the thistle, and the reason of their adopting it is said to be this:

At one time the Scottish nation was at war with Denmark. The Danes attacked the country. It was deemed contrary to the rules of warfare to attack an enemy in the darkness of night. A regular pitched battle was considered the honor-Able method of conducting warfare. But the Danes determined to violate this method of honor, and to attempt to overcome their enemies by stratagem. They were so cautious that they took off all coverings from their feet, and marched in darkness barefooted.

They approached the Scottish forces, and were prepared for a triumph. Everything seemed favorable, and all were elated in heart as they silently pressed forward. But a Dane stepped upon a thistle with his naked foot.

He had not probably been taught when a boy the virtue of self-control. 'He uttered a sharp cry of pain as the thorns entered his foot. The Scots were immediately alarmed and ran to their arms. They defeated the Danes with great slaughter.

No wonder the thistle seemed to them like a deliverer. They immediately adopted it as their national emblem, and it is often seen in this country on goods imported from Scotland. It is also engraven on silver for those who love to trace back their descent from the bonnie Highlanders.

Who will ever see the pretty flower with its rough encasement, without thinking of the morthication of that poor Dane, and the gratitude of the Scots for their preservation?

SINGULAR PRESENTIMENT,-A lady in Read-Singular, FRESENTRIENT, --- A lady in fight-ing, while conversing with some callers, suddenly turned pale, and sinking into a ohair, exclaimed, "Did you hear that gun? It affected 'me' strange-ly,", and wept inconsolably: Her visitors ind beard no report, and it afterwards, appeared that ho gun had been fired at that time on, the place. News came, however, that her brother, residing a hundred miles away, was at that very hour fakil-ly shot by the accidental discharge of his fowling-plece while guning in a grove hear his house. plece while gunning in a grove near his house."

A London medical journal plludes to the fact that fifty thousand pounds, of Occopins, Indicus was imported from India to England last year-a sufficient quantity to drug one hundred and twenty thousand tune of beer. It is believed that vessel perished at ses, and nothing was ever this bitter narcotlo polson, is enorgily need slopply to adulterate ale and porter.

Sweet hearts around us throb and beat,

AUGUST 10, 1867.

BANNER OF LIGHT.

witten for the Banner of Light. LEONARD A. D-[Died Jan. 23d, 1867, on the coast of St. Domingo.] " BY JOHN WILLIAM DAY.

There's a ship just in from the harbor bar, And her anchor rattles down-And cheerily sings the sun-browned tar, As he glances off to the town: For the blue Caribbean's wave is far, And the dark Atlantic's frown!

But she seems a hearse by the churchyard gate. When the muffled bell is low, For she brings from the" Wind ward's" dreary strait The tale of a 'wildering woe: He is gone-in the flush of youth elate,

Where the Eden splendors glow.

. ٠ . . When twilight came, and the rising breeze From the sea blew cold and drear, And the good ship rocked where the tropic trees With a sound of murmuring cheer Spoke out to her idly swaying spars. High up in the moonlight clear-

When the night-fog lay like an ocean white On the fever's fearful zone, And the mountain peak as a headland bright

With a steely splendor shone-And the falling star like a rocket light From Death's black fleet was thrown-

Then a pale bark swept to the port embayed-With a viewless wake she passed-And still as a pulsing shadow laid Her tonsail to the mast.

And a spectral flag at her mizzen swayed In a deadlier midnight's blast!

And the sailor heard a ghostly hail-He had known it well before. When the thundering Dhalgrens drowned the gale On the wild Floridian shore. And the blazoned stars on Columbia's mail Flashed red in the battle's roar!

And his soul went forth-and the phantom fast In her silence filled away, And our hearts in her chilling leeward cast Toil on till the promised bay

And the haven broad, we shall reach at last In Jehovah's morning grey.

And as life the log-line swifter takes, And we watch the waning saud, We know where the unseen ocean breaks On the Future's golden strand, And the spirit's port to its vision wakes We shall clasp the sailor's hand! Boston, Mass., 1867.

THE GREAT SIN.

In a late number of the N.Y. Independent, a distinguished writer says, "If I were called upon to say what I regard as the greatest crime of this mtion. I would at once indicate the murder of the valorn."

Doubtless this is a great crime-a wide-spread and growing evil, and terrible is the penalty atached to it. Thousands and thousands of Amer-Ican women, in the commission of this violation of Nature's laws, bring upon themselves life-long and irreparable disease. Considering merely the physical derangements following nearly every commission of this unnatural crime, I would say, better, far better a half-dozen un welcome children, than one abortion. Although I fully agree with the writer above alluded to, that this is one of the great sins of our day, I do not consider it by any means the greatest.

An intentional abortion is a great wrong to the author of the good and beneficent laws made for our welfare and happiness, a great wrong to the innocent unborn, a great wrong to the woman who commits it.

I regard the bringing of unwelcome children into the world as a great crime, to the legitimate approaches the end, and a third arises. Should and illegitimate. And how fearfully prevalent. If all the unwelcome children in this country (young and old) were to die to-day, I do not believe there would be enough living left to bury the dead. I regard licentiousness in its various forms as the great crying sin of our generation. That form of licentiousness which is doing incomparably the most to render us a nation of invalids and imbeciles, is known as self-abuse. This is, in my estimation, the crime of crimes, the king of evils in our country. It is the greatest and first cause of the premature breaking down of thousands, tens of thousands, and hundreds of thousands of our youth of both sexes-though far more prevalent among males than females. It has far more to do with "general debility," "general good-for-nothingness," indigestion, consumption, insanity, epilepsy and scores of other diseases, than any other crime against nature that can be named.

Orificism on Judge Edmonds's Letter. Our heads are still above water in Delphi. Last December we organized for pecuniary purposes, and have twenty-five names with their small amounts as a monthly support for lecturers, to be applied when enough is in the treasury. We have trodden down the rough prominences of prejudice that existed years ago. We command greater respect. With good speakers we have good and listening audiences. William Denton gave us nine lectures in April, to full houses, laying the solid foundation for the beautiful superstructure. Mrs. Wilhelm has just fluished a course of five lectures that had the genuine ring to them, and must result in the spread of light and truth. We. most cordially recommend her as a number-one speaker, earnest and logical, with an unsullied private record, and a common sense social bearing that commands respect.

By our organization we shall be enabled to have occasional speakers to promulgate the truth, and hope to not shipwreck on the rock referred to in Judge Edmonds's letter in the BANNER of June 1st. To me, some of that letter seems strangely absurd, and I felt after reading it as though I had swallowed a sedative dose of digitalis. We count eleven million Spiritualists in this country, yet a microscope of five hundred diameter in power could not find one-third of them. We should not attempt forming societies or getting up conventions, for fear of bad consequences, sectarianism, &c. Say to the child, Always crawl, for fear when you attempt to walk you may break your leg; just as though a few broken legs would do any particular harm in the world. I understand part of that letter to say to investigating Spiritualists. Believe this thing in your closet (in your heart and to yourself,) but do not proclaim it in the broad sunlight. "Why should you? Each man's belief is a matter between God and himself;" 'only make a public avowal of it if your position in society demand it." What would Christ have thought of his followers had they simply believed in him, but continued worshiping in the synagogues over burnt offerings and incense? "He that is ashamed of me," &c. Would he have recognized them as real followers, counted among the flock of the faithful, or not counted ? Would not Christ's mission have been a complete instead of a partial failure to date? Would a second dispensation hardly have succeeded the Mosaic? and will the wisdom dispensation succeed the second, by following such advice?

Is it right to believe a truth, one calculated to benefit society, and not encourage it publicly by your presence and material aid? "If you love the forms and ceremonies of the Catholic church. go there," though counted among the eleven million Spiritualists and Emma Hardinge speaks in the adjoining hall, and a few carnest souls are paying the way! For heaven's ake do n't count those Spiritualists that are satisfied with the twaddle of a priest, when he not only abuses our ism, but would feed you on endless torments, the blood atonement, personal God and Devil, &c., be content to remain in a church, with its creeds and dogmas, for fear a spiritual society might be built up and eventually run into the same error. Give your presence - inferred sympathy - and money to a bigoted sectarian church, while your soul craves other food, your real belief being that of a Spiritualist! The angels would, if they could get a speaker, depend on outsiders, not believers, to

swell the audience. Strange consistency i "We have a power in the land." What has made this power? what spread the truth? Catholics, Methodists, Quakers, or spiritual speakers, societies and conventions? And how would these latter have been sustained and patronized had all Spiritualists done as do Judge Edmonds and Dr-Gray? If the angels are at work to consummate a grand design, should believers be idle? Why fear rocks in the distance ahead? Better, if we come upon them, that we dash them to pieces.

The Mosaic dispensation run to the end of, its string; the next arose as a sequence. This second we fear results when God and the spirit-world are managers? Let us be helpers.

In no unkind spirit, yours for truth,

E. W. H. BECR. M. D. Delphi, Ind., 1867.

and its harp tuneless? or does the glad response SEMI-ANNUAL still cheer the soul of the inquirer after the ways of life? We fain would know." "Tell them," says the spirit, and my spirit too, "she still stands in the pearl-lighted doorway of life. She still beckons earth's children, and bids them be of good cheer. She still transmits heavenly messages cneer, she still transmits heavenly messages from those of the inner life to the tempest-tossed mariners of time. She still stands as a truthful guide to those who are seeking the joys of the higher life. At present she is watching the uncertain flutterings of the spirit of the last of her family, her only son, upon the threshold of its clay tenement. Beautiful the watching, beautiful the spirit, beautiful the change about to take place. Be satisfied, dear friends; she is still upon her heavenly mission, and will not rest till she lays down the earthly armor." J. G. F. Hammonton, June, 1867.

Mrs. S. A. Horton's Report for July. To George A. Bacon, Cor. Sec'y. M. S. A :

MY DEAR FRIEND-A written report is de-manded, while a verbal one would be far more agreeable, as talking is my forte and writing is almost denied me from the constant demands made upon my time by the anxiously inquiring nucle apon my time by the anxionsly inquiring public. The last two months have been occupied by two lectures each Sunday, one lecture each Tnesday and Thursday evening, besides circles other days and evenings of the week. There never was agreater inquiry in regard to Spiritual-ism than the present, and a candid investigation seems going on everywhere. seems going on everywhere.

seems going on everywhere. Since June 1st I have spoken in Bedford, Lex-ington, North Easton, Fall River, Somerset, Swansey, Rehobeth, Dighton, Berkley, Sand-wich, East Wareham, Agawaum, Barnstable, Hyannis, Brewster, Dennisport and Harwichport, all of which lectures have been well attended, with an interact which betokens a willingness to with an interest which betokens a willingness to investigate. Funds received from Fall River, one dollar and fifty cents; Hyannis, four dollars; (sur-plus from hall rent.) five dollars from Isaac Keith, of Sandwich; Cyrus Howes, East Dennis, two dollars dollars.

The friends in Fall River are organizing; they sustain evening circles and Sunday meetings. Mrs. Eliza McQuitly, a good medium and true woman, is speaking and laboring in various ways to advance the truth in this place. The people of Fall River are genial, having true, social natures -know just how to make others happy, as those of us who had the benefit of the sail on the Narragansett Bay and the clam-bake on the 4th inst. can testify.

In Somerset I stopped at Capt. Andrews's, who has lately become a good healer. Some remarkable cures have been wrought, and the cause is being advanced in many ways by the captain and his family. In Bedford there is a good opening for a society of Spiritualists, it being four miles from Lexington, where Dio Lewis has his Reform from Lexington, where Dio Lewis has his Reform School, and where some of our oldest Spiritual-ists reside. With these facilities progress seems inevitable. The church in Bedford was opened the 2d of June, it being the second time, I think, for ten years. It was well filled, and it seemed like a "rally round the old fing," with many cheers for the liberal sentiments of the day. I hope the Association will not forget Bedford, as it is a point from which Spiritualism may be ad-vanced without the cost of hiring a hall, which is very expensive in most places. very expensive in most places.

Progressive Lyceums are also being formed in places where the agents have been. One in Ran-dolph I would mention, where E.S. Wheeler proposed to the people the necessity of engaging in the formation of one of these youthful seminaries the formation of one of these youthful seminaries which are so full of rich promises in the future. Mrs. Joseph Friths was appointed to solicit funds, but not meeting with sufficient success to warrant the carrying the plan into effect, she was about to give up, when a little spirit calling her-self Rosa whispered in her car, "Tissue paper,"

which was immediately accepted; and when there a few weeks ago I attended the Lyceum. With a few weeks ago I attended the Lyceum. With tissue paper flags and badges worn and borne by old and young, so ethereal they seemed, attended by sylph-like forms, who were saying, "Where there is a will there is a way;" "and whose hum-bleth himself shall be exalted." I doubt not the future prosperity of this Lyceum, and mention this incident that others may be encouraged. I find nothing discouraging in this missionary work, though it is somewhat fatiguing. Our plo-neer agent goes before with his tones of "living thunder," waking up the sleeping dead, some of whom with half-opened eyes cry "Infidell" (yet I notice that none of them have fallen asleep again.

notice that none of them have fallen asleep again, at least not before my appearance among them,) Read at least not before my appearance among them,) while to others he has strong words of encourage-ment for the weak, and, in fact, just what each most need has he to give. I am always inquired of, "When will Mr. Wheeler come again?" Keep him in the field. Give him money, and he will do the work well for the Association and humanity. Now to all who have entertained me on my pil-grimage, I must say, "God bless you!" For I gave me rest; sick, and ye ministered unto my yot Memory's page will ever be bright with a gratitude which I cannot express. Not one kind word or cordial shake of the hand shall be forgot. And may this Association long be sustained, and other agents be sent forth, that they, too, may gled for years to save sinners; now he was free learn how much of good there is in the human heart, is the heartfelt desire of your Agent, July 22d, 1867. S. A. HORTON.

CONVENTION OF THE **MASSACHUSETIS SPIRITUALIST ASSOCIATION.**

[Reported for the Banner of Light.]

meet in the Melonson (Tremont Temple), on Thursday, July 25, 1867. The Convention was called to order at half past ten A. M., by the Presi-dent, L. S. Richards, Esq., who read the printed dent, L. S. Richards, Esq., who read the printed call. Mr. Bacon was requested to act as secreta-

The minutes of the previous Convention being called for, Mr. George A. Bacon said, in consider-ation of the fact that the records of the last mesting having been published in full in the BANNER OF LIGHT at the time, and as the reading of them would now consume full an hour of valuable time, he would move that the reading of the records be dispensed with; which motion was pass-

On motion of Mr. Ray, it was voted that a Business Committee of seven he appointed, who shall arrange matters to be brought before the Convention. The Chair appointed on this Committee, Mesars. Wheeler, Toohev. Ra and York and Mrs. Wilson and Willis. Ray, Wright

Mr. Wheeler was then called upon to make a general report of his labors as a missionary of the Association, which he did to very general accept-ance, occupying some thirty minutes. He was followed by Mrs. S. A. Horton, who

He was followed by Mrs. S. A. Horton, who also engaged the attention of the Convention in remarks of a most carnet, eloquent and touching character. She conclusively showed the need of missionary labor, the desire of the people to have speakers sent among them, and the great good there was being done by this organization. She feelingly urged the Spiritualists of Massachusetts to support by their sympathy and coöperation the claims of the Association, backed as it was by the inspiring aid of the angels. Inspiring ald of the angels. The Business Committee were invited to meet

in the ante-room for the preparation of work. Voted that a Financial Committee of five be appointed by the Chair to solicit and receive funds for

pointed by the Chair to solicit and receive funds for the carrying on of the great work before us. This Committee consisted of J. S. Loveland, Mrs. Sarah A. Byrnes, of East Cambridge, John Pago, of Quincy, Mrs. Susie A. Willis, of Lawrence, and Mrs. M. J. Mayo, of Charlestown. The Chair requested Mr. J. S. Loveland, one of the founders of the Association, to address the Convention. He said, years ago, in connection with others, he fully felt the necessity of organ-ized action, such as this Association contemplat-ed and was accomplishing; he therefore sought at the time to do what could be done in this way. Since then, and while absent laboring in another part of the country, he was glad to know of the part of the country, he was glad to know of the success it had met with. He concluded with strong and hearty words of encouragement which were much reliabled by the audience.

The Business Committee then reported that the afternoon session would begin at 2 r. M. by a gen-eral conference, speeches being limited to fifteen minutes: by the introduction of resolutions; by considering the subject of sending delegates to the National Convention, and also by considering the question of finance.

Short but pithy and pertinent speeches followed from Messrs. Dean Clark, of Vermont, H. C. Wright, Dr. H. F. Gardner and H. B. Storer.

In the absence of the Trensurer, by request, the Secretary then read a report of the financial condition of the Association, showing, after all bills were paid, a lack of \$40,00 to balance account, After an opportunity was offered to all who wish-ed to become members of the Association, the meeting adjourned.

AFTERNOON SESSION.

The President called the Convention to order at 2 P. M. Mrs. Horton's report for July, prepared for the BANNER, was then read by the Secretary. C. B. Lynn, who had been acting as an inde-pendent agent under the auspices of the Association, then gave a very encouraging account of his labors on the Cape, the substance of which ap-pears elsewhere in this number of the BANNER. Mrs. A. P. Brown, of Vermont, being called for, favored the company with many practical suggestions

The Business Committee reported the order of exercises for the remainder of the day and evening-that there would be no regular set discourses, but, as heretofore, speeches be limited to fifteen minutes. They submitted the following Resolu-

gave me rest; sick, and ye ministered unto my criticism, complaining that his thought and mo-wants. Though I cannot here speak your names, tive had been privately and publicly misunder-

send locturers to all the smaller places in the State where there were no established meetings; that though Spiritualism has always existed, and it was a foregone conclusion that it will finally convert all, we can by individual and associative effort essentially aid in forwarding the good work.

3

Mrs. Willis, of Lawrence, being called upon, remarked concerning the harmony of the Conven-tion. There was a sout in the work. The appeal for money was for a grand and noble purpose, in-volving in its issues the happiness of humanity. The duty of Spiritualists were most pertinently dwelt upon, now that they had a State Organ-ization through which to work. This is what we

ization through which to work. This is what we have long wanted. Mr. Dean Clark spoke of his interest in the missionary enterprise, of his desire to have the Massachusetts Spiritualist Association extend its benign and blessed influence throughout the en-tire boundries of the State, all over the country and the world. He ways do not be model to assist in the more and the world. He wanted to assist in the move-ment in every practical way. He had devoted himself and all he had to the cause of Spiritual-ism. With what zeal and ability he possessed, he was laboring for the dissemination of spiritual truth; he claimed to be a worker for the good of humanity. The Association, to carry forward to humanity. The Association, to carry forward to yet far greator success, needed a material basis. This was one of the levers which move our world. After remarks from H. C. Wright and Dr. York, who related some personal experiences, the meet-ing adjourned till 74 o'clock ing adjourned till 71 o'clock.

EVENING SESSION.

At the appointed hour the Convention was called to order by the chairman. He stated that the Executive Committee lacked four members of being full, and suggested that the Convention take action on the subject. E. S. Wheeler urged the selection of active per-

sons, saving that the business of the Association had suffered in the past from the institution of a part of the Executive Committee. It was requi-site that every member become a working mem-ber; he hoped that those who had been appointd and who through indifference or inability failed to act positively and earnesity, would resign, and allow the appointment of those whose con-victions and conditions fitted them for the place, and he hoped such would come forward and so direct the affairs of the Association that its work should be wisely planned and energetically ex-couted. He hoped men and women would be found who could comprehend responsibility, and know duty only to perform it. They alone were fit for usefulness in this direction.

Dr. H. F. Gardner approved of the resolution offered by the Business Committee, namely, to make an appeal to the Spiritualists of the State, and certainly hoped it would be carried out and meet with friumphant success. At present a large part of the Spiritualists in different sections of the State are not reached. The last Convention, will be remembered, raised some \$600. He would suggest issuing a circular, as the resolution contemplated, stating the design and purpose of the Association, and sending it to every known Spiritualist in the State. On some specified Sunday, have every Spiritualist meeting or gathering of the friends throughout the State, by concerted acthe friends inforgiout the State, by concerted ac-tion, take up as large a collection as is possible, in behalf of the Association. This would inevi-tably result in something tangible. We can learn something of the churches, and when feasible and practicable adopt the Orthoniox method of raising money. Last year they wanted to raise \$300,000 for a certain purpose—it might have been a mis-sionary project. An appeal was made to all the churches, when it was found they raised what was required and had \$200,000 surplus. Let us initate them in this respect, as much as we can. Henry C. Wright stated the manner of society in general when it made an effort to raise funds; there was a specific movement; a system was adopted by which large numbers were reached. wanted something of this kind, and we also wanted all our speakers to tell the exact truth to the neonle.

I. C. Ray thought the raising of funds was to be very much of an individual effort; even he might lo something, as he had heretoforo. We have no priests to tell us what to do, to shape our thoughts and direct our means into their theological views. This movement of ours commends itself to our better natures. We must talk up the collections of funds when we get home-among our own people.

Mr. Roberts thought that by procuring some good spirit picture which was a test in itself of spirit presence and power, have it duplicated by thousands and sell it to the friends everywhere, moustands and sent it to the triends overywhere, that it would prove a source of considerable in-come to the Association. He had seen this tried on a small scale, and felt convinced of a large re-sult when proportionately extended.

Mr. J. S. Loveland felt to support the resolution with all his will, which he would not do did he think there were eleven millions of Spiritualists think there were cleven minings of Spiritualists in our country. He thought it ridiculous to esti-mate the number so high; it was one-third the whole population. We all knew such was not the fact. While we had but some two hundred public speakers, we had but one or two public they were supported only induf ly well. We own but a few places of public meeting, halls, &c. Though aware that there were thousands in the various churches who accepted the spiritual idea, and they were fast nul-tiplying, still in the strict sense they could not be classed as Spiritualists. The churches are com-blning against us; uniting their power to have the national government recognize the dogmas of the popular church. Measures are being put forth and plans concocted whereby strength is accum-ulating against us. Added to their contributions for foreign purposes, they raise millions to carry for foreign purposes, they raise infitions to carry on the work at home. They realize the aggress-ive character of this New Dispensation, which if not checked, will gather all people within its folds, and so they are organizing to defeat us. Politicians inspired by church influences are working in the interests of popular theology. All forms of desputies are unreheling their forces forms of despotism are marshaling their forces. Despair would be in every soul were it not for heavenly aid. Angels are with us, so let us work with renewed zeal. A conflict is coming of more significance than any we have yet had. Take time by the forelock, anticipate our common enemy, not allow them to wrench from us our truth, Mr. L.'s remarks were full of arguments and

Now if any reader of this doubts either the great prevalency of this vice or its exceedingly injurious effects, let him consult two or three intelligent physicians of extensive practice, and he will doubt no longer.

This is supposed to be a delicate subject; too delicate for the preacher, the teacher, or the lec- slate under the edge of the table or in the shade, turer: too delicate for the parent; too delicate for even the physician, when he knows that his patient is going straight to destruction for want of friendly admonition. The fact is, the American the slate (all entire strangers to the medium,) people have altogether too much prudery and false modesty: we have more of it than any other nation on the face of the earth. There is no subject that may not properly be talked about, or written about, in pure and chaste language, that has for its object the good of our fellows.

It is the duty of parents, as they love their children and regard their happiness, to warn them in time of the dangers of this terrible vice. Let not parents be teo ready to conclude that their children are too good, or too pure, to be guilty of this sin. Some of the most worthy, intelligent and consigned to an early grave by this destructive the physicians said, "Over-work," "Hard study," went not to the root of the matter. One of the most hopeful signs of the times is, the press is beginning to speak out upon this subject. Only last week I noticed an excellent article in Harper's Weekly entitled "Impurity in the Young,' which every parent would do well to read. A number of good books have been written upon the subject, some of the best of which can place. doubtless be obtained from the publishers of this journal. May a stream of truth and light be poured upon this topic till the great evil is put far from us."

He who knows the truth and keeps it. Keeps what not to him belongs, But performs a selfish action, Which his fellow mortal wrongs.

- Whilst he who hears the truth, and places
- Its high promptings under ban. Loud may beast of all that's many, "" But himself can no or be a many of m

- Bo thou then like the great apostle, Like heroio Pauls Wholi ar, es thinght seeks expression, Speak it boidly, speak it all. 112 113-19 J. W.
- Lexington, Mass., July, 1867.

Physical Manifestations.

I must write a little (in behalf of the cause,) of an honest, exemplary young man, Dr. H. Slade, of Jackson, Mich., a clairvoyant physician and physical medium of the best demonstrative manifestations that has ever passed through this section of the West-the Davenport Boys not excepted-as their manifestations were in the cabinet, in the dark. Dr. Slade's are in the broad, open light in the room.

Not only are his clairvoyant and healing powers of the first order, but his physical manifestations, as a medium, are such as to cause the infidel to know and feel that there is life beyond the grave, that soul is immortal, and that God reigneth in the universe of man and Nature. As was the case at Dr. Slade's scances, which took place here a few days ago, the circle formed around the table and joined hands. Mr. Slade had his left

hand in the circle while his right hand held a upon which was a piece of pencil about as large as half of a kernel of wheat. Names of spiritfriends of persons present were written upon by some unseen power, and that power made itself known by pulling, twitching and jerking the garments of persons in the circle, and the motions were plainly visible in the light.

Not only spirit-names were written upon the slate and recognized, but other matters were also written on the slate, the little pencil point often getting lost by apparently being thrown across the room into the shade; but on Mr. Slade's requesting it to be replaced upon the slate, it was promptly done by some unseen power in full view of the company. The doctor also held an accorgifted young men I have ever known, have been deon with his right hand in the same manner under the edge of the table or in the shade, and sevand degrading habit. And the friends said, and eral tunes were played upon it splendidly. At the close of the circle the doctor was entranced. Sev-Consumption," hath done this. But oh! they eral different spirits controlled and gave us instructive information.

I have seen a good many phases of mediumship, and have had some experience in the phenomena, therefore feel warranted in saying that Dr. Slade's mediumistic phase is better calculated to convince infidels or any class of skeptics than any medium that has ever visited this GEORGE W. HATCH.

Princeton, Ill., 1867.

Betsey D. Harris.

DEAR BANNER-The spirit says unto me, "They of Lewiston, Maine, and violnity, where she was wont to scatter the pearls of truth and the diamonds of joy in the evidence of the life evermore. are asking, where is our beloved sister, angel missioned Betsey D, Harris? . Has she wearied and laid down the holy armor she has worn so well to rust in unused inactivity? or does she speak words of joy, and comfort, and happiness to earth's tolling children still? Is the voice of the holy oracle dumb

Illinois State Association of Spiritualists.

Please allow me to inform the thousands of Illi-nois readers of that most noble and ever-welcome spiritual paper, the BANNER OF LIGHT, so ably and faithfully edited, that I have made arrangements with the Chicago, Burlington and Quincy Railroad Company to return all persons free over said Company's road who may attend the annual State Convention at Galesburg on the 23d, 24th and 25th of August, and shall make further simiar arrangements with other roads so far as possi-

Galesburg is one of the most beautiful cities in the State, celebrated for its three colleges, one of which is Lombard University, Universalist. The of people, and have made ample arrangements for the accommodation of all the friends who may at-tend the Couvention. In the matter of hospitality I am advised that the Universalists kindly pro-pose to reciprocate for past similar favors. This will doubtless be one of the most interest-

ing meetings of the kind ever held in the State. It will afford speakers, mediums and friends generally an excellent opportunity for an interchange of thought in the devising of plans for the elevaciples of Spiritualism. Indeed, we look for a large and happy cathering. The liberal railroad facili-ties will bring the Convention within the reach of many who might not otherwise be able to attend.

I remain fraternally yours, B. S. JONES, President Illinois Association of Spiritualists.

A SONG FROM WITHIN THE VEIL.

BY ELIZABETH N. GLADDING.

Oh Life, beautiful Life, On Life, beautiful Life, Thy glories unveiled I see; Oh Life, beautiful Life, That the Angel of Death brought mei Thou hast made me one of the noble, Thou hast made me one of the free, Oh Life, beautiful Life, Land on the ormstal sect I sail on thy crystal seal

Oh Life, beautiful Life, The haven of love and trath, Oh Life, beautiful Life, Thou hast given me back my youth. I rise on your mystical pinions, I breathe in your magical breath, Oh Life, beautiful Life, Way a other is no more death. For me there is no more death!

Santiago, Ohili, has a principal street, three hundred and fifty feet wide, with a mountain stream running through in two brooks. The street is adorned with statues, made comfortable by seats, and boasts the modern improvement of a railway.

Why are trout like poor base ball players? Because they are often caught out on a fly.

and happy—had found the truth and was going to keep it. He had many difficulties to encounter for the sake of Spiritualism: opposition from his family, his church, his connections and friends generally. He felt to urge upon those present the necessity of always being harmonious and not let discord prevail.

At this stage of the meeting the President again read the Resolution, and desired the friends who inke to confine themselves to this subject.

Mr. I. C. Ray, of New Bedford, said we want well without something to eat, to wear, and a place to sleen; we want money to keep them in the field doing the good work which was everywhere apparent; we want to increase their number, and nust have means to do it. Now, friends, you all must do something—give us of your material substance. To start the subject I will give ten dollars, and call upon the Secretary to open the ball

Mr. George A. Bacon said the friends would bear witness that it was not customary for him to consume the valuable time of this or kindred Conventions by much speaking. His public weak-Conventions by much speaking. Ills public weak-ness, which was an amiable and pardonable one perhaps, was in another direction—that of ca-coethes scribendi. But he wanted to say a few words now by way of seconding the remarks of Bro. Ray. We have the good will, the spiritual instigation and encouragement of the angels with their inspiring presence; we have the proper or-ganizing force; we have wisely selected and adapted agents whose hearts and lives are thor-oughly imbued with the spirit of the movement: oughly induced with the spirit of the movement. we have the opportunity to sow the seed of spiritual light and truth as never before. What we now want to act in conjunction with all this, is your material ald, your pecuniary support. Shall we have it? It will be a living shame to let this organization die for the want of a few dollars. A would place this association in a splendid work-

ing condition. I will be one of ten to give or raise one thou-sand dollars—one liundred dollars apiece; or one of twenty to put fifty dollars each in the treasury. Who will duplicate it? If preferred, you may give it in installments of twenty-five dollars at a time, or when most convoluent during the re-mainder of the year. This method will put the Association on a firm financial basis.

Mr. John Wetherbee being unexpectedly called upon, made a telling and characteristic speech, wherein the need of money was shown to be a powerful auxiliary to introduce Spiritualism

powerful auxiliary to introduce Spiritualisin everywhere. Mr. Guild, of Lawrence, and Dr. A. H. Richard-son, of Charlestown, both spoke in behalf of the cause of Spiritualism, its demands, its teachings and its tendencies. Mr. Loveland, Chairman of the Finance Com-mittee, in remarks of persuasive power, eloquently urged the people everywhere to liberally contrib-ute to the Association.

urged the people everywhere to inberally contrib-ute to the Association. He was followed by Mr. Toohey, who il-lustrated and enforced his point by reference to the class of clerical bigots who had been opposing the opening of the reading 'room of the Public Library on Sunday. Mrs. A. P. Brown spoke concerning Children's

Progressive Lyceums. Mr. Storer spoke of the efforts being made to

carnestness, and carried conviction with them. E. S. Wheeler spoke of money as being a power in the land, and of Spiritualism as not receiving anything like justice in our courts. Orthodox nower has sullied the purity of the ermine on the bench

Geo. A. Bacon, anticipating the action of the Geo. A. Bacon, anticipating the action of the Convention relative to the raising of funds, said he had during the past week auplied to several of the wealthy Spiritualists in Boston, to become with himself one of ten who would give the As-sociation one hundred dollars each, to place it in good working order; but not a single one would do so these several function confessed they were do so-those, some of them, confessed they were do so-those, some of them, concessed may were contributing to the support of both Unitarian and Methodist churches. He properly charactorized the inconsistency of such Spiritualists as being practically enemies rather than friends to the practically enomies rather than friends to the cause they professed. The time was hastening when real, live, earnest Spiritualists, not the merenominal ones, would have to stand should be to shoulder in common defence and maintain their position against the legal, the ecclesissical and spell desuring to be considered excited. and social despotism to be arrayed against them. Let the thousands of Spiritualists throughout the by the business committee, our power would be by the business committee, our power would be greatly augmented, and our facilities for extend-ing the blessings which come through Spiritual-ism would proportionately multiply. The resolution was unamiously adopted. On motion, it was voted that Amasa Smith, of Provincetown, C. Fannie Allyn, of Middleboro', Samuel Story, of Essex, and Mrs. Robert Sher-man of Namburguet to added to the Decently

man, of Newburyport, be added to the Executive Committee.

Mr. Toohey submitted remarks relative to the appointing of delegates to the National Conven-tion, criticising and condemning the spirit which characterized some of the leaders in the movement; that if we send parties we instruct them as to what specific points to advocate before the Convention, so that no fault finding or misunder-standing would afterward arise. Mr. Wheeler moved, and Mr. Ray seconded the

motion, that the Convention seud delegates to represent the Massachusetts Spiritualist Associa-tion at the National Convention, which, after some liscussion, was passed. Dr. Gardner wished to inquire whether the ex-

penses of delegates were to be paid or not by the Association. As for himself, he thought noihing: would come before the National Convention requiring this Association to be represented. He

OF LIGHT. BANNER

dil not see the propriety or wisdom in appointing delegates to go to Cieveland, and was therefore opposed to sending any. He did not like, nor did he believe in the National Convention, as at presont managed, and pointed out several instances where injustice had been done. He wanted the

4

More injustice that been dole. It's wanted the motion reconsidered. A motion to reconsider was then made. Mr. Storer wanted to know what the delegates from this Association are going to be sent to the National Convention to do, or what they were expected to accomplish. Mr. Tooley said he saw how things were turn-

ing. He wanted people to talk in public what they do in private; if we appoint delegates, tell them what to say, and instruct them how to act, authorize them to do thus and so, and then back them up in it. Send them with an idea, and support them in it.

The motion to reconsider was then carried. E. S. Wheeler said he understood by this action E. S. Wheeler said no unucrassic of shite Spir-of the Association, that the Massachusetts Spiritualist Association does not recognize the

Iduals: Association thes not recognize the Na-tional Convention. Do we really mean this? Shall we have delegates or not? Mr. Wetherbee said he felt to volunteer a re-mark. He did not believe that any individual could represent Spiritualism; at least he was yet himself; had no definite idea; thought the National Convention points to something. He did not agree with Dr. G., for he saw no impropriety in sending delegates to Cleveland. After considerable informal discussion Mr.

Wetherbee moved that the President and Secretary be authorized to issue certificates to the required number of proper persons who would at-tend the National Convention and represent the Association.

Mr. Loveland hoped that this Association would not be unrepresented in the National Convention. All agreed with the object as announced in the Constitution. They were in harmony with be Association. P. B. Randolph spoke in favor of sending dele-

gates-that there was need of it, and if persone wanted a specific object to advocate, in the absence of everything clse, he would suggest the organization of Lyceums. No more important subject would be presented for their considera-tion. Look to the children first; we could take care of ourselves.

The motion of Mr. Wetherbee largely prevailed.

On motion, it was voted that Messrs. Wheeler And Bacon, with Mrs. Horton and C. Fannie Allyn, be specially authorized to solicit and re-ceive contributions and subscriptions for and in behalf of the Massachusetts Spiritualist Associa-

Mrs. Wilcoxson, who had been unintentionally stra, which solve who had been uniteritionally prevented from speaking at an earlier hour in the day, desired to announce to the friends present that she was visiting Massachusetts for the first time in her life, and was willing to receive calls to

lecture in this vicinity during her stay. The Chairman expressed a general disappoint-ment in there not being a better opportunity to hear Mrs. W. speak to the Convention, when on motion of Mr. Ray it was voted to adjourn.

. Had the weather been more propitious, the Convention would have undoubtedly proved a much greater success, both as regards the number in attendance and in pecuniary result. As it was, notwithstanding the great heat of the forenoon, and the extremely severe thunder shower in the afternoon, the friends contributed, with what was collected next day at the picnic, one hundred and eighty dollars. In a few days the President will probably publish a full statement of the condition of the Association, and what it is proposed to do, to which attention is respectfully requested.

GEO. A. BACON, Secretaries. C. B. LYNN,

L. S. RICHARDS, Chairman,

Mr. C. B. Lynn and the Massachusetts Spiritualist Association.

This young brother, who has been lecturing as an independent agent, under the auspices of the Massachusetts Spiritualist Association, receiving for his compensation whatever the friends before whom he spoke felt disposed to contribute, writes to the Secretary as follows:

"Spiritualism has assumed a new phase to me since I itinerated the South Shore. In consequence of the non-receipt of letters in Kingston, they did not expect me. Mr. Fuller, however, said we must have a meeting. I immediately brought forth the printed posters, and in a few minutes we were finding through the town, posting them on trees, fences, &c. Mr. Fuller engaged the Town Hall, and after only eight hours' notice I had the largest audience since I started. So much for a little en-



OFFICE 158 WASHINGTON STREET, BOOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL. LEWIS B. WILSON Assistant EDITOR.

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

The Library on Sundays.

There has been considerable interest manifested in this city for two or three weeks past, over the petition of a number of our citizens to the City Gov ernment, for the opening of the Reading Room of the Library building on Sundays. The petitioners and remonstrants have been allowed several hearings before a Committee of the Government, at which the arguments and testimony adduced have been of a decidedly interesting character.

We are not expected to stop and recite the grounds on which the petitioners request the simple privilege of enjoying what belongs to the whole community, on any and every day of the week. They aver that the Library is a public institution, founded for the use of all alike; that Sunday is a day of rest and recreation for all. which no statute pretends to turn over to special uses: that the law takes no further cognizance of the day than merely to preserve the public peace. and to protect all classes and creeds alike in their own chosen way and enjoyment of it. They thus rest their petition on two grounds: that the Library is established for the community, and that, as Sunday belongs to the community likewise they have a right to enjoy the use of the Library on that day as well as any other. The discussion is directed to the character of the two institutions the Library and the Sabbath.

The arguments and statements of those who ppeared before the Committee in remonstrance, fitly illustrate the narrowness and bigotry of the motives that actuate the opposition. On the threshold, it is assumed that the Church, as organized under the names of various creeds, owns Sunday, and may do with it what it will; that although it cannot as yet compel people to go and listen to its barangues about hell and the devil. God's hatred to the human race, and the utter shortcomings of the divine plan of creation, yet it may turn the key of the Public Library, and bar out thousands who would be grateful for the opportunity of resorting thither on Sunday, the only day when large numbers can. The testimony brought forward against the petitioners was stale and old-fogyish in the extreme, it was sheer Puritanism run to seed, and brought back into the light to show how well preserved it was. It had no more of the spirit of these times, knew no more of the needs and characteristics of these times, and was no better acquainted with the larger and more liberal views that lift up this era out of the low level of that of the Pilgrim Fathers, than day has to do with night. Its bigotry was rank and unmistakable.

One man, a "reverend," frankly admitted that he was opposed to libraries altogether; he thought that those who had a taste for reading could easily enough procure their own books. Evidently he is the husband of the woman who cautioned her boy not to go near the water until he could swim. We at least admire the frankness that was so ready to publish the ignorance of its possessor. Another person, a "deacon," declaimed against the breach of the Holy Sabbath by opening the doors of the Library. He never will learn anything more in this world, simply be-cause he does not want to. Dr. Manning, of the Old South Church, brought up the rear with a very "proper" string of considerations, all ecclevery "proper" string of considerations, all ecclesiastical in their motive, but speciously proceeding from the assumption that Theodore Parker, were he living, would not himself wish the contribution he made to the Library to be opened to the public on Sunday, if he was satisfied that the sense of the community were against it. That sounds somewhat plausible, but it is nothing but the old-fashioned kind of bait used to catch gudgeons with. In the first place, it is very easy to presume what a man now in spirit-land would say, unless the one indulging in the presumption is a Spiritualist, and then he can learn the particular views of the one quoted in another and the divinely legitimate way. But if Dr. Manning, of the Orthodox Old South Church, had been but a thousandth part as familiar with Theodore Parker while living as he pretends to be now that he is dead, he would have learned views from him which would have silenced such quotations as he presumed to make before the Committreaty. tee. We respectfully submit, that merely for decency's sake, no preacher or teacher of the denomination that put up public prayers for the removal of Mr. Parker by the Almighty, ought to presume to make the most distant allusion to him, now that he has been removed, by way of strengthening his own opinions or entrenching his own authority. One speaker appeared before the Committee, of less consequence than any, but for that reason more certain to present himself. Notoriety being so easily confounded with solid and enduring repute by some men, they naturally rush in wherever they see a crowd, and swing their hats and hurrah before they comprehend what is going on. Such is Rev. Mr. Fulton. He discourses at Tremont Temple every Sunday, and admitted in answer to the questions put him that his congregation were not strictly a reading congregation. It was cruel to force the confession, for as much might have been inferred. Yet in the face of that admission, he tells the Committee that if the Library is to be thrown open at all on Sunday, he is ready to go and preach (1) to such as choose to collect there! The arguments of such a speaker, on any subject, are most effectually answered by himself. Conceit so insufferable can be matched by nothing but itself. People are getting out of the shadow of ecclesiastical submission, to which they have so long been subjected even in matters social as well as religious; and they begin to comprehend with more clearness and exactness than ever, that all the law has to do with Sunday is to act the part of Wednesday the 7th inst. So those inclined will a policeman respecting it; securing every one in have a capital opportunity to escape for a day his and her quiet enjoyment, that the day may indeed be one of rest, but keeping it exclusively for, enjoy the balmy breezes of this magnificent none. The ministers have six days when they do not work at their calling, and the people have but | angel-world through the lips of inspirational one; the latter may as reasonably and rightfully speakers. call in the law to assist in depriving the former of their six days, as the former may do it to deprive the latter of their one. The law never made Sunday "sacred," and there is where the error of the clergy lies. Since the above was put in type, a decision has N. H., a legacy to the BANNER OF LIGHT.

been reached in this matter, temporary no doubt, yet a decision. The opinion of City Solicitor Healy was asked by the Committee, and he returned the same to the effect that it would be in violation of the statute to open the Library on Sundays, and in this way: to open the Library would make necessary the attendance of persons to overlook the public wants, and that would be a work not of "necessity" or "charity" on the Lord's Day, which by the law is forbidden by threats of a penalty. The Committee felt bound to accept the City Solicitor's opinion, but in making their report to the Common Council query if the statute is not obsolete in its character, so far as it forbids other acts and occupations which are notoriously practiced and allowed. There is where the settlement of the question hinges, as a question of law only, on the interpretation of the two words" necessity " and " charity." Narrow minded bigots and zealots will give them only such a meaning as will suit their own purposes.

Now if we are to have an up-and-down, oldfashioned, square-toed, Puritanio Interpretation of the statute on this Library question, we demand in fairness and equity that one of like strictness shall be applied to all other public concerns on the day which sectarians profess to regard as holy " above the rest of God's days. Just put that strict and wholly illiberal view of Sunday, and the law's requirements respecting Sunday, into all the practices of the day; and then see how much life would be left in the streets of our cities. It would be the stillness of death itself. There are those, of course, who would have just that if they could, believing that religion is smothered under such a heavy covering. It would compel the herse-cars to stop their trips, carriages not to be seen in the streets, people who have become worn and weary with a hard week's work from walking out for a breath of free air or a bit of recreation, and so stifle life as that it would in reality become of the heaviest burdens we are summoned to accept and endure.

Such bigotry is a humbug. It is not founded in sense or religion. It is only a semblance of holiness, a pure pretension. They who chiefly insist on the execution of such a law would care nothing about it, did it not somehow extend their power over others; it is well exemplified in the reverend" Mr. Fulton's assertion before the City Committee. "If the people insist on having the Library opened on Sundays, I will go there and preach to them." The motive is to control the liberty of others, in their actions and even in their conscience. So far as Fulton's preaching goes, we hazard little in saying that the people would never ask for entrance into the Library on Sunday, if the penalty attached was being compelled to listen to one of his slopping-over harangues.

The subjoined communication appeared on this subject in a city paper, and is deserving of the space it occupies. There is food for thought in it. and touches the question on a rather new side:

MR. EDITOR-Why is it that the Christian (?) part of our community are so much opposed t Library on Sunday? For my part I think it would be far better for the hundreds of young men and women of our city, who are obliged to men and women of our city, who are obliged to labor during the week in order to gain an honest livelihood, if on Sunday—blessed Sunday, to them at least—there was just such a place as the Read-ing Room of the Public Library, where they might pass the hours of the day which God has given us as one of rest, in improving their minds, and in an intellectual manner, preparing them-selves for the battles of life awaiting them. How much better this than loitering around our streets and public grounds, or even to attend church and bear from the pulpit, where they expected to hear the Gospel preached and learn Christ's lessons, only politics. I think it a great pity that clergy-men who pretend to preach from that blessed book, the Bible, could not confine themselves to their subject. their subject.

Is it considered sinful for us to sit down at our own homes and read during the Sabbath? If so, my education has been saily neglected! I am in-clined though to think, in spite of all the croakers, God will smile just as sweet a forgiveness on those who pass their time in reading good moral works on the Sabbath. as on those who stand un

Abington Spiritualist Pienic.

The morning of the day assigned (July 26th.) for Dr. Gardner's grand picule opened lowering and threatened rain; yet notwithstanding, about six hundred assembled at the Old Colony Depot the invisibles in Cambridgeport and Chelsen at half-past eight o'clock, and with commendable | during the past two weeks. The effect has been courage embarked for Island Grove. Soon after to awaken an interest in regard to the spiritual their arrival the shore trains came along with an | phenomena. On each evening, Miss Ellis proved other installment, and carriages by the hundreds herself to be a thoroughly reliable and truthful kept arriving, until the noon train from Boston came down, swelling the number on the ground tested her medium powers. to upwards of two thousand. The rain which fell in the vicinity did not come near enough to the grove to disturb the harmony and pleasure of the the transactions, which it says were inexplicable. party, who appeared to enjoy themselves despite Alderman Samuel B. Rindge, Esq., acted as comthe uppropiltious aspect of the weather.

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Mrs. Mary J. Wilcoxson, of Hammonton, N. J., vho made her first appearance in Massachusetts on this occasion. She is the sister of Mrs. Mid- Dr. H. L. Chase handed the committee four glass dlebrook, the favorite lecturer, and somewhat resembles her in tone of voice. Mrs. W. is a fine the four corners of the cabinet, in order as he speaker, clear and consecutive in her argument, said to prevent the use of electrical appliances. and has the happy faculty of holding the earnest | With these non-conductors under the box, the auattention of her audiences. She spoke in the dience were satisfied that no magnetic means forenoon and again in the afternoon. All seemed were used. anxious to catch every word she uttered. Mrs. W. will remain in New England a few months if the medium was subjected to, having done so re-

lecturing field.

usual speech-making ability.

spiritual addresses, which all listened to with was wound twice around her neck, and tied in pleasure.

H. B. Storer, recently from New York, but now a resident of this city; Dean Clark, of Vermont, J. M. Allyn and E. S. Wheeler each made excellent speeches.

al, always ready for a speech, on this occasion spoke of Spiritualism as a solvent, and proceeded | In the face of such tests-inexplicable except to show that all theological dogmas and errors on the spiritual hypothesis-it is not well or just would come under its neutralizing and dissolving to one's self to utter the senseless cry of "huminfluence.

Dr. Gardner, as did some of the other speakers, made an earnest appeal, in behalf of the State Association of Spiritualists, for aid to carry on the missionary labor, which was so much needed and had been thus far a success. A contribution was then taken up, and something over forty dollars was realized for this noble work.

Dr. Gardner announced that the next picnic would take place in that grove on Thursday, Morse abandoned the case, and Judge Ames August 22, when he expected about five thousand would be present. If two thousand can be got to- High Constable or his Deputy to restore all the gether in foul weather, what may not be expected in fair?

No accidents of any kind occurred to mar the pleasures of the day. All seemed to be happyas all good and harmonious Spiritualists ought to be, with their knowledge of the hereafter.

We have not room for a more extended report of the day's proceedings, but cannot well refrain of dollars per year to support a pack of spies. We from giving place to the following note from Susie E. Davis, of Roxbury, as it alludes to a want which others undoubtedly felt:

DEAR BANNER-Having just returned from a DEAR BANNER—Having just returned from a picnic at Abington, I cannot sleep or rest until I have recorded, for the benefit of those who have not been so highly favored, some of the pleasant experiences of the day. The morning was unpro-pitious, but the day proved better than the morn-ing. The rain of the night previous so refreshed the face of Nature, that nothing was lacking to rejoice the eye or minister to every sense. The grand old pine grove was fragrant with spicy odors, and bright with its greenest foliage. The gnarled trees lifted their heads grandly above us, teaching us, also, to reach and aspire for the true. teaching us, also, to reach and aspire for the true holler atmosphere of the spirit-world.

holier atmosphere of the spirit-world. The old and the young, the high and the low, the teacher and the taught, all met together on one common level. Sociability, good feeling, brotherly love, prevailed. No body of people so truly understand and live out the meaning of these words as does the Spiritualist.

Our speakers were many and earnest. God less these noble workers! God bless these men

Physical Manifestations through the Mediumship of Laura V. Ellis.

Mr. Ellis, with his daughter Laura, has been holding séances for physical manifestations by medium, as we know her to be, having repeatedly

The Cambridge Press devotes a column to the report of one scance, giving a minute detail of all mitteeman one evening, and Ex-Mayor Sargent The invigorating atmosphere of the beautiful another. Both gentlemen gave the closest scrupine grove seemed to have an exhilarating and tiny to all the proceedings, and finding no decepbeneficial effect upon those who favored the mul- tion practiced, admitted that they could not actitude with "a few remarks." Among the speak- | count for the wonderful manifestations otherwise. than that they were done by some power independent of Miss Ellis.

Previous to the exhibition on Thursday evening, plates, which he requested might be placed under

We need not here enumerate the various tests she has sufficient calls to keep her busy in the peatedly. One, however, we will mention, as it is of a remarkable character. The girl's hands J. S. Loveland, just returned from the West, were securely tied behind her and then fastened was present and entertained the people with his to a staple in the wall at her back; the sleeves of her dress were nailed at the elbow to the back of Mrs. Sarah A. Horton made one of her highly the cabinet; then a narrow strip of cotton cloth front in a strong square knot. After this secure arrangement was completed to the satisfaction of the committee, the cabinet door was closed, and in ten seconds it was opened again, when the strip of cloth was removed from her neck and found John Wetherbee, able, witty and philosophic- lying in her lap, while she remained fastened as before.

> bug" without further investigation, which would surely result in finding that Spiritualism is true. These physical manifestations are but the stepping-stones which lead to the divine and more elevating truths of our glorious philosophy.

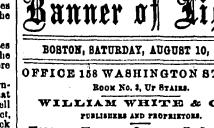
Commonwealth vs. Hunt & Whitney.

In the Watertown liquor case, second trial, the jury failed to agree, when District Attorney ordered that a notice of court be issued for the seized liquors to Mr. Chas. Whitney, at the expense of the Commonwealth! When will the state-constable-liquor-farce cease? There are more drunk. ards in Boston now than there were before the prohibitory liquor law was put in force, and the Commonwealth is mulcted in the shape of fees, etc., to the tune of some hundreds of thousands are in favor of temperance; but we detest the abominable hypocrisy manifested by the temperance party to carry their points. Certain liquor dealers in Boston have never been disturbed, are continuing their business the same as usual today, and making more money than ever before,

while another class of dealers, with less money, are pounced upon at every favorable opportunity. Hate is engendered between man and man by the present mode of procedure, and if the temperance people are not careful, they will find themselves in the minority before they are aware of it-and then the liquor business will become a nuisance indeed.

Hypercriticism.

We wish Spiritualists would be less hypercritical by speech and pen than many of them are. As the evil in man is the lesser good, and as each works out his own mission in his own peculiar way, those who have been the most favored by



ergy! The people of the South Shore are looking to the Massachusetts Spiritualist Association as to the Almighty. The young people will go to Spir-itualist meetings, and will task it to the old folks when they get home. I apprehend a reaction in the cause of Spiritualism in the various towns hereabouts, and on the Cape, if you fall to keep alive the interest the Association has already awakened. Continue to send speakers for six months in succession, in most of the places where I have been, and I am sure they will support meetings independently of the Association-the very point to be gained. Show them you are in earnest, and then you will be respected and supported.

I now see the great field in which Spiritualism alone can work satisfactorily. Why, the people walk five and six miles to circles, and are obliged to go to Unitarian churches, because sometimes they get one-third Spiritualism to two-thirds theology. In some instances I have had nearly half of Mrs. Horton's and Mr. Wheeler's discourses repeated to me when conversing with the people. It is encouraging in the highest degree to find the friends in these parts so evidently pleased with the work of your regular agenta, and to find the peo-ple lingering over their inspired sentiments. Some pie ingering over their inspired Sentiments. Some of your Boston Spiritualists who have been over-fed, should go into the country and see people eager if not starving for what they cast aside as merely the wandering discourses of 'shut-eyed mediums.' Keep the good work going. Increase your force, and the old Bay State, the first to prac-tically organize associative effort to carry the blass. tically organize associative effort to carry the blessings of Spiritualism to every family in the Com-monwealth (whose example has since been followed by Connecticut, New York, Indiana and Michigan,) will reap the glorious reward she so merit-oriously deserves."

Gloucester, Mass.

We organized a small society called "Friends of Progress," in April last, a notice of which was forwarded you by Mrs. Julia M. Friend.

We held meetings for three months, and during that time were encouraged by having our numbers gradually increase. We have now discontinued the meetings during July and August, but intend to resume them again in September with renewed vigor, and hope to keep the ball moving in Gloucester until bigotry and superstition shall be ovércome.

On the evening of May 25th we held quite a large gathering; remarks were made by Henry C. Wright, Esq., A. C. Robinson, of Salem, and others; and on the evenings of June 18, 19, 20 and 21st, and on the two latter afternoons, a series of musical scances through the mediumship of Miss Mary E. Currier, of Haverhill, were held under our auspices, at the residence of Bro. A. L. Steele. The scances were largely attended, and quite an interest manifested. C. H. OXTON.

Infallibility.

In a late lecture by Prof. Ruxley, in London, he states that he has read an Egyptian novel of much greater antiquity than the Pentateuch, and that he finds the original of the story of Joseph in this novel. If the Bible thus drew from the old Egyptian romances for its facts, can we be quite sure C. B. P. of its infallibility?

. The famous trotting horse Dexter, on the Biverside course, Brighton, last week made the best time in wagon on record-a mile in 2.19.

be openeu.

The Peace of Europe.

It is more than likely that the peace which at present rules in Europe will come to a sudden termination almost any day. Prussia bound herself, among other things, by the treaty of Prague, which was signed soon after her great triumph over Austria at Sadowa, to order a plebiscite, or popular vote, in North Schleswig, now and hitherto a real belonging of Denmark, so that the people might decide for themselves whether they would remain under the rule of the Berlin Government or be remanded to the former government of the King of Denmark. Since the peace, lowever, she has made no effort to redeem her solemn promise, but acts toward the people of North Schleswig as if she intended to retain them and their country within her dominion until actually compelled to carry out the letter of the

Napoleon is reported to have addressed a note to the King of Prussia, reminding him of the fact that he has not yet complied with all the obligations of the Prague treaty, and declaring his expectation that the question of their allegiance should be submitted to the North Schleswigers, as agreed. And he backs up his request, it is said, with the statement that France is interested as much as either of the two original parties to the contract, in the faithful execution of the treaty; it is, in fact, a matter of serious concern to all Europe. This view Austria has recently endorsed, in the columns of the official journal at Vienna. The Czar of Russia is reported to have forwarded to Prussia a similar note with that of Napoleon; so that now Austria can demand of Prussia peremptorily a fulfillment of all the obligations of the treaty on her part, and count on the support of two such powerful Governments as France and Russia in urging her demand. On the other hand. the Berlin journals semi-officially denounce the interference of Napoleon in the matter, which is precisely opposite ground to the view taken by Austria; and if they denounce Napoleon, of course they must the Czar. This state of things cannot last long, and we may look for war at any time.

Another Picnic.

Our Charlestown and Chelsea friends are wide awake for picnics. By a card in another column it will be seen that a picnio is arranged to take place at Walden Pond Grove, Concord, on from the noise and bustle and heat of the city, grove, and listen to the messages of love from the

Acknowledgment,

We gratefully acknowledge the receipt of twen ty-five dollars, at the hands of the administrator of the will of the late Mary P. Payson, Peterboro' and women who go bravely forth to "work their work"! and God will bless them. Such labor, such effort, cannot fail to bring its own reward. But there was one element lacking; one thing that would have added so much to the occasion namely, vocal music. Among such a concourse of people there must have been many talented singers as well as speakers. And what could have been more grand, more soul inspiring, than to have made the forest ring with the harmony of weet sounds?

It may be because that talent has been denied me, that I appreciate it all the more fully in others. But there is no occasion, however sad or however joyous, that is not made all the more harmonious by music. We, as Spiritualists, have many sweet songs, and we have, also, in our ranks talent enough to produce more. The sup-ply is always equal to the demand. Then let us with our "preaching" have the addition of good music, to make these pleasant occasions still more music, to make these pleasant occasions still more leasant

But, without the music, the memory of this day will linger in my heart forever, fragrant as the flowers and sweet as the chime of silvery bells Truly I felt that I was on consecrated ground. And was it not consecrated by the earnest souls in earth-life, and the nobler, purer influences of those who have gone up higher? The influences of Nature are always as a potent

ell to those who tread her paths humbly, with child-like faith and trust in the boundless love and wisdom of the Ruling Spirit of the universe. Then let us as often as possible convene to-gether in the wide halls of Nature, throw off the shackles of conventional life and labor, and be free to exchange and interchange our truest thoughts and ideas.

A Children's Lyceum, and Sunday Lectures in Mercantile Hall.

The Spiritualists of the city we are pleased to earn have at length organized a Children's Lyceum, which meets regularly every Sunday morning at ten o'clock, in Mercantile Hall, Summer street. The first meeting took place on Sunday, the 4th inst. The Lyceum already numbers about seventy scholars. It is desired that all persons interested in the Lyceum attend punctually.

Now that a Lyceum has been inaugurated in our midst, where the children of Spiritualists can be instructed in the great truths of our Philosophy, we hope parents will sustain it with their in fluence and their means. And we also hope the organization of this Lyceum will serve as an impetus to others, in different sections of the city, to go and do likewise."

Spiritual meetings will also be held in the same hall in connection with the Lyceum, every Sunday afternoon and evening. Dr. H. B. Storer has been engaged as speaker during the present month.

Gone Home.

Josiah Brigham, Esq., of Quincy, passed to his spirit-home last week, at a ripe old age. He was man of prominence, highly respected, and for years enjoyed the blessing of a firm belief in the Philosophy of Spiritualism. Several years ago he published a large volume of messages from the spirit of his intimate riend John Quincy still, and nothing less might be expected of them. Adams. Mr. Brigham's companion passed to But their influence is sensibly on the wane. The spirit-life about one year since."

Nature in their make-up should have charity for those of their fellows who are less favored, and, instead of condemning them for their apparent shortcomings, should endeavor to cultivate all the good qualities they possess and take no note of the lesser good. If Spiritualists themselves would pay more attention to the teachings of their spirit-friends in this respect, they would, as a body, be less calumniated by their opponents. The angel-world teaches us to deal gently, kindly, justly with all. "Do as you would be done by," is the golden rule sent down from heaven many years ago. If strictly followed, peace supreme would reign upon the earth. Then, instead of going to some far-off heaven, as creedists believe. heaven would come to us all here on the earth -the heaven of universal happiness. But NA-TURE will bring about this most desirable epoch in her own good time, when the lesser good is absorbed in the Divine afflatus.

The Indian Question—Passage of the

Commission Bill.

A press of other matter compels us to put over an editorial article on the Indian Policy finally adopted by Congress, which embodies our views on this subject from the beginning of its history. We shall take occasion next week to express the same to the readers of the BANNER at length, and hope to satisfy them all that the liberal, enlightened and spiritual policy advocated by us in relation to the treatment of the red man has been adopted by Congress and the nation. The bill as. passed has received the President's approval, and the Commissioners set to execute the same have been appointed. They are three army officers not below the rank of Brigadier General, viz, Lient. Gen. Sherman, and Brig. Gens. Harney and Terry, with three others, viz., Senator Henderson, of Missouri, Mr. S. F. Tappan, (chairman) and Mr. John B. Sanborn, commissioner of Indian Affairs. We congratulate the country on having an Indian policy at last, whose basis is to be justice, honor, and peaceful intentions.

Wrath in the Pulpits.

Were many, or most, of the sectarian pulpits to be accepted as leaders for the public sentiment, instead of working to mold the popular heart continually to works of peace and spiritual advancement, it would stir it up to a pitch where all the passions would be hottest and reason would melt in the flames it has deliberately kindled. The pulpits want Davis hanged, and approve of the execution of Maximilian after he had surrendered. Why are they so bloodthirsty above others? Why do they relish the horrors of war and bloodshed, the destruction of human life and the instigation of human hatred? It is because they preach, in all other respects, the doctrines of revenge instead of forgiveness, of power instead of persuasion, of punishment in place of 'charity and love. They go upon the old parish methods people are more religious than they are.

BANNER OF LIGHT.

Movements of Lecturers and Mediums.

Mrs. M. J. Wilcoxson can be addressed care of this office for the present. She will remain in these parts some time, if her services are needed. Secure her by all means. She is just the kind of speaker people will listen to. She is engaged in East Boston the last two Sundays in this month.

Mrs. Laura Hastings Hatch, at the request of numerous filends, has consented to give musical scances on evenings specified in her card. Mrs. H. is a remarkably developed medium for musical performances on the plano or cabinet organ. While completely under spirit-control she executes original pieces of exquisite music in masterly style. Aside from the phenomenal phase, it is a rich treat to listen to her vocal and instrumental performances.

Dean Clark, one of the most promising lecturers in our ranks, is at present in this vicinity. ready to fill engagements. He is an exemplary gentleman, whose soul is imbued with the importance of the good work he is engaged in. No society need hesitate to secure his services. His inspirational utterances are noble and elevating.

Warren Chase lectures at Masonic Hall, 114 East Thirteenth street, New York, again August 11th, at 10 J A. M., and 7 J P. M. Conference at 3 P. M.

Bro. L. Judd Pardee was in town a few days since, en route for Mt. Desert, Me. He is in a very poor state of health, we are sorry to say. He is a man of talent, and we need his services now more than ever. May he remain with us in the form for many years to come, is the wish of his hosts of friends.

J. S. Loveland will answer calls to lecture in New England during August. Address Malden, Mass.

this month.

Mrs. A. P. Brown has returned to her home in St. Johnsbury, Vt., where she will remain, unless prices than heretofore. She has been in the field | fame of earth. for the last eight years, and has not received more than enough to barely pay her expenses, although she has spoken every Sunday but twelve during that time, and from two to five evenings in the week. It is a shame that our pioneer speakers are so poorly paid for their labor.

Miss M. E. Currier, of Haverhill, the physical medium, has left home for a few weeks' recreation. She will return sometime in September, and resume her musical scances. Her health has prevented her from answering the letters of many correspondents, who no doubt will excuse her apparent neglect. In time they will all hear from her.

Cephas B. Lynn starts for the West the last o August. He will stop at Johnson's Creek, N. Y., for one or two Sundays, and at Battle Creek, Michigan, during September. Will answer calls to lecture in the West for the fall and winter.

H. B. Storer lectures in Mercantile Hall, Boston, the Sundays of the present month, afternoon and evening.

Lizzie Doten has just closed a lecturing engagement in Bangor.

Mrs. C. Fannie Allyn is lecturing in New England with marked success. Although not especially known to fame, yet nevertheless she is doing quite as much good as though she were.

Mrs. Abbie N. Burnham, of Auburndale, Mass., inspirational speaker, is at present sojourning in Maine. Her address is Portland. She will accept calls to lecture in that vicinity.

Austen E. Simmons will sneak in Simonsville. Vt., on the second Sunday in August; in Williamtown, on the third Sunday in August; in Braintree, on the fourth Sunday in August.

L. T. Whittier says her purposed work is to organize Progressive Lyceums, and offers her services in this direction to those who may need them.

Interesting Books.

Among the books in active demand just now are "INCIDENTS IN MY LIFE," by D. D. Home Lyon. It narrates some of the most astounding physical manifestations ever witnessed, in presence of the nobility of Europe. The notoriety which this distinguished medium has acquired of late, in regard to the large fortune given him by Mrs. Lyon, creates a lively interest for his past

history. And this book contains just what the public want to get hold of. . The price of the work is one dollar and twenty-five cents. If sent by mail, sixteen cents additional for postage.

PHYSICAL PERFECTION .- Dr. D. II. Jacques's new work on the philosophy of human beauty, or hints toward physical perfection, showing how to acquire and retain bodily symmetry, health and vigor, secure long life and avoid the infirmities and deformities of age, is having a great sale, as it should, for it is an invaluable work. It makes two hundred and forty pages, is elegantly printed and bound and finely illustrated. Price one dollar and seventy-five cents; postage sixteen cents.

The "MANUAL OF SELF-HEALING BY NUTRI-TION,, WITHOUT MEDICINE," by Laroy Sunderland, is a valuable little work of one hundred pages, and is selling well at the moderate price of twenty cents.

"It is the Devil."

The "religious" press almost universally admit the return of the spirit after death, as the evidence is all around them, they say, in Phenomenal Spiritualism, "but it is the devil !" Then it follows, according to this parity of reasoning, as surely as the night the day, that when their spiritfriends return, (as they do,) they are devils! Perhaps they are-we don't know. But we do know E. V. Wilson speaks in St. Louis, Mo., during that our own loved ones who have passed over the river, return to us the same as they were before they left the shores of time for their eternal home; and in this knowledge we find a solace she has calls to lecture at more remunerative that we would not exchange for all the wealth or

Spiritualism in Oregon.

Our Oregon correspondent, H. W., under date of June 9th, informs us that Spiritualism is spreading so fast in Oregon that the creed preachers in various parts of that State have become alarmed, and are vigorously waging war against the "heresy"-the very course to pursue to draw the public attention to it. The people there are beginning to lay their prejudices aside and investigate the spiritual philosophy for themselves.

Hon. Robert Dale Owen.

As this gentleman has signified his desire to lecture before the Spiritualists of the West in the course of next winter and spring, provided his request as set forth in a card in another column is complied with, we trust Spiritualist Societies in that section will lose no time in securing the services of so able a lecturer.

ALL SORTS OF PARAGRAPHS.

As some misapprehension exists among our patrons in regard to advertising in these columns, we desire to set the matter right by stating that the advertising department is entirely distinct from the Boston editorial department. The publishers of the BANNER are alone the proper parties to negotiate with. Advertisers will please bear this in mind.

The Corresponding Secretary of the St. Louis "Young Men's Christian Association" requests us to place our paper on their list of " contributed periodicals." for the benefit of their Assoclation, as they want to be represented by every journal of progress and reform, for such they consider ours is. We like the liberal views manifested toward us by the St. Louis Christian Association, which are far in advance of the so-called Mr. and Mrs. A. B. Severance, of Milwankee, Christian (denominational) press. Friends, you Wis., are excellent psychometrists. We have shall have the BANNER OF LIGHT, and we hope tested their powers upon several occasions, with you will find the light of truth in its perusal.

James Gordon Bennett, of the New York Her-ald, returns an income of \$110,077.-Ez. When Bennett started the Herald he could n't

get trusted for the paper it was printed on. The orders to the drayman were, not to unload the paper until the bill was paid, and sometimes he had to wait an hour before his load was deposited in the press-room. Now, the Herald is the smartest news-paper in the United States and the establishment one of the most lucrative. This shows what energy and perseverance will accomplish.

The Rev. Samuel Longfellow has been engaged to preach for six months, commencing in the early 7.40; Batavia, 9.03; Buffalo, 8; and Hornellsville autumn, by the Thirty-Eighth Congregational (the at 9.05. late Rev. Theodore Parker's) Soclety, at Fraternity Hall, in this city.

Speech is the gift of all, but thought of few.

The opening address in the Fraternity course of lectures, in this city, the coming fall, will be delivered by Ralph Waldo Emerson.

The new fifteen cent fractional currency will bear engraved likenesses of Grant and Sherman. The bronze figures on the other denominations will be omitted, and for safety a peculiar kind of paper substituted.

The Salt Lake Vidette thinks that, through the accession of population of the anti-Mormon charnoter in the mining regions in the close neighborhood of that city, the remaining "relic of barbarism" will die of its own weight.

The new "Dominion" of Canada proposes to have a military force of 150,000 men!

The little raft "Nonparell" appears to have got safely across the Atlantic. Her arrival at Southampton was reported by the cable last Friday week.

The rush of immigrants to Minnesota this year is unprecedented. Every steamboat and train is loaded with them.

Rev. J. C. Fletcher's new residence at Salisbury Point, one of the most picturesque and romantic spots on the Merrimao river, has been very ap-propriately named "Hawkswood."—The Villager. We don't think that the "romantic spot" spoken of by our cotemporary is "very appropriately named." "Hawkswood," it seems to us, isn't a very "appropriate" place to bring the lambs into the fold.

S. Chamberlin, writing from Le Roy, N. Y., desires us to call attention to the cure of his wife by Dr. M. M. Tousey, of Gowanda, Erie Co., who was suddenly attacked with a complication of diseases, which must have inevitably proved fatal but for the timely aid of the Doctor, under the directions of his spirit guides. The Doctor uses no medicines. but cures his patients by simply the laying on of hands."

In a sermon recently delivered in the Plymouth church, Brooklyn, on the "Nobility of Labor," Rev. Henry Ward Beecher said that more public men of eminence had started from the business of type-setting than probably from any other occupation. True, every word, particularly in this country. And that is the reason why priestcraft can't make headway among us, as it has in the Old World.

If the clergy and their adherents were to stop and consider of the rotten timber in their own camp, they would not so often slur those who do not believe precisely as they do.

SCIENTIFIC. - A well written article entitled Something about Coal," has been received, and will appear soon.

The 20-pounder our Western friend alludes to is charged with love to all. If the clergy are revengful, it is no reason we should be. They are having enough to do about these days looking after their "stray sheep."

So long as we permit wealth to flow into the hands of idlers, so long as any are relieved by custom from manual labor, so long may we ex-pect corruption in the pulpit.—Workingman's Advocate.

Address MRS. LOU H. KIMBALL, P. O. Drawer 5856, Chicago, Ill. Aug. 10. By order of the British War Office, the trial of an American fifteen inch Rodman gun was had

N. Y., Thursday, Aug. 29, 1867.

The Spiritualists of Western New York have arranged to hold their Third Annual Pionic at the above time and place. Ample railroad facilities by regular and special trains are provided for, at reduced fare, from Rochester, Avon, Batavia, Buf-falo, Attica, Hornellsville and intermediate sta-

tions, returning same evening. Selden J. Finney, the well-known, able and eloquent inspirational speaker, is engaged, and other prominent speakers are expected. W. H. O. Hosmer, Eaq., the gifted bard of Avon, will recite an original poem, prepared expressly for the occasion. Special train leaves Rochester at 7 A. M.; Avon,

Traina on the New York Central Railroad ar-rive in Batavia from both East and West in time for the excursion train. A cordial invitation is extended to all.

J. W. SEAVER, Chairman Picnic Committee.

Spiritualist Picnic.

Another Grand Union Picnic of the Spiritualists of Charlestown, Chelsea, Boaton and vicinity, will take place at WALDEN POND, Concord, on Wed-nesday, Aug. 7th, 1807. Exercises of the day: Speaking and singing at the stand, Music and Dancing in the Hall, and other annusements usual on such occasions. A fine band has been engaged, and a good time may be expected. Speakers are and a good time may be expected. Speakers are cordially invited to be present. Cars leave Fitch-burg depot at 8,45, 11 A. M., and 2 P. M. Tickets one dollar; Children 75 cents. Committee of Arrangements:

DR. A. H. RICHARDSON, Charlestown, J. S. DODGE, Chelsca.

Business Matters.

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.

SITUATION WANTED .- A lady who is a thorough English and French scholar, desires a situa-tion as governess, copyist, or to do any kind of writing. Will leave New England if a good salary is offered. References exchanged. Address Miss G., BANNER OF LIGHT office. aug10.6w†

OUR LEADING PHYSICIANS have long since recognized the value of DR. TURNER'S TIC-DOUL-OURRUX OF UNIVERSAL NEURALGIA PILL, as being the remedial agent for NEURALGIA, nervebeing the remedial agent for NEURALGIA, herve-ache, and all painful nerve affections, as well as for extreme debility of the nervous system. Apoth-ecaries have it. PRINCIPAL DEPOT, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

Special Notices.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS,

Sick-Hendache .- Very many are troubled with this distressing complaint every few days through the Summer months. A gentleman from Ohio who has been subject to such attacks writes that Con's DYSPRESIA CURE cured him.

ADVERTISEMENTS

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

Letter Postagerequired on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

NEW PAPER. "THE LYCEUM BANNER." Published Twice a Month by Mrs. L. H. Kimball.

Edited by Mrs. H. F. M. Brown.

IT IS AN OCTAVO, printed on good paper and embellished with fine electrotype illustrations. Some of our best writeraare engaged as regular contributors. We teach no human creeds; Nature is our Law-Jiver-to deal justly, our religion. The children want Amusement, History, Romance, Music; they want Moral, Mcnal, and Physical culture. We hope to ald them in their search for these treasures. TERMS OF SUBSCRIPTION :

THE GBEAT **SPIRITUAL REVELATION,** CHEMICAL AND SCIENTIFIC DISCOVERY

POR THE OURB OF CONSUMPTION.

THE ONLY TREATMENT now known or acknowledged by any Profession to cure this dread disease: Specific in the Heart Disease, Throat Affections, Dyspepsia, Diseases of the Blood and Eruptions on the Skin. The same remedy made into Liquid Gas for inhalation, will remove Tabercles from the Cheet and Lungs. DR. GARVIN'S FIRST and ONLY SOLUTION OF TAR, not a new remody, but an old one dissolved for the first time. MR. D. W. WOOD, Attorney at Law, 36 Washington street,

Boston, Mass., says that "The dread disease Compumption was so fastened upon me that my consulting Physician pre-nounced my case hopeless. A trial of three months of your Elixir of Tar and Inhalant has cured me. I stand as a living witness."

MR. JUSTICE, Corner Broadway and Pearl, N. Y., says, 'I was cured of a very bad itching Eruption of the Skin and Enlargement of the Liver by your solution of Tar, and your Golden Laver Pills."

E. TRIPPE, \$33 Indiana street, Chicago, Ill., was cured of Dyspepsis of twelve years' standing, by the new solution. A LADY of high standing was cured, in Chicago, of Uterine Hemarringe. I am not permitted to give her name. MRS. E. ROGERS, Windsor, N. F., was cured of Throat Disease, of long standing, by the Inhaler.

MR. JULIUS KIMBALL, clerk in Sanger & Co.'s stoneyard, Chicago, Ill., was cured of Heart Disease and Kidney Disease by the Tar. W.E. BARRY, 113 State street, was cured of Erysipelas. MR. J. SECOR, in Sing-er's Sewing Machine Office, says, "My mother died of Pulmonary Consumption. I contracted it from her, and was considered a victim to the disease. My father despaired of my life. I was cured with your valuable Sointion of Tar. It is now five years since, and I have felt no return of the disease."

MRS. L. F. HYDE, the well known Test Medium, says, "I had the Bronchitis and Ulcorations of the Throat, so bad that my Lumgs were seriously involved. I had tried all kinds of inha'ation with no effect. I used your Volatleed Tar for inhaling, and am entirely well-lungs and throat. My case was of 15 years' standing." 482 6th Avenue, New York,

MR. GEORGE SHUFELDT says he found more relief from Oatarrh in inhaling the Volatised Tar than all means he ever tried. Mr. Shufeldt is the well-known correspondent of the BANNER, and the proprietor of the Artesian Well, Chicago,

MR. J. B. BROCKETT, manufacturer of confectionery, Chicago, Ill.-formerly of Lowell, Mass.-in a letter says, "I had Pulmonary Consumption. Had sold out my business, to die. I had the advice of the BEST PHYSICIANS-all said there was NO HOPE. I WAS RAISING M FINT OF MATTRE daily. I commenced taking the tar as you directed, only in large deses; in 16 weeks I had gained FORTY FOUNDS, and am well-and have bought back my business, and gone to work." (Inhalation was not used in this case.)

MR. R. E. MERRILL, 285 Broadway, New York, was cured of acute Tonallitus in twelve hours, by inhaling the Tar. Taken internally it will cure a Cold in from three to six hours.

DE. GARVIN treats LUNG, HEART, THROAT, LIVER, STOKACH and BOWEL DIBEASES. A large experience and the best and only remedies, afford great advantages in this practice; Gout, Rheumatism, Plies, Constipation, Scrofula, &c., are cured in all instances.

Patienis taken by the month, and at a distance. Medcines furnished and sent. Clairvoyant Examinations given. His Consulting Office and Headquarters, are at 462 6711 AVENUE, NEW YORK, Branch Offices 650 WASHINGTON STREET, BOSTON; MACON, and AMERICES, GA.; HAVANA, CUBA. Others are being established in all prominent parts of the country ; they will be directed by Dr. Garvin, and attended by efficient assistants. Address E. F. GARVIN, M. D.,

46\$ 6th Avenue, New York. Aug. 10.-1w MRS.L.R. MURRAY, M.D.,

CLAIRVOYANT PHYSICIAN-Business and Test Medlum. O examines discased conditions by a lock of hair-gives the location of minerals and oil, by a diagram of plot. Answers sealed letters. Terms for each, \$2.00 and stamp. Satisfise-tion warranted. Address. Aug. 10.-4w 263 WOODWARD AVE., DETROIT, MICH.

SEXUAL DEBILITY.-A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT-MENT OF SEXUAL DEBILITY will be sent free to all inquirers of both sexes. Address, WINCHESTER & CO., 36 tf-Aug 10. John street, New York.

MRS. MARIAN,

ASTROLOGEB AND MEDIUM, CAN be consulted at No. 11 La Grange street, or hy letter. Write address carefully.

 Write address carefully.
 Aug 10.

 B 0 ARD with Rcoms.
 Mrs. F. A. Cook, No.

 9 0 crescent Place, Boston, Mass.
 3w - Aug. 10.

 TO LET. -Furnished Rooms by the day or week, at 64 Hudson street, Boston, Mass.
 4w - Aug 10.

A at 54 Hudson street, Hoston, Mass. 4w⁶-Aug 10. MIRS. 5. L. CHAPPELL, AN INSPIRATIONAL NPEAKER, will hold Converse-tions at her Parlor, No 11 Bouth street, Buoton, on all Metaphysical subjects pertaining to the problems of Human and Divine Life, the laws of spirit control, and the inharmo-nies of body and mind.

and Divine Life, the taws or spine control, nies of body and mind. Scientide minds who love to explore the regions of thought are requested to call. Mrs: C. will be happy to receive calls to lecture for the Spir-itualist Bocleties of New England. Hours from 9 to 3. Terms \$1 per hour. C. Clergymen are invited to call free of ex-gense. Swis-July 27.

THE MAIDEN IN THE SPIRIT-LAND

5

favorable results.

The Children's New Paper.

Mrs. H. F. M. Brown, of Chicago, informs us that herself and sister, (Mrs. L. H. Kimball,) have purchased the "LITTLE BOUQUET," and will continue the paper under the name of THE LYCEUM BANNER. It will be issued semi-monthly in double octavo form. See prospectus in another column. Our talented correspondent, "W. B. B.," devotes one page of his " Notes " to comments of our own:

The many readers of the BANNER OF LIGHT, and friends of the Children's Progressive Lyce-ums generally, will be gratified to learn that we are to have an organ devoted to heart inter we cause, worthy this most blessed and heaven-born institution. While the "LITTLE BOUQUET" has in a good degree met the expectations of the many friends of the Lyceums, it has had too many hindrances in its way-too many obstacles to over-come, to be all that such a paper should be, to meet the growing wants and necessities of this all-important elemental branch of this modernthis nineteenth century reformation. Now who, of all our many able writers for the young, is the one best fitted for the task of editing and con-ducting such a paper? Why, the very one who has undertaken the enterprise, Mrs. H. F. M. has undertaken the enterprise, Mrs. H. F. M. Brown, whose name alone is a sufficient guaranty that it will be all that can be desired. Mrs. L. H. Kimball, a sister of Mrs. Brown, has purchased the subscription list of the "LITTLE HOUQUET," and will attend to the details of publication. The new organ is to be called the "LYOEUM BAN-NER; Devoted to the Culture and Amusement of the young," and will be sent to all the subscribers of the BOUQUET, to fill out the term of their sub-scriptions. The LYCEUM BANNER will be is-sued Sentember ist in form and style something sectorions. The DYCEOM DANNER will be is-sued September 1st, in form and style something like the "LITTLE PILORIM," on the same sized paper as the LITTLE BOUQUET, but folded to make sixteen, instead of eight, as in the BOU-QUET.

Female Suffrage.

John Stuart Mill has written a letter to Kansas, congratulating the people of that State as being the first to engraft a provision securing the right of females to the ballot, upon their organic law. Wisconsin is out substantially for the same thing. Michigan promises it, too. But in the Constitutional Convention of New York, it has been voted down, although Horace Greeley was chairman of the Committee on that special sub-. ject. In the Legislature of Connectiout it has likewise been defeated as a proposition, and perhaps killed by ridicule as much as by any other weapon. So the matter stands where it is for the present in those States. But it will be agitated without intermission by those interested in the emancipation and still further elevation of woman, until by mingling with the other sex in her excited influence, the full power of her refining character is felt in public as in domestic concerns.

FOREIGN MAGAZINES,-We have received the London Spiritual Magazine for June and July. Also the July number of Human Nature, a Monthly Becord of Zolatio Science and Intelligences. men of Boston,

The whiskey-drinking reporters of the New York World will " bark up the wrong tree'

one of these days if they continue burlesquing the Spiritualists. The publishers don't show much true democracy in allowing such writers the use of their columns. Many of the supporters of the World condemn its course in consequence of its continual flings at Spiritualism.

The School-street Church Controversy is at an end. Rev. Rowland Connor, the junior pasthe new paper, which seems so appropriate in | tor, has been kicked out because his professions this connection that we give it, instead of further of Universalism were not quite up to the criterion of Rev. Mr. Miner's and a majority of the stiffnecked pew-holders. The meeting, called July 30th, resulted in a dismissal of Rev. Mr. Connor, after considerable discussion pro and con., by a vote of fifty-eight to twenty-three, leaving some eight hundred parishioners to form whatever opinion they pleased in regard to the propriety of the decision.

> THE RADICAL for August has been received at this office. Sent to any address on receint of thirty cents.

> See S. S. Baker's Hotel Card in another column. Mr. B. is a firm Spiritualist, and would be pleased to see any of the friends who may favor him with a call. This house, in the suburbs of Boston, is a quiet locality. There is constant conveyance between Chelsea and Boston, by rail and steam, at all hours. Just the hotel for Spiritualists to patronize.*

> N. E. Tufts, writing from Middleton, says, "The message from my brother, F. O. Stiles, in the BANNEB of July 27, seems just like him. Send me two papers to give to my Orthodox friends, who thought everything of him while he dwelt in the earthly form."

In mentioning the names of the new officers of the Willimantic Children's Lyceum in our last issue, an error occurred in the secretary's name. It should have read Annie H. Tingley.

The Sultan has made a joke! Passing the shop of a well-known coiffeur, where chignons were exposed for sale, he inquired if it was a hair-'em.

Some women blush naturally and some artificially. The difference in the two may be learned at places where cosmetics are sold.

HEALING THE DISEASED .- By his card in another column, it will be seen that Dr. Whipple: will remain in Milford, Mass., during the present week.

SMART .- A couple in Sutton, Province of Quebec, in the decline of life-the man sixty, the woman fifty-six-are reported to be the parents of a child two months old.

"Questions and Answers on Wages," No. 4, has been received.

The Old Men's Home in this city has just been enriched \$25,000 by the death of one of the wealthy

recently, in presence of a number of naval and military officers and experts. It was proved by tests, to which the gun was submitted, that no iron or steel armor yet invented is capable of resisting the projectile.

When an Irish woman applied for relief a Portland, the committee asked, " How many children have you?" "Six, yer honor." "How old is the youngest?" "Me youngest is dead, yer honor, but I 've had another since."

A dispatch from Niagara Falls says the remaining portion of Table Rock was blown away from the main rock Friday afternoon, by a blast of two hundred pounds of powder.

A sharp talking lady was reproved by her husband, who requested her to keep her tongue in her mouth. "My dear," responded the wife, "it is against the law to carry concealed weapons."

Somebody who writes more truthfully than poetically, says: "An angel without money is not thought so much of now-a-days as a devil with a bale of greenbacks."

Deep rivers move in silence; shallow brooks are noisy.

If sheep are kept in the same lot with cows or fat cattle, no dog will disturb them. As soon as the dogs approach the sheep, they run to the cattle, who drive off the dogs. A farmer, for thirty years, by adopting this plan, never lost a sheep by dogs, although in the same night the same dogs killed sheep in the farms north and south of him.

Nature cures, while the physicians take the pay.

their works at Waltham to such an extent, that minutes during the working-hours of each day. In the production of their watches seven hundred and fifty persons are employed, of whom one-third are girls.

The thought hath good legs and the quill a good tongue. Mind that!

The fastest time in American railroading was that of a director's train on the New York Central railroad, the other day, from Hamburg to Buffalo-ten miles in eight minutes, or at the rate of seventy-eight miles an hour.

Industry is fortune's right hand, and frugality her left.

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Message Bepartment.

6

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. Conaut,

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

eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not aunounce their names.

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

Our Public Circles-Vacation.

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

Invocation.

Oh thou spirit who give h beauty to these fair blossoms, (referring to a vase of flowers on the table,) thou whose sunlight hath beamed in through the darkness of every age, thou who noteth the falling of the sparrow, thou whose eternal love worketh unceasingly, thou wondrous Jehovah, to whom the soul over turns, whether it dwells in joy or in andness, thou Father, thou Mother, thou Life of all things, we would worship at thy shrine; we would pay our vows unto thee, acknowledging thes greater than ourselves.

Oh thou Snirit of this hour, we thank thee for thy presence. We thank thee that we recognize thee, that we know thou art here. We thank thee that we hear thy voice whispering peace unto our souls, and we feel the presence of thy mighty arm of strength leading us safe unto the kingdom of heaven. We would pray that thy kingdom might come on earth, if it were not already here, that thy will might be done everywhere, did we not recognize thy power as supreme. Through all life, Father, thou hast blessed us, and we praise thee. Our prayers go out to thee like the perfume of these fair blossoms. Thou heedest the one, thon surely wilt heed the other.

Father, we know thy life is everywhere. So thou wilt take cognizance of all our thoughts, of all our deeds. Therefore we are safe in thee.

Our Father, we have laid our glfts upon thine altar. We know thou wilt bless them. We know thou wilt endow them with thy power, and send them out again through the earth, and they will become messengers of good.

Father, for all things we praise thee; for this glorious springtime, for the summer which will follow, for the autumn and winter; for all things, thou spirit of the past, present and future, we adore and praise thee. Amen. May 20.

Questions and Answers.

CONTROLLING SPIRIT. - Mr. Chairman, if you have queries, we will answer them.

QUES .- The Atlantic Cable is said to be often worked with great difficulty from daylight until two o'clock in the afternoon, after which the working grows easier and more rapid until dark, Through the night it is in the best condition. The same phenomenon has been noticed on some land lines. Will the controlling intelligence explain the above?

ANS .- In all probability this point of phenomenal existence may be attributed to the different states of electric life, or the different conditions of atmosphere. Sometimes the atmosphere is powerfully electrical; then there is more disturbance than when it is magnetic, or when the magnetic element is in the ascendency. There are positive and negative conditions of atmospheric existence, as you are well aware. All electrical experiments are performed better during a negativo stato of the atmosphere, than during a positive, or when the two elements are in harmony or equilibrium. It is very difficult to obtain an electrical message during a thunderstorm. It is because the atmosphere is powerfully charged with electricity. There is a disturbed state of the atmosphere, consequently that which must pass through the confusion will necessarily be confused, disturbed, obstructed, detained.

Captain Thomas T. Brooke. I was in action at the battle of Shiloh, was wounded, and died of my wounds. I am advised by Gen. McCook to visit this place, with the hone of reaching my friends. I am a native of Ken-

tucky. At the time of my death, I was acting Captain in the 7th Virginia Infantry. I am positioned very strangely here, as I never believed in a positive life after death, much less in the power of the spirit to return, manifesting

itself to those who are still on the earth. I would like, if it is possible, that I, Thomas T. Brooke, should have a hearing with those I knew here, those who knew me. Since there seems to be only a very thin veil or mist obscuring this socalled spirit-world from you, I do n't deem it very hard for my friends to reach me; at all events, no harder for them than it is for me.

There are many strange experiences that belong to me, that I might go over to prove who I am, but if I should do so it would involve in difficulty those who are left; so I must, I suppose, bide my time, and wait till it comes.

I am strangely disappointed. I had hoped to be done with the miserable confusion and misunderstanding of life. This fighting to gain the ascendency, this constant wrangling that we meet everywhere, not only on this side, but over the river of death, is annoying to me. There are no two souls who think alike, not even on the blooming of the rose. One says that it gets all its fragrance and life from the atmosphere, some say it gets it from the ground, some from the water. some from the sun. No two agree. Still the rose blooms, the sun shines, the rain falls.

Well, say to my friends I live, notwithstanding my last words were, "I shall soon be done with ful. this confusion of life." I do n't understand it any D more now than when here, but am constantly told, "You will know better by-and-by." That was what I was told here.

I desire to have my little Katle, my child, brought up with some sort of a knowledge of what there is to come. So, instead of having fear when death comes, there will be nothing but the fear of being separated from those who are here. And with regard to all my affairs in Kentucky, I have only to say, If I am not dead these things are dead to me, and I care nothing about them. [What was your age?] In my forty-first year. [Is your name spelled with or without an e?] B-r-o o-k-e. [Do you wish your message directed to any one?] May 20. No, I do not.

Annie M. Winslow.

I was born in old Massachusetts, in the year 1835, on the 11th of May. My name was Annie M. Winslow-Ann Maria Winslow, generally called. I left New York in the "Evening Star" for Now Orleans, but never reached it. My purpose in coming here is to let my brothers and sister know that I am dead. Say that I have met our mother, and she is to me what she was here, kind, loving and forgiving. There are some hearts who have experiences that they would not care to unroll to the world. Mine is one of that number.

I am very anxious and very earnest to reach those I 've left here, and I shall employ all means that are good to accomplish my purpose. I cannot tell how it will be with me in the hereafter, but I am satisfied. I have seen no God more than here. I have received no sentence. Life seems to be life beyond death even, and all classes of people in the spirit-land are disposed to pity rather than to censure all those who make mistakes in life. When once the soul is free from the chains that bind it to society on earth, when once it steps out into that freedom that belongs to itself, it hardly knows how to act. There is no struggling for bread in the spirit-land; there is no strangest thing in your life for a man to be at the struggling for external appearance, but a natural life is a perfect life there, and we are free from all groom. And that's where I was. That was the those petty annoyances that meet us on every hand here. If I have any advice at all to give to my friends it is this: Live as honestly and as truly before God as you are able to during life will have nothing to fear

Oh, bless your heart, I'm glad to get back here! [Come and see me at my home, sometime?] Ob, I will. [I'll make you welcome.] Will you?

Do you know Hulda Bell? [Did she live near the bridge?] Well, she lived down there-pretty nigh there. [I know Thomas Bell.] I think she was his sister, though I'm not sure of it. But why I spoke of her is because she's afraid to come back and manifest in this way. She thinks, someway, it's somehow the wiles of the devil to get folks back here. But I'm going to run the risk, anyway. Oh, bless you, how glad I am to get back here! [You did n't dream of it when you were on the earth, did you ?] Oh, bless you, no! I did n't know anything about this thing. But it's true! it's true!

Oh, I want my daughter to know that I come back. Why, she's as old as you are. Let me see, she's much as sixty-nine years old; most ready to come to me, I know. I wish she knew-if she would n't be frightened-about my coming here. Your father says there's always somebody to carry the news of our return to our friends here.

What a strange world we do live in, the spiritworld! [Do you remember Uncle Thomas?] Yes, your Uncle Thomas? I do remember him. Oh yes, he is not dead, not as I know of. Well, if you see your mother, tell her I've come, won't you? [Yes.] Does she know about us coming? [Yes.] Oh well, that is grand! that is grand! [Father was sure you could come.] Yes. he was. He told me to come right along, not to be afraid of anything. Oh it is beautiful! God is good. Aint it glorious, this coming back? [You are enjoying your new home, aint you?] Oh yes, enjoying it more than I can tell you, it's so beauti-

Do you remember when the bridge was overflowed between Newcastle and the town? I think you must. Let me see, it must be between thirty and forty years ago, [I left when I was between ten and twelve years old.] Oh, so you did. I thought I lost sight of you when you got to be ten or eleven years of age.

Well, now, I'm going to my daughter. They told me to come here first, and then I could go to her. [You'll be able to see your daughter when you leave here.] Well, that will be a great blessing, to be able to see those that you 've honed to see for years. Oh, it is glorious, aint it? I'm going right there, down to Newcastle, just as straight as I can. You'll print my letter, won't you? 'cause that's the way they say you do it, to let 'em know we come. And give my best love to your mother. [I will. Come again.] Yes, I will, I will. May 20.

[The conversation, as above reported, took place between the spirit then holding control, and Mr. Wm. White, one of the proprietors of the BANNER. He considers it a very convincing test of the truth of Spiritualism.]-EDITOR.

Stephen Dougherty.

I have come back, sir, to report myself alive; and my name was Dougherty-Stephen Dougherty. I died of camp fever, and I'm from the 35th Massachusetts. I suppose I died from the camp fever, took it on the banks of the Chickahominy. But I'm back here to report myself alive.

My wife has got married since I died, since they said I died, and that's a pretty state of things. [You don't intend to sue her, bring her into court, do you?] No, sir; I won't make any sort of a muss about it. It's all right, I suppose, according to law, but it seems so queer, you know. I had the idea that most folks do have, that when you die, come to the spirit-land, that you're taken so far away that you would n't know anything that was going on on earth. But it's the wedding of his own wife and not be the bridequeerest thing I ever knew. It's very well for Margaret to say she didn't

know I was dead, wasn't sure I was dead. The report she'd heard. If I'd had a good speaking rumpet. I'd like to have told her nothing at all certain in reports, because I 'm not dead at all. Yes, I tell you I felt queer enough, of course, to be there without an invitation, for of course I was the last one whom she would have invited. [Were you jealous?] Ah no, I was not jealous at all, but I thought it was queer. It was a laughable affair, anyway. It's queer enough for a man to be attending his own funeral, but

softened the action of many hearts who have groaned beneath the iron heel of oppression and bigotry. We thank thee that every age has given birth to great minds in men and women, who have dared to live what they thought. But, most of all, we thank thee that we are permitted to take part in the struggle between justice and injust'ce, light and darkness. We thank thee for the gift of flowers and little children, for the flowers bless us with their slient beauty, and the little children with their merry laugh and tender love. That thou wilt always bless and never curse, we know. Therefore in thy keeping we trust our enemies, our friends and ourselves. Thy Kingdom is beyond all other kingdoms, thy Power beyond all other powers, and thy Love has swallowed up all other loves. May 21.

Questions and Answers.

QUES .- By W. M. Dinsmore: Will the spirits inform us if it is our duty to love God?

Ans .- The whole Christian world have determined concerning that fact, for a fact it seems to be with them. But the nature of humanity, intellectually and morally considered, determines whether or not we shall love God. It is not a matter of choice with us. We are all bound to love God, not by duty simply, but because there is a power within us that forces us to love God. This is my belief. God is a spirit dwelling with all things, sustaining all things; and if we love anything at all, we must of necessity love God; and I do not believe there ever was a soul who had an existence through human life, that did not love God, and I do not believe there will ever be one. All must love God, but not in the sense that is religiously considered. The Churches tell us that we must one day in seven enter the so-called house of God to worship God; and if our names are not found attached to some particular Christian Church, we do not love God, so they say. But this ignorance concerning this God; for if God is everyloves God.

Q.-By Theodore Phelps, of Middlebury, Vt. What is the use of conscience, if this theory of A. B. Child is true, viz: "Whatever is, is right"? If whatever we do is right, we can do no wron r and know no conscience to upbraid us.

A .- No, that is a mistake. Allowing that what ever is is right, that does not infringe upon the rights of any man or any woman's conscience, by any means. It does not limit the action of conscience. If it is tight for our good brother, Dr. Child, to believe that all things are right under all circumstances, then of course the law sustains you? [No.] Then I don't care. I aint afraid his conscience, for he acts in obedience to it. The doctrine of "Whatever is, is right," when divinely ing to die now. Won't forget to print this, will considered, is a most glorious philosophy; but you? [No. Have you said all you wished to?] when considered from a low, earthly standpoint it is a most dangerous doctrine, for the soul who father?] My father? Oh, he 's in the spirit-laud. has not got beyond fear, who does right simply because it fears to do wrong, cannot understand him?] Yes, but I do n't live with him. I'm gothe law governing whatever is is right. The soul that does right because it loves to, can fully understand the divine import of this doctrine, and no one else can fully understand it. So those who do right simply through fear of doing wrong, are in nowise capable of understanding this doctrine, and had better let it alone, because it would do them more harm than good. It would be like giving meat to babes. Their stomachs could not digest it. May 21.

Edward Augustus Middleton.

The name by which I was known when on earth, was Edward Augustus Middleton. I was born in Georgia, if I have been correctly informed, in the year 1821. My parents I have never been particularly acquainted with as a mortal, but as a spirit I have met them and been recognized and owned by them. My father was a white man, my mother a mulatto woman.

After passing through a series of slave trialsfor I was a slave-I was finally bought by a Mr. Middleton. I believe he belonged in Tennessee, but lived in South Carolina

AUGUST 10, 1867.

fear to speak what you are satisfied in your own soul is right, for it is written, "He shall, give His angels charge concerning you." I believe this is true concerning every human soul, and whether they do whatever they believe is right, some good augel will always be sure to help them.

My master, sir? Edward A. Middleton. I took May 21. his name.

Alice Alden.

I am come back to my mother. I was eight years old, and Emma was four; yes. I am Alice, I am. My name is Alden. [Alice Alden?] Yes. [Did you live in Boston?] . No, sir; I'm come from St. Louis. My mother is feeling bad because 've died. I've been dead since last March.

Emma didn't die. That's because she was Emma Hardinge; that's her name. I reckon she did n't die because the angels wanted her to stay with mother. She's named after Miss Hardinge. Mother called her Emma Hardinge Alden, because she thought she was a splendid woman, she said, and she hoped our Emma would be as good. That's what she named her for.

But my mother do n't know that we can come back. She kind of thinks we can, but she don't know.

Mr. Parker brought me here; yes; and he told me not to be afraid. [He's kind to children.] Yes; he always says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." So he helps us all. There's ever so many with him to-day-ever so many children. He told me to go back to my mother, and tell her how happy I was in the spiritland, and how I was learning fast, and that Emma would stay with her till there was no more need of her staying. I hope she will. I did n't want Emma to stay here at first, because I did n't have anybody that I knew much. So when mother knows I can come, I hope she won't cry any more, is a mistake, for they only exhibit a lamentable because it makes me homesick. And I'm going to send a kiss to Emma, too. And I would send where, and every soul loves something, every soul her some flowers if I had any way to, but I have n't. [Have you many flowers?] Oh yes. And Mr. Parker has sights of 'em! He does-he has a lot: and he gives you all you ask for. [Did your mother know Mr. Parker?] Mother used to read about him; mother didn't know him but she'd read about Mr. Parker.

Don't take any medicine to go here, do you? [No.] You die without, do n't you? I had to, I did. [Were you sick a good while?] No, I was sick only a little while; but I took horrid medicine. Don't know but that was what made me die. Don't have to take any to die with here, do about dying. I don't like the medicine. I'm go-Yes; only I'm coming again. [Where is your He aint with me, but he's there. [Do you'see May 21. jug now.

Samuel Snow.

My name is Samuel Snow, and I wish to communicate with Henry Snow, of Orleans, Massachusetts. Good day. May 21.

Stephen Robinson.

I have two daughters, Mary and Eliza. My name was Stephen Robinson; and I wish to communicate with those daughters. I lived heredied here. I should say-nineteen, most twenty years ago. I owned a house in North street, pretty near the Square, lived there, kept boarders there, died there. Now what more shall I give to identify myself? [We should think that was sufficient.] Yes, I should think so.

I am quite desirous to reach my daughters, for several reasons. It makes me rather uncasy in the spirit-world-some of us who didn't leave things straight here, to go where we can see the workings of them a great deal better, and so they 're a great deal harder to bear. You 're not ant to see the wrong you do when here. But when you 're on the other side you can see it very clearly; did you know it? [Under certain conditions, we presume you can] Yes, yes; we are not apt to see ourselves as others see us, you know. Well, that was the case with me when I. was here: did n't do up things just right. Slow, slow, slow, I was: got to come back and do up things I did n't do here. Ah, this is paying for a dead horse. Better done the work when I was here, I'll do as well as I can. If there's nobody to take it, I'll tug it along a little further. [Are your daughters married?] Yes, both on 'em. Oh yes, oh yes, yes, yes; been married these fifteen years, one on 'em; t'other about twelve. [Since you passed away?] Oh yes, they were gals, little gals, when I went on; married young, story, sympathized with me very deeply, assuring too, both on 'em. Good-day. [Is that all you wish to say?] Yes, that's all I wish to say, want set with thorns, and concluded by telling me I had | to here. [You want your daughters to go to a medium, so you can talk with them?] Yes, to talk, straighten out some things that's crooked. |You left some property?] Yes, I did. These husbands out the United States, but throughout the entire don't always know how to take care of their world-would eventually receive their freedom. wives' property, do they? [Not always. Do n't a He told me he believed it would come through great many men marry for property?] Yes, very bloodshed and great tribulation, but was sure it likely. That's generally apt to be the case. [Is would come. He advised my waiting for that n't money the greatest object?] Yes, particularly time, and advised me to pray earnestly that the in this country. In the old country it's title, in wheels of the great car of Progress might roll this country it's money. Oh dear met I wonder quickly around. I took his advice; I remained in | if there ever will be a country where it will be for what's really good in the person, nothing else? Wonder if that'll ever be current? [In due time, after the human race has supped sorrow sufficient.] Well, you'd better take deep draughts, and get through the sooner. May 21.

Q.-By whom or what race of people, and for what purpose, was built the great Western wonder, called "The Walled Lake," in the State of Iowa? And being several feet higher than the surface of the land, where does the water come from, and where go, as it remains all the time clear and fresh?

A .- By a certain class of theorists it is believed to have been the work of Northmen, who visited this continent before Columbus discovered it. For ourselves we do not know. But as mind is searching into all corners of the earth, and solving all problems, we are to expect that sooner or later it will solve this.

Q .- Will the intelligence controlling please explain, if able, the wonderful case of coms, near Hickman, Kentucky, of a young lady who for twelve years has slept all the time, except at intervals, waking twice in twenty-four hours, and remaining so ton or fifteen minutes, at which times nourishment is given her?

A .- Not having any particular knowledge of this particular case, our answer must be a general one. Scattered here, there and overywhere, there are exhibitions of what seems to be a stepping aside from natural law. But in reality, so far as Nature is concerned, there is no such thing as infringing upon natural law. All the exhibitions of Nature are done within the pale of natural law. We believe they cannot find expression outside of that law. Medical men inform us that, under certain circumstances, the brain receives and is acted upon by the magnetic element of the atmosphere, much more readily than by the electric element. Now, whenever there is more of a disposition in the body to gather to itself the magnetic element by which it is surrounded than the positive, then a large amount of sleep is required. The body must have it, will have it, Nature requires it. There is a child existing in the southern part of France who, we are told, has slept ever since it was two and a half years old - it is now, we believe, eleven years old. We are also told that the child only takes food at the beginning of every month, never at any other time. A certain class of scientific men have determined that this was attributable to lunar influences, the magnetic influence of the moon. The atmosphere of the moon is largely nugnetic. The magnetic element is in the ascendency there, and whoever or whatever comes under the direct influence of the moon, becomes in a magnetic condition. So upon that hypothesis their, theory may be correct. However, for ourselves, we 'are' hot sufe apon that point. What theory.

you die.

(To the Chairman.) Thank you, sir. [Are your brothers and sister in New York?] I have a sister there, and my brothers, I suppose, are in the Western country. The wheel of fortune took me in one direction, and them in another. We were May 20. separated.

Aunt Polly Locke.

Don't you know me? [You must remember I can't see you.] Well, then, I'll have to tell you who I am. I am Aunt Polly Locke. I used to live in Newcastle. Don't you remember old John Locke? [Yes.] Well, I was his wife. Why, I knew you at the time your father died, when you was a little boy, just about so high. [Measuring the distance by raising the hand.] You could not have been more than eleven or twelve years old. [I was eleven.]

Oh, how strange it is! I've been here more than a dozen times, trying to come and speak to you, but there was always something to prevent me. Most generally the atmosphere would be too clear. I wanted it a little cloudy to do well. Your father said you'd know me. He thought if I come and told you certain things you 'd know me.

Why, you did n't get drowned, after all, did you? [No; do you remember that circumstance?] Oh, why, I remember all these things just as clear! I seem to be taken right back there again. [Where did you reside?] Pretty near the bridge. You know where John Bruce lived? [Yes.] Well, pretty near him.

Oh, I've met your father on the other side. Do you know when he told me that I could come back I thought he was crazy! He told me to come and see how it was done. And I come one day when your little brother that was drowned was here. He took care of the writing business here. Well, I come then and see how things were managed here, but I thought it was so strange! Then I met your Uncle Isaac in the spirit-world, and he told me to go back; you 'd be glad to see

me. I thought I must come. Do you know where my daughter is? Oh, I want to go to her and talk to her as I do to you if I can. [I don't know where she is.] She married a Davison, you know. Oh, what would she say to have her mother come back from the dead? It sounds so, you know, for one that was dead to sir. be coming back to earth again. And I'm back here, using another's body, talking to one I knew when he was a little boy. Oh, it's so strange!

I've known, many a time, of your going over to town when your mother did n't know anything about it. I remember one time you went, and had a new cap on, and it blew overboard and you lost it going home. You was a crying along the road when I saw you. You was small then. You are as much as fifty years old, aint you? [Yes,

we give is but a reflection of somebody else's | coming back here? It seems like going down into tion there were few of his time who could under-

it's queerer to be where I was. And then the more I thought of it, the more I thought I'd come back if I could and announce myself not dead, make a little sort of a muss, nothing to hurt. [Did you reside here?] Yes, sir; yes, sir; in South Boston, at Washington Village; that was the last place where I was. But then Margaret, she's here now. It's all right,

Well, the bride and the bridegroom have my best wishes. And if there's anyway that I can come back to them and talk as I do here, I'd like it first rate. [Did you leave any children?] No, sir. Well, sir, I suppose if I like to get a chance to come this way again I can. [I suppose so. Your age?] Twenty-seven. Maybe if I can, well, if I can get an invitation to go home-home, is that it?-well, to go to the folks I knew here, maybe if I can go there, I shan't want to come here again. But if I 'm like all the rest, perhaps I shall want to keep trying until I do get it. [Perhaps Margaret will want to make peace with you.] Oh, it's all peace with me, I'm contented. Faith, I did n't think that bounty money was agoing to furnish a bridal outfit for some one else. This is a queer machine we are in. Somebody's

got the crank; I do n't know who he is, but he's turning it whatever way he pleases. Sometimes we are in, sometimes out. Ab, it's going all round all the time.

I just like to laugh myself to death. Any way of dying here? I like to laugh myself to death being at my own wedding, and myself as much alive as any of them. Oh yes, and never offering me not a whiff of a pipe. Ah well. [No cake?] No, sir; not a sip of wine, or whiskey, or any-

thing. Well, I had the laugh all to myself, anyway. That was better than all the rest. [Did you have any friends with you?] Oh, yes, sir, I did, but it was n't so comical to them as it was to me, the interested party. Oh well, sir, it's all right, and my best wishes on 'em all. Good-day, May 20.

Seance opened by Father Henry Fitz James; closed by "Cousin Benja,"

Invocation.

Our Father, and our Mother too, humbly and reverently we bow at the altar of Life to receive thy blessing, not because we have never stumbled in the way, not because we are better than our fellows, not because we have performed all

purchasing me.

Some seventeen years ago I mot Mr. Parker, who is in attendance at this place this afternoon, in one of the Western cities, where I was transacting some business for my master. In justice to my master, I will say that I was liberally educated, that I might better serve his purpose Perhaps he was aware of his own deficiency, and he did not care, or perhaps he could not remedy it, and as I was quick to learn; I was educated, that, as I said before, I might serve him the better. Hearing that Mr. Parker, a man of free thought and abolition principles, was in the city at the time I was, I made bold to call upon him. And I told him that I was almost inclined to determine for myself concerning my freedom. He heard my me that the nath I proposed to take would be hebetter remain as I was. But at the same time he assured me that as there was a just God overruling all things, every slave-not only throughslavery until, through the vengeance of God, by many agents, this civil war determined concerning my freedom.

I was met, recognized and cordially welcomed by this bold defender of weakness, of human wrong. He defended most nobly all souls that were oppressed. His words were sharp as a twoedged sword, and I believe that much is due unto him, and such as he, for the great change that has taken place on this American continent.

My master lives, chagrined and unhappy, because of the loss of worldly property. That property consisted in the blood and sinew and bone of human beings chiefly. God has seen fit to make a change in these matters, and my master, like many others, is in tribulation. I come to offer him my sympathy. I come to offer him whatever strength I may be able to impart to him, I come to say to him that the time is not far distant when he will rejoice because of having died outside the. reach of slavery, No matter if he was forced out of the ring-better so than not at all.

I have reason to believe that my master and others will receive my thoughts from this spiritland. It is not the land he expects to find. Disappointment will meet him, perhaps, on every hand, and yet he, I think, will be more happily dis-

appointed than otherwise. Sugar A-Till and to my sons, whose lives are in the hands of the God who has freed them, I would say there at hypothesis at hypothesis at hypothesis is directly over your heads, but prover, for our-prover, for our-

Séance opened by Theodore Parker; closed by Thomas Campbell.

MESSAGES TO BE PUBLISHED.

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

born at lymine, mass, thice brougham, to ner motier, in Mow York city; Margaret Terrence, to ber children and friends in Boston.
 Monday, May '21.-Invocation; Questions and Answers; Gen. Thomas J. Juokson ("Stonewall Jackson "); Terence MolDogal, to his wife and brothers, in Boston. Mass.; Bophle Doolitite, a medium, of Himsdale, N. II., to her children." Tuesday, May 38.-Invocation; Questions and Answers; Mary C. Burrat, to President Johnson: Robert Cityde, of Mis souri, to friends; Annie Nelson, of New York city, to her mother. Eliza Nelson.
 Thursday, May 30.-Invocation; Questions and Answers; Adjutant William P. Mudge, to col. Underwood, of the 33d Mass. redment: Augusta May, to her mother, in New York; Jennie King, of New York; to her mother, in New York; Southworth, in firends; Annie Maria Barry, to her mother, in Denver City, Colorado; the wife of William Tappan, to her Mary and, in Colorado, to he wise, or Samuel Poster Tappan. Tuesday, June 4.-Invocation; Questions and Answers; George V. Wyman; of Troy. N. Y., to his iffends; Barsh A. Southworth, in firends; Annie Maria Barry, to her mother, in Denver City, Colorado; the wife of William Tappan; to her husband, in Colorado, to he wise, or Samuel Poster Tappan. Tuesday, June 4.-Invocation; Questions and Answers; George K. Wyman; Mary, to his wife; Frances Indow Prescott, to her sister, in New Bodford, Mass.; Willie Demarest, to her Southworth, to firends; Annie Maria Barry, to her mother, in parter day, June 4.-Invocation; Questions and Answers; Tapata. June 4.-Invocation; Questions and Answers; Capita, Mary 4.-Invocation; Barrah A. Bouthworth, to firends; Annie Maria Barry, to her Stappan. Tuesday, June 4.-Invocation; Questions and Answers; Capita, Starah A. Horday, June 4.-Invocation; Questions and Answers; Barry, to her Stater, in New Bodford, Mass.; Willie Demarest, to his parenta, living at No 11 King street, New York city; Charles Bardy, of East Boston, to his brother, James, and Uncis Danlei Brady.

Brady. Thursday, June 6.—Invocation; Questions and Answers; George F. Polly, to friends in Springfield, Massai, Hiram Banks, to his brother, Hon. N. P. Banks; David Roche, 10 friends in Springfield, and Boston, Mass.; Annie E. Williams, to friends.

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

2405 to sue 2010 of August, it WAS Resolved, That this Convention and its successors be and hereby are declared to be a permanent. National Organization of Spiritualists, and that the officers of this Convention hold their successors are elected. Resolved, That the objects of this Convention shall be the spreading out and supporting lecturers. fostering schools and Children's Lyccums, and circulating spiritual literature among the pence.

sending out and supporting lecturers, fostering schools and Childrey'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 at such times and places as the President. Vice Presidents, Recretary 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 appointment and record as delegates from regularly organized local societies shall alone constitute membership in the National Organization of Spiritualists. Resolved, That until otherwise ordered, each local organiza-tion of Aprittualists or Progressive Réformers shall be entitled to two delegates in the National Organization, as d an addi-tion of Aprittualists or Progressive Réformers shall be entitled to two delegates in the National Organization, as d an addi-tion of Institualisto or Progressive Reformers shall be entitled to two delegates in the States. Resolved, That in adopting these articles, this Convention frees of the United States. Resolved, That in adopting these articles, this Convention has no power or wisk to prescribe a creed, or in any way feiter tha we declare our object to be the discovery of truth and its practical application to the affairs and interests of human life, and that we recognize overy thing that tends to the enfran-chisement, development and true welfare of human beings as embraced within the range of the Spiritual Finlosophy 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 President, take parting the there and the above, the undersigned wombow of the the Termonium of the wonders for the

In pursuance of the above, the undersigned members of the Executive Committee have de-cided to call the FOURTH NATIONAL CONVES-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 State of Ohio, at 10 o'clock in the morning. and, State of Onio, at 10 o'clock in the inorhing, 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 seid Convention Baid Convention. NEWMAN WEEKS, Vermont, Chairman,

M. A. BLANCHARD, Maine, FRANK CHASE, New Hampshire, MRS. S. A. HORTON, Vermont, DR. H. F. GARDNER, Massachusetts, L. K. JOSLIN, Rhode Island, G. W. BURNHAM, Connecticut, LEO MILLER, New York, MRS, DEBORAH BUTLER, New Jersey, W. A. DANSKIN, Maryland, J. C. SMITH, District of Columbia, A. E. MACOMBER, Ohio, A. E. MACOMBER, Ohio, F. L. WADSWORTH, Indiana, S. J. FINNEY, Michigan, MRS. J. H. STILLMAN, M. D., Wisconsin, HEMAY STAGG. Missouri, ISAAC REDN, Pennsylvania, WARREN CHASE, Illiuois, THOMAS GARRETT, Delaware, Y D. BOST, Colligencia V. B. POST, California, DR. J. A. ROWLAND, Sec'y, Dist. Columbia, MRS, LITA B. SAYLES, Ass't do., Connecticut, . 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

We cordially invite all, of whatever faith, to meet us in fraternal kindness and discuss in free-dom the great duties of this life and the destiny of the next, and thereby elevate the standard of

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 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 rate.. CHARLES WALKER, WM. MITCHELL, WM. B. PARHEH, D. TARBELL, M. 1867. less rate.

DR. GEORGE DUITON, Cor. Sec.

Illinois State Convention.

Notice is hereby given that the second annual meeting of the lilinois 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-

that turbulent stream which " men call death," and, fauned by heavenly breezes, he landed safely on the happy shore of the "great beyond." On the following shabath a large circle of friends and neighbors assembled to mingle their sympathies and pay their last token of respect to their departed friend. And then came our spirit friends from the spheres of light and love, and spake words of consolation, of peace and rest, through the organism of our much-loved sister, Mrs. Tanner, of Montpeller, Vt. Under the inspiration of the hour sho seemed, as it were, to lift the veli of the temple, revealing to us the inner tabernacle, the Holy of Holics, pointing us to the immortal glories of the Summer-land, where our brother had gone, whose evergreen fields and perennial fountains were waiting for us when we too should be prepared to drop the earthly tenement and soar to our "Father's house of many mansions." And such is Spiritualism; it heals the sick, ft comforts the sorrowing, gives hope to the doubting, and rolls back the dark cloud of arief and despair that crnt was wont to hover around the portals of the tomb-it robs the grave of its victory, and death of the silms. E. U. C.

In Carratunk, Me., June 21st, Benjamin Frank Moore, of

In Carratunk, Me.. June 21st, Benjamin Frank Moore, of Bingham, aged 30 years and 8 months. The cincumstances attending the death of this excellent young man, are truly painful to contemplato. Illis death was caused by akket that he received from a horse which he had been driving—it having injured him internally—and he lived only five minutes. This sad dispensation of Providence has sent a pang of sorrow through the hearts of many near and dear friends. He was very affectionately attached to him. Easecially dear was ho to his god monther. Always an invalid, he lived at home most of the time, and was, indeed, a great help and blessing to her while performing her household duties. She has interself been very difficult for the to have passed through so many years, with her many cares—a great deal of the time unable to leave her hed—and had it not been for him it would have been very difficult for the to have passed through so many years, with her many cares and anxielies. It is aged father, also, ever found with him a ready hand and willing heart when duty called, or when his help would tend to lighten the burdens in his ality work. But he is gone. Oh i pleasant words and cheerful presence. How many a heart feels sad bey ond expression 1 Yet, it would chail things well " has he left behind, by which the near and dear ones may ever cherish his memory, and through which they will be for enarer to the Alt-Father. Oh may the precedual this word, serve to uphold and strengthen them in this, their great affiltion; and may they be able to to call that through they will be filten they will be brought into a closer walk with Illim who dwells on high. *But would and strengthen them in this*, their great affiltion; and may they be able to was a very exemplary and fine young man, possessing bright and lumphous intellect and fine young the man passes by the set with the deal affine young the pressing bright and humphous intellect and fine

 connect.
 B.

 Gospel Banner,
 Gospel Banner,

 The subject above alluded to was a very exemplary and fine young man, possessing bright and luminous intellect and fine scholarly attainments, with a soul filled with light from the splittland. He was beloved by all who made his acquaintance. He had been a confined Bplittuilist for some years, as likewise are his father and mother, and most of his numerous brothers and sisters. His remains were brought to Bingham for interment. Charles L Levensaler, of zkowhegan, ble, of ficiated on the occasion, in a trauce state, and like ablo and consoling discourse was silently listened to by the largest congregation ever assembled in this place on a functal occasion is of the Gospel came with splitt power soothingly to the numerous mourners-for all were mourners-which is hone through the thick clouds of superstition, big: trait high then with abor and the discusse the algorithmetic, but all who would see. Bingham, Me., Jay 20th, 1857.

 Passed from under the cloud of mortality
 B. G.

Passed from under the cloud of mortality, Sunday evening,

Passed from under the cloud of mortality, Sunday evening, July 21st, Mary V. Thompson, aged 25 years. A duifial daughter, a loving sister, a kind friend, sho was worthy the immortal spheres. As the life-current which united spirit and body was clubing away, the writer, who was present a portion of the time, was conscious of the presence of spirit friends waiting to receive the dear one and introduce her to her new home. She was the daughter of Widow Emily Thompson, whose loved ones are mostly on the other side. A son gave his mortal life to his country, another was drowned a few weeks since, and now the band has been increased by a daughter. A sympathizing friend, Mirs. Sheparlson, who was at the house on Monday, ministering consolation and assist-ance, under angel insuiration indited the following lines: Cross the hand sgently

Cross the hands gently Upon the still breast. For the angels have called Our Mary to rest.

No more pain or care . To the loved one can come, For her spirit hath flown To its own bright home 1 Dust was committed to dust Thursday, in a consciousness that he resurrection had aircaty taken place; that no sicep had settled upon the spirit of the sister gone, but sho ever-more was in the spirit of the sister gone, but sho ever-more was in the spirit of the sister gone. W. Fosrza, Ju.

Passed on to the higher life from the home of his son, living n Cherokee Co., Kan., June 26th, 1867, Orlando Durkee, aged

68 years. 66 years. Mr. Durkee embraced the spiritual faith shortly after its ad-vent in its present form, and wished his numerous friends and correspondents to know that he passed on in full faith of the realization of its ruths. [BYIMITUAL REFUBLIC please copy.]

Passed to the home of the angels, after a short sojourn of ten months only on this earth sphere, Mary lillone, only child of B. H. and Mary Jane Vose.

During her stay she became endcared to many hearts who rejolee in the beautiful truths of spirit communion, and who feel that she is absent only in form. RUGER H. VUSE.

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles.

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

Pretry composed in spirit-life by Anna Cora Wilson, (dedi-cated to Mr. and Mrs. L. B. Wilson), and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D. "With rosebuds in my hand, Fresh from the Nummer-Land, Fresh from the Nummer-Land, Close by your side. You cannot see me here, Or feel my presence near, And vet your 'Nimile' dear Or feel my presence near, And yet your 'Birdie' dear Never has died."

Price 35 cents: nostage free. For st

BANNER OF LIGHT.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 130 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 18w-July 6.

MUTCH, and site sex and are. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM 252 Washington street, Iloston, Mrs. Latham is eminent-ly successful in treating flumors, Bhoumatian, diseases of the Lungs, Kidneya, and all Billious Complainte. Parties at a dis-tance examined by a lock of hair. Price \$1,00. 13w-July 6.

MRES. FOW LER., CLAIRVOYANT Physician and Test Medium, No 85 Bed-ford street, cures disease by laying on of hands, also tells of lost money, disease, love, marriage and death. Terms 81.00. Circle Sunday evening.

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

MRS. E. L. JEWETT, MEDICAL CLAIR-where she will describe and cure discass of all forms. Advice given on business matters.

MRS. H. A. CASWELL, CLAIRVOYANT and Test Medium, examines and prescribes for disease, No. 115 Harrison avenue, corner of Oak street, Boston, Mass. Hours from 9 A. M. to 6 P. M. 2w*-Aug. 3.

MRS. L. PARMLEE, Medical Clairvoyant, ex-June 16.-13w*

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

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

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.-13w*

SAMUEL GROVER, HEALING MEDIUM, NO is Dix Place, (opposite Harvard street.) 13w-July 6.

Miscellaneons.

DR. J. WHIPPLE, WIIO MAS BEEN exercising his remarkable powers for healing the sick in Worcester, Springfield and other places, with a success equal to if not creater than that of any Heater in the country, will be in

WORCESTER, JULY 10TH. To remain

UNTIL FURTHER NOTICE.

As evidence of the Doctor's success, read the following testimonials of cures produced by a single treat-ment: Mus. L. FATON, Worcester. Chronic Duppenia. BAMUEL HUETT, Millbury, Mass., Scorre Remantism of eight years' standing: for the last few montus unable to work much, and could scarcely walk-cured ALMOST INSERANTI' J. B. FULLER, Worcester, about eighty years old-had been very lame for many years. Muss M. A. SAWYER, Haverhill, Mass., Disease in Throat and Lungs, which affected her vocal organs so she could not speak above a whisper.

Lungs, which shove a whisp

Lungs, which affected her vocal organs so she could not speak above a whisper. Son of H. P. BROWN, Binghamton, N. Y., cured of severo cough of about a year's standing-also little girl of Dysentery. Functs Bust, New Milford, Pa., Parial Bindneza, Mins. B. Stones, New Milford, Pa., Drops and Dicumatism -had not walked twelve rolds for years-so that she can walk as fast and as far as any one of her ago. Mins. HeroDintKook, New Milford, Pa., Neuralgia of nine years' standing, had almost lost the use of her right arm-in fact was almost helpless-entirely cured. ABINO MOODT, Dimock, Fa., had a bad Tumor entirely cured in 15 minutes. Mins. COLEMAN, Dunnings, Pa., very Sore Eyes, of one year's standing. N. NEFP. Danielsonville, Ct., Deginess and Lame Shoulder,

Mins. COLEXAN, Dunnings, Pa., very Sore Eyes, of one year's etanding. N. NEFF, Danicisonville, CL. Deginess and Lame Shoulder, J. BARROWS, Willimantic, Decrimens-much benefited. DANIEL HOBINS, Brringfield, Infommatory Eliteumatism, which had been very bud for months. W. A. GARFIELD, Chicopec, Kidney Complaint and General Decility. JUBAL BOYDEN, Worcester, Chronic Rheumatism that had troubled him for twenty years MIRS. M. A. STEAINS, Acute Rheumatism. MIRS. V. FIECH, Binghamton, N. Y., Dropsy and Dyspepsia. Scores of testimonials equally as good might be added, in-cluding the whole catalogue of diseases. By Cures of this kind, although performed so quickly, are as permanent, fluot more so, as those produced by any other treatment.

Charges reasonable-always invoring the Poor. 4w-Aug. 3.

SOUL READING.

SOUL READING, Or Psychometrical Delineation of Character. MR. AND MRS. A. B. SEVERANCE would respectively them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition: marked changes in past and future life; pluysical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the pluysical and menusi adaptation of those in-tending traits and hints to the inlarmonionsity married; what faculties and hints to the inlarmonionsity married; whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are will-ing to testify. Skeptiles are particularly invited to investigate. For Written Delineation of Character, \$1.00 and red stamp. Hereator all calls or letters will be promptly attended to by

For Written Delineation of Character, \$1.00 and red stamp. Horeaftor all calls or letters will be promptly attended to by either one or the other. Address. ME. AND MRS. A. B. SEVERANCE, July 6.-13w Mitwaukce, Wisconsin. DR. J. R. NEWTON CURBS IN MOST CASES INSTANTANEOUSLY ! 20 Boylston street, Boston. Mass. Office Hours, O A. M. until 5 P. M., Mondays Tuesdays, Wednesdays and Thursdays, UNTIL THURSDAY, August 8th, at 3 P. M. In Nowport from August 8th to 20th. In

Mediums in Boston. New york Idvertisements. New Pork Advertisements.

THE GBEAT SPIRITUAL REMEDY! MRS. SPENCE'S

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POSITIVE AND NECATIVE POWDER8.

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

PROF. PAYTON SPENCE, M. D. : Sir-Ireceived PROF. PAYTON SPENCE, M. D. : Sir—Ireceived a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the **Dyspepsia** very had, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great suf-ferer from the **Dyspepsia** 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 once. I took two from my mother. I was lying in hed most of the time. I began to take them at once. I took two powders, and fold 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 marhle balusters for the United States Capitol Extension. I am a con-tractor for the baluster work. I would further inform you that Six Powders cured a boy 14 years old, of the worst kind of Chills. He could pot go to his work. He had the Chills. 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.

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 oured by the Powders of Numbucss, or Palsy of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuraigia.

They also cured a lady of Painful Men-

in by also carea a may of **Frintin 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. Jamestown, Stuben Co., Ind., Sept. 24, 1800. DE. 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 fhunder: and I had become so deaf in the other ear that I could not hear any common talk in the room, to distinguish one word from an-tother. I had become alarmed about myself for fear that I should become dumb, too; and then life would be a burden. I am now almost 70 years of age. I saw, in the BANNER of LIGHT, the reports of the wonderful cures effected by your Positive and Negative Powders; and as my wife had taken one box for Numb-mess and was helped by them, she persuaded me to try them. So I sent, hat 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. Wilton, N. Hampshire, Feb. 18, 1867.

Wilton, N. Hampshire, Feb. 18, 1867. PROF. PAYTON SPENCE, M. D.: Dear Sir-I Bent to the BANNER OF LIGHT office, Boston, for a box of your Positive Powders for Kidney There would be a standard of the sta a hox of your **Positive Powders** for **Kidney Complaint** of long standing. They proved all they were recommended to be, and more, too, doing me more good than any other medicine that I have over taken. I have also been troubled for a long time with what the doctors call the **Heart Disease**, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, with-out a thought of any other benefit. But since take out a thought of any other benefit. But since tak-ing them my Heart Discase has also vanished, 1 don't know where, and I have not felt it since.

Yours truly, DANIEL DUTTON.

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

Truly yours, DR. JANE CRANE writes from Attica, Fountain Co., Ind., Aug. 27th, 1866:

"I cannot do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for Ac-conchment (Confinement). I have had one very severe case of Threatened Abortion (Miscarriage), which three **Positive Powders** arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange to see how quick they yielded to the magic influence of your valuable Powders. 1 have had two cases of Billous Remitting

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

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

(Near Broadway,)

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

Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Sweiling, P., alysis, Local and General Debility, P. monary Consumption, &c., and in sword, all Movied Con-ditions affecting the Vital or Functional Action of the System.

DR. WILLIS brings to the practice of his profession, not only the advantage of a thoroughly scientific medical education, but also a rare gift of Intuitional Perception of the nature of disease, and the adaptation of remedies.

6 o'clock r. M. Patients unable to call, will be visited at

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

Dr. Willis is also the Consulting Physician for J. Winchester & Co.'s establishment for the manufacture of the celebrated remedies for the cure of Consumption-the Hypornosphirtes,

CHRIST AND THE BLIND MAN.

"WIIEN he had thus spoken, he spat on the ground, and made clay of the splitle, and he anointed the eyes of the bilnd man with the clay." -John ix: 6.

e Spiritualism fears neither facts nor philosophy. Facts are

the spontaneous results of the action of forces; philosophy is

a correct interpretation of them. The former are constantly appearing in all ages, whether man understands them or not;

the latter is a slow development dependent upon the growth and expansion of the human mind. Two thousand years age

Christ healed the blind man, by means of a mixture of clay and splitle; 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 over pro-

dueing like results. During the ages which preceded, as well as during those which succeeded the birth of Christ, there

has been a constant outeropping 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 mundane sphere, which shall wield them in a uni-

or in the muname 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 mysteries of yesterday; the phenomena of Spiritualism interpret the miracles of Chris-tlanity and Judaism. Spiritualism is rapidly developing a phi-

losophy and a science which shall embrace all forms of "heal-ing," past as well as present, and reduce to a simple, intelliglile and practical formula the set 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 Spiritualism, strange

facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of mediums,

which point to this conclusion, namely, that it is possible to

impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid. This depart-

ment of spiritur licaling 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 heating

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 cem-

blied instrumentality of all spiritual phenomena, shall ac-knowledge the great fact of spiritual intercourse, to which

they all point, and which it is their first object to demonstrate . I have been slow in making a public explanation of this de-

partment of my subject, because of its very magnitude and importance. I take nothing for granited, and I have not ac-cepted the interpretation of the singular, and, I can truly say,

wonderful power of the Positive and Negative Powders, simply because that interpretation came through the medium-

ship of Mrs. Byence; 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 1 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 half ago, when they were first intrusted to my external mon-

agement, the same cautious skepticism restrained me from presenting them to the public, and even from admitting that

they were of any value whatever, until by private tests in a great variety of diseases, my judgment became convinced that

I was intrusted with a valuable scientific formula for impart-

their residences,

July 6.-tf

occurrence.

Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. CP Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to

tation in the following ratio, viz., each society is entitled to two delegates, and one additional del-egate for each fraction of fifty over the first fifty members. Galesburg is a fine 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 HASOALL, Vice Pres., MILTON T. PETERS, Sec'y. E. O. SMITH, Treas. Executive Board.

Quarterly Meeting.

At a meeting of the Free Opinion Society of Spiritualists and Reformers, of Summit County, Obio, 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 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 invited to at-tend and participate. S. STONE,

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

Grove Meeting.

Grove Meeting. The Spiritualists of Ridgebury, Penn., will hold their seventh annual Grove Meeting on Saturday and Sunday, Aug. 24th and 25th, 1867, in E. R. Beckwith's orchard, three miles south of Wells-burgh Depôt. Speakers, Lyman O. Howe, of New Albion, N. Y., Mrs. William Palmer, Big Flats, N. Y., and others. B. A. Beals, of Gowanda, N. Y., is expected to be present with his musical value to add a cherm to the occasion. voice to add a charm to the occasion. GEORGE W. MEAD, Cor. Scc.

Grove Meeting.

The Spiritualists of Boone County, Ill., and vi-And spirituants of boone county, in, and vi-cinity, will hold their fourth annual Three Days' Meeting in Dr. Page's grove, in the village of Bel-videre, commencing Friday, Sept. 6th, 1867. A. J. Fishback and other good speakers will be present. All are invited to come and have a good

time who are in favor of moral and spiritual im-provement. By order of committee,

D. G. ESTELL, Cor. Sec.

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 expected. SARAH GRAVES. expected.

Obituaries.

Passed to spirit-life on July 4th, Curtis Turner, of Moretown, Vt., aged 36 years 3 months, beloved and respected by all who knew him

Vt. agod 20 years a months, beloved and respected by hit who knew him. He leaves a wife and two children, who in the midst of their bereavement are in the possession of the consolations which a belief in Spiritualism alone can give. Some avery years aince, our Brother Turner was brought very near to the grave by alckness—was given over by the most eminent physiclans, It was just when hope of life and health hud fied, that he be-came influenced and controlled by a spirit who claimed to have once been a French doctor, and who undertook to cure him, having first obtained Mr. Turner's consent. He kept his dec., and at the end of Len days he prohousing in sown organization for making manipulations, washing in cold water, dec., and at the end of Len days he prohousded his patient cured. From that time Brother Turner's enjoyed quile good health, laboring at first Mort and the Anenes-masing, and practicing as a pirstician—healing by laying on of hands under the influence of his pirit French doctor, while one time in April, 1666, when he again became ill of a disease which ter-minated his carth-life. He consulted ho physician, used no medicins, says that directed by his spirit foother who had so finge watched over him, and done so much for limin and so for differt waary months of patient uncomplaining endurance ho tarried all his appirit could no longer use his worn-out body, when without a murmur or a sign, he launched his boat on

Come, Darling, come to the Spirit-Land. long and chorus. Poetry and music by John P. Ordway, M. D. I'm in the spirit-land, my child, Happy in thinking of you; I'm with you now in spirit, darling, Angels are with you too: Angels watching, angels singing, Come, darling, come to the spirit-land; Flowers of gold we now are wreathing, Come, darling, come to the spirit-land; Something Sweet to Think of. Bong and chorus. By John P. Ordway, M. D. "Something sweet to think of, in this world of care, Though dear friends have left us, they bright spirits are; Something sweet to dream of-liark I the angels say: "Call them not back again, they are some of Dr Ordway's bas based in places are some of Dr Ordway's based based of places are some of Dr Ordway's based based of places are some of Dr Ordway's based of the based of places are some of Dr Ordway's based of the based of the places are some of Dr Ordway's based of the based of the places are some of Dr Ordway's based of the based of the places are some of Dr Ordway's based of the based of the places are some of Dr Ordway's based of the based of the places are some of Dr Ordway's based of the based of the places are some of the ordway of the based of th

The above beautiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid. For sale at this office.

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 cele-brated American Hymn by M. Keller. Price 35 cents; postage free. For sale at this office.

INSPIRATIONAL MUSIC, BY A. B. WHITING.

BY A. B. WHITING. WE HAVE received a supply of the following beautiful ballade, composed by Mr. Whiting: "Rweet be thy Dreams, Alda," "The Wind is in the Chesnut Bough," "Me-dora," "She was a Rose," "When e'er in Sicep the Eyelids Close," "Oh hear my Parting Sigh," "Spirit of Light, Love and Boauty." For sale at this office. Price 35 cents each. June 22.



BB COURT STREET, BOSTON, BOT House, 15 Webster street, Somerville. Abtil S A. B. OHNLID, M. D., DEDNTLAST.

the born in the date that the desider of the

MONTREAL on and after Monday, August 26th.

DR. J. T. GILMAN PIKE.

OFFICE 120 COURT STREET, UP ONE FLIGHT.

July 27.

OFFICE HOURS, \$ to 12 M.; 2 to 5 P. M. All other hours Acvoted 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 himself of these occult forces in the treatment of his patients. July 27.

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 menus slone, has opened his house, No 56 Fleasant 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, Animal Magnetism and Electricity. 2w-Aug. 3.

ELECTROPATHY.

DRS. GALLOWAY, WIIITE & BOLLES, the Old Medical Electricians, Discoverens and TEACHERS OF THIS ANS TEN, are curing the most obstinate diseases, at the Philia-delphia Electropathic Institution, Corner of Thir-teenth and Walnut streets, Philadelphia, Galvanic Baths given. CONSULTATION FREE.

Students Received. Cures Guaranteed. June 15.-13**

VALUABLE USES OF MAGNETISM 1 VALUABLE USES OF MAGNETISM 1 DR. J. WILHFIL'S MAGNETIC HEALING INSTITUTE, located JTS and 350 Van Buren street, MILWAUKEE, WIS., where the slick will find a pleasant home. Patients at a distance are cured by magnetized paper. All that is required is a super-scribed envelope, and diteen cents. II we-June 1.

scribed envelope, and diteen cents. Ilw*-Junc I. MIRG. M. M. WOOD, THE WELL-KNOWN NATURAL CLAINVOYANT, will examine and prescribe for disease, answer questions on business matters, give delineation of cliaracter, and give the particulars concerning roux development, by the aid of her non-conductors. Terms, Lock of Hair and \$1. Adaress No 11 Dewey street, Worcester. Mass.

DR. L. G. SMEDLEY, THE CLAIRVOYANT AND MAGNETIC PHYSICIAN, will be at the HISBARD HOURS, JACKSON, MICH., Mon-days and Tuesdays, Fridays and Saturdays of each week, from 10 A. M. to 5 p. M.

OUTAVIUS KING, M. D.,

Eclectic and Botanic Druggist, 64 WASHINGTON STREET, BOSTON,

BO OT WASHINGTON STALLA, BUSTON, Medicines, Pure Wines and Liquors, Proprietory and Pop ular Medicines, warranted pure and genuine. The Anti-Scrof via Panacca, Moher's Cordial, Istaling Estraci, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpasse-by any other preparations. N.B. — Particular attention paid to putting up Bristrual and other Prescriptions. July 6.

NEURAPATHIC BALSAM;

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

AN INPALLIBLE REMEDY FOR ALL HUMORS AND SKIN DISEASES;

Files, Catarrh, Bheumatism, Worms, Burns, Nores, and all Diseases of the Throat

and Bronchial Tabes. Price, 50 cents and \$1,00 per Bottle. For sale by all Druggists, and at the Offices of the BANNER or LIGET in New York and Boston taiso, A JANES, No. 53 Reyholds Block, Chicago; T. D. MiLLER, No. 4 Kennett Building. St. Lonis, Mo. July 6.-13w T DOARE STERET, BOSTON.

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

ohenper your Powders are than the medicines generally used by Druggists and Doctors."
 The magic control of the Positive and Nega-tive Powders over discusses of all kinds, is won-derful beyond all precedent.
 THE PONFITAVE POWDERS CURE Nen-ralgin, Headache, Earache, Toothache, Ehenmatism, Gout, Colle, Pains of all kinds; Obblera, Diarrhea, How el Complaint, Dysentery, Nausca and Vomiting, Dys-pepsin, Indigetion, Flatilehec, Worms Huppressed Mrn-truation, Fainful Menstruation, Failing of the Womb, all Feindle Weaknesses and Derangement; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus' Dancei In-termitient Fever, Illious Fover, Vellow Fever, the Feverof Bmall Pox, Meales, Scarladina, Eryshelas, Pneu-monia, Pleurisy; all Inflammations, acute or chronic, such as indigumation of the Lungs, Kidneys, Womb, Blad-der, Stomach, Prostate Gianaj Ontarrh, Consump-tion, Bronchitis, Coughs, Colds; Scrofula, Nervousnes, Biceplessnes, &c.
 THE NEGATIVE POWDERS OURE Pa-ralysis, of laby; Amaurosis and Deafness from paraly-is of the nerves of the eye and of the car, or of their nervous centre; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation. For the cure of Chills and Fever, and for the prevention and cure of Chills and Fever, and for the prevention. Not our of Chills and Fever, and for the prevention and cure of Chellera, both the Positive and Negative Pow-ders are needed.
 The Positive and Negative Powders do no vio-lence to theystein; they cause no our gains on masca, no vomiting, no marcoiling; yet, in the language of N. W. Richmond, of Chenos, ill., *They are a most wonderful medicine, so silent and yet so effectues*. Negative Powders. They are adapted to all ages and bots seets, and to every variety of sleckness likely to occur in a family of adults and chikiren. In most cases, the Powders are inve Powders are
 THEB GREATERST FRAMILLY MEDDI-CUNE OF THEB AGETI<

THE GREATEST FAMILY MEDI-OINE OF THE AGE!

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

Fever, the Posilive and Negative Powders know no such thing as fail. To A GENTS, male and temale, we give the Sole Agency of entire counties, and large and liberal profits. FILYSICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Typ the Powders." Printed terms to Agents, Physicians and Druggists, sent free.

free. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer special written directions as to while 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, 01. PRIOE One box Note kinds, 01. One box both kinds, 01. (Bix boxcs, 05; twelve boxes, 09.

Bums of \$5 or over, sent by mail, should be either in the orm of Post Office Housy (orders, or Drafts on New York, or ise the lefters should be registered. Money maybed to us is af our risk.

OFFICE, SI BT. MARKS PLACE, NEW YORK.

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

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

IJW-July 6. MRS. H. S. SEYMOUR, BUSINESS AND Laurens ströets, third floor, New York. Hours from 2 to 6 and room 7 to 8 yr. M. Circles Tuesday and Thursday evenings. July 27.-6w*

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

A PRIVATE Medical and Business Clairvoy. ant of much experience, can be consulted at 23 Rupyes-aut street, New York. 4w*-July20.

ing Positive and Negative power to a medicinal substance. As soon as convinced of that fact 1 made a public annouscement of it, and assumed all the responsibility of its defence.

As bearing directly upon that branch of my subject which I now for the first time by before the public, I will here state, that, at the same time that the formula for the mere scientific preparation of the Positive and Negative Powders, was given to me, through the medlumship of Mrs. Spence, the interpretation above refered to was also given me, namely, that the Positive and Negative Powders become rehicles or carriers of a spiritual healing power, as well as of Positive and Negative magnetic forces; yet it is only now, after the lapse of more than two years and a half spent in the patient and careful observation and collection of facts hearing upon the subject, that I take the responsibility of making a full and carnest public statement of my conviction that the Positive and Negative Powders do become vehicles or carriers of a spiritual heating power, by the slient and mysterious efficacy of which, discusses acute and chronic are healed as permanently and as effectually as was the blind man by the mixture of clay and spittle with which Christ anointed his cycs. As part of the evidence upon which this conviction is based, I refer the reader to the case of the "deaf man," as well as other cases, cured by the Pos-itive and Negative Powders, which will be found in another column of the BANNER. PAYTON SPENCE. July 6.-13w

BELVIDERE SEMINARY.

BELVIDERE SEMINARY. BOARDING AND DAY SCHOOL for young ladles, will commence its Fall Term Nept. 17th, 1867. This School is pleasantly located on an eminence overlook-ing the beautiful town of Bielvidere, and commanding a fine view of the aurrounding country for several miles. No health-ler bacation could be found anywhere. The buildings, which are built in the "Italian Vilia" style, are pleasant and com-modious, and well supplied with all the necessary appurte-mention of the formation of the Principals of the School to make every department comfortable and pleasant for their pupils, and to this end especial care will be taken to preserve attrict order and neatures, throughout the entire premises. The Boarding Department will be under the supervision of com-pient persons, and everything needial will be done to make the pupils hangs. No accitation or party spirit will be introduced into the school, but every pupil will be received and trended in secont-none with the sacred principles of each pupil to con-duct herself in a indy-like manner and attend faithfully to her studics. PARTICULAR ATTENTION WILL BE PAID TO THE

and the first first a part of the mainter and attend takinding to her studies. PARTICULAR ATTENTION WILL BE PAID TO THE HEALTH OF EACH PUPIL, 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 lessons in the new system as taught by Dr. Dio Lewis, of Boston. A titADUATING CLASS will be formed at the commence-ment of the Fail Term, and all desiring to enter it this year should signify the same to the Principal, on making applica-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, containing further particulars, address, MINSES BUSH, July 27. BURDITITIAT. DITIDITIC ATTANES

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, 1LL.

GREAT WESTERN DEPOT FOR ALL

SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS.

ALSO.

Agents for the "Banner of Light."

These Publications will be furnished to patrons in Ohi-cago at Boston prices, at No. 167 Houth Clark stract. June 24. In the furnished to patrons in Ohi-Box 2279 Ohicago, TU. NEW BRICK AND PEAT MACHINE. COMMON labor ionly required; works clay or peat with noor; ebsts from \$110 to \$700. The moid measures 9 x 4% : the dry peak 6 x 4, showing how little water had to be dis-

aced. DEVING TUNNEL, for drying bricks, pest, pottery, nit. vegetables, posnuts, proom corrigingber, dc. Bricks of Thit, vegetables, peanuts, broom corn, lumber, &c. Bricks or pent molifed one day are dry the next, all the year. For further particulars, in a pamphlet, (seventh edition en-larged), giving full instructions on brick setting and burning with wood or coal, address, sending twenty cents, FRANCIS 11. SMITH, Bay 11. Box 556, Baltimore, Md.

BANNER OF LIGHT.

AUGUST 10, 1867.

Banner of Light. WESTERN DEPARTMENT:

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We receive subscriptions, forward advertisements, and transact all other business connected with this Departments of the HANNE OF LIGHY. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERSERS. Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to the HANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will place to so mark them. Persons writing us this month, will direct to Detroit, Mich., care C. Randall, Fisher's Block.

W. A. Danskin on Pre-existence.

Our only aim truth, we take pleasure in inviting the reader's attention to Bro. Danskin's communication, at once able, suggestive and spicy with important inquiries. Every paragraph bespeaks the honorable man and the thinker. We wrote the article he criticises under the overshadowing inspiration of a class of ancient spiritsspirits not unacquainted with the seers that graced those old Nilotic cities in their palmiest days. Frequently have we questioned them relative to the metaphysical points involved in the theory of eternal existence, and always with satisfaction. After the Convention in Cleveland and the State Michigan Association, we will give the spirit-matter of his article thought and critical attention, putting the result in this Department.

PRE-EXISTENCE-ETERNAL EXISTENCE. BY WASH. A. DANSKIN.

FRIEND PERBLES-Heretofore I have read with FRIEND FERBLES—Heretolore I have road with pleasure the expression of your thought as given in the "Western Department" of our luminous BANNER; but your last editorial—that on Pre-existence—Eternal existence "-fails, I think, to sustain its propositions. To my mind it does not present a sufficient basis of recognized fact upon which to build so magnificent a theory. I love Spiritualism because it sweeps away all the mystichize and superstitions of the past; safe

I love Spiritualism because it sweeps away all the mysticisms and superstitions of the past; set-ting us free from dogmatism, unfolding our rea-soning faculties, and demanding that he who comes to us as a teacher should not only compre-hend but be able to explain and make clear to his pupils that which he offers as truth. Spiritualism, with its facts, demonstrates not only that the departed spirit lives, but, also, that it has power to transmit thought to us through many and various channels of communication.

many and various channels of communication. This demonstration of life beyond the grave and the transmission of thought between the two worlds, I consider the most valuable form of knowledge that man has ever acquired; therefore I esteem Spiritualism above and beyond all other attainments.

I hold it valuable because it discards all eccleslastical machinery through which every other religious system has appealed to the hopes and fears of the people, and held its adherents in sub-

jugation by exciting their credulity. I esteem it beyond all things else, because it ever appeals to the highest faculties of man's na-ture, instead of developing zeal into fanaticism by playing upon the irregular impulses of the irra-tional devotee.

I would, therefore, in all kindness and good feeling, with no other motive than to develop and sustain truth-if truth can be found in this theory of" Previsitence"—ask you to present some plain, intelligible basis for your proposition. If true, it is grand and beautiful beyond my present power of conception; but where is the evidence of its trnth7

If I have lived, organically—if my interior, es-sential self—if the identity or individual spirit, known as myself, has lived throughout all former ages, passing through experiences in other worlds, gathering knowledge of God's laws in other spheres, unfolding the intellectual faculties which form a part of my organization, what has become of all the knowledge necessarily obtained in these prior stages of existence?

If I have lived, I must have lived in action. I must have acquired. Where are all my acquisitions?

If I have lived in other worlds, in other ages why does not memory retain some impress of the past? Why does thought, in its tracery back-ward, always carry me to the knee or into the arms of a reversed mother, and there become lost in a sphere of maternal love?

Why, if my existence has been eternal—organi-culy and individually, I mean—do I retain no truce or sign of all the glories of the past, but be-giu my life the helpless infant, dependent in all things, plastle to all influences, led step by step from infancy through boyhood and youth to man-hood; and, as I advance in years and experience, OTA C little I have yet gathered and how much there is to glean in the vast fields of knowledge which God has spread out before his children?

is a most comping Judas-a Cataline was not less superior in craft and ability to cover up his mischlevous tracks; the most vehement defender of the rights of the industrions masses, is the most abusive critic to individuals who are working for the same good ends. Diogenes sneering in a tub was personally well defended. When that cynic went forth by day with a lantern in his hand seeking a man, did he not truly represent his own

want of manliness? " Not all is gold that glitters." These " missionaries to the heathen" never see any heathenism at home. With them reform is to be accomplished at a great distance, because they are themselves so morally distant from it. The reputation they out an editor's pass or the reduced fare, engaged have is but gloss to brass, or silvering to newter. The best soldier is he who acts, and talks less. through the hill and smoked over the marshes of That is a true reformer who is reformed, having the Jersey side, and were out among the farms in heaven in the heart, and thence heaven in the total darkness and a most violent shower, interhome, and thence heaven in society. Are there any streams without fountains? Begin at the of lightning, which was truly a relief from the infountains.

"The Saphcads."

We are told by a gentleman who was present the lightning, and paid no attention to the shower, at the late Convention of Baptists held in Chi- but walking through it like a god, was soon out of cago, a zealous minister argued the value of a Jersey; and winding up and down the crooked resolution recommending greater provision for streams on the iron rail, we could not always tell the education of young men for the Baptist pul- in the darkness whether we were in Pennsylvania pit. As soon as he had finished his earnest ap- or New York, especially on the banks of the Suspeal, an old veteran rose and endorsed the utility quehanna, which is altogether too crooked for a of the educational movement, "But," said he State line, but is more like the line of one of our with solemn emphasis, " there is a serious difficul- political foxes, an ex-President, whose paths are ty in the way; to accomplish anything you must straighter in the Summer-Land, but of whom it have talented young men, who, after they are educated at our expense, generally get uneasy in on his track, it cannot tell whether he is going the denomination, and at last go over to the liber- | South or coming back." al churches; and God knows that all the sapheads stay in!"

Mrs. Dr. L. R. Murray, Detroit.

From different sources we hear that this medlamistic worker and clairvoyant physician is hav- snorting and stopping only at large and imporing remarkable success. Wonderful is the power tant places, treating all small ones with contempt, of spirits through these mortal instrumentalities though not silent, for he usually squealed at them for good. Covet earnestly, said the Apostle, the "best gifts." See her advertisement in another column.

Interesting Letter from N. B. Starr. SPIRITUAL MANIFESTATIONS.

Permit me the use of your columns to relate some things in connection with mediumship, not only wonderful but absolutely ascounding. I feel Hornellsville and breakfast. ("from 8 to 9.") we the more like doing this because of the recent real and also pretended exposures of meliums. You perceive that I have been domiciled some

six weeks or more, in the truly beautiful home of Col. Cushman, Ottawa, Ill. This is also the per-manent residence of the medium. Mrs. Annie Lord Chamberlain, who for years has sustained the reputation of being both an excellent woman and a very superior medium for physical manifestations.

During the past six weeks, I have attended cirmy peers; and withal I have the interior or clairvoyant sight, enabling me to investigate from two standpoints. Therefore I speak of that which I know, and testify of that which I have seen and felt. Of Col. Cashman I have to say, he is a man substantial and practical; one of the solid men of the world, who seems to value his great wealth only for the good he can do with it. He would be the last man on earth who would anffer himself or permit others to be decived. These circles are not held for money, nor the gratification of idle curiosity. Strangers are oc-casionally admitted through courtesy. The circle room is dark, containing an oval ex-

The circle room is dark, containing an oval ex-tension table, around which the family, consisting of Mr. and Mrs. Cushman, four children, a lady visitor who attends to have her eyes manipulated by spirit hands, the medium, and myself; all hands are joined, including the medium's; soon as the medium is entranced, the violinist playing

outside, the concert commences; several instru-ments being played upon at the same time, all of which have been detailed many times in the BANNER OF LIGHT. Now for the more wonder-ful. The spirits stand before us, bodily, tangibly, and apparently with as solid flesh and bones as your own. They handle you, wet your hair with water, smooth it with a motherly tenderness, speak to you in audible voices, imprint the kiss upon your lips, write communications with their spirit hands, dotting the i's, crossing the t's, fol-lowing the lines, underscoring sympathetic words,

Rew Pork Department.

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

WARREN CHASE LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTE PAGE.

A Best.

At the foot of a husy day, with weary feet and a tired brain, we secured a wide berth in a broadguage car on the New York and Erie track, withon a long ride into the country. We soon bored spersed with "rattling thunder" and sharp flashes

cessant noise on the Broadway pavements and almost constant fire-hells of the city. The "iron horse with a wooden tail" was not frightened at was said in his popular day, "when the hound is

When the night was gone, and the sun came up, it shone first in the west and then in the east windows of the cars, so we knew we were going and coming, and getting our money's worth in the ride; but the horse sped on, and the tail followed after, as he shook his tail and sped

"On and on in his mad career,

Like a crag shot off from a comet's sphere."

We had started for the bills and rocks, the hemlocks and raspberries of old Steuben County, and in the late morning hours found we were in the Hornellsville and breakfast, ("from 8 to 9,") we up and packed, and soon met an anxious and familiar face, and another horse took us seven miles from the noisy town and fron road on a still more crooked route, winding round the hills, up and down the brooks, and by the "old mill by the hill-

side," which we used to sing in idle hours of happy days at many a home where the BANNER is read. A white cottage dotted the green spot by the

roadside on the farm of brother and sister Frankcles, sometimes daily, and always two or three times per week, and I claim to have investigated critically and philosophically; and I further claim as keen perceptions and sound judgment as my peers; and withal I have the interior or while all around the cottage are the robin and the while all around the cottage are the robin and the

Good News for the Children.

We have assurances from several of the best and most experienced female writers in our literature, that books suitable for children, full of interesting and useful matter, not saturated with the sour, crabbed or wicked theology of the churches. shall be forthcoming as soon as arrangements can be made for publishing them. Lyceums and families will be notified and supplied at prices, we hope, that will enable the children to purchase from their spending money.

Annie Denton Cridge, (sister of William Denon,) of Washington, D. C., wil

time has not yet arrived for carrying it out practically. We are not yet well acquainted with each other, and no sooner is such business proposed or started than irresponsible and unreliable persons are the ones to seek the places of trust for selfish purposes, and the effort soon fails, setting back the just and righteous cause, and discouraging the honest from further efforts. It was the rush of this class of persons that broke up the efforts of associations which started with such flattering prospects in 1814-5 in this country, and they nearly ruined the Union stores also. Let us watch and wait and labor for the good time.

Bochester, N. Y.

Our friends in Rochester, N. Y., have resumed their meetings again. Their hall and their Lyceum equipments and books were burnt up last winter. Meetings and the Lyceum are now held in Sclitzer's Hall. A. B. Whiting is now speaking there, and giving great satisfaction.

We can now supply the first four numbers of Human Nature," the most radical monthly of England, edited by our earnest and able co-laborer, J. Burns, of London, and fully devoted to human progress. We have the numbers for April, May, June and July, in which, for a story, is being republished "Ideal Attained," by Mrs. Farnham, and now out of print. Price thirty cents per copy. Sent by mail.

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

Lectures by Robert Dale Owen.

ROBERT DALE OWEN proposes, in case he relecture throughout the West during the months of February, March and April next, on the following subjects:

ing subjects: 1. BrintroALISM: as a phase, vitalizing other phases, of the religious centiment of the day. 2. THE LINE OF HUMAN PROGRESS, deduced from history, with a scene in the Temple at Jerusalem. 3. LABOR: its history, its prospects, and the marrelous aids afforded to it by modern science. Extract: "I desire to speak of those whose strong arms, caseleosaly lugging at the onr, 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

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.

SPIRITUALIST MEETINGS.

BOSTON.-Spiritual meetings are held at Mercantile Hall, Summer street, every Sunday afternoon and evening. Dr. H. B. Storer is engaged to speak during August. The Children's Progressive Lyccum meets at 10 o'clock A. N.

 B. Stolet is insert to meets at 10 o'clock A. M.
 Tho Progressive Bocleties in care of Miss Phelps meet in No.
 12 Howard street, up two flights, in hall. Sundsy services, 10³
 A. M., 3 and 7 P. M.
 EAST BOSTON.-Meetings are held in Tomperance Hall. No.
 5 Maverick square, overy Sunday, at 3 and 7³/₄ P. M. L. P. Freeman, Corductory Hirs, Martha S. Jenkins, Guardian. Speakers engaged:-Mirs. M. J. Wilcoxson, Aug.
 11 and 18; J. Madison Aliyn, Aug. 25 and Sept. 1.
 CHARLESTOWN.-The First Spiritual Association of Charlestownhold regular meetings at City Hall every Sunday 21 and 73 P. M. Children's Lyccum meets at 10³/₄ A. M. A. H.
 Richardson, Conductor; Mirs. M. J. Miroo, Guardian. MR. HATTRE E. WILSON, COUCH & OFOCH, DI Tage Co. In. Mar. HATTRE E. WILSON, Colored) trance speaker. Address Eist Cambridge, M ass., for the present. ALCINDA WILHELM, M. D., inspirational speaker, can be addressed during September and October, care of A. W. Fugh, P. O. box 2185, Cincinnati, O.

HIGHARTSON, CONDUCTOY, MIRS, M. J. MINYO, UMARDIAN. UHELSEA. — The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7% P. M. Admission—Ladies, 5 cents; gentiemen, 10 cents. The Children's Progressive Ly-ceum assembles at 10% A. M. J. 8. Dodge, Conductor; Mirs, E, S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

E. S. Douge, Guildini, All fetters addressed to J. R. Crandon, Gor. Sec. THE BIBLE CHRISTIAN SPIRITUALIETS hold meetings every Sunday in Winnisimmet Division Hall. Chelses, at 3 and 7 p. m. Mrs. M. A. Bicker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't. PLTMOUTH, MASS.-{Neetings discontinued for the pres-ent.) Children's Progressive Lycoum meets every Sunday forenoon at 11 o'clock, in Lyccum Hall. Wooccurry Miss.-Moeting are hold in Hortheritary Hall

MRS. E. M. WOLCOTT will receive calls from a distance. Address, Danby, Vt. forenoon at 11 o'clock, in Lyceum Hall. Woscesster, Mass.-Moetings are held in Horticultural Hall every Sunday atternoon and evening. Children's Progressive Lyceum meetaat 11% A. M. every Sunday. Mr. E. R. Fuller, Gonductor; Mrs. M. A. Stoarna, Guardian. Mrs. Martha P. Jacobs, Cor. Sec. Speakers enzaged:--Miss Emma Houston during September; N. Frank White during Getober; Mrs. C. Fannie Allyn during November; Mrs. M. S. Townsend during December. Address, Danoy, Vt. Mus. MART J. WILCOXBON will speak in East Boston, Aug. 11 and 18. Will receive calls for fall and winter service. Ad dress care Banner of Light office. Miss L. T. WHITTIER, organizer of Progressive Lycevins, can be addressed at 402 Sycamore, corner of Fourth street, Milwaukee, Wis. DR. R. G. WELLS, Rochester, N. Y., trance spraker, will lec-ture Sundays and attend funerals, within a few hours' ride from home. I)ecember

NEW YORK CITT.-The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th atreet. Lectures at 10g o'clock A. M. and 7g P. M. Conference

JONATIAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn. street. Lectures at set to choose a manage of the set o MISS ELVIRA WREELOCK, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y.

LYNAR C. HOWS, inspirational speaker, New Albion, N. Y. MES, SUSIE A. HUTCHINGON WILL SPEAKER, New Albion, N. Y., MES, SUSIE A. HUTCHINGON WILL apeak in Bumalo, N. Y., during August; in Cleveland, O., during September, Uctober and November.

CHARLES A. HATDEN, Livermore Falls, Me.

DR. M. HENEY HOUDBTON will lecture before religions, pe-litic: I and temperance assemblies. Address Milbord, Mans, DR. J. N. HODDRA, trance speaker, will answer calls to lec-ture. Address, 101 Maverick airect. East Boston, Mans.

MRS. S. A. HOBTON, Brandon, Vt.

MISS JULIA J. HUBBARD, box 2, Greenwood, Mass.

Mies BUSIE M. JONEON will speak in Springfield, JR., during August in Bit. Louis, Mo., during September. Ferma-nent address, Milord, Mass.

DE. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JANIBBON, inspirational apeaker, care of the Spir-itual Republic, P. O. drawer 8325, Chicago, Ill. CREETER B. LYNN AMILIAN AMILIA CEPHAS B. LYEN, semi-conscious trance speaker, 667 Main street, Charlestown, Mass.

J. B. LovarAND will anawer calls to lecture in New Eng-land during August. Address, Maiden, Mass. Mas. E. K. LADD, trance lecturer, 115 Court street, Boston.

MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Frogressive Lyceann. Address, Station D, New York, care of Walter Hyde. B. M. LAWERNCE, M. D., will answercalls to lecture. Ad-ires, Hammonton, N. J.

MARY E. LONDOR, Inspirational speaker, 60 Montgomery street, Jersey City, N. J.

JOHN A. LOWE will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational speaker-present ad-dress, 98 East Jefferson street, Byracuse, N. T.-will snawer calls to lecture.

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Hundays within a reasonable distance of that cly. Address P. O. box 7226, Chicago, Ill. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTURWS, East Westmoreland, N. H.

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

B.T. MURN will lecture on Spiritualism within a reason-able distance. Address, Skancateles, N. Y.

BUJE GISTARCE. AGURESS, OKARCEATERES, N. I. MES, MARY A. MITCHELL, inspirational speaker, will an-swer call to lecture upon Apiritasiism, Suidays ard week-day evenings, in Illinois, Wisconsin and Missouri. Will at-tend Conventions when desired. Address, care of Dox 231, Chicago, Ill. JAMES B. MORRISON, Inspirational speaker, box 375, Haver-hill, Mass.

Miss Sarah A. Nurr will speak in Farkville, Platte Co., Mo, during August. Address as above. DR. W. K. Ripley, box 95, Foxboro', Mass.

DR. P. B. BANDOLPH, lecturer, care box 3362, Boston, Mars. AUSTRE E. SIMENONE Will speak in Simonsville, Yt., Aug. 11; in Williamstown, Aug. 18; in Braintreo, Aug. 25. Address, Woodstock, Yt.

Woodstock, Vt. H. B. STORER, inspirational lecturer, will sreak in Ma-sonic Hall, New York, during September. Will accept en-gagements for the New England States. Address, 143 Fleas-ant street, Boston, Mass. Mas.C. M. Stowe will answer calls to lecture in the Pacias States and Territorics. Address, San José, Cal.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. Hupson Turtle, Berlin Heights, O.

MES. M. S. TOWNSEND, Bridgewater, Vt.

MES. CHARLOTTE F. TAREE, trance speaker, New Bedford, Mass., P. O. box 392.

J. H. W. TOOHEY, 42 Cambridge street, Boston. JANIS TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeng, Me.

BENJAMIN TODD, San Francisco, Cal.

MES. SARAH M. THOMPSON, inspirational speaker, 35 Bank Street, Cleveland, O.

DR. J. VOLLAND, Ann Arbor, Mich.

DR. S. VOLLKO, Ann Allos, Bich. N. FRANK Whith can be addressed during August, esre Banner of Light, Boston; will lectuic in Willimsnile. Conn., during September: In Worcetter, Mass., during October: in New York during November; in Strohgfald, Mass., during De-cember: in Troy, N. Y., during January; in Frovidence, R. I., during February. Applications for week evenings promptly responded to. Address as above.

MRS. M. MACONBER WOOD, 11 Dewey street, Worcester. Max

F. L. H. WILLIS, M. D., 29 West Fourth street, New York. MRS. S. E. WARNER will lecture in Rochester, Minn., during August. Will answer calls to lecture week-evenings in vi-cinity of Sunday appointments. Address as above, or box 14, Berlin, Wis. E. V. Wilson will speak in St. Louis. Mo., during August. Permanent address, Babcock's Grove, Du Page Co., Ill.

E. S. WINERLER, inspirational speaker. Address, care this office, or b Columbia street, Boston.

Lois WAISBROOXER can be addressed till further notice at Forestville, Filimore Co., Minn., care of A. B. Regester. MRS.N.J. WILLES, 3 Tremont Row, Room 15, Boston, Mass.

F. L. WADSWORTB'S address in care of the Spiritual Repub-ic, P. O. drawer 6325, Chicago, Ill.

HENET C. WEIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

Phor. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Cayle, O.

Why is not some love or affection of the past held sacred by me now? Have the affections as well as the intellect failed to retain a single impress of former associations?

If I have lived, organically and individually, in all the past, why have I no memory of place or places that I must have called my home?,

Have I phrenologically no "locality," no attach-ment to the place where I have lived, that I should root up and cast out all memory of the endearments which must cluster, in greater or less

degree, around every spot called home? Was I, in former ages, and in other worlds, an embryotic form of life? Emerging after the proper period of gestation into infancy, thence to more advanced stages of development, and finally through maturity into decline, physical disinte-gration and decay, and thereby losing my identity, or, at least, all knowledge of my identity; because if I was, my immortality is destroyed rather than established by such a theory.

If I change continually, passing from the ma-turity of one sphere into the embryotic condition of another, and carry with me no knowledge of the fact, lose my identity with every transition, I surely have no claim to other than the present life. I not only lose the past, but must as surely, by logical deduction, resign all claim upon the future. The mind and memory that contains nothing of or has brought nothing from an endleas series of prior existences, cannot be relied upon to carry anything of the present into the future, nor anything of that future which is com-paratively close at hand, into the illimitable faroff future which an endless or eternal existence must inherit. Such an existence I could not rec-ognize as immortality. It would, at least, be but fragmentary; or rather, if we are to pass through all the trials and sorrows which many endure in all the trials and sorrows which many endure in this life, and, after having nearly culminated in knowledge and power here, suddenly throw off all that we have gained, and, sinking into help-leasness and imbecility, commence afreah in another world, would we not be like Sisyphus, en-gaged in a tantalizing and abortive effort to do that which can never be accomplished? As I before said, I do not offer these queries in a capitous or controversial spirit, but I wish every proposition made by our respected and gifted teachers of the spiritualistic school-and I have always classed you among the foremost of them-

always classed you among the foremost of them-to stand upon a sound and rational basis.

Spiritualism is strong enough, and grand enough, and beautiful enough in its impregnable truths, without our passing beyond the plane of reason to seek additional attractions. Baltimore, Md., July 7, 1867.

Hotels hadden

Implacable Beformers.

It is said of Howard, the philauthropist, that he was a tyrant to his wife, over which treatment he afterwards wept before her image, when she had departed to the spirit-world. True abroad, but false at home! Is not this too apt to be the case? The most fierce and denunciatory advocate of Woman's Suffrage with whom we are acquainted. is an overbearing husband, whose wife to live in negative peace sinks herself to the compulsory relation of an imploring alave; the most earnest and angular hobby-man on the question of labor and the eight hour system, is cold, unsympathizing and unbenevolent, neglecting the present claims of suffering humanity under pretense of reconstructing society; the most loud spoken defender of honesty and literary propriety

and all stand hand

and all this in perfect darkness. They also sing beautifully. All the above and much more I wit-nessed while my hand was in contact with the medium's, and Mrs. Cushman holding the other. I never heard the little instrument called the French harp so sweetly played as by a little sprightly spirit calling herself May Flower. Af-ter painting the portrait of this beautiful spirit, some visitors remarking upon the beauty of the hair, I expressed a wish to possess a lock of the There was no more said of it at the time. same. In fact, it was quite forgotten, till the evening of the 5th of July, when came the crowning glory of all these manifestations. To one acquainted with the medium, it could be

clearly seen that something unusual was to occur that evening, for she had been kept in a condition of entrancement nearly all day, and seemed more feeble in health than usual.

The circle convened at the usual time, ten present, every one of whom I knew. After some audible conversation with one of the spirits relative to tuning the guitar, they commenced playing a waltz, when suddenly there appeared an illua which, which successfully incluse appeared an indi-mined hand, presently another, and another, until several were produced, when they commenced going through the mazes of the waltz, quick al-most as lighting. A hand and an arm would be projected from the medium about five and six when it would seem to break near the middie, the ends collapsing each way. I could well understand why, if a dark lantern were sprung at this stage, it would seem to be the medium's hand and arm; also how blacking upon the instruments would leave an effect upon the medium, for in all cases the manifestational elements seem to com rom the medium as a focus or centre of force.

After the waltz two hands were laid on my lead, exhibiting great strength and power, which were passed down my neck and shoulders with a were passed down my neck and abouilars with a spirit force I shall not soon forget. Then there was put foto my pooket what seemed to be a pa-per. The circle closed, and opening the paper, it proved to be a communication written by a spirit hand, and enclosing the much coveted lock of hair, which the spirit declares was taken from her head, and with a spiritual chemistry mate-rialized for my benefit. I have examined it care-rialized for my benefit. I have examined it care-fully there and fully through a microscope. It resembles human hair, only is more fine and silky. Col. Cushman also received a look of hair at the same time, accompanied with a communication from a for She declared that the glistening hair belonged to her; and the communication was a fac simile of her hand-writing while on earth.

I came near forgetting to state that at a previous scance I obtained a very good impression of a spirit hand in some soft clay that I had prepared and taken into the circle for the purpose. They have promised me a much better impression,

which I hope to soon receive. Thus Spiritualism spans the whole realm of spirit and matter. Who can fathom it, or say, "thus far and no farther"?

After the circles close and the light is brought, he medium is always found in an unconscions the meetum is always found in an unconscions trance state, leaning on the shoulder of Mrs. Oush-man. The spectator has only to see the medium to know that a lady so frail in health, pure-mind-ed and child-like, could not be gality of deception; and then were it possible, the conditions abso-lutely forbid it. These spirit manifestations are facts-tangible facts-and there are more in store for he for na.

A telegram, dated Vienna, July 31, says a terrible explosion had just occurred in one of the large mines owned by the Bothschilds, in Moravia. The mine was full of workmen at the time of the disaster, and more than one hundred miners are a good opening in this direction for an honest reported killed or injured.

ready in a few weeks for the publisher, and we know they will be "winged messengers " of love, kindling a flame of diviner life in the little bosoms that throb over the reading of them.

Mrs. Frances Brown, editor, and now proprietor, also, of the Little Bouquet, whose thoughts ever sparkle like diamonds in her written words, is also ready, with pen in hand and a large amount collected and prepared, to feed the little spiritual mouths now open and asking for better food than the stones and serpents of theology, fed to them n Sunday school literature.

Mary F. Davis, too, whose soul, like a neverceasing fountain, pours out its pure love for the little ones in the Father's mansion, will surely give them from the treasures of her heart some little book-tokens of her regard and hope and wishes for their earthly and eternal welfare.

Our own co-laborer, also, whose pen has so long editorially enriched the Children's Department of the BANNER, we trust and expect will have a finger in the pie," and be sure to leave some delicious plums for the Johnny and Fanny Horners to draw out on Christmas days and other days.

We can therefore say to the little ones: Save ap your pennies and get ready for the new books. and we will soon be ready to send them by mail to all parts of the country.

Jeremiah Hacker and his Boat.

Once more that old and faithful captain, J. Hacker, has started his Pleasure Boat, which so Berlin, Camden Co., N. J., and with new materials the paper again appears, as sharp as ever, and it never was dull. It looks like living now until fire or war again disturb it. It is a faithful worker, and terribly radical on some subjects, but such a paper as everybody ought to read, and we hope the old subscribers, and new ones, will sustain Bro. Hacker to his heart's content. Copies can be had at our office (544 Broadway). Give us your hand, Bro. Hacker, and fight for the RIGHT till the day-star of immortality shines on your brow, for fight we know you will, though denying all weapons, repudiating all wars, and abhoring all contentions, but using love as a two-edged sword, and cutting right and left.

Business.

An elder and esteemed brother writes us from Indiana an earnest and intelligent letter, full of each other, and especially of an agency in onr man or woman, or a dozen of them, but fear the

during the summer. Warren Chase speaks Aug. 11. forenoon and evening.

Sunday, at 3 and 73 P. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartiett, Conductor; Mrs. R. A. Bradford, Guardian of Groups. WilliamsBirno. N. V. The Conductor of States and States BROOKLYN, N. Y.-The Spiritualists hold meetings at Cum-berland-street Lecture Room, near DeKalb avenue, every

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

and friends. BUFFALO, N. Y.-Mcetings are held in Lyceum Hall, cor-ner of Court and Pearl streets, every Sunday at 10} A. M. and 7] r. M. Children's Lyceum meets at 2] r. M. E. C. Hotch-kies, Conductor; Mirs. M. A. Swain, Guardian. Speaker en-gaged :--Mirs. Susie A. Hutchinson during August.

Rocressive Single A. Religious Society of Progressive Spirit-ualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 23 F.M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guaidian; C. W. Hebard, President Society.

LECTUREES' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY BYERY WEEK,

Arranged Alphabetically.

ITo be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column isintended for Lecturers only.1

J. MADISON ALLTN, trance and inspirational speaker, author of the Panophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-even-ing instruction in the new Shorthand. Address, care Banner of Light, Boston. Speaks in East Boston, Aug. 25 and Sept. 1. C. FANNIE ALLTN Will speak in Dover, Vt., Ang. 20 and Sept. 1. C. FANNIE ALLTN Will speak in Dover, Vt., Ang. 4 and 11: nd 8; in Stoncham, Mass., Sept. 15 and 22; in Milord, N. H., Rept. 1 nd 8; in Stoncham, Mass., Sept. 15 and 22; in Providence, L. I., Sept. 25; in Masonio Hall, New York, during October; n Worcester, Mass., during November; in Chelses during De-ember. Address as per appointments, or North Middleboro', fast. Mart

MRS. SARAN A. BYRNES will speak in Lynn, Mass., during August; in Stafford, Conn., Sept. 1, 8, 15 and 27. Would like to make further engagements for the fall and winter. Ad-dress, 87 Spring street, East Cambridge, Mass.

Mas. A. P. BROWN will answer calls to lecture Sundays and weck-evenings. Will also attend funerals. Address, St. Johnsbury Centre, Vt. Mas. Amar N. BURNHAM, inspirational speaker. Address, Porland, Me., for the present. Will answer calls to lecture in the vicinity.

WARREN CHASE, 544 Broadway, New York.

DEAW GLARE, inspirational speaker, will answer calls to locture during August in the vicinity of Boston. Address care Banner of Light office.

MRS. AUDUSTA A. CUBRIER will answercalls to speak in New England through the summer and fall. Address, box 315, Lowell, Mass. DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

AUX CAMDINGS SITES, BORDA, Mass, ALBERT E. CARPENTER will answer calls to lecture. Also pays particular attention to establishing new Lyceums, and isboring in those that are siready established. Address, Put-

MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont street. Boston . Max GEORGE DUTTON, M. D., Rutland, Vt.

ANDREW JAOKSON DAVIS can be addressed at Orange, N.J. A. T. Yoss will speak in Willimantic, Conn., during August; in Stafford Springs during November. Permanent address, Manchester, N. H.

Mus. Marr L. Farscu, inspirational and trance medium, will answer calls to lecture, attend circles or functals. Free circles Sonday evenings. Address, Ellery street, Washington Village, South Boston.

S. J. FINNET, Troy. N. T.

Miss ELIZA Hows FULLER will lecture in Biockton, Me., daring August; in Chelses, Mass., Bept. 1, 8 and 13. Wopid like to make jurther engagements. Address as above, or La-Granse. Me. ininge, Ne.

DE. H. P. FAIRFIELD will answer calls to lecture. Address, Quincy, Ili., drawer 2178.

Fish will speak in Cincirnati, O., during November comber. Would lika to make further engagements in est. Aldress, Hammonton, N. J.

Mas. FARRIE B. WELTON, South Malden, Mass. TALOP. GRIEBLERY WILl be ready to respond to calls to speak on and after Besumber first anywhere in New England or the West where his services in that capacity may be re-guired. Address till September first at Kenduskeng Ke. W. A. D. Huws will speak in Reading, Fa., Aug. 4 and 11. Address as above, care Peter Zieber.

WRITING'S street, Rochester, N. Y.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

MRS. JULIETTE YEAW will speak in Lynn, Mass., during Beptember. Address, Northboro', Mass. M. a. & Mas. Wu. J. Youxo will answer calls to lecture in the vicinity of their home, Bolse City, Idaho 2 erritory.

A. A. WERRLOCK, St. Johns, Mich.

MES. S. J. YOUNG, trance lecturer, 56 Pleasant street, Boston, Mass.

MRS. FANNIE T. YOUNG, Boston, Mass., care Banner of Light.

BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence ; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

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facts on the subject of cooperation and the necessity of further steps among Spiritualists to help large cities, and an agent through whom sales and purchases could be made to the advantage of those at a distance, and save many losses from the schemes of speculators. We have long seen

N. B. STABR. Ottawa, III., July 7, 1807.