VOL. XXI [\$8,00 PER YEAR,]

SATURDAY, AUGUST 17, 1867. BOSTON,

{SINGLE COPIES,}
Eight Cents.

Written for the Banner of Light. REST.

BY WILFRID WYLLEYS.

We long for peace, we sigh for rest, While doubts and fears disturb the breast By irksome tolls and cares opprest.

With hopes elate we wander far. Amidst the world's rough strife and jar. Rest still for aye the distant star

That sheds its ignus fatuus light Across each dark and gloomy night, A gleam of hope that cheers our sight;

A beacon-light that hovers o'er The borders of that happy shore Where rest for us is still in store. We stoutly strive to win that land,

With toll of brain and toil of hand, But, tired and faint, far-off we stand. And through the mists that round us rise,

Through bitter tears that blind our eyes, Its promised joys we overprize. Ah! we are mad who think to find

Rest on this earth for frame or mind! There is no rest for human kind.

Save in the path of toil alone, With duties thickly overgrown; He there finds rest who knows his own.

For peace and rest will come, like balm From bruised reeds, and bring their calm To him who, wounded, grasps the palm.

ADDRESS

THIRD NATIONAL SPIRITUALIST CONVENTION

TO THE CITIZENS OF THE AMERICAN REPUBLIO.

FRIENDS, BROTHERS, SISTERS-The voice of the arisen heroes of all times bids us speak to you from the clear sky and elevated summits of the nineteenth century. The past is behind us. Its fossilized opinions, its defunct faiths, the saurians and monstrous forms of its darkened beliefs repose, stratum upon stratum, under our feet, in the crust of history. We cannot resurrect them to fresh life if we would; and we would not if we could. They have served their "day and generation," and, as living forces, are passed forever away.

"Let the dead Past bury its dead,"

rings out from the clear sky and fresh tendencies of the LIVING PRESENT, while from the great deeps of spiritual nature comes the Divine command, "Onward to the mountains of the Lord." lesson of progress, which secures that nothing advance of them all has declared for such democever lost out of the powers of the world. What disappears as force in one phase or form, reappears in another with all its contents undiminished; that when motion of a mass is arrested, it is at | fear will not come together with us and help to once transformed into heat; if arrested as heat, it passes into electricity, or chemical affinity, or the cess. Why stand you idly by? Are your profespure white light, but is never lost, as power, from out the sources of Nature.

And this law of the equivalence of forces rules as rigorously in the realm of mind as in that of physics. Hence no particle of truth, of spiritual life and light, is ever lost out of the mental, moral | handles of the plew. But remember from the carand spiritual sources of man. All the power which gave life to the fossil forms of earth's crust. is living and busy in the historic period. The same energies of Nature which hardened the Azoic rocks, which grew the vegetation of the carboniferous era, and which has crowded whole epochs of wonderful life into the crust of the world, is to-day operating on the surface or within its depths.

So with the life of mind-of the soul. All the powers of dead generations are transmuted into the fresh activities of the present. Even the experience of all ages is living in the brains and blood of this generation. The ganglionic centres of the race have received and will yield all that is lasting of the very life of the thought of the dead; so that if all books of history and all art and all law were destroyed to-day, we could rebuild tomorrow the age, and improve upon it, too. The world is alive. "The way of life is wonderful;" it proceeds by abandonment to the currents of eternal power. Tendencies are streams of power setting into us from the eternal deeps of Spiritual Being, and indicate at once the duties and destinies of the times. Let us then abandon ourselves to the divine afflatus of this age and its duties, as to the sovereign behests of almighty justice and truth, sure thus to secure the whole force and gravity of the earth, the sun and the stars. Then will our action swing into its divine order and obey the regulative laws of the cosmos. So shall use, beauty and spirituality be born of our national effort.

And it will be seen that the principles herein set forth are laid down at the foundation of our National Association. One of the Resolutions adopted in our third convocation reads:

"Resolved, That in adopting these articles this Convention has no power or wish to prescribe a creed, or in any way fetter the belief or limit the freedom of any individual mind, but that we detreatment or any individual mind, but that we de-clare our object to be the discovery of truth and its practical application to the affairs and inter-ests of human life, and that we recognize every-thing that tends to the enfranchisement, develop-ment and true welfare of human beings as em-braced within the range of the Spiritual Philoso-phy and the purpose of this National Organiza-tion."

Friends, can you ask anything larger or more fraternal to all newly seen truth or goodness or virtue than this?

"Progressive Conventions are the mouthpleces "Resolved, That Government, being God's ordiof mental liberty," and when in a religious con nance, instituted not only for the good of the peo-

vention like ours, we declare our arms, and heads, and hearts open to all classes without distinction of sect, sex or color; to all fraternal fellowships of true reforms and reformers, and to all newly discovered or discoverable truth, we have set this world the largest and wisest example of true teligious republicanism, based on the democracy of souls, it has ever seen. Here we have struck the key note of the nineteenth century; we utter the bravest, social and conventional word ever spoken; we put the sects and isms to shame; we declare the birth of the only true church-the church of humility; we are swung into the line of direct march toward the millennium. But alas for them! "Liberal Christians" even do not recognize this fact vet. A late convention of persons of "free religious" proclivities met in Boston, distinctively as such. We can say to them, Good, but you are still in the rear. Read this resolution:

"Resolved, That no great question of human general well-being is foreign to the spirit, ideas, or genius of the great spiritual movement, adopted not only in our National, but also in some of our State Conventions."

And then let proud New England'scholars, Unitarian divines, and popularity-seeking Spiritualists remember that Spiritualism-in National Conventional utterance-begins and will continue to lead the only truly "free religious" movement of this century. We say to those would-be-leaders of religious freedom, Gentlemen, what would you have? Why could you not unite with us before this late hour? Our arms and hearts were and are open to you. We invited by resolution, more than two years ago, your counsel, your criticism, and your cooperation. Our National Conventions kept their fraternal call in the press before your eyes. We wanted, we needed, and we invited you. -Why did you not come? Are Spiritualists too humble, too ignorant, and too unpopular for your ambition? Some of you have been invited, and have accepted the invitation to lecture before local spiritual Societies. You knew the breadth and fraternity of our spirit. We look upon your conduct as an inuendo; but it will prove an inuendo in our favor by which it will at last be seen that pride and not principle kept you, some of you at least, from our halls and our councils. The Spiritualists of America can afford this, but you cannot; we can wait till our hour shall fully come, and when it does, it will be seen and acknowledged that Spiritualism is the greatest creed-crusher and soul-liberator the world has ever seen. Gentlemen, you are still in the rear. Our word to you is, "Come up higher;" leave for a little time your dusty libraries; step out under the stars and open your eyes, and you will then find that no ism, not even Unitarianism, can command the soul of this western world.

Liberty, spiritual as well as political, and not any form of Christianism, is the enthusiasm of the nineteenth century. But liberty itself rests Let us not hesitate to read and follow the great only on the democracy of souls; Spiritualism in that needs to live can ever die. In physics, racy; and now we intend to push this movement, science shows us that no particle of real force is under the power and benediction of the angels, to complete and final victory.

We have a word to some of the early-educated and influential Spiritualists, who do not and we push this blessed movement on to complete sucsional pursuits so all-absorbing you can find no hour for counsel with us, to help rear the temple of absolute spiritual enfranchisement? True, most of the public advocates of Spiritualism have come from the bench of the mechanic and the penter's son and the fishermen of Galilee came a power that shook and even now shakes the world. Perhaps it is the poverty that the public advocacy of Spiritualism entails that keeps you so silent in our ranks. Ah! here is the hardest obstruction of all. Wife and children must first be fed, housed and educated. To the few only this sacrifice can be allowed. But come together with us; let us take large and high counsel on these great themes which so move the world to-day. Let all the real Spiritualists of America enter by representation the next National Convention at Cleveland, and it would instantly be seen and felt as the most living, powerful and inspired body of men and women on earth. This would give the Convention a unity of front, a solidity of character, and a harmony of purpose which would be felt to the ends of the world. Then could we secure, too, the largest possible inspiration from the spiritual world, to illuminate, to guide and to purify us from all dross of personal and petty ambitions. Then the light of the countenances of

the "Gods" would shine fully upon us and fuse all hearts and purposes into unity. A universal representation of the true Spiritualists of America is the one great need of the moment with us. A great religious, social and industrial crisis is rapidly approaching. Consider the heterogeneous religious elements in American society. Here is supernaturalism, with its tyrant God, its despair of man, its chronic distrust of human nature, its curses on the human heart, its worn-out creed and ritual, its "infallible Bible," its priestly aristocracy, "chanting damnation hymns over dead bables," with its subjugation of slaves to masters and of women to their husbands, its Jesuitism, and its horrid lust after political power and authority, aiming to become the religion of the Republic. And it is not merely in the Catholie church that this supernaturalism and its lust of power resides. The American State is in more danger to-day from "Evangelical Protestantism' than from Catholicism. The time has arrived when, in the opinions of "Evangelical" Divines. the affairs of government are to be taken out of the hands of the "ungodly," and to be administered by the "saints."

The following resolution was adopted in a Convention of the "Lord's Anointed" in Philadelphia, March 6th, 1867:

ple, but also for the glory of God and for the establishment of his authority in our world, it should only be administered by men who are the friends of God and the faithful subjects of his rule. And, therefore, for Ohristian men to entrust the reins of government in this hands of the ungodly, profane, corrupt and intemperate men, the known enemies of the Ruler whose authority they exercise, is to be unfaithful to the cause of God and the best interests of mankind. 'As a roaring lion and a ranging bear, so is a wicked ruler over the poor people.'"

Assin in Ritthura Roan another correction

Again, in Pittsburg, Penn., another convocation of "reverends" met and resolved to amend the spheres, else God is not Infinite Spirit, "imma-Constitution to read, "We, the people of the United States, humbly acknowledge Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and His revealed will as of supreme authority, in order to constitute a Christian government, and in order to form a more perfect Union, etc., do ordain and establish this Constitution."

Here comes to light the long dormant, but logical and inevitable tendency of all the supernaturalism in Christendom. And the thirteenth chapter of Romans justifies, indeed expressly confirms such aims as are found in these two resolutions. Grant the premise of the first resolution, viz., that God is the direct authority and source of government, (and Romans declares it,) and that governments are instituted as well for the "glory of God" as the "good of the people," and the conclusion is logical that none but the "friends of God" ought to be allowed to "administer" them. But who is to decide who are the "friends of God"? Here is the practical point. Is a Presbyterian, a Catholic, a Bantist, or a Spiritualist Convention to be considered an adequate tribunal to decide this question? Of course those shortsighted "reverends" who drew up this resolution would freely, benignly, and doubtless gratultously undertake this august office for the American people. The resolution should, in order to express the whole spirit of this contemptible set of theological grannies, have ended with these words: 'Resolved, That we are the only friends of God." Give them the first petition, and they will take the last possible liberty and authority in the case. And so, here in America once more this old Devil -Church and State united-rears his scarred, blackened and hideous front in the very face of the genius of Liberty, and bellows, in the dress and garb of Christianity, for the mastery of nations and of souls. All over the land, wherever this "Evangelical" Christianity can command enough power to compel the reading of the "Bible' in the schools, it is making this wicked effort. Nothing but the social and orderly unity of Spiritualists and of free minds can prevent its accomplishment. From the homes of the free in the Summer-Land comes the warning of a great religlous contest to issue from this nest of error, the Evangelical Church." The branches of these have declared their nefarious purpose. If we do measure their thought, their idea, their spiritual not at once unite against them, blood will follow life? And what is the aim of science but to their footsteps. That very spirit has already mobbed us, as in Hartford, in 1853. From the Christian pulpit it has been asserted that mediums are witches, and then the Bible command 'Thou shalt not suffer a witch to live," quoted to justify outrage on free Conventions. And the same, and worse, may and will occur here again. A vast amount of ignorant higotry exists in the Christian churches to-day, and will ere long show itself. There is but this for us to do at present: to rally and unite under the banners of free Spiritual Democracy, and demand free discussion, at once, full, fearless, thorough debate in and by the churches, of all the great questions that lie at the foundations of "revealed" and natural religion. The refusal to discuss slavery in the South, led us as a nation into the rebellion. Only thus could the ignorance of the Bouth have been enlightened This would have prevented rebellion. So of the great religious contest which is close upon us. Free, full, fearless discussion can save us from blood.

Before we, as Spiritualists, will consent to have the infallibility of the Bible, the deity of Jesus, and the political authority of these quondam "friends of God" crammed down our souls, as part of the Constitution of our Republic, we will fight "till the buzzards are gorged with the spoil." And of this we give all timely and ample notice.

Now to prevent this necessity, to avoid bloodshed and ruin, we ask the Christian Church to open its doors to free debate of all the great issues which lie between us. We say to the Church, Make your pulpits as free as our platforms, and all may go forward in peaceful discussion; but hug your bigotry, shut up your churches, nour out your anathemas, seek to control the Constitution of our country in the interest of Evangelical Or thodoxy, and you plunge this nation into battle and into blood, and your doxies into ruin. The American Republic means Spiritual Liberty. Your resolutions are born of the twelfth century. of darkness and of the very spirit of despotism. The dogmas of no Christian sect can ever be allowed to become a part of the Constitution of our country. Religion must be left to each soul as its own individual concern. You shall not interpose your senseless creeds between our heads and the infinite heavens of eternal Light, Liberty and Love. And those who are engaged in this insane and wicked attempt in these meetings for "Christian Union," merit the scorn of every lover of religious liberty. Nor can Catholic and Protestant combined succeed in this aim. With more than six millions of Spiritualists, two millions of skeptics, half a million Unitarians, and other religious liberals, in opposition, what can these "blind leaders of the blind" expect to do?

And beside, all the "liberal Christian" sects are actually beginning to disintegrate. There are already two parties in each liberal church. One party is moving toward "Radicalism," toward "Rationalism"; the other toward "Ritualism." The first desires more freedom, reform, progress; the second desires less. These two tendencies

Divine Spirit, is in contact with all worlds and all nent in matter and in man." If we cannot hold communion with the souls of our arisen friends whom we have seen, how can we hold communion with "God whom we have not seen"? On the other hand, as we do hold actual communion with our spirit friends, as we have fine spiritual powers which enable us to be sensible of the presence of the angels, it is inferentially probable at least that we may also have powers which connect us with the Divine Spirit of the Universe. And what is so calculated to quicken and awaken our diviner qualities as a conscious communion with those who have shuffled off this mortal coil? If the spiritual world which our departed fathers, mothers and friends inhabit, is too fine in quality, too far removed in essence and in space, to allow of our acquaintance therewith, the hope of communion with God himself is worse than vain, it is wicked. How can John Weiss and his intellectual kindred thus slam the doors in the face of our spirit friends on such grounds, and still claim fellowship and communion with the Creator? Hence we said, and repeat it, those who hold on to the idea of religion as natural communion with God. must come at last to the Spiritualist platform, and accept what Jesus enjoyed and affirmed communion with the spiritual world. There is no middle ground between natural religious inspiration and the great spiritual idea. The furthest star sends its beams down into our world, and celestial chemistry picks them to pieces, and ascertains thereby the constituents of distant suns. So with the light of immortal life. Its idea and intuition in us is the internal recognition of the

far fallen beams of celestial being-of spiritual life. Intuition of the spiritual and divine is the spontaneous spiritual chemistry of the soul. There are no "discreet degrees" in Nature between matter" and "spirit"; there is no qualitative chasm or vacuum over which from either side influences cannot pass. Nature is a unity-an undivided empire; and to him who affirms the God in it, there is no escape from the spiritual fraternity of all things, and of all spheres of being. SPIRITUAL COMMUNION is the glorious flower of all religious experience; the answer to all prayer; the ultimate of all study, and the goal of all science and scholarship. For what is the aim of scholarship but this—to get into contact and symnathy with the souls of the dead generations of sects are uniting for the unity of this effort. They men? to learn their truth, their experience? to fathom those hidden, secret, invisible, spiritual forces of which suns and stars are the merest precipitations and residue? If there be a God, "matter" is but spiritual sediment; "suns" are only shadows of eternal reason; and so the spirit in Nature and in man is the only permanent, solid and enduring substance. And this is the great spiritual idea; the centre and core of our faith; the grand spiritual and logical basis of our associate action. Association of souls rests on the fraternity of Nature. How could we associate unless made of the same spiritual essence? And how could we study the stars, or religious truth, unless they, too, were made of the same identical stuff. Spirit is the foundation of all things; continued inspiration from God: the one condition of all life, high and low; and hence, communion with Nature, universal. There is no world too fine for the spirit in man; no angel too pure to work for us earthlings; and no spiritual aristocracy allowable in this God's world. Here must all progressive religionists land at last. Either Atheism or Spiritualism to every progressive man and woman. This is the grand upshot of all religious contest.

As Spiritualists we are ready for this issue, and we say to the "churches," "be ye also ready." There is a class of reactionists in the Protestant churches, who, when the grand shock comes, will retreat into the bosom of the Catholic church, as the only logical resort of "supernaturalism." And they are logical in this, too, from the premise accepted in common by both Catholics and Evangelicals, viz., that religion is a supernatural and miraculous revelation to man, and not a natural revelation and tendency in him. Hence, at last, only two great religious parties will occupy the field - the Catholic and the Spiritual parties. Then comes the last great religious contest of this world. And this contest is already begun, It is deepening on every side. The soldiers of these two armies are swinging into line. Soon will the columns bear down upon each other. Fellow citizens, we warn you to open your eyes and hearts to the great truths and facts of the hour. You cannot blink this contest out of sight. The issues are too radical, too direct, too point blank to be ignored or patched up with compromises. We are either to plant the Bible, the church and its priestly aristocracy, on the throne of absolute religious and political supremacy, as masters of the soul, greater than reason, diviner than intuition and conscience, and so dig amid the rubbish of ages for second-hand inspiration; or we are to make the soul sovereign and supreme, and each man's soul his own priest, Nature his Bible, and natural spiritual inspiration the condition of all divine life and conduct. There is not an argument can be brought to sus-

tain the Christian religion that is worth a straw. that is not stronger when applied to the great spiritual religion. Is it said Jesus was inspired, communed with angels, was strengthened by them, healed the sick by the laying on of hands, read cannot long continue without a permanent divis- the hearts of men, opened the eyes of the blind

and hence that his religion is divinely revealed? We reply, So do hundreds of spiritual mediums. And we have this advantage over the church in this, for our facts are before our eyes to be examined, cross-questioned, analyzed, and in an age of science, printing-presses and electric telegraphs, while yours are the gathered traditions of nearly twenty centuries. And if we do these things today which Jesus did, we can more justly claim to be, did we choose it, the true disciples of Jesus, for we do the works he said should constitute the signs of true discipleship; while you-professing Christians-not only do them not, but even either deny the possibility of their being done, or, when done before your very eyes, ascribe them either to mundane magnetism or the "devil." Did the disciples speak in unknown tongues? So do spiritual mediums-by the thousand. Was Jesus and the disciples persecuted? So are mediums. Are spiritual mediums accused of every wickedness? So were the disciples. Are they charged with sensualism? So was Jesus. In short, the parallel is complete. Modern Spiritualism and the religion of Jesus are alike in nearly every particular. But "Christianity" no more resembles the religion of Jesus than the unconscious quiverings of galvanized muscles resemble the spontaneous throbs of a soul-impassioned organism. The first was the inspiration of a large, free soul, touched by the Divine life and love; the last is a poor, halting and second-hand imitation thereof. The first believed in a living God, scorned Phariseeism, hypocrites and the dead traditions; the last believes a dead God of tradition, and only in the records of an inspiration long ago received. Just where Spiritualism differs from "Christianity" it agrees with the religion of Jesus. It is alive, fresh, spontaneous, progressive. The grand result cannot be doubtful.

Fellow Spiritualists, the grandest issues of the world are before us. The next Convention should be an earnest of a true appreciation of the coming contest. To spread a knowledge of the facts, philosophy and religion of Spiritualism, to organize Children's Progressive Lyceums, and so keep our children out of the clutches of Orthodox theology, while we open a free path to the skies and to pure and noble living, and also to establish the new method of education which regards the child-soul as the germ of all possible human perfections, needing not to be crammed with dead dogmas, but educated, called out, developed, each after its own native type, and to arouse the world of souls on earth to the nearness and presence of the spiritual and the divine, is our object and our work. And it is worthy of the most influential in our ranks. Let us have one Convention that shall be really representative of the millions of American Spiritualists. And, as we go up to it, let us, by pure lives, resolute justice and human love, reinforce our souls for calm, holy, just and blessed fellowship with each other and with the spiritual world. So shall it prove a Spiritual as well as a Spiritualistic Convention. And let us remember that all our to naught if not in consonance with the designs of the spiritual world. If principle guide us, we shall be found naturally in harmony with the good and true in the summer-land. We ask for no factitious harmony; no peace at the expense of compromises with half-truths or injustice or conservative opinions will be worth anything to us. We need the harmony of justice, of truth, of love of wisdom. And, if we wait for it-uplift our souls for it-it will come, beaming and blessed, out of the pure deeps of the world, to give us power and performance.

SPIRITUALISM.

BY JAMES B. DIXON.

Throughout the ages, in all history, there has been nothing at all like modern Spiritualism for developing the moral, intellectual and spiritual faculties of woman. Protestantism and Catholicism may justly boast that they have done much to elevate woman, but they never considered her as the equal of man. Modern Spiritualism alone has done this. It considers no place too sacred to be trodden by the feet of woman! Whether at the marriage ceremony, in the pulpit, or at the grave administering comfort to the bereaved, she is looked upon as the equal of man. Mrs. Hardinge, Miss Doton, Mrs. Townsend and a host of other ladies, have shown, in spite of opposition and preindice, that women can teach eloquently and philosophically the sublimest truths ever known to our race. If Spiritualism did no more than this, it would be worthy the attention and regard of every lover of human advancement.

But this is not all. It answers satisfactorily. because scientifically, the most important question ever asked by humanity, namely, "If a man die shall he live again?" The fact of the continuity of human life has been made known by no. other instrumentality. At a time when the best. intellects of this Western world were either open, or secret unbelievers in the great hereafter, when European philosophy was repeating on a grandscale the skeptical and sophistical phases of the old Greek Philosophy, just then appeared modern Spiritualism, small and feeble in its beginnings, but, like all truth, destined to advance till it overcomes all opposition. Not only has this "modern mystery" revealed the fact of the continuity of life, shown that the silver thread is not broken by the rude shock of death, but it proves the entire naturalness of the future state, both as regards the spiritual world itself and man as an inhabitant thereof.

Few things in this world trouble people more than poverty, or the fear of poverty; and indeed it is a sore affliction; but like all other ills the flesh is heir to, it has an antitode, its reliable remedy. The judicious application of industry, prudence and temperance is a certain cure. - Bal-

Children's Department.

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

"We think not that we daily see Alout our heartha, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." (LEIOR HUNT.

[Original.]

Letter from Dr. Willis to the Children. NEW YORK, Aug. 1st, 1867.

MY DEAR YOUNG FRIENDS-You will all be sorry to learn that your dear friend, Mrs. Willis, has been very ill, and is unable to hold her usual converse with you through the columns of the BANNER, so she has delegated to me the difficult task of attempting to fill her place this week.

I cannot tell you how reluctantly I enter upon this duty, for much as I love children, I have no such gift of writing for them as Mrs. Willis pos-Besses.

But I know that under the circumstances you will excuse any lack of interest the department belonging to you in the BANNER may possess until your dear frieud is able once more to resume her labors. And I know that from your loving hearts will rise earnest wishes, which you know are prayers, that she may speedily recover from the prostration caused by this severe illness.

The angels dearly love the prayers of little children. They listen to them with delight, and they hasten on the wings of love to answer them whenever it lies in their power to do so. I know that this is so, for they have told me many times that their sweetest and holiest occupation was in caring for and ministering to little children, both on earth and in spirit-land. Is n't this a sweet thought?

Once I had a beautiful vision illustrating this point. I seemed to see a sweet little child, with a snowy white night-dress wrapped about her little form, kneeling by her bed with her blue eyes raised to heaven, and her golden hair flowing in soft curls over her shoulders. She was saying her evening prayer to the angels. I could see the words as they fell from her lips; they seemed to form themselves into beautiful letters upon the atmosphere, and the letters seemed formed of the most exquisite flowers. From the head of the child rose a golden light; it ascended in shining bars, and these beautiful flower-words arranged themselves upon these bars, and I read them as

"Dear, loving angels, come from your beautiful homes this night, and watch over me while I sleep. Fill my little heart with pure and loving thoughts, that I may have sweet dreams that shall help me to-morrow, and every day, to be good, and kind, and true."

And these words floated upward on the beautiful bars of light, and as they rose they gave forth a sweet, rich fragrance that seemed to fill the entire room.

My eye followed them, and I saw that they reached three beautiful, radiant beings, who seemed floating upon a bright cloud a little way above the child's bed.

And as the sweet thoughts that had arranged themselves so beautifully into flower-words, reached these loving angels, their faces beamed with a brightness I could scarcely look upon, and with a love that I had never dreamed the human face was capable of expressing.

The little child laid itself to rest upon its pillow; and then the loving angels began to let down on silver cords the most exquisite baskets of flowers, and they hung suspended all about the sleeping child. The sweetest perfume stole from them, and as it floated about the child, it seemed to concentrate or solidify itself into beautiful pictures, and those pictures represented some sweet lesson of gentleness and love, and were all reflected or daguerreotyped upon the smiling sleeper's brain, and I could see what an influence they were to have upon that child's character.

This vision taught me the beautiful fact of the constancy of angel-ministrations to the childheart that opens to receive them. It taught me, also, how dearly the angels love to listen and respond to the wishes or prayers of little children. It brought to mind forcibly the words that were uttered so many years ago, "Their angels do always behold the face of my Father which is in

If I were very ill, I had rather have the prayers of little children who loved me than those of all the ministers and priests in the universe; because the angels, who can, I know, do so much for us when we are in trouble, are in such close sympathy with the pure and loving thoughts of little children.

You know, some of you perhaps, that we have one little girl, two and a half years old. She is a very funny little girl for one so young. Her name is Edith Lenore; and I think perhaps I could not interest you more than to tell you something of her. She, too, has been very ill of late; and it was the anxiety caused by her illness, and the great dread lest she should follow her beautiful little sister Eleanor to the home of the angels, and leave this external world cold and desolate to us again, that prepared the way for Mrs. Willis to be prostrated by the same dread disease.

And first let me tell you how little Edith looks, and then you will almost feel as if you knew her, She is as fair and white as a pond lily, with a little pink blush on either cheek. Her hair is golden and gleaming, and clusters about her forehead in sunny curls. Each hair looks exactly like a double, twisted thread. This, when the light falls upon the hair, gives a peculiar effect, making it look like a mass of gleaming gold. Her eyes are as blue as the bluest little violet that ever caught the reflection of the blue heavens above it, and at times they are running over full with mischief. She has a roguish smile, that lurks about the corners of her mouth, and peeps out from her dimples, and steals up into her eyes when she feels that sue is doing something that is a little naughty, or, rather, a little mischievous. She is a wee little thing, but as full of life as a dancing sunbeam. Her little lips are as red as two ripe cherries. She loves fun as well as any kitten you ever saw, and though so young, enters into it as heartily and as understandingly as any child of five years.

And now that you have something of an idea how little Edith looks, let me tell you some of her sayings and doings.

Not long since she sat in deep thought. Her mamma said, "Edie, what are you thinking of?" "I'm thinking bout papa. I wish that I could sit down in the water and sail away off to where the angels live and find my papa, and bring him home to take tea with us. Would n't that be nice, mamma?" She is in the country with her mamma, and had heard me say at my visite that I

came by water. One night after she had gone to bed, she was so Yull of life that she could not lie still. As she had

stantly replied, "Why, mamma, I made of cotton in a book of mechanics; but he had never seen or

She lives much of the time in an ideal world personating different characters in the circle of of his father's, with no books, he made most imher acquaintance; and she never for a moment portant advance in a knowledge of the grand forgets herself, or gets her own identity mixed science of mechanics. with that of the person she is representing.

She will put a handkerchief upon her head, and of a judge on his bench, will tell where she came and the axle. from, and how she came, and all about her children that she left at home, and that she intends to

take the three o'clock train home, &c.
She sometimes calls her papa, "Uncle Fred," and is very fond of personating him. On such occasions, she makes her grandma, whom she calls Dande de, represent herself, and entering the room she will go up to her grandma, and say, My dear little daughter, are you glad to see papa?" Then turning to her mother she says. 'How do you do, Lule? (Love.) I came from New Ork purpotely to take tea with you." She had been a little naughty that afternoon, and her mamma said to her, " Papa, what do you think it is best to do with your little daughter when she is not good?" "Don't know, Lule-pank her, or hold her, or shut her in the parlor."

She is very fond of saying a little prayer when she goes to bed, although she has never been taught to do it. The following is a specimen:

> Now I lay me down to teep, I pray the Lord to bless my heart; If I should die before I wake I pray the Lord to bless my heart.

Dear Lord, make me good, and not kold my mamma a bit, and not kold Dande-de, or Cousin Phebe, or Eddie Thayer or Willie Thayer. Keep me from biting my nails, and cutting my nails, and scratching my face, and rubbing my face." "I guett the Lord has come, mamma, look and tee; I good.

One day she was missing. After an excited search for her, her mother found her at the railroad station, a few rods from the house, sitting on the bench where passengers await the arrival of the trains. Her mother said to her, "Why Edle. how could you run away from mainma, and come down here?" With a comical air of offended dignity she replied, "I am not Edle—I am a lady waiting for the cars, to go and see my chibbens." (chil-

The following bit of poetry came out of her sweet mouth, early one morning, as soon as she woke: "Mamma, fat you 'pose papa doing?" Her mamma said, "Oh, thinking about his Edle." "Yes," said she, "an' deaming about her in e night fen e lamps are lighted."

Well, I think I have written enough about little Edith to serve my purpose, which was to introduce her to you that you might know us all three.

From the depths of a mother's heart, from the holy springs of a mother's love, Mrs. Willis writes her sweet lessons for you. She feels in some sense as if you were all her children, sharing in the love and tender interest she hestows upon her little ones-the angel gone, and the one she folds yet a little longer in the arms of her love here below.

In one sense, dear children, we all belong to one family; we are all brothers and sisters, and have one and the same loving and beneficent Father and Mother-God and Nature. Nature will take our worn-out and useless bodies when we are done with them, and fold them in a sweet and loving embrace, and slowly and tenderly convert them into beauty in some new form. God will take our souls, and with the same loving beneficence place them where they will continue to unfold and grow into the highest uses of beauty and

Till then let us do all we can towards making one happy and united family of love libre below

Your sincere friend, FRED. L. H. WILLIS.

[Originai.] REMARKABLE BOYS .- No. 2.

In the year 1710, near Keith, in Scotland, in the 1. Why is a gun like a gossip? midst of poverty and want, a little stranger opened his blue eyes for the first time upon the light of this round planet. His father little thought, as he took the wee bairn into his arms the first time, that enfolded in that little form were the elements of true greatness that were to make his son one of the most distinguished men of his country. Yet so it was. That baby boy received the name of James Ferguson, and became one of the most celebrated astronomers. His parents were too poor to send their children to school, and so the father employed all the leisure time he could get in teaching them to read and write at home when they reached what he deemed the

But little James was so very eager to learn that he could not wait till his father thought him old enough to begin, and so he would listen very attentively to his more fortunate brothers when they were reciting their lessons, and when they were through he would secretly take their books and try to say the lessons just as they had done.

He was too modest to tell his father what he was doing; but when he mot with anything that he could not comprehend in his studies, he would go to a kind old lady, who lived near by, and she would explain the difficult points to him.

Thus it went on until his father thought that he was old enough to learn to read. He began to teach him his letters, and to his great surprise, and equal delight, found that he not only knew how to read very correctly, but that he could understandingly read books that were far beyond the comprehension of boys of his years. Then for the first time be felt that his little son. was perhaps destined to make a great man, and he resolved to send him to the grammar school, at Keith, to complete his education. The tuition he received there

was, no doubt, of great benefit to him. When he was about eight years old an accident happened that was the means of determining, in a great measure, his career in life. The roof of his father's humble cottage fell in. In order to raise it, Mr. Ferguson procured a large beam, rested it on a prop, placed one end beneath the fallen mass, and applying all his strength to the other end obtained sufficient purchase to raise it easily to its place.

Little James watched the operation with a great deal of interest. He wondered why it was that such a heavy mass of timber could be lifted with so much ease by one man. So he set about experimenting himself. He tried on a small scale what he had seen his father do on a larger one. Soon he made the discovery that the nearer the prop is placed to the weight to be raised, the more easily it could be lifted.

Thus by his own ingenuity this little boy discovered a law of mechanics that is invariable; and that is—that the effect of any force or weight applied to a lever, is always in exact proportion to its distance from the fulcrum. In the language of mechanics, the bar is called a lever, and the prope on which it rests, a fulcrum. 🗀 🗉

been very active all day, her mamma said to her, little boy was the first discoverer of this scientific holds a high place in the market. fall field to see and board and, to stored at 1 ditto trans

"Why, Edie, what are you made of?" She in- principle. It had been given to the world already heard of such a book, and alone, unaided, with no tools but a small knife and an old turning lathe

Soon he tried, by means of cords passed over pulleys, on wheels, to raise weights higher yet; wrap a shawl about her, and enter the room as and he succeeded admirably, thus discovering an-Mrs. Jones, and with all the dignity and gravity other important truth of mechanism—the wheel

> He was greatly delighted with his discoveries, and really believed that he was the first one who had ever known these things; and so he wrote an account of them in a little book and made drawings, to illustrate the principles, with his pen. But, unfortunately for the aspirations of our would-be boy-author, he showed his little book to a gentleman who told him that he was not the first discoverer of these great principles, but that it was none the less remarkable that he had, unaided, demonstrated such important truths. He never after lost his interest in this science, but gave himself unweariedly to its improvement and perfection.

When he was old enough to work, not being very robust, his father sent him to a farmer in the neighborhood to tend sheep. And it was while doing duty as a shepherd boy that he began to be interested in the movements of the heavenly bodies. He would lie out in the field nights for hours, watching the motions of the stars and trying to measure their distances.

We quote his own words about it: "I used to stretch a thread with small beads on it, at arm's length between my eye and the stars. Sliding the beads upon it till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then, laying down the thread on a paper, I marked the stars thereon by the heads. My master at first aughed at me; but when I explained my meaning to him, he encouraged me to go on. And that I might make fair copies in the daytime of what I had done in the night, he often worked for me himself. He frequently took the threshing fiail out of my hands and performed my task, while I sat by him in the barn busy with my compasses, ruler and pen. I shall always have a respect for

the memory of that man." All this time he was constantly at work every leisure moment he could get in making models of mills, spinning-wheels and other mechanical contrivances. He made a wooden watch with a whalebone spring, and a wooden clock, and inside of it he placed a hammer which struck the hours on a broken glass bottle. He read a description of an artificial globe, and, although he had never seen one, or even the picture of one, yet he succeeded in making a very correct one. He also made two very curious sun-dials to be placed on gateways. One was a representation of the heavenly world, and the other of the earthly world. When the sun was shining these globes would be half in the light and half in the shadow; the line where the light and shade met of course would accurately mark the hour of the day, and by noting what countries were just in the light or just passing into shadow, it was easy to tell with accuracy where it was day and where it was night the world over.

All these remarkable things were done while he was a mere boy. Nor did his manhood belie the promise given by his boyhood. He became celebrated throughout Europe; he published many scientific works, and was beloved and admired not alone for his brilliant genius but for the goodness and purity of his heart. He was a self-made, self-taught man of genius. By the most untiring perseverance and industry he won a proud place. ligh up on the ladder of fame.

Many a boy has it in his power to become as great and as usoful a man as was James Ferguson, and by the same means by which he accomplished it-patient, untiring industry.

Conundrums.

[Belected.]

2. Why is spring a bad season for bakers?

3. Why is a fisherman's boat like a sailor's kiss? 4. Why is a man cutting his own likeness in wood like one who is ruining his health by hard

Charade.

[Selected.]

Olt, dear loved First, without thine aid. This my charade would never have been made My Second silly misses think the fashion When they give way to an imprudent passion, My whole is an ancient female name Recorded on the rolls of fame.

Matters in Louisville, Ky.

The Spiritualists of Louisville gave our Lyceum a picnic, Thursday, July 25th. The excursion went fourteen miles from the city, on the Lexington and Frankfort railroad, to a grove near O'Bannon's station. It is a day long to be remembered and looked back to in the future from the heights of Progression's Mount by the "little folks," and those who contributed to their enjoyment. The day was a beautiful one for the occasion. All had a good time by engaging in dancing, swinging, and other innocent sports adapted to the individual tastes of the old and the young. Everything went off pleasantly, no inharmony marred the pleasure of any. All had the pleasure of picking and eating that prolific and delicious fruit of bountiful Nature-the blackberry. The friends provided us with plenty, and to spare, of good things. After dinner, the Lyceum were treated to ice cream and lemonade. I hope these gatherings will be kept up; they make us sociable and cement more closely the ties of Love and Friendship.

Our Lyceum was organized February 3d, 1867. G. H. Kreider was chosen Conductor, and Mrs. E. Taylor, Guardian.

The thanks of the friends are due our esteemed brother, N. Frank White, for organizing the Lyceam, which blessing we might not now enjoy if he had not aroused us to our duty.

A. B. Whiting will open the lecturing season the first Sunday in September. We need a good test medium here, such as Mansfield or Foster. The BANNER OF LIGHT is universally liked by

all. "Oh, long may it wave over the land of the free" in thought, "and the home of the brave" in spirit. G. H. KREIDER. Louisville, Ky., July 29th, 1867.

One of the oldest cooperative concerns in the country is the Northfield knife company, which was started by a number of striking workmen twenty years ago, with an investment of five dollars for each man, and has been carried on successfully in the same manner over since. Though the beginning was small, the business and the capital of the corporation has increased, dividends have been declared, the workmen-capitalists have become well off, if not wealthy, and to day the Not that I would have you understand that this stock is above par and the work of the company

Written for the Banner of Light. LOVE'S PHANTOM SHIP. BY J. HOMBER, JR.

Joy's sunset stealeth o'er my heart, As down by Recollection's sea I sit and muse, while fancies dart, Like flashing sails, o'er memory. Affection's vessel leaves the shore In quest of her it ne'er could save, Whilst Memory's bells knell freshly o'er A bark long since beneath the wavel

Since the first blush of dewy morn Until the flushing sunset's fire, I'd watched a Bark of Beauty, born Of my fond soul's sincere desire. Amid weird music of the rain, 'Mid mournful wall of winfry storm I wait that bark's return again-That bark from early manhood torn!

Where are ye now, thou shadowy sail! That bore life's treasure from my heart? Breathes Zephyrus a balmy gale In those lone regions where thou art? Comes hoary Nereus from his cave, And croons this wizard-song to me-Far, far away, where cypress waves, A Phantom Ship roams o'er the sea!

'Fride's syren-voice may lure thee on To replace treasure thou hast lost, Venus a wreath may twine anon, Or Fury frown, or Neptune tost; E'en 'mong Hope's Islands, far away, Health's ruddy crown may wait for thee-Thou ne'er again wilt see the day That Phantom Ship shall come from sea!"

Though I watch that bark's return in vain From the Mystic Islands of the sea, Love's Phantom Ship sails Memory's main, Forget-me-not blooms fresh with me! In dreams, the sweets of unseen flowers By angels borne, my griefs allay, While echoing songs from myrtle bowers, Bring loving words from far away!

Once, came the gleam of robes of white Through swinging gateway of the blest, But Evening drew the vail of night, And hid the solace from my breast! The silent wave of a snowy hand, And the fitful gleam of a golden head, Had lured me down to Memory's strand, To hold communion with the dead!

Dream on, dream on, oh aching breast! Life's bark becalmed must linger long, Ere Hope's bright star sinks in the west, Or Memory's sea forgets its song! Though comes no friendly sail serene, Nor blandly blow the breezes free, True Love will keep Love's garlands green, Until that ship comes home from sea! St. Albans, Vt., 1867.

A SUPPLEMENT TO J. M. PEEBLES'S "PLEA FOR MEDIUMS."

BY DEAN CLARK.

God bless Brother Peebles, or rather bless God for Brother Peebles! is the expression that gushes from my heart as I read a recent editorial, entitled "Plea for the Mediums," which appeals with touching pathos to the "tender mercies" of every Spiritualist in the land.

Thanks, noble brother, for such kind and just words in behalf of the many long-suffering and oft-neglected instruments to whom the world is indebted for the transmission of that intelligence which is causing millions to rejoice. Every medium on earth, and every true and generous Spiritualist that knows anything of the trials and sufferings incidental to mediumistic experience, will feel the force of that "plea," and accord with me in gratitude to Brother Peebles for his sympathetic and earnest utterance of such magnanimous sentiments. How truly and feelingly does he portray the inestimable value of mediumship to the world; how justly, though but in part, does he point out the true cause of capriciousness and unreliability, and how pathetically he expresses a knowledge of the soul-crushing sorrows, sad disappointments, and agonizing heart-aches that have been endured in silence, only such sympathetic souls as his, in this and the spirit-world, and the poor mediums themselves can fully realize. And yet a tithe has not been told, and as justice demands further exposition, I must beg leave to amplify the theme. I would not consciously wrong one class in seeking to defend and obtain the rights of another; my motto is honor to whom honor, shame to whom shame, and justice to whom justice is due; and without fear or favor, I must state the case as it is, appealing to the court of heaven and the bar of human judgment for the justness of my cause.

I must reiterate what Brother Peebles, Emma Hardinge, Warren Chase, and many other champions of equal rights and distributive justice have attested, that mediums, with a few exceptions, are often shamefully abused, misrepresented and neglected by those who should stand by them in critical emergencies, when sympathy, encouragement and a generous support are indispensable to save them from despair and an abandonment of their high calling.

It is no enviable position to stand as a target at which the shafts of malice are hurled with vindictive fary from pulpit, from press, and the tongue of every violent opposer of Spiritualism. To have your honesty distrusted, your reputation traduced, your character misrepresented, temporal interests jeopatdized, family scandalized, the integrity of your noblest purposes doubted by those whom ignorance, bigotry and selfishness have blinded and maddened to malignant persecution, is a fate bad enough for devils to gloat over; but when superadded to all this, bosom friends desert you, kindred sunder the most sacred ties of the heart, pronounce you fauntical. crazy or be-deviled, and you are socially ostracised for your fidelity to duty; when you are compelled to abandon lucrative vocations, renounce worldly ambitions, positions of honor, and pursuits of self-interest, in short, to deny yourself in every way, and take up your cross and become as a vagabond in the world, houseless and homeless, and almost friendless; when all these and more have been endured as the first lessons of mediumistic experience, then perhaps with only partially developed powers you are forced to the repugnant necessity of asking recognition and service from the fastidious friends (?) of Spiritualism, who think they have out-grown "the day of small things," and demand "first class" mediums or none, who are, like the rest of the world, slow to discover modest worth and undeveloped genius, and do not understand that it is their duty to aid the weak, and encourage by patronage those who "to fortune and to fame unknown " thust grow into popularity and usefulness through the exercise of their gifts; when having endured all the tribulations and misgiv-

find yourself distrusted, criticised, condemned by those who know nothing of the difficulties you have to contend against, and who, quite likely, have themselves produced the yery conditions that caused you to fail to meet their unreasonable expectations, and you are then coldly neglected and almost wholly unrewarded for sufferings, toils and sacrifices, what wonder that so many become disheartened, and abandon the thankless and fruitless task imposed upon them? The only wonder is, that so many persist in the endurance of poverty, neglect and sorrow. I must advert to one of the principal causes of discouragement, particularly to itinerant lecturers, even at the hazard of incurring an unjust judgment from those who cannot conceive that any one can be actuated by any other than mercenary motives when complaining of the meagre and inadequate compensation for public labors.

There are but few that stay at home enjoying all of its comforts, that have any just idea of the wear and tear incident to an itinerant life, nor of the great expense attending it, and hence, judging from their own standpoint, they form a very erroneous judgment regarding the compensation

that ought to be given.

Having labored for more than a year, receiving hardly enough to defray indispensable expenses, and having conversed with many worthy co-laborers who are toiling on with unrequited zeal, and having heard many Spiritualists express their erroneous sentiments, I know that I am warranted in asserting that an unjust opinion and a mistaken policy prevail among some Spiritualists regarding the pay of mediums. It ought to be understood by all, after nearly twenty years of experjence, that in order to insure the best success, mediums should be enabled to give their time and energies mainly if not exclusively to their calling, and that the peculiar effect of spirit-influence unfits most of them for other employments, consequently they must live by the exercise of their various gifts, or abandon them. But ignoring these facts, some intelligent (?) Spiritualists claim that they ought to earn their bread by manual labor. and exercise their gifts gratis, claiming that "Mediums have no right to make merchandise of the gift of God"! "The gift of God" forsooth! As Emma Hardinge-bless God for her also-once, in substance, wrote, mediumship is no more the "gift of God" than a mechanical, an artistic or a scholastic talent, and if it is legitimate for men and women to live by their brains in the thousand methods in which they are exercised, it is just as legitimate for mediums to live by their gifts; moreover I have never seen first class medium power that has not cost as much application, self-sacrifice and devotion as is the price of every intellectual accomplishment; therefore if the cost of acquisition is a just basis for determining the pay, certainly mediums ought to receive as much as lawyers, doctors, artists, &c.! Another class say: " We believe mediums should be paid, but we don't want to pay them enough to make them rich and proud "! How considerate! Such specious reasoning may serve to solace the dull consciences of some who seek justification for their parsimony, but such mock benevolence does not comfort the "poor and needy" itinerant mediums who have to use nearly all they get to pay railroad fares and other expenses! I have yet to learn for what good reason mediums are obligated to sacrifice money, time, talent, vitality, and everything pertaining to themselves, without adequate pecuniary compensation, more than are all other believers, who receive equal, if not greater benefits from these gifts, without the heartaches and sufferings through which they are obtained; and I carnestly protest against the rank injustice which compels so many worthy mediums to "live at such a poor, dying rate"!

If any one thinks these reflections are unjust, I can cite any amount of cases of unrequited mediumistic labors, where less than the traveling expenses have been paid, and some instances where professed Spiritualists worth thousands of dollars have had the unspeakable generosity to pay twenty-five cents, and others nothing!

An instance, which has been paralleled more than once, occurred in Vermont a few years ago. One of the best speakers of that State had been reeatedly solicited to speak in a certain at length did so, riding five miles over a rough road, to the cars, paying forty cents fare, then giving three lectures in a sultry July day, for which the Spiritualist who sent for the speaker, who was worth from twenty to fifty thousand dollars, paid the munificent sum of twenty-five cents! How many such Spiritualists will enter the kingdom of heaven? We apprehend that their souls can pass through'a needle's eye without much friction!

But not all the wrongs which mediums suffer are due to the neglect, the indifference or the penuriousness of Spiritualists; much results from the deplorable inharmony, petty, selfish strifes and childish jealousies that disgrace the ranks of professed reformers, and even among themselves have begotten foolish rivalries and unnecessary bickerings, all of which paralyze the power and thwart the prosperity of individuals and our cause, and induce suffering of body and soul generally, and in mediums especially.

How much longer, oh! Spiritualists and mediums, shall we suffer by ignoring the great traths of these heaven-inspired sentences: " He that exalteth himself shall be abased." "He that is greatest among you shall be servant of all the rest." "Except ye become as these little children, ye cannot enter the kingdom of heaven." "It is more blessed to give than to receive." "He that gives to the poor lends to the Lord." "The laborer is worthy of his hire." "Those that preach the Gospel must live by the Gospel." The sooner we are just with one another, and mutually share the labors and burdens of the day, the better we shall prosper as individuals and as a fraternity. I write in no selfish nor carping spirit, but am prompted by sympathy for the suffering, and love for all, to plead for just compensation to mediums, and a more equitable distribution of the burdens and sacrifices that must be borne by the friends of our cause.

Antidote for Poisous.

A plain farmer says: "It is now more than twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure other kinds of poison of any kind, both on man and beast. I think no farmer should be without a bottle of it in his house. The patient must take a spoonful of it internally, and bathe the wound for a cure. To cure a horse it requires eight times as much as it does for a man. Here let me tell of one of the most extreme cases of snake bites in this neighborhood. Eleven years ago this summer, where the case had been thirty days standing, and the patient had been given up by the physicians, I heard of it, carried the oil and gave him one spoonful, which effected a cure. It is an antidote for arsenic and strychnine. It will cure bloat in cattle by eating too freely of fresh clover, It will ours the sting of bees, spiders or other insects, and will cure persons who have been poisoned by a low, running vine, growing in the mendows, called ivy."

We live in deeds, not years; in thoughts, not ings incidental to a divut; before the public, you breaths, let a minor that " stand detical

Control of the Contro

SECOND ANNUAL MEETING WISCONSIN STATE SPIRITUALIST ASSOCIATION.

[Reported for the Banner of Light.]

Pursuant to a published call, the Second Three Days' Meeting of the above named Association convened on the 14th of June, at Beloit, Rock County, Wisconsin. At 10.30 A. M., the meeting was called to order by the President, Col. A. B.

was called to order by the President, Col. A. B. Smedley.

The Constitution was read, and in consonance with Art. II.. the Convention proceeded to the appointment of officers for the ensuing year.

The following persons were duly elected: President, A. B. Smedley, Oshkosh; Vice President, Mrs. Paulina Roberts, Racine; Secretary, Miss L. T. Whittier, Milwaukee; Treasurer, J. W. Stnart, Brodhead; Finance Committee, John L. V. Thomas, Beloit; Mrs. L. R. Stuart, Brodhead; A. B. Severance, Milwaukee; Mrs. J. L. Hildebrand, Fond du Lac; Mrs. C. C. Tuttle, Columbus.

On motion, the following Committee were appointed to examine and report upon the credentals of delegates: G. W. Williams, Milwaukee; Miss Eivira Wheelock, Janesville; J. L. V. Thomas, Beloit,

On motion, the Chair appointed the following

On motion, the Chair appointed the following Business Committee: J. W. Stuart, Brodhead; Mrs. J. L. Hildebrand, Fond du Lac; Mrs. Sarah Parkhurst, Appleton; L. E. Downer, Beloit; Joseph Baker, Janesville.

seph Baker, Janesville.
Committee on resolutions: H. S. Brown, M. D.,
Milwaukee; J. L. V. Thomas, Beloit; J. W. Stuart, Brodhead; Mrs. P. Roberts, Racine; Mrs.
Mary Severance, Milwaukee.
Meeting adjourned to 1½ o'clock P. M.
Afternoon Session.—Convention called to order,
and the Chairman on credentials submitted the

vand the Chairman on credentials submitted the following report of parties appearing with credentials, viz: Janesville—Robert W. Wheelock, Mrs. Nancy Miles, Miss Elvira Wheelock, Joseph Baker, Jesse Miles; Milwaukee—H. S. Brown, M. D., A. B. Severance, Mrs. Mary Severance, C. G. Severance, J. B. Burr, T. J. Freeman, R. A. Crossman, N. C. Tabor, Ira Buckley, A. E. Holmes; Milwaukee Progressive Lyceum—G. W. Williams, T. M. Watson, A. Weldon, Mrs. M. A. Wood, Mrs. Jennie Sherman, Miss Bertie Sherman, L. T. Whittier; Fond du Lac—A. J. Fishback, James G. Batsford, Mrs. J. L. Hildebrand, Mr. and Mrs. J. H. Spencer; Beloit—J. L. V. Thomas, Gustavus Stone, L. E. Downer, S. S. Johnson, Mrs. A. C. Spaulding, Wm. Yost, P. Ellis, Mrs. A. Bullock; Evansville—Lewis Spencer, Hon. B. O'Connor, Eva Spencer, Harriet Howard; Racine—J. H. Palmeter, D. S. Van Slyko, Mrs. P. Roberts; Darlen—John Williams, J. Johnson, Cyrus Lippitt, Mrs. E. C. M. Ladd; Mazomania—Mr. and Mrs. O. B. Haseltine, Mr. and Mrs. Alfred Senier.

and Mrs. Alfred Senier.

And also the following named persons appearing without credentials, and moved that they be entitled to seats as delegates from their respective localities, which was agreed to, viz: Oshkosh—A. B. Smedley; Berlin—Dr. G. C. Phelps, Mrs. C. Phelps, Mrs. S. E. Warner: Appleton—Mrs. Sarah Parkhurst; Ripon—Dr. William Palmeter; Waupun—Mrs. Nettie Waldo; Spring Vale—Mrs. Jane Hayzen; Brodhead—Mr. and Mrs. J. W. Stuart; Columbus—Mrs. E. C. Tuttle, Miss Flora Tuttle, Mrs. H. Miller; Lima—Mt. and Mrs. M. Pratt; Whitewater—Miss Lucy Morgan, Mrs. A. Pratt; Troy—Mr. A. F. Bunker; Prairie du Chien—Dr. J. R. Doty.

J. R. Doty.

Delegates at large, and also entitled to seats, Mr. F. L. Wadsworth, J. S. Loveland.

After singing by the choir, the question of ordaining speakers was freely discussed by Mr. Loveland, Mr. Baker, Mr. Thomas and Dr. Brown. Mr. Thomas, Mr. Baker and Mrs. Parkhurst present resolutions on the subject of ordination. The hour for Conference having arrived, Hon. B. O'Connor made some very pertinent remarks on the subject of education. Urged upon Spiritualists the necessity of working to prevent our public schools being controlled by clergymen and Orthodox bigots, who are seeking to gain influence and power in this direction so as the more effectually to stifle the liberal sentiments of the age.

ally to stifle the liberal sentiments of the age.
Dr. Brown next spoke in an earnest and rather Dr. Brown next spoke in an earnest and rather condemnatory manner of the advocates of eternal damnation; which called outsome spirited remarks from Messrs. Baker, Doty, Thomas and L. T. Whittler, who thought we should not condemn anything. The Orthodox religion was necessary to the time and age which produced it, and had served as one round in the ladder of progress, and if we have a better, let us prove it by our good works of love and charity; educate people above the necessity of a religion of fear, and let the churches die a natural death—the want of worshipers.

shiners.

Mr. Loveland thought we should talk more of our feelings, and let the spirit of love join us to-gether, and then Spiritualism would have its pente-

gions. Mr. Ellis gave us a good example of the true emotional and revival spirit of Methodism.

An old gentleman by the name of Knowles said some very practical things against the use of toicco, and especially by Good Templars and

Miss Elvira Wheelock said she was not an impromptu speaker; had to prepare her lectures before delivering them; but intended to improve every opportunity to overcome her natural and educated diffidence on the rostrum, for in early girlhood she had a desire to speak in public, but at school girls must read compositions and only boys declaim. (We could but think if our mediums and lecturers of to-day could have been educated in the Progressive Lyceum, how much bet-ter they would be prepared for their work of usefulness.) Miss Wheelock was called upon to re-cite her graphic and beautiful poem, "The Art-

ite her graphic and beautiful poem, "The Artist Mother," after which the meeting adjourned.

Evening Session.—Conference from 7 to 8, in which Mr. S. S. Johnson spoke with much feeling upon the beauties and blessings of Spiritualism compared with any other faith

Mr. Baker explained the difference between Universalism and Spiritualism, claiming immortality to be a philosophical fact, and not a gift be-stowed by Christ.

A. B. Severance's remarks were upon practical life. There are two classes of Spiritualists: one seeking for the phenomena alone, the other reduc-ing everything to practice; the latter class, not being understood, are called radicals and fanatics. We can't all think alike, but should each have charity for the other, and not be so afraid of the cause. If what I, or any one else, can say or do will hurt the cause, then it ought to be hurt but it is not in the power of man to provent, the sprend of truth; and if our ideas and theories can't stand the test of practical life, we do n't want

The time for the regular lecture having arrived. the President introduced Mrs. S. E. Warner, whose subject was "What is Spiritualism?" It has its foundation in the interior of man, and is the life and good of every person and organization. It is the science of the soul, and is distinct from party, clique, church and denomination. It gives bread to the hungry, fire to the freezing, water to the thirsty and love and sympathy to the famished soul wherever found; it is the power by which we discover the divinity within, and joins soul to soul, not merely saying the word brother and sister, while the dagger is concealed ready to strike the state blow." Every form of life belongs to us as a brotherhood, and it is our mission to lift up and remove all the stains if there he any. If there are crudities in Spiritualism, they may be necessary, like the thorns of the rose, to protect the heautful diagram of truth from the rude grass of unlowing flower of truth from the rude grasp of unloving hands. We gather intelligence from three sources—mind in the form, mind out of the form, and the Divine mind. The physical phenomena of Spirit-ualism open the soul and prepare it for the influx of truth from these sources. It is a religion that comes to the home circle, and if, guided by this practical faith, you make your homes attractive and beautiful by flowers, pictures and love, you'll not have cause to complain of your sons seeking society in streets and saloons, and your daughters squandering their time in all the frivolities of fashionable life. Every child has a right to a healthy father and mother and a happy home; but these blessings must be carned by obedience to Nature's inwa.

Mrs. Warner's carnest and soul-stirring style of delivery impressed all with the fact that she is a woman with a mother's loving heart, a philanthropiat's broad soul and a practical woman's

ready hand.

A Mrs. Kenwarthy, of Beloit, was entranced, and described some spirits present which we were subsequently informed were recognized by a young man present. Adjourned till Saturday

Saturday Morning Session.—An honr devoted to business, in which J. R. Doty, Mrs. Jane Hayzen and H. S. Brown, M. D., were made a committee to select delegates to the National Conven-

BANNER

Some discussion arose upon the subject of the

legality of the Constitution.
On motion, the remainder of the foreneon was devoted to conference, which was opened with a song and guitar accompaniment by Miss Lucy Morgan, of Whitewater. Mr. A. J. Fishback interested the meeting with some bold and stirring remarks upon Spiritualism—that he was in favor of it, no matter how it comes, whether honorable or dishonorable; for God and the angels are with up then who can be egainst us

us, then who can be against us.

Next, Mrs. Neusom, a colored woman, rose and said, that she came here for truth; that she could not find what satisfaction her soul needed in the churches; that she had believed in eternal prochurches; that she had believed in eternal progression for a long time; was converted to Spirit-unlism by a test given her by the spirit of a child of her master, while she was suffering all the degradation of slavery. Her remarks, together with the manner in which they were given, proved her to be a woman of thought and as clear per-ception of spiritual things as the majority of wo-men who have always hear blassed with free men who have always been blessed with free

G. W. Williams, a young man who had never spoken in Convention before, said he was a Spiritualist clear through; said he never belonged to a church, and thanked God for it, and more than church, and thanked God for it, and more than that he thanked God for the blessing of a good mother, who never tried to force him into the chains of Orthodoxy. When his parents began to investigate Spiritualism, he was ashamed of them, and of their friends, but now he was proud of them, and of his religion, and hoped that Progressive Lyceums would be established everywhere, so that the children might be educated free from the superstition and bigotry of sectarianfrom the superstition and bigotry of sectarian-

Mrs. Miles spoke upon the strength of soul that opposition develops; that we don't know what we are till we are opposed.

L.T. Whittler stated her purposed work to be that of organizing Progressive Lyceums, and of-fered her services, in this direction, to any who might desire instruction.

A. B. Severance thought these schools of much

more importance than lectures, as our early im-pressions are more lasting than any subsequent

Mrs. Mary Severance said children need love and sympathy, not only little children, but those of larger growth. Every human soul needed to feel that it was loved and appreciated by some other soul; this made men and women truly such.
We have had beautiful theories for years, now
let us begin to practice, and see whether they
are worthy our acceptance. Every person has a

are worthy our acceptance. Every person has a right to live true to the normal demands of his being, and if this brings opposition, why glory in it! The idea that it won't do to practice truth, belongs to the ignorance of the dark ages.

Mr. Loveland made some very pertinent remarks upon the uses of the science of psychometry, as advocated and practiced by Mr. and Mrs. Severance, and others, in discovering and determining the ante-natal conditions and influences controlling individuals, and the proper means. controlling individuals, and the proper means whereby such influences might be made the a beautiful poem full of love and sentiment, enti-tled "Bable Bell," after which Miss Morgan sang, and the Conference closed, to meet at 11 P. M.

Afternoon Session.—The Convention reassembled, and Dr. Brown, Chairman on resolutions, submitted the following, which were accepted, discussed by the various speakers, and unanimously adopt-

Resolved. That all persons who practice pretended divira-tion and fraudulently personate spirit manifestations in the sacred name of Spiritualism, deserve and hereby receive our just condemnation; for while their fraud cannot detract from the merit of genuine mediums whose honest fame is our pride, yet their deceit is a stumbling block to honest investigators, and tends to discredit our faithful media.

Some were inclined to think this too denunciaholy, it is genuine mediumship; if anything un-holy and censurable, it is deception and imposi-tion. An earnest criticism is as much for the protection of true mediums as for the exposure of

tection of true mediums as for the exposure of deceivers.

Resolved. That the facts of spiritual existence and communion, as held in general by Spiritualists, have, after years of the county of the spiritual states of the spiritual existence and communion, as held in general by Spiritualists, have, after years of the county and the spiritual existence and communion, as held in general by Spiritualists, have, after years of the county and in the spiritual exists, associated in a rational philosophy, constitute the basis of our redigious faith.

Resolved. That the exercise of the elective franchise is not only a natural right but a political power, and in the opinion of this Convention it is the duty of the people of the State of Wisconsin to so amend the Constitution of the State as to extend to woman the elective franchise and the right to hold office, and to repeal all laws which impose restrictions upon woman as woman; that what we want is not only norevotes, but more intelligent voters; therefore we are opposed to all restrictions upon the power of woman to exercise the elective franchise.

Whereas, The spiritual and physical relations of life are inseparable, rendering the needs of one the uses of the other; and whereas, the absence of either the physical or spiritual is productive of discord and evil in both; therefore,

Resolved. That we favor a reduction in the hours of physical labor, as indicated by recent legislation in several States, to the end that a higher degree of physical, mental and spiritual cultivation may be attained by the laboring classes.

Resolved. That the present fashionable style of dress for woman is a libel on the developments of the age, and incapacitates her for the highest and holiest duties of life, and is one of the most fruitful sources of disease.

Resolved. That it is the duty of every individual who has the interest of humanity at heart to use their influence at all times and places to remove every obstacle that shall in any way prevent woman from dressing in accordance wi

Mr. Wadsworth at this point asked, Shall we practice what we resolve here? Do we mean anything by saying yes to these resolutions, or is it merely a form? We are passing resolves here today that if carried out into practice will revolu-tionize society from centre to circumference. If there is any opposition in the minds of the people present, let us have it now, and know what we ave to contend with

This proved to be the right word in the right time, and brought several to their feet.

Mrs. Severance, referring to the last resolution, said, This is one of the most important questions

of the day. The present fashionable style of dress unfits us to become healthy mothers and to rear thinks us to become heartify interest and to test beautiful children. I have worn the reform dress fifteen years, and am younger to-day in physical health than ever before. True, it brings opposi-tion, but that is not as hard to bear or as destructve to health as tight waists and trailing skirts.

Mr. Fishback was in favor of woman's dressing as she pleased. When he married his wife, she wore the reform dress; but thinking, like the most of men, that he conced his wife, and that her tastes and habits must be controlled by him, her lord and master, he obliged her to dress more

lord 'and master, he obliged her to dress more fashionably; but now he saw things very differently, and was willing she and others should dress as they pleased, and he would do all in his power to atone for the wrongs he had done.

Dr. Sprague, of Schenectady, N. Y., said he was most emphatically opposed to this proposed reform in woman's dress. He had practiced medicine many years, and a large majority of his patients were women whose diseases were induced directly or indirectly by their bad manner of directly or indirectly by their bad manner of dressing; and did the people of this Convention suppose he was going to have the brend taken out of his mouth in this way? Why, if you allow women the proper use of their muscles, they can't look like sentimental novel-readers! I'm opposed to this resolution ou account of fallen greatness; for did n't Jefferson Davis owe his downfall to long dresses, and should n't all loyal women wear the dress? This ironical and amusing speech onvulsed the meeting with laughter, and appeal-

ed also to the reason.

Mrs. Warner said she did not vote on the question, because she would not preach what she could not practice. She were the reform dress thirteen

not practice. She wore the reform dress thirteen years since, but owing to opposition she had to discard it, or stay out of the lecturing field; when Spiritualists would open the doors of their halls to her in that dress, she would wear it.

The Vice President, Mrs. Roberts, spoke of one objection to the adoption of this dress being that young ladies would not be as likely to marry. She had a family of six daughters, all of whom, like herself, were that style of dress; three of them had married men who loved, respected and sustained them is this much needed reform.

Received That the page tobiased and sheabills likely to

sustained them in this much needed reform.

Resolved. That the use of tobacca and alcoholic liquors is detrimental to both spiritual and physical health, and unfits man for the important position of husband and father.

Wesolved, That we, as Spiritualita, Recognize true marriage at a divine institution, and believe lifat all relations of the sexes not in accordance, therewith are productive only of moral and social degradation.

Whereas, Believing that our public speakers should receive all the rights and spirileges conferred by the laws of expressively only of the rights and spirileges conferred by the laws of expressively only of the rights and spirileges conferred by the laws of expressively only of the rights and selectively.

Resolved, That this Association will at its regular seasons confer ordination on such as desire it, and are deemed worthy by the Council.

Resolved, That when a candidate shall have been duly accepted by a public vote, the President, or some one in his behalf, shall sattend to him or her the right hand of fellowship

and a certificate of ordination, countersigned by the society, which said certificate shall be legal evidence of such ordination. The above brought out a spirited and lengthy

discussion pro and con.
Music closed the conference, and F. L. Wadsausic closed the conference, and F. L. Wadsworth was announced as the speaker. Subject. "Spiritualism and its Purposes." He proceeded to say that the outward phases of Spiritualism, like those of all other religious, came first. The physical manifestations were what first aroused the people to this new truth, and all outward forms are the means or indices to the interior. There are two classes of Spiritualists: one give up their earthly wisdom entirely to spirits; the other are of the athelstic character, clinging entirely to material or earthly conditions. Either is but half a Spiritualist. We want both heaven and earth combined, and the two can only be conjoined by and through practical life. Spiritualism means communion and work. There has been a tendency by some to crowd out practical reform, advocating the Spiritualism means are proper must be a religious. or some to crowd out practical reform, advocating that Spiritualism proper must be a religion separate from political labor and social reform. This Convention stands to-day, by its speeches and resolutions, a radical one, ready with its strong arm to grapple with the institutions of wrong. The plow of reform has struck deep here into the subsoil of reform, and shall we stipulate boundaries saving you shall or shall not ulate boundaries, saying you shall or shall not adopt this or that reform? If advocating political reform, social reform or dress reform is denouncing spiritualism, then this Convention stands no longer as a Spiritual Convention. Action follows conviction, unless we acknowledge incapacity: conviction, unless we acknowledge incapacity; and receiving facts and developing philosophy is the foundation for a practical life. Spiritualism means the establishing of a newera—that of equal means the establishing of a new-era—that of equal rights to all, no matter of what color, sex or nation. Kings nor priests nor politicians have no rights when in epposition to human rights. The logic of Spiritualism is that every man and woman has the right of citizenship. Socially applying this it is the same; it is the standing up of persons in equality, perfect right of thought and perfect right of difference of thought. We have talked and talked enough; now we want something done of a practical character. Lyceums are thing done of a practical character. Lyceums are one of the practical efforts of Spiritualism, but this is not all we want; for educate children as truly and grandly here as you please and then send them to the clerkship or work-shop and they send them to the clerkship or work-shop and they inneet old theology there in its worst form—dishonest competition. This competition is the result of the wrong relation of labor to the laborer. There is no fraternity and Christianity and golden-rule life in this competition in trade, commerce and agriculture. Fraternity is cooperation, by helping yourself to help others, and vice versa. It has been asked, Why are our spiritual lecturers trying to pull each other down? It is because they are living like the world: because they have not are living like the world; because they have not got rid of the selfish teachings and practices of old theology. Measures of commerce and productive measures are to be revolutionized just as surely as the Progressive Lyceum is renovating the reli-gious world. Spiritualism, pushed to its logical result, works a revolution everywhere. Men and women go into marriage just as men go into trade—to see how good a bargain they can make on the -to see now good a pargain they can make on the stock in market; and here you see the result of competitive life. We don't want to stop when we have satisfied ourselves of spirit-communion, nor of immortality, but strike down competition in all departments of life; and shall we, as Spirit-ualists—as men and women, cringe from any reform that has for its result the good of the human family?

family?
This "feast of reason" was followed by a "flow This "feast of reason" was followed by a "flow of soul" from the Hutchinson Family; John, of the tribe of Jesse," and Henry, "of the tribe of John," accompanied by T. M. Watson, of the original Continentals. With their usual nice perception of the "eternal fitness of things," they sang "The good time coming," with what effect the smiling faces and moist eyes before them plainly indicated, and with seeming reluctance the meeting adjourned.

[To be concluded in our next.]

"Coming Events."

The New York Tribune gives the following synoptical report of one of Andrew Jackson Davis's recent lectures, in that city, on the subject of Coming Events."

Mr. Davis said that a well-cultivated imagination is clairvoyant. Without imagination, there could be no invention, Whatever is conceived is typical, and nothing is fabricated. Nations gradually grew as into a pyramid, and when the apex is formed a new principle enters and reproduction commences. The doctrine of Spiritualism is that man succeeds to the kingdom just below. The first types were as inferior to us as we are inferior to the imposition of the production of the prod to the inhabitants of the better land. The mammarial kingdom succeeded a former condition the same as the Christian period succeeded the Jewish; and in a natural progress. A change cannot take place until that which is to be superseded is perfected. Frost is found on the windows, not in the form of houses or human beings, but in the form of human nerves, or of the roots of vegeta-tion. When a high temperature is added the lowtion. When a high temperature is added the low-er forms of life are the result. The Saurians, who lifted the semblance of arms fifty or sixty feet above the sea flapping them to and fro, were as much prophetic of men as were Isaiah or Malachi prophetic of the coming of one greater than they. Serpents change into fish, these into birds, and so on up to man. While Spiritualists accept this only in part, it is the foundation of the belief of modern skeptics. Christianity is the type of Spiritualism. In the splendid pagodas of the island of Manhattan said he, you will hear it preached that Christianity is the sum total of all perfection. It is through the changes of one kingdom that another is born. We are now in a transition period. A vibration from the other world to this was the beginning, and when Abraham Lincoln issued his proclamation we had another evidence of the change going on. As Christianity is understood, it is to believe or

As Christianity is understood, it is to believe or be damued, while to love one's neighbor is Unita-rianism. . Still, socially we are little advanced. The diabolical nature of society enslaves us to European customs and fashions. The scientific men are coming to the idea that athelsm probably is true. But Spiritual Philosophy commences at the centre of the universe, and recognizes the defi-nite Father and Mother. Science wipes them out. In literature we are scarcely started, for the reason that the American character is not established.
But a change is near. No other people are so well
qualified to receive and to establish a new literature, as are we, and when it shall be developed it ture, as are we, and when it shall be developed it will present much which will be surprising. We are having fewer children than formerly. This is because we are becoming spiritualized. The soil, atmosphere, magnetic influences, and fine showers from the ethereal skies are producing these results on all who are truly Americanized. The aborigines equally are influenced by these causes, and do not multiply fast. Another change will follow in the industries. The imagination will contrive mechanism which will supersede handicraft. Servants gradually will cease to exist; we will submit to employ them till they can no longer be borne. They are a relic of a barbaric tuste. The electricities of this continent are to deliver us from this condition; a refined taste will limit our wants this condition; a refined taste will limit our wants to a few things, and we will help ourselves. Famto a few things, and we will help ourselves. Families must come to this, perhaps through many sorrows. Then we will be of one family. This, though not in accordance with Christianity as taught, is in harmony with its spirit. To the common mind Spiritualism is very low and vulgar, because it teaches that there should be no superiors. We have churches only for those who have greenbacks." They shut out multitudes, and take "greenbacks." They shut out multitudes, and take in only those who wear kid gloves and brocade. In the New Era, the Pagan Church is to be para-lyzed, not for its destruction, but for its recon-struction. The New Dispensation will open Westward, and mostly in the new West will be inau

Vermont.

Mrs. C. Fannie Allyn has lectured in this place for the last four Sundays, having each day a wellfilled house. The interest of the people upon the subject and philosophy of Spiritualism is evidently rapidly on the increase in this vicinity. and we have no doubt that the persevering, energetic and very efficient labors of Mrs. Allyn have contributed largely to produce this result. The manifestations of spirit power and influence through her mediumehip have been very satisfac-tory, and the good wishes of many friends follow her, for her future welfare and success.

Secretary of the Londonderry Spiritual Association.
Londonderry, Vt., July 30th, 1807.

Notes from W. B. B. - Liberal Christian Movement. - Robert Collyer.

There is so much of latent, as well as of apparent interest to me in the efforts now being made all over the country by the "Radicals," that I am constrained to give the readers of the BANNER a few items of what is being done here in the West, and a few thoughts suggested by what I have learned concerning the progress of the cause The movement inaugurated last Spring, in the holding of free meetings in the opera houses and theatres of our large cities, has taken a practical shape in Chicago by the "Liberal Christian League," in fitting up the old Metropolitan Hall, making it comfortable, neat and attractive, and in holding free religious service therein every Sunday evening, conducted by Robert Collyer. These meetings are a great success.

There would be no significance in this simple fact, but for a few other facts in connection, which give it no little interest, and to me a deep signifi-

Of all the preachers in this city, and I may also say in the whole West, there is no one who has so strong a hold on the hearts of the people as this same Robert Collyer; and there is no one outside of the ranks of Spiritualism as a speaker who can and does so well satisfy the wants of the more advanced and intelligent Spiritualists. I use the words "advanced" and "intelligent" without qualification, and in the fullest, broadest sonso.

Several weeks ago, Mr. Collyer spoke for the Spiritualists meeting at Crosby's Hall, by appointment, and the Sunday evening before he was to speak, Mr. John Orvis, of Boston, was addressing the audience, but was obliged to retire, from illness, after speaking but a few minutes. Mr. Collyer happened to be present, occupying a back seat in the hall, and was invited to take Mr. Orvis's place and address the audience. As Mr. Collyer took his place upon the platform and drew from his pocket a sermon, in his inimitable way, he told the audience how it happened he was there that evening. Having no engagement, he thought he would go to "Mr. Marsh's meeting"; said he knew some people were in the habit of putting a revolver in their pocket when going out, as a precaution or guard against contingencies. But when he was leaving home, something said to him, "take a sermon along"; so instead of a revolver, he put a sermon in his pocket, which he would now read them, hoping it would, in a measure at least, make up for their disappointment in the sudden illness of the speaker for the evening.

I will not attempt to give your readers even a synopsis of this, and the discourse of the Sunday evening following, delivered by appointment, because I cannot do them justice. The expression was one of universal satisfaction, and to many who had never heard Mr. Collver, it was a matter of most agreeable surprise that any minister of "regular standing" should utter such bold, pungent radicalism, such progressive thoughts and sentiments. "Why," they said, "that is good Spiritualism." "If Mr. Collyer only believed in the phenomena of Spiritualism, he would be with us fully." But I ask, does a belief in the phenomena make one a Spiritualist? Is there as much true, genuine Spiritualism in accepting all that is claimed for the phenomenal part of Spiritualism, as in earnest, practical efforts to make men and women better in their daily lives; to break down the barriers of bigotry and superstition, and lift man from the depths of mental and physical degradation he now occupies? Who is doing most to reform the world? Is it such as Robert Collyer, with an earnest, practical zeal, and large-hearted efforts backed by a "Liberal Christian League" numbering a few hundred, or is it the thousands of Spiritualists in Chicago alone, who barely keep up their organization, but with such wretched management as to disgust and drive away so many who would be glad to contribute with money and personal ef-

fort and influence in our glorious cause? Mrs. Hardings should have visited Chicago before she gave us a look at the sad picture spread out before us in the BANNER of July 6th. But, perhaps, had she done so, the task would have then seemed too great for even her graphic pen. I am truly thankful that one so competent has had the courage to speak the truth so fearlessly. yet in such a spirit of kindness. Good results

must surely follow such efforts. It is time Spiritualists begin to realize that God and the angels use those instruments that most effectually do their work, whether their name be this or that, whether they belong to this or that organization, or no organization at all. The time and occasion demand carnest, devoted men and women. Names and professions are nothing. Envy. jealousy, bickering, fault-finding, malice, can have no place in the heart of the true, willing laborer in God's vineyard. I fully believe Robert Collyer is as much an instrument in the hands of the angels for the glorious work now going on in the moral and religious world, as any of our "mediums." He may not, does not realize it as fully as they do, but those of us who understand more of these things can see that what Mr. Collyer would call a coincidence, or "happening," or an afterthought, or a "something seemed to say to me," is the work of these unseen intelligences all about us, working in and through us the will of our good Father

Let no one imagine that I would advise the give ing up of our regular meetings, and have all Spiritualists go to hear Mr. Collyer, or any one else. But if Spiritualists expect to succeed in maintaining a growing, healthy, efficient organization, they must give up their isms, cease their contentions, bickerings and wranglings; "cease to do evil, learn to do well;" practice more, preach less. A living example is worth more than a score of professions, without life or vitality. The man or woman who is doing most to make their fellows better - to make others stronger in the right - to give strength to the weary, and spiritual food to the hungry, that man or woman is the one most approved by God and the angelworld, call them by what name you please. " By W. B. B. their fruit shall ye know them."

Chicago, Ill., 1867.

Removing a Lizard from the Stomach. The Sentinel, of Waterford, N. Y., of a recent

date, published an account of the removal of a lizard from the atomach of Mr. John A. Pollock, of Poestenkill. Mr. P. distinctly remembers having drank the reptile from a spring in Schaghticoke, when but seventeen years old. As he is now fifty-two, his ugly customer has certainly shown a wonderful tenacity of life. During all these years Mr. Pollock has been a sufferer, and his disease has assumed a variety of symptoms at times most puzzling to the medical fraternity. At one time he was treated for consumption, at another for spinal disease, and at various times for dyspepsis, rheumatism, liver complaint and cancer in the stomach. Dr. W. B. Mills, of Waterford, who is a clairvoyant, quickly divined the true cause of his difficulties, and by the use of strong medicines persuaded his lizardship to quit his hold upon the vitals of the patient and seek

his livelihood in a less surreptitious way. Mr. Pollock, though weak, feels that he has obtained a new lease of life, and lavishes praises unlimited upon his benefactor. The case is a remarkable one, no less for its long continuance than for the ease with which the trouble was overcome when it was once understood. By his powers of clairvoyance, Dr. Mills discovered and removed a monster tape worm from the stomach of A. C. Waldron, a short time previous to the above case. The Spiritualist doctor proved to be of more practical use to these sufferers than all the Medical Faculty combined.

National Convention of Lycoums.

Permit me to say, in reply to Bro. Carpenter's letter in your last issue, and in answer to numerous other communications upon the subject of holding a Convention especially in the interest of the Children's Progressive Lyceum, that I entirely coincide with them in the necessity and utility of an annual Convention of the representatives of the Lyceum interest; but I do not agree with them in the propriety or necessity of holding a separate National Convention at another place and time. I believe it would be a prodigal waste of time and money, both of which are needed for purposes that cannot be accomplished without them. It may suit those who are exclusively engaged in lecturing, or those who can devote their whole time to the cause. But the Lyceums and Societies throughout the country are conducted and represented mainly by business men, who can spare a week or two during the summer months to attend one National Convention, but are not so circumstanced that they can leave their business and travel from Maine to Georgia, two or three times a year, at the season when business demands their presence at home. If it is intended to confine the movement to those who have no other business occupation, or greenbacks enough to retire from business, then have as many Conventions as you choose, and when and where you please; but if you want business men in your work, you must conduct your affairs in a businesslike manner.

The National Convention, to be held at Cleveland, on the third of September, is as much a Lyceum Convention as anything else, and if the representatives of the Lyceum do not have all the time necessary for their especial business, it will be their own fault. If the time designated for holding this Convention is too short (which I believe it is), would it not be a more common sense, business-like arrangement to engage the hall for a few days longer, and continue the sessions of this Convention until all the business it has met for is accomplished, and if the same hall cannot be had, hire another in the same city? There is no sense nor reason in asking the delegates to leave their business and travel a thousand miles to Cleveland, the first of September, to attend the Convention, and as soon as they have returned home ask them to go a like distance to some of the Eastern cities, to do just what they ought and could have done while in Cleveland. If the Lycount must have a separate Convention, or cannot have a reasonable opportunity to attend their esnecial interests, in the name of common sense have it in Cleveland, immediately after the National Convention (we all hope to attend) adjourns, whilst the representatives of the Lyceums are there. There will be no business presented before that Convention half as important as the Lyceum movement and that which legitimately grows out of it, and no subject that will command greater attention or respect. Let the Lyceums send the delegates they are entitled to, and let them do their duty to the cause they represent in this National Convention, and there will be no need for calling another for their especial purpose. M. B. DYOTT.

Philadelphia, Aug. 1st, 1867.

Dr. J. P. Bryant in California.

HEALING BY LAYING ON OF HANDS.—The revival of this ancient method of cure encounters much opposition and contumely from Doctors of Medicine and Doctors of Divinity; the latter, strange to say, are particularly bitter and sarcastic on the matter, apparently forgetting that the authority of their own religious creeds rests principally upon a similar practice by Jesus of Naza-reth and his disciples. But notwithstanding the skepticism in regard to it, acts of healing have been performed latterly which compare, in importance and magnitude, with any of those re-corded of ancient times.

The first extensive practice of this method on this coast was begun and has been continued by Dr. J. P. Bryant, who, on his first arrival here, in October last, opened a public hall in this city, where he treated patients for all kind of diseases, free of charge, two hours each day, during a period of five or six weeks. He also received patients at his own office, to whom was charged a moderate fee, in proportion to their ability to pay. It is estimated that eighty out of every hundred were treated free of charge. Dr. Bryant performed up-ward of seven thousand operations in this city in five months. His success in some cases was as-tonishing, and created great excitement. His raising from a bed of sickness the wife of a prominent lawyer of this city, in ten ininutes' time, do-serves to be ranked with any of the so-called miracles of the New Testament. The lady was

bed-ridden.
Another case was the restoration of a lawyer of some note from chronic rheumatism in the hands and lower limbs, which was thoroughly effected in three manipulations. The gentleman was so badly afflicted that his hands were doubled up into knots and could not be straightened out by

main strength.
Although, in some cases, the system has not been so thoroughly successful as in the majority, yet this has been found to be owing to the extreme debility to which previous treatment had

reduced the patients.

reduced the patients.

The public daily press have not dared, in the face of the facts, to dispute the efficacy of the new method; yet they have unfairly ridiculed its practitioners and thrown every possible suspicion upon their integrity and honesty. Dr. Bryant was recently made the victim of a malicious prosecutive integrated by malica and professional feel. cution, instigated by malice and professional jeal-ousy, upon a baseless charge of malpractice, which the prosecutor has since voluntarily withdrawn; yet neither the Bulletin, Alta, Times; nor

drawn; yet neither the Bulletin, Alta, Tines, nor any other prominent daily paper, has had the manliness to state the act of its withdrawal. They hastened to publish the fact of the suit having been brought, but will not say a word now on the subject. We suspect a few dollars' worth of advertising, judiciously bestowed, would open their columns very quickly to favorable comments.

Dr. Bryant is now practicing at Marysville, but intends visiting Oregon after Augustist. He has all the business he can artend to, in his peculiar sphere, and is rapidly triumphing over prejudice and persecution by a straightforward, honest course, neither turning to the right nor to the left for what may be said by the ignorant or the purchasable. His success is a decided gain to the progress of Spiritualism, as it confirms and maintains a fundamental article of our faith, namely, that spirits assist mediums in the cure of diseases by the laying on of hands and by magnetic passes by the laying on of hands and by magnetic passes over the locality of the disease.—Banner of Pro-gress, (San Francisco,) June 6, 1867.

Rev. Henry Ward Beecher, in speaking of the proper furniture and apparatus of a Young Men's Christian Association, said that provision should be made for "two kinds of amusements, those of a muscular and those of an intellectual kindbowling rooms and billiard tables on the one hand, and reading rooms on the other."

Conscience has three offices-to instruct, command and judge.

Massachusetts Spiritualist Association.

The movements of this Association should interest all Spiritualists in the State. The good results which will follow the efforts thus far successfully put forth, cannot be estimated by dollars and cents. The experiment of sending out speakers free to proclaim the gospel of Spiritualism in places not in the enjoyment of such a blessink. has proved a good one, and satisfied those engaged in it that it is the work most needed to be done at the present time. Pecuniary aid is all that is now wanted to keep the laborers actively in the field, and it should be forthcoming at once. We trust there is liberality enough among the Spiritualists in this State to keep the Association in good working order. We commend the following documents to the attention of our read-

REPORT OF E. S. WHEELER, AGENT, FOR JULY. MR. CORRESPONDING SECRETARY—I have but a short report to make of this month's labor.

A route having been made for Mrs. Horton upon the Cape, as far as time allowed, and for Mr. Lynn along the South Shore, I forwarded letters to a major part of the towns in the north-eastern part of the State. Had engagements been made in all the places addressed, I should have been compelled to speak every evening of the month, as well as on all the Sundays; but answers came from only a part of those addressed, and speaking was had only in Marblehead, Beverly Farms, Manchester, Essex, Inswich and Middleton, A Sunday engagement in Lawrence came to grief. because the posters duly forwarded by express miscarried, as did some of the letters written.

I have only two dollars to acknowledge, which were handed me by Henry O. Symonds of Marblehead; but there is in this, as in some other places, more promised.

I am not satisfied with what has been done this month on my field of labor, but I must be allowed to believe that the indifference of Spiritualists (socailed) has had more to do with it than any sluggishness of mine.

The 25th brought me to the Convention, and I attended the picnic at Abington on the 20th, which was the end of my work so far.

> Sincerely yours, E. S. WHEELER.

A CARD FROM THE OFFICERS.

In the absence of any official action by the Executive Committee-(a majority of them finding it impracticable to attend the business meeting)-and in consideration of the general suspension of spiritual meetings during the warm weather, together with the insufficiency of funds in the Treasury, constrain us to withhold sending our Missionary Agents in the field through the months of August and September.

The various parties who have written to the Corresponding Secretary to have our agents visit their towns and lecture to them, will understand why their request for the present is not complied

There is now in the Treasury, only one hundred and fifty (\$150,00) dollars, which includes the receints obtained at the Convention and the picnic. We desire to quadruple this amount before actively engaging in the work again. Meanwhile, it is designed to have our efficient agent, Brother Wheeler, visit the friends everywhere, with a view of soliciting funds for the Association, by securing members, by voluntary offerings, donations and the like.

Let it also be remembered and understood that Mrs. Horton, C. Fannie Allyn, and Mr. Bacon, the Corresponding Secretary, were specially authorized, by a vote of the late Convention, to solicit and receive contributions for and in behalf of the Association. Any interested friend in the cause of Spiritualism, desiring to help on the good work, may give to either of these parties whatever they are disposed to, and it will be sacredly devoted to the purposes of the Associa-

Before long, it is our intention to present the claims of the Association by a direct appeal, concertedly, to every spiritual gathering in the State. The cause is every way deserving of it-none in--and the Sniritnell setts must sustain it. To let it go by default now, would be a lasting disgrace. Friends, by a united effort, let us avert so dire a calamity and place this Association, which promises so much of usefulness and of practical good to waiting humanity, in a condition at once satisfactory and efficient where it can carry out its beneficent purposes to a glorious and blessed consummation. For the spiritual enlightenment of humanity.

Very fraternally yours, LYSANDER S. RICHARDS, President. GEORGE A. BACON, Corresponding Secretary.

SUBSCRIBERS TO THE MASSACHUSETTS

In addition to what has heretofore been acknowledged in the way of subscriptions and contributions by both Bro. Wheeler and Mrs. Horton in their respective several reports, published in the BANNER from time to time, the Secretary wishes to append the following names and amounts received by him since his last report. If any mistakes have occurred he will be happy to rectify them, when notified of the fact.

SPIRITUALIST ASSOCIATION.

ceived by him since his last report. If any mistakes have occurred he will be happy to rectify them, when notified of the fact.

From friends at Eastham, 4, 400 Mrs. Bullock, 80. Boston, 5,00 by Brow Wheeler. 4,50 Mrs. Bullock, 80. Boston, 5,00 Mrs. B. Wilson, Easton. 1,00 Mrs. E. G. Bymonds, Mar. Betton, 1,00 Mrs. E. G. Bymonds, Mar. Boston, 1,00 Mrs. E. G. Bymonds, Mar. Mar. Mar. E. G. Bymonds, Mar. E. G. Bymonds,

TT The Banner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, AUGUST 17, 1867.

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

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

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

Rev. Mr. Connor and the Universalists.

Our readers are aware that the Rev. Mr. Connor is a young clergyman who was, until recently, settled as a colleague of the Rev. Dr. Micer over the Universalist Church in School street, Boston. On a charge of heresy and the "disingenuous" holding of opinions not in harmony with Universalist orthodoxy (!), he has been dismissed from his place in the church.

The "Universalist" of July 27th contains a letter from Mr. Connor, accompanied by some comments from the editor, on the subject of Mr. Connor's dismissal. Mr. Connor's letter is frank and sensible; and with singular moderation he sets aside the charge of disingenuousness. He would have been justified, we think, in repudiating it in language, at once decisive and severe.

According to Mr. Connor's statement the " Winchester Confession of Faith" was the creed he subscribed to, and this is the only creed which has ever been adopted by the Universalists as a body; "and this, being interpreted, means simply that we believe in the fatherhood of God and the brotherhood of man; receiving these doctrines from Jesus Christ, and finding them recorded in

We believe there is nothing more stringent than this in the creed of Universalism proper. Of course there are different shades of belief among Universalists, as there are among Unitarians and Episcopalians; many of the latter, and even some among the Presbyterians (John Foster, for example, and some of the most eminent German divines) holding to the dogma of the final restoration of all men.

No Universalist, simply calling himself such, has any right to impose upon another his peculiar views, whether Trinitarian or humanitarian. in regard to the nature of Christ, the efficacy of the atonement, &c. It is with surprise, therefore, that we find that what the "Universalist" exacts from Mr. Connor is, that he make known whether or not "he accepts the Lord Jesus Christ as God's specially endowed and Divinely commissioned Son, who actually wrought the miracles ascribed to him in the New Testament, and whose authority is of the same weight as the utterances of God himself!"

And then, as if to remove all doubt as to his meaning, the editor shortly afterwards says: "If told that Jesus Christ said a certain thing, we simply satisfy ourselves that he did say it, and then we accept it because he said it.'

Not because it meets the demands of his highest reason and his noblest instincts, but because Jesus said it! Is this then the liberty wherewith Christ would make us free?-that we must ac cept a thing, not because it is in harmony with reason and conscience, those voices of God in the soul, but because certain human authorities tell us that it is a faithful transcript of the words of a messenger said to be inspired!

If the "Universalist" claims that Universalists generally are prepared to "go it blind" in this way, then the "Universalist" is grossly in error. We know that the great body of the sect rejoice in a somewhat higher liberty than this.

The "Universalist" claims to be Christian, not because it accepts Christ's views of God and eternal verities, but because it accepts Christ! this is not sacrificing the spirit to the letter, what is? If this is not spiritual slavery, what is?

Do these Universalist cardinals know where they are leading men to in thus eliminating reason from religion? They sneer at radicalism, or root-work; but let them remember that it was Christ himself who says, "Every plant, which my heavenly Father hath not planted, shall be rooted un." And this attempt to crush out and belittle the reason-this wretched Bibliolatryyou may be sure is a weed that chokes the growth of truth. Through Spiritualism every day this weed is being rooted up from thousands of hearts; and not Dr. Miner, nor Dr. Fisher, nor a whole conclave of cardinals, can stop the good

"That which constitutes the essence of the Christian religion," says Madame de Stael (who was a good Spiritualist, by the way, and believed that her father was her guardian angel), "is the accordance of our intimate sentiments with the words of Jesus Christ."

The instructions of the great, prophet of Nazareth, it has been well said, are addressed always and directly to the human conscience. It is impossible to imagine anything less dogmatic than was Christianity at its origin. Christ wrote nothing, decreed nothing, founded nothing. He threw his words to the wind, as the sower his seed, with a most sublime confidence in the virtue of the spiritual germs. He had none of the interests of a priest or a denominational editor in gathering men into a denominational fold, and raising high the fences.

He teaches, but his teachings are neither the articles of a code, nor the propositions of a catechism. It is the cry of the soul to God, and the cry of God to the soul. He brings a revelation, and this revelation simply teaches us to say "Our Father who art in heaven," and to believe that the "pure in heart shall see God." He has given to humanity a new ideal; he has transformed civilization; he has created a world; and all this by the simple power of a soul that descended into itself even to those luminous depths where it put itself in the attitude to receive an influx from the aniritual world, and where it found the pure image of man and the pure image of God.

But now Christendom derives its creeds not from what Christ himself taught-not from his few plain, intelligible words-but from certain arbitrary interpretations which men have put upon the commentaries of apostles and the traditions of the fathers.

Christ taught a pure theism, and all forms of positive religion are mere heresics in respect to the natural religion which he proclaimed, and with which his soul overflowed. In respect to genuine Christianity Dr. Miner is the heretic, and Mr. Connor the true disciple. For to Christ's simple assertion, "The pure in heart shall see God," Dr. Miner adds the words, "But in order to get a right idea of God and Christ, you must accept the conclusions of Dr. Miner."

Christ's limpid doctrine. It is all summed up in October.

Secured Sparting

the Sermon on the Mount. But its very elevation and purity compelled priests and system-mongers to degrade it in order to adapt it to their uses. It was all spirit; they gave it a coarse, material body. Pure metal, they have mingled with it a base alloy; and it is because Mr. Rowland Connor wants to use the metal without the alloy, that the Universalist Done are hounding him out of the Church. is it not a pitiable spectacle in these days of the steam-engine, the magnetic telegraph, and the abolition of slavery?

It is a remnant of the old leaven that began with corrupting the pure, spiritual teachings of Christ. To the Christianity of Christ succeeded that of the apostles, to that of the apostles, that of the Fathers, that of the Councils, that of the Scholastics, that of the Reformers, until we get down step by step to the Inquisitors of the School-street

In truth there is little now that we can see of the original Christ in these things. And yet, "It is not Christ's teachings, but Christ, that we accept," says the "Universalist"!

In place of the simple and profound sentences of the Galilean, we have now an incomprehensible muddle of abstract dogmas and absurd mythology, a "scheme of salvation," a bastard combination of metaphysical propositions and legendary facts. We have had commentators and divines, and schools and factions, and denominational newspapers until Christianity is made to consist, not in literally accepting and acting out Christ's verbal teachings-not in believing the Sermon on the Mount-but in "accepting Christ" in some mystical, magical sense; in accepting him as a "Mediator" between us and the Infinite Father; as if the Everlasting Tenderness required the mediation of blood before it could look with compassion on the children it had cast into the world. Monstrous, blasphemous conception, and one which men will look back upon, a century hence, with far more wonder and contempt than we now look back on the heathen mythology! For the simple religious belief of Christ, men have substituted a dogmatic belief. In other words an element of science and speculation is mingled with what was originally a clear-seeing enthusiasm, moral elevation, piety, adoration.

But religion cannot become a science without sharing the lot of all sciences-without being compelled to present its proofs and to satisfy the demands of reason. And so the modern spirit of inquiry, with its sharp instruments of analysis and its rigorous methods, has discovered the insufficiency of a mass of arguments; and so it is coming to pass that our most religious men and most genuine Christians, like Colenso, Connor, and others, are finding themselves outside of the pale of the churches.

The truly religious man (because the truly sincere one) is the free inquirer; and that man is the worst of infidels who prefers his ease, his security, his soul even, to the truth.

With some men (and we think not a few of them may be found in the School-street church) their moral life is so linked in with certain arbitrary beliefs they fear to disengage from it, that it seems to them a point of honor and of duty to cling to them. And so the man, however earnest and able, who would ventilate those beliefs, be-

comes an object of their fear and aversion. To these men, Christianity is not (as it was originally, and is still, according to the Winchester platform), a simple prophetic proclamation of the fatherhood of God and the fraternity of men. On the contrary, Christianity is regarded by them as a supernatural communication of a religious system; as a "scheme of salvation," not an appeal to the moral and devotional faculties; as a proclamation of certain abstract propositions in regard to the divine essence, vicarious atonement, the origin of evil, the nature of grace, propositions, a belief in which is to give them a certain advantage over others. And so, it is not the moral law revealed by Christ, on which they plant their foot as on the eternal rock, but it is on the shifting sands of dogma that they rely; and these a German scholar like Strauss, or a logician like Herbert Spencer, may any time stir up and set in wild motion, till the poor souls that trusted to these sands feel as if all humanity were about to be whelmed in the waters of annihilation and despair.

All honor to Mr. Connor that he has had the manliness to overleap the narrow enclosure wherein the Rev. Drs. Miner and Fisher would hedge him, and breathe the pure bracing air congenial to a sincere, rational soul! Let him rest assured that precisely what there is of least sincere and serious, and of most unworthy and frivolous, is in that dogmatism which would denounce him as heretic and unsound and disingenuous," and which claims for itself a monopoly of sincerity, soundness and candor. The duplicity is on the side of those men who, in the most liberal and elastic of the creeds of Christendom, pretend to find authority for an act of inquisitorial bigotry.

The Walden Grove Picnic.

Walden Pond and Grove in Concord, Mass., is one of the most delightful spots in the world. The water in the lake is as clear as crystal, and delicious to the taste. A portion of the grove around this celebrated basin of water has been prepared for the accommodation of picnic parties, and has already become a favorite resort. The woods adjacent to the lake are owned by Ralph Waldo Emerson, who resides at the village near by. It was in these woods that the eccentric and celebrated Thoreau lived a hermit's life.

On Wednesday of last week, the Spiritualists of Charlestown, and Chelsea had a union picnic at the above grove. Between five and six hundred were present, notwithstanding the day was sultry, hot and showery. The facilities for recreation and enjoyment were such that all seemed to feel the happier for being there. In the afternoon the intellect was regaled by some very fitting remarks from several speakers, among whom was the venerable Dr. Wm. A. Alcott, who was free in expressing his belief in Spiritualism, for he knew it to be true. John Wetherbee, Mrs. N. J. Willis, Dr. Gardner, Dr. Storer, Mr. Irving from Louisiana, and others, whose names we did not learn, also addressed the audience. Dr. A. H. Richardson, of Charlestown, and J. S. Dodge, of Chelsea, had the management of the affair, The party arrived home safe at six o'clock.

A New England Picnic.

In another column Dr. Gardner announces a grand picnic gathering of the Spiritualists of the Eastern countles of the State, at Island Grove, Abington, (eighteen miles from Boston, on the Old Colony Railroad,) on Thursday, Aug. 22. Should the weather be favorable, this will undoubtedly be one of the largest gatherings ever held in the State. Nothing more need be said, for every one who can, will of course be there.

Dr. J. P. Bryant in Oregon.

We learn that Dr. Bryant, the healing medium, has gone to Oregon, and will practice in Portland There is nothing arbitrary or dogmatic in and Salem from the first of August to the first of

Spiritualists, Sustain your Organs. "Is it true that there are eleven millions of Spir-

itualists in the Untied States, as asserted by Judge Edmonds and others?" queried a friend of ours the other day. We answered his question in the affirmative, and gave him our reasons therefor, "Well," said he, "if this be the case, why do they not better support the papers devoted to their cause? We hear that they do not." To this question we could give no definite answer. That the Spiritualist papers, since the inauguration of Spiritualism, have been managed with ability there is ample evidence; and why they should, one after another, have been allowed to die for lack of adequate support we are at a loss to conjecture. But such is the fact. The truth must be told, although it may not be palatable to many people in our ranks. Our opponents are continuadherents multiply their organs, or why do they not better support those already in existence? much firmer financial basis than they are at present. The BANNER has stood up under a terrible pressure for ten years; we have fought the good fight with our whole heart and soul; and yet we have never been adequately supported by Spirit-Our subscription list to-day should be double

what it is, although we have no fault to find, for many liberal-minded men and women have worked early and late in our behalf, and still have the harness on; and with their aid we shall lice and overcome all obstacles; yet our soul goes out to our cotemporary in Chicago, that is struggling against hope, and we ask, in all earnestness, that not only our own subscription list be augmented by many thousands of new names, but that the REPUBLIC also be placed upon a paying basis. Spiritualists of America! no longer allow this state of things to exist. We are upon the eve of a great moral revolution-a revolution such as the world has never known-and shame, and mortification, and woe even, will come to the laggards in the great work entrusted to their keeping. The angel-world is looking down upon you, Spiritualists, and expects every man to do his duty. Throw off, then, your fear of public opinion; do not wait nntil Spiritualism becomes "popular"; but avow your sentiments openly, and bravely meet the world's scorn and contumely. Know you not that the reward of the faithful is sure? Know you not that the recording angel is already weighing you in the balance? Awaken, then, to the importance of sustaining those who are ready and willing to stand in the front of the battle for the amelioration of downtrodden humanity.

Spiritualism in California aud Oregon. We learn from various sources that Spiritualism is rapidly increasing in California and Oregon. Mr. Todd has been lecturing to crowded houses in various parts of Oregon, and gives encouraging accounts of the progress of the cause in that distant State. Laura Cuppy, too, is an efficient laborer, in the great field of reform, in various towns and cities in California. The Californian newspaper of June 22, informs us that she was a positive wonder to the citizens of Stockton, where she lectured; but many of her listeners endorsed the sterling truths she uttered which are to set their souls free from the theological shackles that now bind them in ignorance of their future state. Mrs. Cuppy has also been speaking in San Francisco upon the subject of Woman Suffrage. The American Flag says she discussed the question with great clearness, reason and interest. As on other questions, her ideas are not of the transcendental sort, but are natural, convincing and supported by common sense. She believes that women unquestionably have a moral right to participate in the affairs of civil government, but does not insist on the immediate necessity of its exercise.

Other speakers and mediums are sowing the good seed in that far-off region, which are to spring up, thrive, and anon produce a mighty harvest. Thus the work goes bravely on.

Causes of the Cholcra on the Plains. A correspondent of the Cincinnati Gazette gives

the following reasons for the prevalence of the cholera along the Kansas Pacific Railway. The noor Indian has been charged by those who are interested in getting up an Indian war with killing many of the victims who it since proves were swept off by the plague; and among the number was a Catholic whom the speculators reported over the telegraph, "killed by the Indians."

"There are no accommodations for travelers in Harker or Ellsworth City, save those of officers' quarters and private houses; and it is safe to pre-sume that this cholera is the effect of three causes —first, crowdedness; second, the accumulation of nastiness from the late great floods, and third, bad whiskey. Everything in the shape of tent or shan-ty is filled, and kept full of travelers desirous of seeing the 'heathen wilds.' Along the whole route are 'ranches' literally 'gin mills,' where they put a gain twist to the worst liquors in the country, a gain twist to the worst liquors in the country, and kill you with four drams over the hilltops. All along the Smoky Hill river and its many tributaries are drifts, full of rotten animals, and this, the surgeons say, has affected the water, which, by the nature of things, the men have to drink and use in their cooking. Either one of these causes would give cholera to any man, and cause it to spread in any community. The papers in the State crush this as much as they can, but that men who propose visiting this country soon may avoid the death they would probably meet, I give this statement, which is quite true."

The Speculators' War.

Omaha telegrams, via St. Louis and Chicago published in the Eastern dailies last week, announce Indian massacres. The very indefiniteness of the statements is evidence that they are falsehoods invented by interested parties to aid in manufacturing public opinion here against the Indians. When will the "respectable" dailies cease being accessories to the stupendous Union Pacific Railroad fraud, by which the Indians are to be "exterminated" and the United States Treasury

Fifth Edition of Poems from the Inner Life.

The publishers of this sterling book of poems by Lizzie Doten, have just issued from the press a fifth edition, (full gilt,) which will be forwarded by mail, post-paid, to any address, on the receipt of two dollars. It is also kept for sale at our Branch Office in New York city.

Notice.

Spiritualist Societies that have elected delegates to attend the forthcoming National Convention, to be held at Cleveland in September, are requested to send us the names of those selected as speedily as possible.

रणा वर्षा की पान करने हुआ। वर्षा का का वर्षा कुन्न है कि के कि का की स्टूब्स की पान होता के कि के हैं है।

Second Spiritualist Mass Camp Meet-

ing at Pierpont Grove, Melrose. We are informed that a committee has been appointed by the Spiritualists of Melrose and Malden, which is already vigorously at work, making preparations for another grand camp meeting at the beautiful grove, cool, quiet, retired, and so well adapted in every particular, where the grand success of last year was enjoyed. Efficient speakers are being engaged, and opportunity will be given, in conference, for that soul-communion and recital of personal experiences which attests the power of Spiritualism to reach the heart and influence the life of humanity. The strictest order and decorum will be preserved, and every preparation made for the comfort and enjoyment of visitors.

The services will commence on Thursday, Sept. ally asking, If Spiritualism be true, why do n't its 29, at half-past ten A. M., and continue every morning, afternoon and evening, until Sunday evening, Sept. 1. Full particulars will be given We are mortified to reply, as we are compelled to in the next BANNER, but we can now say to the do, that there is a lukewarmness in this particu- hundreds of persons who will desire to come from lar entirely unaccountable to us. How long is a distance, that tents can be engaged for families, this state of things to continue? We hope the or single accommodation, by writing to G. W. time is brief. The least the eleven millions of Vaughn, Malden, Mass. Ample preparations will Spiritualists can do, in our opinion, is to adopt be made for boarding visitors, or those who desire thorough measures at once to place the BANNER to provide for themselves and stay through the OF LIGHT and the SPIRITUAL REPUBLIC on a meeting, can bring a few utensils, pillows, blankets, etc., and they will find all kinds of provisions for sale on the grounds at market prices.

We can assure our friends that the success of last year fully demonstrates that the perfect liberty which Spiritualism tends to develop is in harmony with that order and decorum which the regulations of the meeting require, and which were universally observed.

We are also pleased to learn that the Committee have made arrangements to have Dr. H. B. Storer take charge of the meeting. A better person could not have been selected. Besides being an excellent speaker, his gentlemanly bearing and executive ability peculiarly fit him for the position.

Particular Notice to Subscribers.

As the present volume of the BANNER OF LIGHT is drawing to a close, we request those of our patrons whose subscriptions run out with it. to renew at once-if they intend to continue, (and of course they do.) By so doing it will save our clerks much unnecessary labor, as they have to remove every name from the mailing-machine when the subscription expires. It would create confusion to make exceptions to this rule. In a word, a prompt renewal will save much extra labor in the mailing department.

Odd Fellowship.

According to the report of the Secretary to the Grand Lodge of the Independent Order of Odd Fellows of Massachusetts, it appears that the revenue of the Lodges was more than \$60,000, of which amount about \$2,000 was paid for expenses of the Grand Lodge, \$15,000 was paid for sick benefits, \$3,000 for funeral expenses of deceased members, and \$10,000 for other charitable expenses. During the past year the membership has increased about one thousand, and in the State there are fifty-nine Lodges and more than six thousand six hundred members.

The Children's Lyceum.

We alluded to the fact in our last that a Spiritualist Children's Lyceum had been established in Boston. We have since received a circular from the managers, in which they appeal to the Spiritualists here for pecuniary aid to sustain not only the Lyceum movement, but for the purpose of establishing a suitable library. We hope this laudable enterprise will be amply sustained. Books or funds may be sent to D. N. Ford or Samuel F. Towle, care of Bela Marsh, 14 Bromfield street.

North Abington.

Mrs. M. J. Wilcoxson lectured twice in North Abington, on Sunday, August 4th, to good audiences. She also spoke in the Universalist Chapel on Thursday evening.

Mrs. W. speaks in East Boston, the 11th and 18th of August, and, if applied to soon, will accept an engagement for the last Sunday in August.

Lectures in Boston.

Spiritualists and others are notified that meetings will be held in Mercantile Hall, Summer street, on Sunday next, afternoon and evening, Dr. H. B. Storer, speaker. Services commence at 24 and 74 P. M. The Lyceum meets at the same place at 10 o'clock A. M.

On our first page will be found the An-DRESS OF THE SECOND NATIONAL CONVEN-TION OF SPIRITUALISTS held at Providence last year. It was prepared by S. J. Finney, Chairman of the Committee appointed for that purpose, and forwarded by him to us for publication. It contains plain and outspoken facts, which will elicit the serious attention of the reader.

Bierstadt's last great painting, "The Domes of the Yo-Semite," is now on exhibition at the gallery of Williams & Everett, in this city. The picture is valued at \$35,000.

National Convention of Spiritualists.

EDITORS BANNER-I wish to give notice to all local societies and organizations of Spiritualists and Progressive Reformers to report the names of delegates appointed to the National Convention, to D. U. Pratt, Esq., Chairman of the Committee of Arrangements, Cleveland, Ohio, instead of to me, as before requested. Also all speakers who may not be delegates and intend to be present and wish to be entertained, will please apply to the Committee of Arrangements, through Mr. Pratt. I would also give notice that application has been made to the Fitchburg, Cheshire, Rutland and Saratoga line of railroad, also Cleveland and Eric railroad from Buffalo, for a reduction in fare, all of which lines decline to make any reduction. Will some of the Boston friends apply to the Western railroad from Boston to Albany? Application will be made to the Erie railroad from New York, and if any further arrangements can be made, due notice will be given.

NEWMAN WEEKS, Chairman Ex. Committee. Rutland, Vt., Aug. 6th, 1867.

Delegates to the National Convention.

At a meeting of the Buffalo Spiritualist Association, held at their hall, corner of Court and Pearl streets, and called for the purpose of choosing delegates to represent the society at the Convention to be held at Cleveland, O., on the 3d of September, 1867, the following delegates were chosen: Mr. Lester Day, Mrs. Susie R. English, Mrs. B. A. Maynard, Mrs. Carrie Hazen, Mrs. Catharine Montague, Mrs. Mary Lane, (Lybeum,) Mrs. Fanny Bogart, Mrs. Nelly Winan, Mr. Ira Davenport, Mr. E. A. Hotchkiss, (Lyceum,) Mr. P. Paul Josef, Mr. E. J. Cooper, Mr. Wright,

EDWARD SHIGO, Secretary. Buffalo, N. T., August 6, 1807. Start Shares Start Sta

ALL SORTS OF PARAGRAPHS.

We have received an anonymous communication stating that the Spiritualists will hold a picnic at Kingsbury Pond, Franklin, Mass., on Thursday, August 22, at ten o'clock A. M. We do not publish anonymous communications; but if the writer will vouch for the genuineness of the announcement, we shall be happy to give it place in our columns.

An editorial review of the Indian question and the new bill which has just passed Congress, is crowded out of this issue of the BANNER by other interesting matters.

We have just received not "his picture in little," but a large size photograph of N. Frank White, the well-known and eloquent lecturer on Spiritualism, which we intend shall grace our Circle Room. It is an excellent likeness of our friend White, done in the best style of photographic art, by John Austin, of Oswego, N. Y.

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.

JONATHAN PEIRCE, Esq., a well known and home in Chelsea, last week, at the age of 57. His belief in the truths of Spiritualism has long been is diverted and perverted. his solace and hope in regard to the future life.

The Adventists of Massachusetts announce through the World's Crisis their last annual gathering at Wilbraham the 18th inst. The editor of the Crisis says: "We should be saddened at the use of the word last, if we did not soon expect to meet in Camp Eden, in company with all the saints, with our dear Saviour in the midst." Purchase that flying machine, and you can "go it" with a rush.

or they will go by the board.

"Why don't you hire help?" asked Quilp of Quince. "I cannot find any that will answer my purpose," returned the latter. "Why don't you Hiawatha, then?" roared Quilp, exultingly.

Fighters of good fights—just, unjust— The weak who faint, the frail who fail— Of one blood, of the self-same dust, Thou, God of love, hast made them all.

It will be seen from the report of Mrs. Lavinia L. Ingalis, published by Prof. Spence in another column, that the Positive and Negative Powders are still doing wonders among the sick.

Can't let you see it until it is printed, Bro. Snow. Tis against the rules. Test it, will you, when it appears in print.

"I think our church will last a good many years yet." said a waggish deacon to his minister; "I see the sleepers are very sound."

At the recent election in Tenuessee, Mr. Brownlow was reclected Governor by about fifty thousand majority, and an additional gain of eight Republican Members of Congress is reported. In Kentucky the Democratic ticket prevailed by about fifty thousand majority.

As a general thing people who know the least talk the most.—Boston Post,

This is why "Minor Items" is so very prolific with his melange.

THE NATIONAL HOUSE.—This well known hotel in Haymarket Square is at present under the management of Mr. William Stackpole, son of the proprietor, Mr. Oliver Stackpole. The latter has gone to Maine to enjoy a respite from the duties of public life.

The Post is getting facetious in its old age. It records the fact that a one-horse "shay" passed up School street, fresh from the rural districts. It contained a tender couple of some seventy years, was drawn by a good old family horse. slow but sure, and bore unmistakable evidence of the artistic ornaments of the barn-yard and

If the road that leads to destruction is broad, Boston is safe.

The cholera is coming. We don't say this to scare people, but only to recommend cleanliness of person and domicil "about these days." Thoughtfulness in advance in this respect may prevent sickness, misery and death in many localities the present hot season.

A city of Mexico paper says that nine hundred and sixty-eight persons were shot during the Empire without having been legally tried. Dread-

There is a plantation near Columbus, Miss., that is worked wholly by white labor, and as a consequence it is in a very flourishing condition. Great crops of cotton and corn will be raised.

There has been a slight decline in house rents in New York. Another feature of the real estate market is that many persons who hired large houses at big rents, with the purpose of sub-letting the rooms to lodgers and others, have been disappointed and are heavy losers.

Bev. Mr. Stockton, late City Missionary in Trenton, N. J., and his wife, who have been in attendance at the camp meeting in Vineland, became insane on Friday week, through religious excitement. Thousands before have met with the same fate, after listening to the horrid stories of "eternal damnation" and "hell fire," as taught by old theology.

The Mexican General Diaz says the French Commander—Marshal Bazaine—offered to hand over to him Maximilian, Marquez, Miramon, and the cities of Mexico, Puebla and Vera Cruz, on conditions that he rejected because they were dishonorable.

The Spiritualists at Blue Anchor, N. J., now hold regular meetings on Sunday morning, and use a part of each Sunday for social and recreative purposes.

THE CABINET ORGAN,-Mason & Hamlin's renutation, as the inventors and builders of that universal instrument, the Cabinet Organ, has extended to the furthest bounds of civilization. We tended to the lutrinest bounds of civilization. We know of no better illustration of what genius and indefatigable energy can bring to pass than this same Cabinet Organ, which has become the formidable rival of the piano-forte in the drawing-room, and of the pipe organ in the church and chapel. Being apparently determined that not a family in the land shall have an excuse for being without an instrument to promotive of social and family in the land shall have an excuse for being without an instrument so promotive of social enjoyment and domestic harmony, Mason & Hanilin have got up a new series, called the "Portable Organ," with the same interior work, but with a smaller and plainer case, the first style of which is afforded at the unprecedented low price of seventy-five dollars.—Newburyport Herald.

New York Department.

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

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

Life. "Life is real, life is carnest, And the grave is not its goal,"

Is truly said and richly expressed, but the grave might as well be its goal if the next stage of existence is not superior to this for most persons, especially for the struggling reformers of any age

and every new religious truth. How strangely mixed is human life; bitter and sweet and sour are in the cup of most persons almost daily. The deepest joy with keenest grief is often mixed, and the struggling soul beats on and on, fed and famished through this turbulent life. It is not so perhaps with all. Some may be almost like rocks and "pangless," but those that can feel must and will suffer; if not for themselves. in sympathy for and with others; some in pity, some in hate, some in sorrow, some in madness, love alone the antidote for all. Long have the Christian teachers tried to make the weeping mother love God for taking her darling child out of her sight and touch, but never succeeded. They respected citizen-resident of this city till within have made her fear, but, while they explain the the past year—passed to the spirit-world from his act as they do, can never make her love. Wrong motives are attributed to God, and human nature

Thus we attribute wrong motives to the actions of one another, and often hate or condemn where we should love and approve. We constantly sting each other, or scratch and tear with harshness where we should pour the oil and the wine: smooth and bless, and the force reacts upon us till we suffer more than we inflict on others. Such is the wise economy of God that the hater gets the worst effect from his hate, and the lover the best fragrance from his love. The murderers of Socrates mourned his loss, and worshiped him as a The ultra-liberal views of The Independent are saint, if not a God. Those who would have robterribly annoying to old fossilized Orthodoxy. bed or murdered Garrison are ready to bow in ad-The New York Herald says the churches in that miration and admit he was right and they wrong. city are crumbling, (spiritually,) and something The hated are the loved ones almost always, prowill have to be done soon to avert the calamity, vided they are true to principle, consistent, and do not partake of the hateful or malignant spirit.

Jesus only rose to Godhood when he loved and forgave his enemies at his death; when free, and cursing the fig-tree and the Jews, or rebuking Peter and the Pharisees, he was only a weak mortal, alternating in good or ill feelings like most of us and sharing the suffering of his human nature. His enemies have not relented yet, because his life was not consistent with his death. He had cursed them, and they were only revenged on him. He had the same as told them they could not escape the "damnation of hell," and they tried to hurry him to it. Revenge may be sweet to some. but it is a bitter-sweet, and the bitter always prevails at last; it has with the Jews, it has with the Christians, it has with nations and parties and persons, and so, it seems to us, it must to all. Loving and forgiving are the soft, sweet words and actions we look back upon and admire in all who are gone, from Jesus down to the last victim of the gallows, and if we could only all feel it and live it in our lives, our deaths would only sanctify that life under whatever circumstance it comes. Bear and forbear, "try, try again." We should not expect to make other's, but try to make "our lives sublime." If we are individuals, with the Divine Essence within us, we should be sovereigns. not servants or masters; sovereigns over ourselves, not over others; ruling ourselves for our highest good; calmly, placidly, lovingly bearing the burdens of life and helping one another over the rocky and thorny road of this life to the Summer-Land by the slowest and surest route.

So it Is.

Summer is waning; August is passing away; the city is still healthy; business dull; complaining prevalent; poverty in the ascendant as usual; rich and poor, in extremes of dress, walk the naths of daily travel up and down the busy streets. nearly all in a hurry, as if crowded with business. even when they have nothing to do, and almost nothing to wear." On the Broadway sidewalks in the hurrying crowd of a pleasant day may be seen females of beautiful form and features, richly or extravagantly dressed, passing the wrinkled and decrepit forms of others whose lives have scored the winters in sorrow, bodies wrapped in rags, and often with bundles of paper, rags, or shavings on their backs larger than their bodies. and fastened to the head or shoulders. Little barelegged girls too, with a scanty share of dirty rags about their bodies, can always be seen in the streets, picking over ashes, or searching for scraps of paper or wood, or bits of coal, or food, in the gutters or streets. It is heart-sickening to compare and contrast in our Christian social system the lives and walks of the masses in the cities of civilization. There is wealth enough for all to be educated, fed. clothed and employed in such reasonable amount of profitable and useful labor as would keep up a supply of the comforts and real luxuries of life for all, and at the same time overworking none, and rendering all more healthy and happy. Now, the struggle is to live in idleness, or attractive employments, and get rich on the earnings of others, though scores, hundreds, or even thousands are robbed or impoverished to supply us. "Gold! give me gold-though here's the grave, yet give me more. Shut up the book-talk not of brotherhood; man lives for self, not for the common good." Whoever looks at and comments on these things is branded as an infidel, heretic, radical. Spiritualist, free-lover-anything that is odious. obnoxious, hateful to the masses and majorities who keep up these rights and wrongs and wicked ways of daily and yearly life. It often makes us long and pray for a journey to and a home in the Summer-Land, to see how little appreciated are the efforts of those who 'labor day and night to even up and harmonize society, and bring life to a happy supply for all.

Sunday Services. Not a very large, but a very respectable and well-dressed number of persons, are engaged in this city every Sunday [named for and consecrated to the Sun-God,] in praising Gods and Lords, each church or society more or less honest and sincere in the belief that the God they praise is pleased with the service or requires it of them as a duty. This does not, by any means, comprise the whole number that assemble at the places of worship, for still more go there for other and various purposes than go to praise God or worship

him. The question has ever arisen in our mind, of the utility to any party of praising, or, as some call it, glorifying God. We have never been able to find a reason why God should require it or be pleased with it. It is certainly a weakness in man to live to be praised, glorified or flattered, and why it should be an attribute or quality in any God that

is certainly some reason, even though it be not a and cisterns, as well as for chimneys, deadening good one, for the large amount of this service per- floors, and for basement and cellar bottoms, formed. To us the time seems lost both to God Those who, have perused the first edition of this and man, as we have never discovered the least useful little work will want to obtain the addifavor, in return for the praise, to those who give tional information which the supplement furit. Although many assure us they expect no re- nishes. Concrete, in the fibreized form, is capaward in this life but a rich one in the next, yet we have often had messages from those in the next life, and are assured no reward accrues there.

We, therefore, claim for Spiritualism the discovery that most of our Sunday service is useless and only a waste of time and talent, especially that of praising God and giving him the glory.

We believe nearly all the foolish ceremonies of our popular churches are now so utterly useless that they can be abandoned or exchanged for more practical and useful requirements, tending to advance education and the general welfare of the race. The forms, ceremonies and praises of Old Trinity Church and Grace Church and a score of less aristocratic ones could now be readily dispensed with to advantage, and useful lessons adopted instead of them.

Books in German.

We have now a supply of the fourth volume of the Great Harmonia-The Reformer-neatly printed, on excellent paper, and substantially bound. and in the German language. Price \$2,75. Our German friends will find this a most excellent and valuable addition to their libraries, both public and private. Sent by mail on receipt of \$3.00.

We are also happy to say that our friend, H. Shlarbaum, is preparing and will soon have the children 50 cents. Our friends from towns north Magic Staff in German also; and we hope to and west of Boston can leave the grove at 4-20 have a large sale and an increasing demand from P. M., and reach Boston at 5-30 o'clock. our German friends in this country and Europe for these and other books in our literature.

Delegates to the National Convention.

At a regular meeting of the Society of Progress ive Spiritualists held in Masonic Hall, New York' Aug. 4th, the following named persons were elected delegates to attend the Fourth National Convention of Spiritualists at Cleveland, O., Sept. 3d: For the Children's Progressive Lyceum-A. J.

and Mary F. Davis, Titus Merritt and Mrs. A. E. Merritt. For the Society-Warren Chase, Ralph Glover, M. D., Mrs. Ralph Glover, R. T. Hallock, M. D., I.

G. Atwood, M. D., Mrs. I. G. Atwood. The delegates were duly authorized to procure

substitutes in case of inability to attend. I. G. ATWOOD, Sec'y.

Warren Chase closed his lectures at Masonic Hall, New York, before the Society of Progressive Spiritualists, Aug. 11th. The Society now has a vacation of three weeks. Dr. H. B. Storer speaks for them the last four Sundays of September.

Warren Chase lectures in Child's Hall, Painesville, O., Sunday, Sept. 1st, on his way to the Cleveland Convention.

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

New Publications.

THE JOURNAL OF SPECULATIVE PHILOSOPHY W. T. Harris, St. Louis, Publisher.

We are in receipt of No. 1 of "The Journal of Speculative Philosophy," the perusal of which has afforded us substantial pleasure. The American mind is ripe for such a journal, clad in the equipage of a thorough modern, and broad in purpose as well as metaphysical and logically profound The criticisms and selections show a fine critical taste, a high order of culture and a just discrimination between the inductive and deductive, the sciences and the classics, the new and the old. Herbert Spencer, Bray, and certain other European scientists and moralists need a wholesome handling for dishing out so much stony, materialistic philosophy. It is the other extreme of Christianity. Spiritualism accepts all legitimate methods of investigation and, as the great harmonizer of the age, unites science and religion.

George Coolidge publishes a very handsome BUSINESS STREET DIRECTORY, of Boston, which will be found extremely useful for persons both in and out of town, and a proof of his typographical skill and industry besides. Every house and store in Boston should keep a copy of it within.

The same publisher gets out from his place, No. 3 Milk street, a unique little story, the composition of a little girl, entitled "THE KING'S DAUGII-TER." It is a fairy tale, and expressed with all the innocence and freshness of childhood. The spelling, capitals, and clipped and pasted illustrations are precisely after the "copy" furnished by the little child-author, only eight years of age. May she live till she is eighty, and charm the stamps extra. world with a new book every year.

MARTIN CHUZZLEWIT is the fifth of the "Diamond Edition" of Dickens, from the press of Ticknor & Fields. A handsomer stock of little volumes cannot be found than these five books. Here are all those characters, exaggerated and natural, with which our imaginations are familiar. Pecksniff and Chuzzlewit and Sairey Gamp are out in full feather, all English, and faithfully done. Elijah Pogram and Jefferson Brick are before us once more, as large as life. The American characters in the book are conceded to be no more than truth fairly warranted, and the hard feelings once felt toward their author have generally disappeared. It will be well to refresh one's reading with a re-perusal of this truly humorous and humane work of the great English novelist.

TEN MONTHS IN BRAZIL. By John Codman. Boston: Lee & Shepard.

This is the substance of a journal kept by an experienced shipmaster, whose interests took him frequently to Brazil and gave him an acquaintance with the people and the country. He was once an advocate of the slave trade, professedly on missionary grounds; and evidences of his former partialities will here and there make their appearance, in spite of all his care. What views he presents of Brazilian life and resources are of immediate interest, and his local and character sketches are quite readable. He writes with spirit, and tells a story with zest. The publishers have given the public the book in an attractive

GOOD STORIES .- Ticknor & Fields have just published the initial number of a small quarto of two hundred pages, with the above title. The second number will appear sometime the present month. The idea of this serial is to present in cheap and attractive form a valuable collection of short stories, tales and sketches, culled from not only English works of fiction, but will embrace competent translations from all languages. Price fifty cents.

We have from Mr. B. T. Fowler, his little manual on BUILDING WITH CONCRETE, with additional chapters on Fibreized Concrete, a new compois superior to man we cannot yet perceive. There, sition for the walls and roofs of houses, ice-houses

ble of being made into blocks by machinery, and colored and prepared for laying in the walls, so as to require no further outside or inside finish. Price forty cents.

G. D. Russell & Co., No. 126 Tremont street, publish and have for sale the following new and valuable compilations of music:

THE CHURCH BELL, by N. O. and H. S. Perkins, a collection of pieces for sacred uses chiefly; CRYSTAL SPRING, by S. K. Whiting, a new collection of Temperance Melodies; and

METEOR, by E. Leslie, a choice collection of popular melodies for the use of schools, seminaries, singing-classes and family circles, with a complete course of elementary instruction.

Second Grand Union Picnic for 1867.

The Spiritualists of Eastern Massachusetts will unite in a Grand Social Gathering at Island Grove, Abington, on Thursday, August 22d. Excursionists from all way stations between Boston and South Braintree, Plymouth and Hanson, Fall River and Bridgewater, will take the regular trains at reduced fare. Special trains will leave the Old Colony Depôt, Boston, at 8-30 and 12 o'clock for the grove. Tickets-adults 80 cents,

H. F. GARDNER, Manager.

Pienie at West Haven, Conn.

The Spiritualists of New Haven, Conn., have arranged for a picule in Bassett's Grove, West Haven, on Thursday, the 15th of this month, if weather shall favor, and in the event of rain on that day, to have it on the next day—Friday, 16th. Mr. A. T. Foss, of New Hampshire; State Mis-sionary for Connecticut, has been engaged as a principal speaker, and other speakers will be

Although the movement is put forward by Spiritualists, yet the privileges of the occasion are ten-dered to all who are seeking human improvement. Each and all will have an opportunity to utter their aspirations for the good of humanity, in such manner as may seem to them just, and be thought by them acceptable in the ears of Him "who heareth the poor when he crieth."

The horse cars will leave New Haven for the Grove at 9 A. M., and every half-hour thereafter

during the day.

Gathering, social intercourse and entertainment in the foreucon. Speaking to commence at 1 P.M. GEORGE BECKWITH.

New Haven, Conn., Aug 5th, 1867.

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. R. A., NEW YORK CITY .- Your letter, dated July 28th,

has been received. Instead of publishing it at once, as you request, we shall present its contents for answer by "the Inwhen our public circles are resumed, which will be on Monday, Sept. 2.

D. D. W., LONDONDERRY, VT.—You will see by a letter in our columns, that yours is anticipated.

L. D. F. G., DENVER, COLORADO,-Your letter of July 23d, received; former one not received. Will send paper to Japan, as requested.

MISS M. A. C., STRACUSE, N. Y .- The tests may be very good, but the poetry is n't, hence we decline publishing it.

Business Matters.

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

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

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 examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

THE LONDON SPIRITUAL MAGAZINE, June and July numbers, for sale at this office; price 30 cents. Also the new monthly, HUMAN NATURE, published in London; price 30 cents.

SITUATION WANTED .- A lady who is a thor ough English and French scholar, desires a situa-tion as governess, copylst, 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 6wf

A MEDICINE which is eminently successful in subduing the pangs of NEURALGIA, nerve-ache, and other painful nervous affections, as well as for buoying up an enervated system, is Dr. Tur. NER'S TIC-DOULOUREUX OF UNIVERSAL NEU-RALGIA PILL. It is a reliable remedial agent for these diseases. Apothecaries have it. PRINCIPAL DEPOT, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage

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

OTHER SPIRITUAL PUBLICATIONS.

ADVERTISEMENTS.

Our terms are, for each line in Agate type,

twenty cents for the Arst, and Afteen cents per line for every subsequent insertion. Payment nvariably in advance.

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

PSYCHOMETRY---MINING---CHARACTER.

A NNIE DENTON CRIDGE, who has—with her brother, Prof. William Denton—devoted sixteen years to the special study of Psychometry and its laws, having made the important discovery that it can be applied to Geology, Min 180, etc., examines and locates

MINES:

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

REQUISITES:—A specimen of rock weighing at least two ounces, as far from the surface as practicable, wrapped with inside sheet of white paper, kept from all unnecessary contact, and promptly malled. Where boring for Oil has been commenced, a sand-pump specimen similarly prepared. Oharacter delineated from hand-writing, etc., wrapped as above, and carefully kept from contact with other writing or persons. Sometimes glimpes of the Future are thus obtained.

TENNS.—For character, \$2.00; for oil, metals, etc., \$5.00. Address, Annie Denton Cridge, Washington, D. C. Aug, 13.

AMES'S Celebrated Portable and Sta-ilonary STEAM ENGINES,

All sizes, and superior to all others. General Depots, No. 60 South Canal street, Chicago, Ill., and Northeast corner Main and Morgan atreets, St. Louis, Mo. AMES B IRON WORKS, USWEGO, N. Y. Call, or write for Circular. Aug. II.

WES. ABBY M. LAFLIN FEREE,
CIVES PSYCHOMETRICAL READINGS for \$11 Direct
tions for Development, \$2; Business Directions, \$5;
Address (enclosing two red stamps), P. O. Box 465. Wash
INGTON, B. C.
Aug. 17.

HRS. S. MUNLER,

ARRENT S. MUNILER,

THEALING MEDIUM, performs cures by the touch, or layIng on of hands. Patients will find a ready relief in her
APPLICATIONS—in many cases without the use of her med
icines. Apply at No. 131 Main street, Charlestown.

Aug. 17.—4w*

DR. E. A. PRATT.

CLAIRVOYANT PHYSICIAN, may be consulted at his rooms, No. 51 Main street, Millord, Mass., on Wednesday and Friday of each week. At the Hancock House, Hoston, every Tuesday, from 9 o'clock A. M. 10 4 P. M. Aug. 17.

MRS. C. T. LEWIS, Medium for answering scal-M. R.S. U. T. LEWIS, Medium for answering scal-ness, Absent Persons, and everything pertaining to Destiny— Past, Present or Future. Consultation Fee \$1.90, Address Mrs. O. T. LEWIS, P. O. BOX 1171, Curcaco, ILL. Aug. 17.

THE GREAT SPIRITUAL REVELATION,

CHEMICAL AND SCIENTIFIC DISCOVERY POR THE OURE OF CONSUMPTION.

THE ONLY TREATMENT now known or acknowledged by any Profession to come by any Profession to cure this drend disease: a 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 Tubercles from the Chest and Lungs. DR. GARVIN'S

FIRST and ONLY SOLUTION OF TAE, not a new remedy, but an old one dissolved for the first time. MR. D. W. WOOD, Attorney at Law, 36 Wathington street, Boston, Mass., says that "The dread disease Communities was so fastened upon me that my consulting Physician pronounced 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 liching Eruption of the Skin and Enlargement of the Liver by your solution of Tar, and your Golden Liver Pills."

E. TRIPPE, 333 Indiana street, Chicago, Ri., was cured of Dyspepsin of twelve years' standing, by the new solution.

A LADY of high standing was cured, in Chicago, of Uterine Hemorrhage. 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 stone-yard, Chicago, Il., was cured of Heart Disease and Kitiney Disease by the Tar. W. E. BARRY, 113 State street, was cured of Erystpelas. MR. J. SECOR, in Singer's Sewing Machine Office, says, "My mother died of Pul-monnry 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 Solution 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 Bronchitts and Ulcerations of the Throne, so bad that my Lungs were seriously involved. I had tried all kinds of inha ation with no effect. I used your Voin-tised Tar for inhaling, and am entirely well-lungs and throat. My case was of 15 years' standing." 462 6th

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

MR. J. B. BRACKETT, 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 PINT OF MATTER daily. I commenced taking the tar as you directed, only in large descs; in 16 weeks I had gained FORTY POPNES, 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

facute Tonslitus in twelve hours, by inhaling the Tsr. Taken internally it will cure a Cold in from three to six

DR. GARVIN treats LUNG, HEART, THEOAT, LIVER, STONACH and BOWEL DISEASES, Gout, Rheumatiam, Pilea. Constipation, Scrofula, and Female Diseases, with great

Patients treated by the month, and from a distance. Medicines furnished and sent. Clairvoyant Examinations Ills Consulting Office and Headquarters, are at 462 6718

AVENUE, NEW YORK. Branch Office 650 WASHINGTON STREET
BOSTON, Address E. F. GARVIN, M. D., 462 6th Avenue, New York.

DR. J. WHIPPLE,

WHO HAS BEEN exercising his remarkable powers for healing the sick in Worcester, Springfield and other places, with a success equal to if not greater than that of any Healer in the country, will be in

MILFORD, MASS., AUGUST 1,

To remain TEN DAYS.

WALTER HYDE'S SPE-CIAL-TY

CONSISTS in teaching the Philosophy of Healing BY THE LAYING ON OF HANDS: and the Principles attending Maddiumstic Develorment. Huntrative charts and practical experiments cannot be torwarded by mail. Therefore we invite attention to our Classic Instructions, which are given semi monthly, beginning on the first and third Tuesdays of each month:

THE WILLOW PARK WATER CURE HAS EVERY accommodation for treating the sick. Turk-Ha ish Battis, Oxygenized Inhalations, &c. Separate table, with pleusant rooms for summer boarders. Address, (en-closing stamp) for Circular, DR. J. H. HERO, Westboro', Mass. 4w—Aug. 17.

WANTED-A LADY of refinement, who is a thorough Spiritualist, to take charge of the home of a widower with three children. Terms will be made known on application. Address H. ROBINSON, 718 South 4th street, 8t. Louis, Mo.

MRS. COLES, Test Medium, Business and Medical Clairvoyant, can be consulted at 33 Stuyreant street, New York.

TO LET.—Furnished Rooms by the day or week, at 54 fludson street, Boston, Mass. (we—Aug 10. NEW PAPER.

"THE LYCEUM BANNER."

Published Twice a Month by Mrs. L. H. Kimball. Edited by Mrs. H. F. M. Brown.

IT IS AN OCTAYO, printed on good paper and embellished with fine electrotype illustrations.

Some of our best writers are engaged as regular contributors. We teach no human creeds; Nature is our Law-diver-to deal justly, our religion.

The children want Amusement, History, Romance, Music; they want Moral, Mental, and Physical culture. We hope to aid them in their search for these treasures.

TERMS OF SUBSCRIPTION: Address MRS. LOU H. KIMBALL, P. O. Drawer 5956, Chicago, Ill.

CONTINENTAL HOTEL. CORNER OF PEARL AND WILLIAMS STREETS. CHELSEA, MASS.

8. 8. BAKER, PROPRIETOR.

THIS HOUSE is newly fitted up, and conveniently located near the Ferry Boat Landing from the foot of Hanover street, Boaton-fare five cents. TRANSIENT GUESTS \$2.00 per day; REGULAR BOARDERS Cheaper in proportion. NEW BRICK AND PEAT MACHINE. COMMON lahor only required; works clay or peat with one man, by horse or steam; makes from 400 to 3000 an hour; costs from \$110 to \$700. The mold measures \$2.4%; the dry peat 8x 4, showing how little water had to be displaced.

the dry peats x , snowing no.

BETING TUNNEL, for drying bricks, peat, pottery fruit, vegetables, peanuts, broom corn, lumber, &c. Bricks or peat molded one day are dry the next, all the year.

For further particulars, in a pamphlet, seventh edition enlarged, giving full instructions on brick setting and burning with wood or coal, address, senting twenty cents, which was all the year.

May 11.

Box 556, Haltimore, Md.

THE MAIDEN IN THE SPIRIT-LAND. A LETTER:—"Sopria Emparical first beautiful copy of A W. P. Anderson agreat spirit picture has just been received. Much obliged. I would not willingly part with it at any price. Enclosed please find \$3, for six copies more, for my iriends. D. P. B. Cincinnali, U." Such letters we are receiving often. Mample copies, with explanations, still sent to any address in the United States at 50 cents each. The trade fur nished at reduced rates. Address, SOPHIA EHRENFELS, CHICAGO, ILL.

6wle—July 13.

WOODBURN GRANGE

A Story of English Country Life.

(Three Volumes in One.) BY WILLIAM HOWITT.

BI WILLIAM HOWITT.

R. SHELTON MACKENZIE, ESQ., the literary editor of this Book, that Mr. Howitt's belief in Spiritualism and the Supernatural has greatly helped him. Let no one presume to scoff at the idea of the truth being revealed in dreams. There are many authenticated instances of it. In the novel this dream leads to the pursuit of the actual offender, (who cheats the gallows by committing suicide,) and the conviction and punishment of his accessory. This, occupying a large portion of the third volume, is equal, in power of narrative, to the most striking passages in Mrs. Wood's and Miss Braddon's narratives.

. The American edition of this work is complete in one large Duodecimo Volume. Price \$1,76 in paper, or \$2,60 in cloth.

For sale at the BANKER OF LIGHT HOOKSTORE, 158 Washington street, Boston; and at our BRANCH HOOKSTORE, 544 Broadway, New York.

11—Feb. 23.

NUCLEE LELISON.

Message Bepartment.

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

Mrs. J. H. Conant.

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

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

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.

Thou spirit, who breatheth the breath of life into every living thing, thou who art in the sunlight and in the shade, thou who hast thy dwellingplace in the cottage of the peasant and the palace of the king, thou Mysterious Artist of Nature and the soul, we praise thee for the beauty with which thou hast decked the earth, and the glory with which thou hast crowned the heavens. We praise thee also for the shady places of human and divine life; for those experiences that teach the soul where its strength lies; that unfold to it the arcana of its own divinity. We praise thee for all the experiences of human life, whatever they may be; for that which men call death, which is but life eternal. We praise thee for the sunlight and the shadow; for darkness and light; for sin and crime; and all those experiences which men call evil.

Thou Mysterious and Loving Spirit, we praise thee, and laying our buds and blossoms of faith and hope in thee upon the altar of thy being, we humbly bow thereto to receive thy blessing this May 23. day. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Whatever propositions you may have to propound, Mr. Chairman, we are ready to hear.

QUES .- By Perry Ashley: Would not Jefferson Davis and other prominent leaders of the rebellion, have been punished according to the laws of our country, if they had not been Royal Arch or High Masons?

Ans.—The clan of Masonry is very extensive on the earth, therefore it is very powerful. For as might, instead of right, rules in the present day, so all power is constantly in the ascendency. We do not doubt that this has much to do with the leniency exhibited by this Government, and the people representing this nation, toward Jefferson Davis and others who are equally imbued with the crime of treason. Masonry is superior to this American Government. It has a larger power, and a more subtle force is exerted from its centre, than ever has been exerted from the centre of Government, or in all probability will be exerted. We find its representatives among all classes, North and South, East and West. There are black, white, and copper-colored, who represent certain phases or degrees of Masonry. It is not our purpose to speak against this Order, for as an Order we reverence it and love it; yet it is not without its dark phases, where error is found. It has not attained that perfect standard that those who are watching its course in the upper spheres desire that it should attain. It deals too mercifully in many respects with its delinquent members. It closs not exhibit that justice that it should exhibit; that its creed-if so we may term it-declares it shall exhibit toward all its members. Passing from the lowest degree in the Order to the highest. we find that the Order in its several degrees grows rapidly toward perfection. Therefore we have great hope for it in the future. We take courage concerning it, but at the same time we mourn over its display of ignorance at certain times, certain places, under certain conditions. The Order proposes to guard its members carefully, religiously. This is right; but in purposing to do this, it does not purpose to guard the crrors of its members. It purposes to change those errors into truths. But in many respects instead of doing what it purposes to, it fails to do its duty. It fails to come up to its own high standard of right and justice. It needs that a divine physician through moral law should walk through its apartments, cleansing each and every one, sweeping all its dark corners of the errors that lie covered up in the dust. It needs this, and because it does, the Spirit of this age will deal with it according to its necessities. And although Masonry

may mistake with regard to a Jefferson Davis and some others of its members, yet in its heart it is right. But the head needs to be guided by those who are ever attendant upon its progress. Q.-By the same: Does not the institution of Free Masonry over-ride and subvert all statute and civil law?

A .- Ostensibly it does not, but really it does. May 23.

Father Henderson.

When a man's sins begin to find him out, they never come singly-I said so-but like a flock of chickens, they keep coming, and coming, and coming, until he finds himself surrounded. The coming of one prepares the way for all the rest. You will recollect that a short time since one of the Western Indians, White Antelope, visited you. You will recollect that he charged a certain man with his murder. But an Indian's word is of little account I supposs.

Closely following upon his trail there came Captain Sully, who 's'charged him with the same Now I make number three, who charge him with the same. A very hard place for a man to stand, I take it, the place where he stands. There are others who might come with similar charges, if their time for return had arrived.

I was on duty for the Government to search up a murderer in this affair, not the chief instigator, however, but the one who committed a certain murder; and while in the discharge of my duty, I was basely murdered.

When I got to be free in the spirit-world, I looked round to see how I came there, and I traced my death down to a political basis, and upon that political basis stood my murderer He wanted power; he was determined to get power; and in order to get it, he had got to clear a certain track of all who stood on that track. I stood there. He had to clear me out of the way. But it was only the body that was destroyed, and I now return to charge my murder upon him, not directly, but indirectly. He did not murder me but he knew it was going to be done. That was equivalent to doing it himself, don't you think

unprincipled fiend, and ought to be dealt with not as the Church would deal with him. Well, I had bad spells a great many times. say to him that old Father Henderson wants to talk with him.

I've told my story. You can publish it or not just as you please. It is true, absolutely true, and I want it copied by the "Denver City Gazette." He won't read your paper, no indeed, he knows better than that. Your paper publishes heresies. Your paper is a damnable institution after what we say themselves. It's very kind, to him. I should think it would be; it cuts too oh yes, they do, yes, sir. deep.

Now I make number three who has charged him I advise him to heed our coming. [Does he understand why you come?] Verily he does understand. But if he would only come to a sense, a proper sense of his moral feeling in the matter, we would all stay away and allow him to rise in the scale. But as he is breathing out his damnation everywhere he goes, it is high time that those who have bills against him should present them. He must pay up.

A short time ago he preached a sermon from this text. It was like this: that those who are indebted to the Great Spirit would never be loosed from that indebtedness until they had paid the want them to know that we can come; and I uttermost farthing. It is a pity that he did n't apply that to himself, a great pity. [I should have is not way off above the stars. Oh, I think the thought he might have done so.] No, not when priest ought to teach them these things; and they a man is bolstered up with self-conceit, and sees say the time scoming when they will do so, too. I everbody's faults but his own. It's not so easy. But good-day. Publish me if you like. If you think I in going to do you any harm, withhold it, for you've a right to do so. But I tell you I would n't have come if I had thought I should have done you any harm, by no means. I've told you the truth, and the truth should be spoken in this age. It's an age when lies ought to be put under your feet. Good-day. May 23.

Charles E. Gould.

This seems to be an age when what is done in secret is proclaimed upon the housetops. I am not much used to these sort of manifestations, but I have friends that I am quite anxious to reach. I was born in Hyannis, on the Cape, was twenty-one-in my twenty-second year-and my name was Charles E. Gould. I died as a soldier-was attached to the 39th Massachusetts at the time of my death.

As the fear of death is the sable wing that seems to follow a body everywhere here on earth, I think it very wise in those that can come to do what they can toward letting their friends understand that it is nothing to be dreaded. It is simply a little sharp suffering for a short time, then it's all over with. It's like a bad tooth. If it has ached pretty bad, and you're got pretty well worn out with it, you wish it was out, but you dread it terribly. So it is with dying. As soon as you've got through with it-soon as you've true life. Well, this is rather a homely comparison, but it's a pretty good one I think.

I would be glad to have my folks know that I died satisfied and contented, and that I don't We know thou hast fashioned all things that ever think I had any fear myself. I think it was all taken away from me before I died.

Some of my people used to talk occasionally about Spiritualism, and they used to say, well, if they knew of any good it ever done, they would be glad to believe in it. Well, if it prevents people from committing murders, if everybody knew that there was somebody always with them, and that somehody may have the power to tell of them at any moment through some medium, do n't you think there would be less murders? I think murders would cease, don't you? No man would think of committing a murder if he knew that somebody was looking at him. This belief that God sees you don't come near enough, is n' tangible enough. But a belief that some friend or some enemy sees you and is capable of coming back to tell you of it, seems to me is a more po-

tent power than you've ever known against crime. If my friends see fit to meet me and allow me to talk to them as I do here, it would give me great pleasure, and I think would satisfy them that there is a Power that guides us back and nermits us to control those persons you call mediums. I'm glad my friends received my last letter. If I were going to write one now, it would be quite different, however. May 23.

Alice Brougham.

The earth-life seems so vague and unreal that I can scarcely understand that I ever lived here I was killed in New York city by a stage, in the year 1841, and my mother has ever mourned for me. I was with her-I was seven years old-I went to cross Broadway, left my mother standing on the curb, and I fell, and was run over and was

My name, sir? Alice Brougham. My mother belonged in Tennessee, and my father was an Englishman. I come here to convince my mother that there is a future life, and that I have been with her many times, so very near that I thought I could speak to her, and make her understand, since I died. I was her only child. The last words I heard on earth, above all the confusion and rattling of carriages were, she screamed, "Oh God! oh God!" And the echo of those words I but it tells you that the spirit-land is very near

you. My mother now celebrates in mourning the day of my death. She should celebrate it in rejoicing, tell her, instead of mourning. Tell her I will come to her from time to time with beautiful roses and lilies. She loved them well, and if I can ever give have those invisible hosts who have passed out her tangible evidence that I have flowers and can bring them to her, I'll surely do so. I shall try all means, and perhaps I shall be successful.

I have never wandered very far from her, but lived in her atmosphere most of the time, and have never forgot how to talk. I've never lost sight of earthly things, although they seem so unreal; because roses blossom to-day and to morrow they are gone. Well, it is n't so with us. You don't see the fading away. If they 're changed, it is so in power, if he does govern all things, then surely gradual it's imperceptible. So you see this sorrow that is born of the decay of things we avoid in human comprehension, a mysterious, subtle influ-

the spirit-world. Tell my mother I have been educated in the spirit-world, as she will learn when she comes to me. [Is your mother in New York?] A part of the time she is, and a part of the time she is in determines concerning the fall of the sparrow and Washington, and sometimes in St. Louis and Chicago. [Do you think she'll get your letter?] I think she will, because her attention has been her perhaps Alice will come. May 23.

Margaret Terrence.

It is eight years since I was here on earth my self; yes, sir. My name, sir, was Margaret Ter- this one particular incident of time, I would have rence, and I lived, sir, on Dedham street; and I had it otherwise; not because I believe that Jefdied right away after supper. I was well all the ferson Davis, as a man, is any further from right time, and it was said maybe somebody poisoned, than many who denounce him, but because I beme, or something of the sort, and it's always lieve that the Constitution of the United States troubled me, and I've tried many, ways to come demands that a different course should have been back and say I was not. And now I come back taken. And if you are not to abide by that Con-

trouble of the stomach, I do n't know what it was.

And I have two children, and I like to-well, I like them to know that I can come. And I know very well that the priests know all about how we come; and it 's very kind in them to take so much upon them to look after all we have to say themselves. The priests on our side tell us they know when we come; and when we do come, they look

And now I want my own folks to just know that I was not poisoned, I do; that I can come; with murder, and for the benefit of his conscience | that I do watch over them; that I am happy, and all that, and then I shall be so much better off.

Now, you see, there's folks here who think I was poisoned, and they're thinking that maybe such a one or such a one done it, and it makes it bad, when there's no truth in it at all, for I was n't poisoned at all.

[How old were your children?] Well, the smallest little one was five years old, and the other was most nine. And now you see it's bad for them to be thinking that their mother was poisoned. It is bad, and I don't want them to have such a thing on their young minds; and I want them to know that this world where we go hope they will.

Yes, and some of them said I died in a fit, I was drunk. No, I never was drunk in my life, I never was drunk. [Are your children girls?] One is a girl, and one is a boy.

Now what I want is, that the priest will tell them what I say, because he can, now, and you can't; because he'll find them out, and you can't. God bless you, sir, May 23.

Scance opened by Rev. Henry Ware; closed by George Atkins.

Invocation.

Thou Fountain of Being, thou Source of Life, as students in thy wondrous temple, we are ever reaching some period of doubt and uncertainty, and then our souls turn to thee, its author, for wisdom, to be led in the way of right and knowledge. And thou art constantly informing us that we shall never ask vainly, but all our aspirations shall be heeded, and our every thought shall be recognized by thee. Thou art a spirit, we know, but in thy greatness we cannot comprehend thee; in the infinitude of thy wisdom we cannot understand thee. But thou understandest us. Thou marketh out our way through time and eternity. And thou givest us of joy, of sorrow, all the varied experiences of heaven and earth. And we know that thou expectest that we will learn of all these experiences of thyself. We know that each and every one cometh unto us, because we got the tooth out—you feel free as if you were in have need of such an experience. Therefore for all we bow down in thankfulness unto thee. We do not fear thee, we only love thee. We know thou art justice and wisdom and mercy and love. were, all that are, and we know thou wilt fashion all that are to come. Therefore when we trust our future with thee, we trust it safely, for thou art strong and mighty, and thou wilt care well for our weakness and ignorance.

Thou spirit of this hour, unto thy heart of hearts we commend our thoughts, our utterances, and all that we have and are. Amen. May 27.

Question and Answer.

CONTROLLING SPIRIT. - Mr. Chairman, in accordance with your custom, we are ready to hear whatever questions you have to propound.

CHAIRMAN.-I have none. Spirit.— Then we propose to answer in brief one that was propounded a few days since at this place, with reference to the cause of the Magellan nebula near the south pole? Many theories concerning this aerial phenomenon have been attempted, but we believe that none are reliable save one, and that is, that this phenomenon is dependent upon the refraction of the rays of light. Therefore instead of being a nebulous substance, it is simply an aerial illusion. We take sides with the theorist who hath set forth this theory, simply because his idea seems to be the most correct. For aught we know, there may be certain discrepancles in this theory, but in the main we have every reason to believe it is correct. May 27.

Gen. Thomas J. Jackson.

Mr. Chairman, I am here for the purpose of replying to a question that is being asked by many hearts all over the land; and those persons who believe in the return of departed spirits are especially desirous to know concerning this ques-

They say we believe, but we want to know what you think of it, you who dwell beyond the bound-

It is possible that some one else might have been selected who would have given a more impartial answer to the question asked than myself. But as I am here for the purpose of answering it, I shall endeavor to do so according to the light my Father in the spirit-land has given me.

The question is this: If the spirit-world, or the have heard in the spirit-land. It was very strange, inhabitants of that world, do indeed possess the nower that we suppose them to possess over the things of earth, why is it that they have allowed Jefferson Davis to go free?-why is it that when so many hearts are yet bleeding all over the land for loved ones gone beyond the veil, that justice has not been meted out in this particular?-why from forms of flesh upon the battle-field remained passive, while the arch-traitor has gone free?

It is exceedingly easy to ask this question, but by no means easy to answer it. .

The soul who believes in the supreme control of an all-wise and perfect Spirit can best answer this question. If the Great Spirit of Life whom we call God, to whom we pay our vows, and to whom we pray in time of trouble, if he is supreme he hath governed this. There is a power beyond ence that seems to run through every grade of being, that no soul or class of souls can analyze; and this is the all-potent power that determines concerning all the minutize of life; the power that the fall of kingdoms. It runs through every grade of being, and none escape it. Then all these persons who have taken an active part in called to these things, and some one has said to the rebellion, and the scenes that have followed it, are within its power. They are simply bubbles upthrown upon the ocean of this wondrous power, whether they will or no.

For my own part, could I have held the reins of this one particular incident of time, I would have so? [In his position perhaps it was.] He is an | to say I was not poisoned at all. I had some stitution, commit it to the flames as useless. If it

of this American nation to work to rear a better to us.

It should be understood by all classes of mind upon earth, that the inhabitants of the invisible life are each and all governed by immutable law, and that immutable law does not bend or break to suit the caprices of any single soul, or any class of souls. No prayers can change it, no threats can thwart it. It is invincible. Then if this be true-and your speaker believes it is-it is very possible that law determined concerning the return of these souls, to whom you call in this time of your doubt and uncertainty.

You ask why they are silent, and seemingly inactive? They are obedient to the law under which they exist; and no soul can ever return manifesting through modern media except by law, any more than the sun can shine except in obedience to natural law.

It is well that you call for them. It is well that equally well that the power comes between their wishes and your wishes, preventing the meeting of the two? If it is well that God Almighty rules, then this is well.

I firmly believe that out of all this mysterious discord, out of this doubt and uncertainty, there shall be born a condition of harmony, a condition of peace, a condition of soul-satisfaction that this nation has never known. It should be remembered that the seed of dis-

satisfaction, of unrest, was sown upon this rugged soil when your Pilgrim Fathers landed here. They brought it with them. They deposited it here as a magnetic relic of their mother country. The seed has generated, the harvest is with you. But so sure as right always in the end predominates over wrong, so sure this difficult problem will be settled, and satisfactorily settled. And the South will better understand the North, and the North will better understand the South. And North, South, East and West will better understand the head-this government. Men will begin to question concerning those who go to make laws for them. Instead of seeking to get rid of political duty by the nearest route and most easy means, every man will begin to question concerning every other man who is sent to make laws for him. And when this duty is born into active life in the heart of every American citizen, then, and not till then, will the morning of the millennium for you begin to dawn. But the work rests upon the shoulders of Time, and the actors upon the stage of Time have, each and every one of them that participates in the scenes of this age, something to do in the matter. The lowest plodding wayfarer has something to do with it. The king upon his throne has something to do with it. Every grade of life, high and intermediate, have all something to do with the solving of this problem. But it will be solved in a way satisfactory to all, and when it is, then you will understand that it is better for the final result that Jefferson Davis go forth free for a time.

I would not, for all my hopes of a higher and more perfect existence than that I have already attained, cut off one single point of justice with regard to this man. I would have him dealt justly with, and I believe, as he is in the hands of his

God, he will be.

I would not attempt to defend the wrong-doings of the South, by no means. I know they have misunderstood you at the North in many respects; but I know, also, that two evils never made one right. If they are wrong, you can never turn them into the path of right except by exercising all the better, all the higher attributes of your being toward them.

This is simply my view. If others have a better view, then I for one will be willing to lay down mine, and rejoice in the glory of something better. I am Thomas J. Jackson. May 27.

Terence McDogal.

Faith, if I had the settling of that question, I'd would. [Perhaps it is well that you don't.] Maybe it is, then, because I might get licked; but I'd run the risk.

Oh, I tell you what, it is easy to swallow such soft soap as that chap talked if you haven't had a taste of the rough side of the rebellion; but if you have had a taste of it, then it's not so aisy, now, I tell you; no, sir.

I was wounded at the battle of the Wilderness and I was taken prisoner, and taken down into one of those places where they confined Union soldiers. [Richmond?] No, I wasn't at Rich mond. First I was in Salisbury, then I was in Andersonville. Oh, I tell you it's the devilishest place I was ever in, and I was in some pretty bad ones when here. I was a roving cuss here; I tell vou what! I was.

When I see such fellows as the one who has just gone out from here having their fine talk over, I think if I could only just wring the neck of one of 'em, that's all I'd want. And what do you suppose those rebel cusses did to me? [Perhaps they shot you.] Well, sir, yes, that followed it. Well, before that, what do you think one of 'em did? It was only he brought in the picture of Jeff. Davis, who was to be the President of the United States, and it was by his orders that we were imprisoned there, he said. Oh that young rascal! he said that. Just as quick as thought, I rushed at the picture, and I made more pieces of it than there was grains in the bran and stuff we had to eat. And to pay for that, I went out by a very quick process.

And then to stand' by and hear old Stonewall Jackson defending his being set free! Oh the Lord! would n't I set him free, if I could have my way with him! I would n't give him time to say his prayers. A short prayer he'd say, anyway. I'd say to him, like "Richard," "Go down to the devil, and tell him I sent you there." By graclous! I was almost a good mind to pitch into that chap here-yes, old Jackson; faith, I was. I had the fight in me when I died, and I thought I'd like to take him off his pins. Oh I was thinking all the time of what was being done for Jeff. here. He must be kindly treated, and have his roast beef and wine and cigars, and all sorts of luxuries, when he's the very devil who was at the head of the Southern rebellion. The devil put him in, I suppose. [Have you ever seen the devil?] No. sir; but if he 's at all like Jeff. Davis, I beg to be excused from being introduced to his majesty. Sometimes I thought I might be when I come to

Oh, you can't make me swallow that, no way You may talk about there being a bell for sinners to live in, but I'm just where I was. If I could get at the whole Southern Confederacy in a bunch now, I'd like to pitch into them. If you'd been down there and suffered what I did at Andersonville, you'd have wished the old fellow higher than the moon. [We do n't say but that we should have had worse feelings than you had.] By golly just only think of it now! There we were cooped up there, and if we chanced to go to the window or steal a bone or anything, we were shot down like dogs; and they told us, if we asked why we were kept there, It is Mr. Davis's orders; he 's the Julius A. Willard, Springfield, Ill.......

is not a rule, then set it one side, and set the brain head of this Confederacy. That's what they'd say

When I came here and heard that Jackson talk as he did, it stirred me up. If I'd had a good setto with that chap I'd feel better, Oh, there's plenty that feel just like I do. I'm one of the kind that believe in the neck-stretching business. That's good for him. I tell you what I'd do: I would keep him on such short rations that he'd grow so thin that I could say to him as I heard some of those rebel cusses say to a little fellowhe'd come I do n't know where from, Maine, I think it was; he was so thin that there was just the bones and the skin over them; and there was a rat-hole in the room where he was: and they said to him, just like this-taunted him with his looks -that if he fell away much more he could get out very easy, for he'd be so small be could slip through that rat-hole without any trouble. By the gods! did n't I want to get hold of that chap then? I was weak, could only just drag my limbs you wish for their return. But may it not be about, but, just as weak as I was, I do believe I'd had strength to cut him up in little pieces not so big as the end of my little finger, if I'd only had the means to do it.

Now see here, sir, I don't know anything about how this business is done at all. You see I went into the fight with all my heart, and I've got it in me still. But it's to get back to my folks anyway, just as I can, that I come here to-day. [Where did you leave them?] I left them here, sir: here in Boston.

My name, sir, is Terence McDogal. My age? I was turning thirty. Company and regiment? Oh, yes, the 36th Massachusetts, Company C. And I want a chance to go to my folks. Well, I want them to know that I've got into a pretty good condition in this world. If I'd lived to got home I would n't been able to done much. [You'd not had much strength?] No, I suppose not, for I was very weak when I was shot. I want now to come back to them, to let them know that I can

Well, I think just the same as I did when I was here. Faith! I don't know-there's a kind of a mystery about it, anyway. You ask one there. Is this heaven? and they tell you no; you ask another if it's purgatory, and they tell you no. You ask another what it is. "The degrees of life," is the answer. A nice cld chap told me it was one of the degrees of life. I suppose he meant that life was a great staircase, and it's one of the steps. That's the way I took it. [You are correct.] That's it: I thought so. Faith! I suppose I'm a Catholic still. I'm not certain myself, anyway. It may be all right, and it may be all wrong -this Catholic religion, for aught I know. I'm something, at any rate, but what I am is hard to tell. I'm not a Protestant; I do n't know-I'm on the fence, I suppose. At all events, I do n't want to say anything about the church. It's all right, I suppose, to believe in the Catholic Church when you are here.

Well, sir, I'd like to speak to my wife and my brother and my half-brother. James is my brother's name, and my half-brother's name is Daniel, and my wife's is Margaret. Oh, I'd like to go there and talk just half an hour. Then I'd go to my quarters on the other side all right. Better barracks than you ever had here, on the other side. [Are you happy?] Oh, yes, sir, except when I meet one of these Southern cusses what's thinking it's all right that all these snobs get free, while such as I are shot down. I'm not happy, hecause I can't go in and wring their necks for

Well, sir, good-by to you, and if I can do any thing for you at any time, to pay you for what you've done for me, I'll try to do it. And if you ever have a vessel, sir, that wants unloading, I'm

just the best chap in the world to do it. May 27.

Sophie Doolittle.

I've been here many a time in spirit before left my body. Sophie Doolittle. I want you to tell the children that I found everything in the wring his neck quicker than my old mother could wring a goose's neck, and she's good at that; yes, disappointed at all; that I did n't suffer in dying at all, but went out in my sleep. My husband and four of my children met me. They bore me away so beautifully that I felt that I was in the Paradise of God.

> I lived here near eighty-seven years. It was a long time, but I learned a great many things. I was a medium myself. I talked with the angels. This thing was not new to me. I told my children that I should come right back. They'll expect me here. [When did you die?] First of the month-May.

> Oh, tell them it is glorious! glorious! glorious! Tell them that my husband and children never misrepresented anything to me; that I found everything just as I expected; that the place don't seem like a strange place to me-the spiritworld. It seems as though I'd been there many a time. It is home to me; I went home, [Where did you pass away?] At Hinsdale,* New Hampshire. God bless you! God bless you! May 27.

*Will some friend in Hinsdale, should this meet their eye, inform us if such a person as "Robpic Doolittie" ever resided thers?—and if so, is she dead? We have no knowledge whatever, other than what this spirit message contains, that such a person ever lived.—[ED.

Scauce opened by Thomas Dick; closed by John Woolsey, of London, England.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, May 28.—Invocation; Questions and Answers;
Mary E. Surratt, to President Johnson: Kobert Clyde, of Missouri, 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. regiment; Augusta May, to her mother, in New York;
Jennie King, of New York, to her mother, in New York;
Jennie King, of New York, to her mother,
Monday, June 3.—Invocation; Questions and Answers;
George P. Wyman, of Troy, N. Y., to his friends; Sarah A.
Southworth, to friends; Annie Maria Barry, to her mother, in
Denver City, Colorado; the wife of William Tappan, to her
husband, in Colorado, to Lewis, or Samuel Foster Tappan.

Tuesday, June 4.—Invocation; Questions and Answers;
Capt. Alexander Murry, to his wife; Frances Howe Prescot,
to her sieter, in New Bedford, Mass.; Willie Demarcst, to his
parents, living at No Il King street, New York city; Charles
Brady, of East Boston, to his brother James, and Uncle Danlel
Brady.

Thursday, June 6.—Invocation; Questions and Answers;

Brady,

Thursday, June 6.—Invocation: Questions and Answers:
George F. Polly, to friends in Springfield, Mass.; Hiram Hanks, to his brother, Hon. N. P. Banks; David Roche, to friends in Springfield, and Roston, Mass.; Annie E. Williams, to friends. June 11.—Invocation; Questions and Answers: Capt. William E. Hacker, to friends in Philadelphin; Gen. Rievenson, to friends in Boston: Olive Sargent, to her mother and sister Sarah, in Lawrence, Mass.; Mary Calishan, to her daughter Mary, and a priest of this city.

Tuesday, June 18.—Invocation; Questions and Answers; Stephen H. Caverly, of the let Mass. Cavairy, Oo. K; to his wife; Jackson Logan, of Bainbridge, Penn., to his wife; Patrick Macamara, of the 9th Mass. regiment, to friends; Adelaide Garvin, of Chicago, to Stephen W. Garvin, in New Orleans; Blafer Mary Burke, to the Society of Friends in Water. Thursday, June 20.—Invocation; Onestions and Answers.

Plans; Sinter many Durke, to the Society of Fitches in Vilot, N. Y.

Thursday, June 20.—Invocation; Questions and Answers;
Daniel B. Frost, of Almond, Wis.; Abble Green, lost on the steamer "Golden Gato," to friends in Williamsburg, N. Y.;
Blias M. Proctor, of the 2d Indiana Cavalry, to his brother Bamuel; Poem by Anna Cora Wilson ("Birdle"),

Circles.

Donations in Aid of our Public Free

Donations in Aid of the Poor.

Received from

Received from 1977 Adams 1977 Adams J. Child, Gates, Mo. 1977 Adams 1977 Adam

Sending the Banner free to the Poor. Received from

Fourth National Convention.

To the Spiritualists and Progressive Reformers of the World: At the Third National Convention of Spiritualists, held at Providence, by adjournment, from the

21st to the 25th of August, it was

Resolved. That this Convention and its successors be and hereby are declared to be a permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next annual Convention, and their successors are elected.

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

the people.

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

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

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

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

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

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

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

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

Dr. H. F. GARDNER, MASSACHUSELTS, L. K. JOSLIN, Rhode Island, G. W. BURNHAM, Connecticut, LEO MILLER, New York, MIS, DEBORAH BUTLER, New Jersey, W. A. DANSKIN, Maryland, J. C. SMITH, District of Columbia, A. E. MACOMBER, Ohio, F. L. WADSWORTH, Indiana, S. J. FINNEY, Michigan, Mrs. J. H. Stillman, M. D., Wisconsin, Henry Stagg. Missouri, ISAAC REHN, Pennsylvania, WARREN CHASE, Illinois, THOMAS GARRETT, Delaware,
V. B. POST, California,
DR. J. A. ROWLAND, Sec'y, Dist. Columbia,
MRS, LITA B. SAYLES, Ass't do., Connecticut,
I. S. LOYELAND. J. S. LOVELAND, do M. O. MOTT, Treasurer, Vermont.

Spiritual Convention.

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

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

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 accommodations at private houses can be obtained at a less rate.

CHARLES WALKER, WM. MITCHELL, WM. B. PARRISH, D. TARBELL,

Of

D. TARBELL,

1867.

D. TARBELL, Dr. George Dutton, Cor. Sec.

Illinois State Convention.

Notice is hereby given that the second annual meeting of the Illinois State Association of Spiritualists, 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 Spiritualists or other reformers is entitled to representation in the fellowing ratio with each receipt in 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 entitled to two delegates, and one additional delegate for each fraction of fifty over the first fifty members. Galesburg is a fine city, and the friends residing there pledge hospitality to all delfriends residing there pledge hospitality to all delgreadway, New York City. Sent by mail on the receipt 15 cents. egates who may attend the Convention. We lippe to see a full representation from each local We organization in the State.

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

Spiritualist Picnic at Portage Bridge, N. Y., Thursday, Aug. 20, 1867. The Spiritualists of Western New York have

arranged to hold their Third Annual Picnic at the above time and place. Ample railroad facilities by regular and special trains are provided for, at reduced fare, from Rochester, Avon, Batavia, Buffalo, Attica, Hornellsville and intermediate sta-

falo, Attica, Hornellsville and intermediate sta-tions, returning same evening.

Selden J. Finney, the well-known, able and elo-quent inspirational speaker, is engaged, and other prominent speakers are expected. W. H. C. Hos-mer, Esq., the gifted bard of Avon, will recite an original poem, prepared expressly for the occasion. Special train leaves Rochester at 7 A. M.; Avon, 7.40; Batavia, 9,05; Buffalo, 8; and Hornellsville

Trains 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.

Quarterly Meeting.

At a meeting of the Free Opinion Society of Spiritualists and Reformers, of Summit County, Spiritualists and Reformers, of Summit County,
Ohio, 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 attend and participate.

S. Stone,
A. Underhill.

S. Stone, A. Underhill,

and others, Committee · Akron, Ohio, July 20, 1867.

Grove Meeting.

The Spiritualists of Ridgebury, Penn., will hold their seventh annual Grove Meeting on Saturday and Sinday, Aug. 24th and 25th, 1867, in E. R. Beckwith's orchard, three miles south of Wellsburgh Depôt. Speakers, Lyman C. Howe, of New Alblon, 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 voice to add a charm to the occasion.

George W. Mead, Cor. Sec.

Grove Meeting.

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

mediums. All letters addressed to S. C. Vyles.

Bucksport, Me., July 22, 1867.

Grove Meeting.

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

Grove Meeting.

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

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

Recorder of committee.

By order of committee, D. G. ESTELL, Cor. Sec. provement.

Grove Meeting.

The Spiritualists of Cicero, N. Y., and surrounding region will hold a Grove Meeting in Haskell's Grove, two miles east of Cicero Corners, on the last Saturday and Sunday in August, 24th and 25th. Good speakers will be present. A general attendance is requested.

L. Hares.

Cicero, N. Y., July 31, 1867.

Oblinaries.

Passed to the inheritance of a star-gemmed crown, Brimage Taylor, of Willston, Vt.

Assect to the inheritance of a stargenimed crown, Dimage Taylor, of Williston, Vt.

A lingering disease—cancer of the stomach—at length prostrated the noble manly form that for seventy-one years had performed its labors of usefulness, in the active duties of life. Fourteen years since, he became interested in the teachings of Spiritualistic Philosophy. Of a vigorous intellect, his mind could never rest until careful and continued research had proven its truth. Once convinced, his whole soul urged him to "let his light shine," and he became a warm and carnest advocate of the cause he loved. Ever mindful of the wants of others, the needs of the poor, even in sickness, were not forgotten. His last hours were blest whith he full assurance of a life-giving knowledge; and not a cloud obscured the horizon of his hopes. A wife, sens, and daughters, mourn not as in the past, for their souls have drank of the dowy drops of wisdom. One daughter, Mrs. F.—. Is a worthy and reliable medium. At a séance he manifested his joy at their recognition, and gave clairaudiently his words of happy redemption. Joy Illumined the faces of all present, and we know that he "still lives." The unusually large attendance, and strict silence, while words wore given by the baptism of the spirit, gave ev-dence of the respect felt for the citizen and friend. Prayer and henceliction by Rev, Mr. Lewis.

Passed home to dwell with the angels, from Pine Creek, California, June 30th, 1867, the spirit of Milo Ford, son of O. W. and A. Cattlin, aged 2 years 5 months and 11 days.

The little darling dove that nestled So lovingly upon our breast,
Has folded up its little pinions
And with the angels gone to rest!

F. L. T.

New Books.

SARGENT'S GEM SERIES. No. 1--THE EMERALD. No. 2---THE SAPPHIRE.

EDITED BY EPES SARGENT, Author of "Peculiar," &c.

For sale at the BANNER OF LIGHT OFFICE, 158 Wash ington street, Boston; also at our BRANCH OFFICE, 544 Broadway, New York. EW Copies sent by mail, postpaid, on receipt of the price.

The purpose of the Gem Series is to bring together in a form for preservation the best of such uncollected pieces, stories, poems, &c., as have taken a very high rank as specimens of literary art, but which to readers of the present day are quite inaccessible. The plan includes original translations from celebrated French and German writers; the EMERALD containing three of these that will be new to American readers. The name of Mr. EPES SANGENT as editor of this Series, is a guarantee that the work of selection will be well done. The EMERALD and the SAPPHIBE are now ready, forming two cheap and beautiful volumes, filled with the richest and most sparkling matter.

two cheap and beautiful volumes, three with the most sparkling matter.
The Sapphing, amid a great variety of lighter matter, contains the whole of that wonderful treatise, so full of bright guesses and interesting deductions, entitled "The Stars and the Earth"—a treatise with which every Spiritualist will be edified and delighted.

The New York Times asys: "The Gem Series is a collection of graphic and entertaining tales, brilliant essays and fugitive noems, such as are worthy of a place in every good family library. The EMERALD is a volume of 320 pages, filled with most admirable matter, such as every one who reads will wish to keep for future readings. This is the kind of book to buy, for it never grows old."

The Norfolk County Journal says: "The Sapphire, like its predecessor, the EMERALD, is as far above the great bulk of the light literature of the day, as a real dismond is above paste. All the contents are such that a person who has once read them will be glad to possess them in a form for preservation."

tion."

The Boston Transcript says: "The EmeralD is literally overflowing with good things. Tales, humonous and pathetic, by De Bernard, Scribe, About, John Neal, Horace Smith, Mrs. Craik, Frederic Hardman, and others, spirited essays and sketches, poems of eminent merit, including the famous lyrical charades of Praed, make up a variety in which all tastes and all moods can find entertainment."

The Salem Gazette says: "No books of the size of these that we know of contain so much that is brilliantand popular, as well as of the highest order of merit of its kind." Mar. 23.

Just Published, in Pamphlet Korm,

THE MAN OF FAITH

ABRIDGED VIEWS

MODERN MIRACLES

SOCIAL INTERCOURSE.

BY HENRY LACROIX.

SECOND EDITION.

AN ORIGINAL AND STARTLING BOOK! THE ORIGIN AND ANTIOUITY OF PHYSICAL MAN

SCIENTIFICALLY CONSIDERED, PROVING MAN TO HAVE BEEN CONTEMPORARY
WITH THE MASTODON; DETAILING THE HISTORY
OF HIS DEVELOPMENT FROM THE DOMAIN OF THE
BRUTE, AND DISPERSION BY GREAT WAVES OF
EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

JUST PUBLISHED THE HYMNS OF PROGRESS:

BEING a Compation, Original and Select, of Hymns, Songs and Readings, designed to meet the progressive wants of the age in Church, Grove, Hall, Lyceum and School,

BT LEVI K. COOKET.

BY LEVI K. COOKET.

12 Wm. White & Co., Publishers. 12 mo., 224 pages, large type; cloth bound in various colors. Price 75 cents, postage 12 cents. For sale at the Banner office, 158 Washington street, Boston, and at our Branch Office, 544 Broadway, New York. Room 6.

SECOND EDITION - REVISED AND ENLARGED.

A Peep Into Sacred Tradition:

CONTAINING the condensed evidence on both sides of the most important questions known to man, his PRESENT and FUTURE HAPPINESS. By HEV. ORRIN ABBOTT. Price fifty cenis. For sale at this Office; also at our Branch Office, 544 Broadway, New York.

RECONSTRUCTION OF THE UNION.

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

JUDGE EDMONDS. Price 50 cents; postage free. Forsale at this Office; also at ur Branch Office, 544 Broadway, New York. April 13.

RECOND EDITION. THE BOOK OF RELIGIONS:

COMPRISING THE VIEWS, CREEDS, SENTIMENTS OR OPINIONS, OF all the PRINCIPAL BELIGIOUS SECTS IN THE EUROPE AND Articularly of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Biographical Sketches. By John Harward.

Price 3.13t postage free. For sale at this office; also at our Branch Office, 544 Broadway, New York. April 13.

FOURTH EDITION.

POEMS FROM THE INNER LIFE BY MISS LIZZIE DOTEN.

Retail price of the full gilt edition, \$2.00; postage free. Retail price of the edition in cloth, \$1.25; postage, i6 cents. Published by WILLIAM WHITE & Co., 186 Washington street. Boston, and for sale at our Branch Office, 544 Broadway, (Room No. 6.) New York. THE PERSONAL MEMOIRS OF D. D. HOME

The Celebrated Spirit-Medium, EXTITLED,

INCIDENTS IN 'MY LIFE; With an introduction by Judge Edmonds, of New York. Price \$1,25; postage free, For sale at this office, Aug. 15.

NEW UNFOLDING OF SPIRIT-POWER

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

DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination 21. Thirty exercises to draw diseases at a distance, \$10. Treats patients at a distance by letter, by inclosing the sum, giving your name and address. Address Office, 1892 Washington street, Boston, Mass.

Mass.

Persons forwarding money for examination or treatment should send Post office money order, or by express, at my expense.

4w-Aug. 10.

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

THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-July 6. MRS. A. C. LATHAM,
MEDICAL CLATEVOYANT AND HEALING MEDIUM
1292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, libeumatism, diseases of the
Lungs, Ridneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 15w—July 6.

MRS. FOWLER.

CLAIRVOYANT Physician and Test Medium, No 85 Bedford street, cures disease by laying on of hands, also tells
of lost money, disease, love, marriage and death. Terms \$2.00.
Circle Sunday evening.

MRS. MARIAN, ASTROLOGER AND MEDIUM,

CAN be consulted at No. 11 La Grange street, or by letter.

Write address carefully.

(w-Aug 10.

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

LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Tuesday, Thursday and Friday evenings, at80'clock Pheciskut, at her residence, 8 Kittredge place, opposite 69 Friend st. Admission 25 cents.

MRS. E. L. JEWETT, MEDICAL CLAIR-voyant, has opened an office at No 1992 Washington street, where she will describe and cure disease of all forms. Advec-given on business matters. MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of bair. 1603 Washington street, Boston. June 15.—13w*

MRS. C. A. KIRKHAM, CLAIRVOYANT, 1167 Washington street. Hours 10 to 12 M., and 2 to 5 P. M. June 15.-134. MRS. S. J. YOUNG, CLAIRVOYANT and Business Medium, 58 Pleasant street, Boston, Mass.

NELLIE STARKWEATHER, Writing Test
Medium, No. 6 Indiana street, Boston, Mass.

SAMUEL GROVER, HEALING MEDIUM, No. 15 Dix Place, (opposite Harvard street.) 15w-July 6.

Miscellaneous.

SOUL READING

Or Psychometrical Delinention of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inhamoniously 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 willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. MR. AND MRS, A. B. SEVERANCE, Or Psychometrical Delinention of Character.

either one or the other. Address. MR. AND MRS, A. B. SEVERANCE, July 6.—13w Miwaukee, Wisconsin. DR. J. R. NEWTON CURES 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 r. M. In Newport from August 8th to 20th. In

MONTREAL on and after Monday, August 26th. July 27. DR. J. T. GILMAN PIKE.

OFFICE 120 COURT STREET, UP ONE PLIGHT. OFFICE HOURS, 8 to 12 m.; 2 to 5 p. m. All other hours devoted to outside patients.

N. H. ALL PERSCRIPTIONS 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 constantly availing himself of these occult forces in the treatment of his patients.

ELECTROPATHY. DRS. GALLOWAY, WHITE & BOLLES, the Old Medical Electricians, Discoverers and Teachers of This Nys Ten. arccuring the most obstinate diseases, at the Philadelphia Electropathic Institution, Corner of Thirteenth and Walnut streets, Philadelphia, Galvanic Baths given.

CONSULTATION FREE.

Students Received.

Cures Guaranteed.

MRS. L. R. MURRAY, M. D., CLAIRVOYANT PHYSICIAN—Business and Test Medium, examines diseased conditions by a lock of hair—gives the location of minerals and oil, by a diagram of piot. Answers sealed letters. Terms for each, \$2.00 and stamp. Satisfaction warranted. Address,

Aug. 10.—4w 263 WOODWARD AVE., DETROIT, MICH.

MRS. M. M. WOOD.

THE WELL-KNOWN NATURAL CLAIRVOYANT, will examine and prescribe for disease, answer questions on business matters, give delineation of character, and give the particulars concerning roun development, by the aid of her non-conductors. Terms, Lock of Hair and \$1. Address No 11 Dewey street, Worcester, Mass.

5w*-July 27.

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist, 64 WASHINGTON STREET, BOSTON.

G54 WASHINGTON STREET, BUSTON.

RGOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wires and Liquors, Proprietory and Popular Medicines, varranted pure and genuine. The Anti-Scrofula Panacea, Mother's Cordial, Incaling Extract, Cherre Tonic, &c., are Medicinesprepared by himself, and unsurpasseby any other preparations. N. B.—Particular attention paid to putting up Bristival and other Prescriptions. July 6. BOARD with Rooms. Mrs. F. A. Cook, No. 9 Crescent Place, Boston, Mass. 3w.-Aug. 10.

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles. With Rosebuds in my Hand; or, "Birdie's'

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

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

Frice 35 cents: nostage free. For sale at this office.

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

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

"I 'min the spirit-land, my child,
liappy 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. Bomething sweet to think of, in this world of care,
Though dear friends have left us, they bright spirits are;
Bomething sweet to dream of—hark! the angels say:
Call them not back again, they are with you every day."

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

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. WYE HAVE received a supply of the following beautiful V ballade, composed by Mr. Whiting: "Sweet be thy Dreama, Alida," "The Whid is in the Chestut Bough," "Medora," "She was a Rose," "Whene'er in Sleep the Eyelida Close," "Oh hear my Parting Bigh," "Spirit of Light, Love and Beanty," For sale at this odice, Price 25 cents each, June 22.

Mediums in Boston. Ach Pork Adbertisements. Ach Pork Adbertisements.

IRRESISTIBLE ARMY WITNESSES

TO THE SUPREMACY OF

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

During the past three years I have laid before the readers of the Bannen, an immense mass of testimony and evidence which leaves not the shadow of a doubt that the Great Spiritual Remedy is without an equal in the whole field of medical science and practice. Of this I am fully convinced. In presenting that testimony and evidence I have been actuated by but one desire. I desire that others shall know the Positive and Negative Powders just as Iknow them. I desire no exaggeration of their merits, being fully convinced that the simple truth and facts, as I know them to be, are more than sufficient, not only to convince the people, but also to overwhelm and break down the skepticism and opposition of the entire medical profession. For this reason, my publications with regard to the efficacy of Mrs. Spence's Positive and Negative Powders, have consisted mainly of the voluntary statements of disinterested parties-either the statements of the patients themselves, whom the Powders have cured of all manner of diseases, almost miraculously at times; or the statements of honest and liberal physicians, who have used them in their practice, with the same marvelous and unexpected results. Being still actuated by the same sin gle, carnest desire that the public shall know the truth, the whole truth, and nothing but the truth, as fully and as clearly as I could make it known, were I upon the witness-stand before a court of justice, I shall continue the course that I have pursued thus far, of presenting the atubborn facts about the Powders, through the unsolicited testimony of disinterested witnesses. I shall continue to introduce to the public, from time to time, fresh witnesses to the great and good work which Mrs. Spence's Positive and Negative Powders are doing, in all parts of the United States and Territories.

Muskootink, Chisago Co., Minn., June 29th, 1867. PROF. SPENCE-My dear Sir: The following is our experience with the Powders.

My husband was sick for more than two months. He was extremely debilitated and had a most racking Cough. He would cough the whole night, often without closing his eyes in sleep. I gave him various things which did not benefit him. I concluded to send to you. I described his case, and also the case of my son who was suffering from Eryslpelus, his face being terribly swolien. You sent the Positive Powders for both, with general directions. The Powders came in the evening, and I gave my husband one on going to bed. It immediately quieted his Cough, and he slept all night. He continued to take the Powders for two or three days and was well. He never coughed after taking the first Powder.

My son took the remainder of that bex for his Ervaincing and they acted like a charm on his swollen face. The next case was that of my neighbor, Mrs. FURNAN-1 very severe attack of Neuralgia. She had been a terrible sufferer for nearly three weeks, night and day. From my little store of Positive Powders I administered to her. They cured her in a day and a half.

The next case was that of Mr. BROOKS from Superior. He was on his way from St. Paul to Superior. Being taken sick with Lung Fever, he could go no further, and stopped at our house. The pain in his side was very severe, and his Cough very bad, constantly raising blood. The Positive Powders stopped his Cough and the raising of blood, and he was well in a few days. A little child of Mr. Laudons of Sunrise City, was also cured by the Positive Powders, of Lung Fever, in

one day and a half. I saw your Powders advertised for a year or two, without noticing them more than other medicines. My being a Spiritunlist inspired me with a confidence in their value, which has been fully justified. Yours respectfully,

LAVINIA L. INGALLS. The magic control of the Positive and Negative Powders over discusses of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrica, Bow el Complaint, Dysentery, Nause and Voniting, Dysepsia, Indigestion, Fattlence, Worms; Suppressed Menstruation, Painful Menstruation, Failing of the Womb, all Female Weakness and Derangements; Cramps Fits, llydrophobla, Locklaw, St. Vitus' Bance; Intermittent Fever, Bilious Fever, Yellow Fever, the Fever of Smuli Pox, Mensics, Scarlatina, Erysipelas, Puelmonia, Pleurlsy; all Inflammations, acute or chronic, such as Inflammation of the Lungs. Kidneys, Womb, Binder, Stomach, Prostnte Gland; Catarrh, Consumption, Bronchitts, Coughs, Colds; Serofula, Nervousnes, Siceplessness, &c. Positive

THE NEGATIVE POWDERS OURE Paraiysis, or Palsy; Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalopsy; all Low Fevers, such as the Typhold and the Typhos; extreme Nervous or Muscular Prostration or Relaxation.

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

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

The Positive and Negative Powders do no violence to the system; they cause no purglag, no mansea, no vomiting, no narreoftiling; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, to stilent and yet so gifeacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mirs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most case, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are THE GREATEST FAMILY MEDI-

CINE OF THE AGE!

OINE OF THE AGE!

In the curs of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail.

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

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

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

re. Circulars with fuller lists of discases, and complete explanations and directions sent free postpaid. Those who prefer special scritten directions as to which kind of the Powders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders. Matied, postpaid, on receipt of price.

One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Six boxes, \$5; twelve boxes, \$9.
Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. SEXUAL DEBILITY.—A TREATISE ON

THE CAUSES, OCCASIONS, EFFECTS AND TREAT-

quirers of both sexes. Address, WINCHESTER & CO., 36 tf-Aug 10. John street, New York. MRS. H. S. SEYMOUR, BUSINESS AND
Test Medium, No. 1 Carroll Place, corner Bleecker and
Laurens streets, third floor, New York. Hours from 2 to 6 and
from 7 to 9 r. M. Circles Taesday and Thursday evenings.
July 27.—6w*

MENT OF SEXUAL DEBILITY will be sent free to all in-

D. F. CRANE. ATTORNEY AND COUNSELLOR AT LAW. 23 COURT STREET,

House, 16 Webster street, Somerville.

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

Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, 10 a alysis, Local and General Debility, Pamonary Consumption, &c., and in a word, all Mr in bid Conditions affecting the Vital or Functional Action of the System.

DR. WILLIS brings to the practice of his prefession. not only the advantage of a thoroughly scientific medical education, but also a rare gift of Intuitional Perception of

the nature of disease, and the adaptation of remedies.

Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars.

Office Hours, for Examination, Consultation

and Treatment, from 8 to 11 o'clock A. N., and from 4 to 6 o'clock P. M. Patients unable to call, will be visited at their residences.

Dr. Willis is also the Consulting Physician for J. Winchester & Co.'s establishment for the manufacture of the celebrated remedies for the cure of Consumption—the Hypophosphites, as prepared from the formula of Dr. Churchill, of Paris.

IMPORTANT TO INVALIDS!

ALL SUFFERERS

From Pulmonary Diseases, Nervous Debility, Female Diseases, or Chronic Disorders of any na-ture, and all whose vital forcesare depressed, ren-dering necessary a

NERVOUS TONIC AND INVIGORATOR, WINCHESTER'S

HYPOPHOSPHITES, OF LIME AND SODA. THE SPECIFIC REMEDY FOR

CONSUMPTION,

NERVOUS DEBILITY, Scrofula, Asthma, Bronchitis, Dyspopsia, Paralysis, Lossof Appoilte, Chlorosis, Marasmus, Wasting, Liverand Kidney Complaints, Rickets, Debility of Nursing

NERVOUS AND BLOOD SYSTEMS. THIS REMEDY has been tested for ten years, with "ne-A BULTS UNPARALLELED IN THE ANNALS OF MEDICINE' It possesses a two-fold and Specific Action: on the one hand increasing the principle that constitutes NERVOUS ENERGY; and on the other, are the MOST POWERFUL BLOOD GENERATING AGENTS KNOWN. By a timely are

and Prognancy, and all

DISORDERS OF THE LUNGS.

of the Hypothosphites in Consumption," Cure is the Rule, and Death the Exception." Three large, or six small Bottles, for \$5, by Express.

Tr Circulars Prec. A Sold by all respectable Druggists, and Wholesale at the Sole Depot in the United States, by the Manufacturers, J. WIN-CHESTER & CO., 36 John Street, New York, to whom all orders should be addressed.

CALIFORNIA AGENCY .- D. NORCROSS, No. 5 Montgomery street, Masonic Temple, San Francisco BOSTON AGENCY.-GEORGE C. GOODWIN & CO. 38

> Miscellaneous. DR. HALL'S

VOLTAIC ARMOR, Magnetic Bands and Soles.

GREAT SCIENTIFIC EMEDY FOR COLD FEET. RHEUMATISM, NEURALGIA.

PARALYSIS, NERVOUS HEADACHE, DYSPEPSIA, SCIATICA, and

ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a a positive remedy for COLD FERT and IMPERIECT CIRCULATION. Descriptive Circular, with Testimonials and directions for use, malicel free. Sold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, Proprints for the Color of th

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 overlooking the beautiful town of Belvidere, and commanding a fine view of the surrounding country for several miles. No healther location could be found anywhere. The buildings, which are built in the "Italian Vilia" style, are pleasant and commodious, and well supplied with all the necessary appurtenances for teaching.

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

No sectarian or party spirit will be introduced into the school, but every pupil will be received and treated in accordance with the sacred principles of equality, justice and liberty of conscience. It will only be required of each pupil to conduct herself in a lady-like inanner and attend faithfully to ker studies.

Partificular Attention will, the Partificular Parti

PARTICULAR ATTENTION WILL BE PAID TO THE ILEALTH OF EACH PUPIL, and gymnastic exercises will constitute a part of each day's duty during the Fall 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 GHADUATING CLASS will be formed at the commencement of the Fall Term, and all desiring to enter it this year should signify the same to the Principal, on making application 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, MINNER BUNIL.

July 27. Belly Day of MINNER.

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, 1LL. GREAT WESTERN DEPOT

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

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

Address, TALLMADGE & CO.,

June 24. Box 2222 Chicago, Ill.

NEURAPATHIC BALSAM; NATURE'S GREAT HARMONIZER. (Discovered and put up by direction of spirit-physicians,) AN INPALLIBLE RENEDY FOR ALL

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

and Bronchial Tubes.

By Price, 50 cents and \$1,00 per Bottle. For sale by all Druggists, and at the Offices of the Banker of Lientrin Kerker and Boston; also, A James, No. 53 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Building, Nt. Louis, Mo.

E. HAYNES & CO., Productor, July 8.—13w

7 Doame Street. Boston. CABTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office. for 25 CENTS EACH:
REV. JOHN PIERFONT, JUDGEJ. W. EDMONDS, EMMA HARDINGE, ABIRAHAM JAMES, CHAR. H. CROWELL, ANDREW JACKSON DAVIS, JOAN OF ARC, ANTONE (by Anderson), J. M. PEBILER, PINKIE, the Indian Maiden; 50 cents.

Fently mail to any address on receipt of price.

A. MICHENER, M. D., CLAIRVOYANT
Physician. Southwest corner of 6th and Green streets,
Philadelphia, (late of No. 421 Pine street.) 11w-Aug. 10. A. B. CHILD, M. D., DENTIST, 50 School street, next door Bast of Parker House, Boston.

Banner of Light.

WESTERN DEPARTMENT:

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

We receive subscriptions, forward adverthements, and transact all other business connected with this Department of the Bannes of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Prenelles.

The model of the directed of J. M. Prenelles.

The direction of the directed of J. M. Prenelles.

The direction of the directed of the contributions of the direction in the direction of the dir to so mark them. Persons writing us this month, will direct to Detroit, Mich., care C. Randall, Fisher's Block.

Our Month in Sturgis, Mich.

Life, after all, is beautiful. Life with nature; life in a harmonial family; life 'mong a happy people; life with friendly hands to clasp ours; life where no selfish, exacting magnetism eats the soul away; life with the glorious privilege of being let alone; life with a room consecrated to our use, and the influences of our immortal guides. Oh, how transcendently grand to live under such conditions.

These are our out-gushing thoughts while reviewing the past month spent at the residence of the Hon. Harrison Kelley. No, residence is not the word-home-a home abounding with genuine friendships, cheerful hospitality and beautiful manifestations of fraternal affection.

The Society in Sturgis is in a most excellent condition. The Lyceum, under the conductorship of Bro. Jacobs, is doing finely. It is the second ever organized. The singing is sadly out of joint, and yet music is absolutely indispensable to the interests of our meetings.

As is our custom, we laid the claims of the BANNER OF LIGHT before the audience, and although a liberal number were being taken, we obtained screnteen new aubscribers. Should not our brother and sister lecturers do likewise, thus greatly increasing the list? The BANNER bears their names, their locations and the record of their labors in behalf of Spiritualism all through this and European lands. What then is their duty toward it? Ay, we will rather say, privilege; for it is a blessed privilege to be instrumental in disseminating the truth of the ministry of angels as an incentive to reform and holy living.

Spiritualists at Funerals.

When the mortal sleeps the sleep of death, and the soul is marching on to the sunnier homes of the angels, the eyes of the loving left behind are tearful, and their hearts heave and ache. It may be a tender father or mother, sister or brother, that in life professed and prized the blessed principles of Spiritualism. The day of burial comes: and who ministers at the altar of consolation? A Spiritualist teacher; a seer with vision open to the glories that glitter in the temple of the eternal? Oh, no! But a sectarian clergyman is invited-a man that knows nothing of the nature of death; nothing of the condition of the departed, or of the activities and heavenly beauties that make radiant the spiritual world. Is this showing a proper respect to the ascended soul? is it honoring the truth? is it honoring our principles? and unless we honor them, how can we expect others to?

From our soul's depths we forbid any sectarist shooting off his sepulchral mouth at or over our corpse, charged with the doubts, dogmas and superstitions of the past. If Spiritualists desire or claim the respect of a thinking, cultured community, they must first respect themselves, respect their principles, and practice them in letter and spirit. Enthusiasm for an idea, enthusiasm for eternal principles, is grand beyond description. The public speakers employed in voicing the truths of the harmonial philosophy are peculiarly adapted to minister words of comfort at funerals, and words of beauty at the mar-

The Child's Catechism.

There are professed Spiritualists-and, penning the fact, our cheek reddens with mingled shame and sorrow-that send their children to sectarian Sunday schools; send them, conscious that their tender mirds will be blasted and their souls ity laise doctrines and the lears of for menting hells and devils. Awhile since we picked up a Methodist catechism, among the teachings of which, relative to God and creation, were the following questions and answers:

"Is there any being that lived before the earth

There is.

Who was that being?

Almighty God.
Did Almighty God create the world? He did.

Of what did God create the world?

Of nothing.

How did God create all things from nothing? By the power of his Word!

Is not this a sublimely lucid and logical exege sis of the philosophy of creation: all things made from nothing, and by the power of God's word! What enlightened Spiritualist can think of patronizing such creedal institutions is to us a mystery. The influences surrounding and associations connected with bar-rooms, billiard-rooms, circuses, camp-meetings and Orthodox Sunday schools are repulsive to our diviner nature. They demoralize the rising army of the young, by sowing the seeds of future physical and mental suffering. As the child's soul is the centre of spiritual forces, the repository of all principles, it should be religiously educated, under broad, benutiful home-influences or in our Progressive Lyce-

Waifs from the West.

Every bone, muscle, sinew, nerve, in the human frame says work. He that will not sow, neither ahall he reap. Out-door toilers are now shouting the "harvest's home," and never did more plenteous harvests burden the broad fields of this great Western country than those just gathered. Blessings be upon our farmers, for they are genuine producers, earning their own bread, and generally that consumed by others. But 'tis ours to note spiritual movements.

G. W. Kates from Cincinnati writes:

"Spiritualism is lively here just now in society works. The Lyceum is doing well. Greenwood Hall is being repainted and refitted, and when finished will be one of the finest in the city. Mrs. Wilhelm is to speak for us during September and October. We expect to report progress."

Dr. E. C. Dunn, of Rockford, Ill., called upon of the progress of Spiritualism in Dubuque, Galesburg, Havana, Shabbonair, and other localities recently visited by him. He thinks of going East this fall, and will lecture, heal the sick, and organize Lyceums as he goes. He speaks in Rockford during the month of August.

W. R. Dorand, Titusville, Penn., under date of July 29th, says:

"Could skeptics see the heavenly splendor that surrounds me while sitting here—could they behold the beloved forms of those in spirit-life—could they witness the beautiful manifestations that here here does not have yould never seein that have been given me, they would never again doubt. Did not Jesus say 'greater works' than those of his day should be done? The promise is now being verified."

A correspondent from St. Louis, Mo., sends us a

copy of the St. Louis Democrat containing a full report of one of Prof. E. Whipple's able scientific lectures before the Spiritualists of the city. The editor pays a high and also just compliment to Bro. Whipple, saying, among other good things, "His lecture was very able, highly instructive, and unquestionably up with the times and abreast of all the knowledge which our generation pos-sesses.". Here's an extract. He said:

"It was now the philosophic opinion that the progress of the human race might be placed under laws; the more special under general, and in fine rising to the knowledge of one general law, which should include all creation. There were two methods of reasoning upon metaphysical and other questions—the deductive and the inductive. Some nations adopted one, others the other. The German mind was more inventive than any other the English mind more apt to demonstrate from pure logical reasoning. For example, the great German poet, Goethe, stumbled over the skeleton of a deer; perceived that the skull was but the development of the vertebral column. He was able to perceive this, yet forty years elapsed before the truth of this was demonstrated by English anatomists. Pythagoras also had made discoveries which he had given to the world, and which the world had denied, but which had rewhich the world had defiled, but which had re-quired two thousand years to prove their accura-cy. La Place had traced out the wonderful theory of nebulous substance, which was scarcely de-monstrated mathematically in our own day.

This law of progress, defining it in general terms may be said to be a change from the homogeneous to the heterogeneous state, or from the simple to the differential. It will be observed that this pro-gress is not in one direction only or partial; it is uniform and general. As there is a unity of structure, so there is a unity of progress. Thus the fin of the fish, the wing of the bird, the paddle of the seal, the fore leg of the deer, are all wrought out of the same elements, and have been developed in their present condition by the surrounding circumstances and necessities. Thus in the laws of evolution there is a unity which governs and controls the various differences.'

Dr. Robert Greer, Peorla, Ill., forwards us many testimonials from the Decatur Gazette, Decatur Magnet and other sources of his almost miraculous skill in the line of healing. It is as true now as in Christ's time that the "sick are healed and the lame made to walk" by the laying on of hands. So-called miracles were and are.

R. S. Cramer, New Boston, Ill., states that when Dr. E. C. Dunn was speaking in the above named place, a spirit came and controlled him, purport-ing to be Lorenzo Dow. After manifesting many of his earthly characteristics, he offered a peculiar prayer, and promised to come again in one year. The year about expiring, Dr. H. P. Fairfield was in the place, and holding a circle, Lorenzo Dow came in just one year, as he promised, entranced Mr. Fairfield, and breathed the same prayer, verbatim. No one present had a doubt of its being the same spirit, and yet the medium knew nothing of Dow's promise. It was consid

Mrs. Mary J. Wilcoxson, Hammonton, N. J. speaking of certain idiosyncrasics, obsessions and inharmonies, closes her communication thus:

"I cannot agree with Porphyry. Never was my labor sweeter—never more successful—never a greater reward; for the tearful, sparkling eyes of my hearers, the warm hand-clasps, the God bless yous, are more to me than the mines of Golconda. Where I shall spend the autumn I can not yet

tell, but am looking toward Massachusetts and Rhode Island. May your heaven grow brighter with every passing hour."

A. A. Wheelock, Toledo, Ohio, informs us in his own happy style that the Spiritualists of Toledo are enjoying quite a revival. He found them a few weeks since with their harps on the willows a fine hall furnished by Bro. Bunson, and yet discouraged. Bro. W. has spoken several Sun-days, the audiences have increased, and they are now making preparations to organize a Children's Progressive Lyceum. Bro. Wheelock, your spirit name is " Energy"-son of the Divine Energy.

Mrs. Sarah Benedict, East Springfield, Pa., in an excellent letter relating something of her ex-periences, afflictions and soul-trials, truthfully

"Wisdom teaches of use in beauty, and certainly, one-half at least of the superficial adornments of many are wholly unnecessary for the real purposes of beauty. Oh the lives thus wasted! Friend, do you think Spiritualists give the heed they should to this matter? Vanity in any direction is a barrier to the soul's advancement and ascension to that plane of thought and action where the light of true wisdom finds heavenly. where the light of true wisdom finds heavenly access. Time is golden winged! and oh, how precious! It should all be devoted to the highest precious: It should not be devoted to the nignest and holiest purposes. It seems to me neither God nor the angels can help those who will not help themselves. Self-help is the only efficient help. It is the basis of all other help. When we put forth soul-hands to heaven for strength and help, then it is that unseen powers can give us aid; they clasp our hands and lead us upward, not always in just the way we would have them, perhaps, (for we are selfish) but often through trial haps, (for we are settish) but often through trial and affliction, when not strong enough to walk the grand highway without. Prayer is a powerful auxiliary to the soul's ascension, and, I think, greatly unestimated by some of our own faith. That soul who keeps pure motives in the heart, and prays for light and divine aid, prays not in with whether the area to the content of the prayer in which the trace heart and the content of the conte

Thomas Irish, M. D., Ann Arbor, Michigan, commences a genial, enthusiastic letter to us, thus: "Shout—you may shout—I will. I have a right to shout glory, glory—so have all that appreciate the awakening light of this new dispensastion. Christ with his 'holy angels' is in the 'clouds of heaven' and around us. The ascended spirits of our loved ones walk by our sides. Startling revelations of important truth, beneficial to the highest interests of humanity, will soon arouse the slumbering millions. My spirit vision is opened. I see, and have for years at intervals, spirits, and life as it is in the spheres, the pure and the impure. Only goodness brings happiness in any world. Peace is the ruling principle of light. Its opposite, envy, malice, crime, war, yea, everything opposed to truth, love, kindness, and the peace principles of Christ." He forwards an article relating to the Banner of Light, and the good it is doing to both mortals and immortals, which we shall publish if space permits. vain, whether it ever bends the knee or not."

The Spiritual Harp.

Such we propose to call this new book of music for the use of spiritual and reform gatherings. It is the purpose to make it, in style, finish, selection. freshness of thought, purity of sentiment and genuine worth, all that this age of progress demands. Accordingly we invite authors, poets, musicians and all lovers of melody to aid in this undertaking. Forward either to the Rev. J. O. Barrett, Sycamore, Ill., or to us—particularly to Bro. Barrett, as he has the most leisure at his command.

A. B. Starr at the National Convention.

This spirit-artist and mediumistic instrument for the use of immortals in transferring the forms of the glorified to canvas, writes us that he shall be at the Convention in Cleveland, Ohio, with several of his spirit-paintings. These he will exhibit free of charge, and explain the method or spiritual condition he is in while taking them.

Bro. J. O. Barrett will devote the fall and winter months to lecturing on the Progressive Gosnels. Societies desiring his services can address him at Sycamore, Ill.

Another Progressive Lyceum.

On my return to this field of labor we resolved upon organizing a Progressive Lyceum, assisted principally by that indefatigable and enthusiastic co-evangel, Harvey A. Jones, and a generous people. I have succeeded beyond first expectations. All are taken by agreeable surprise. Though we have been fully organized but three weeks, we now number seventy-five members. We are out of debt, and are also raising the means to purchase a valuable Lyceum plane. With patient Baltimore

and judicious management we anticipate a golden

harvest for our young people. On the 21st of July Dr. J. S. Avery and lady, of Chicago, organized us into working order. As a slight testimonial of the gratitude we feel for their valuable services, our Lyceum unanimously passed the following resolutions at its last session:

Resolved, That the Children's Progressive Lycemesoived, That the Children's Progressive Lyceum, of Sycamore, Ill., is greatly indebted for a happy and promising beginning to Dr. J. S. Avery, Conductor of the Chicago Progressive Lyceum; and that we hereby most heartily recommend him to the public as a thorough and well-skilled organizer and manager of such Sunday institutions. Resolved, That the efficient assistance of his esteemed wife, so earnestly given on that occasion,

will also be remembered with lasting gratitude and pleasant associations. Resolved, That the Anniversary of the Children's Progressive Lyceum, of Sycamore, Ill., shall date with the visit of Dr. Avery, the 21st of July, 1867.

J. O. BARRETT, Conductor.

New Book of Music-The Spiritual

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

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

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

J. M. PEEBLES,

Battle Creek, Mich.

J. O. BARRETT, Sycamore, Ill.

SPIRITUALIST MEETINGS.

BOSTON.—Spiritual meetings are held at Mercantile Hall, Summer street, every Sunday afternoon and evening, at 2½ and 7% o'clock. Dr. H. B. Storer is engaged to speak during August. The Children's Progressive Lyccum meets at 10 a. M. The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 10 A. M., 3 and 7 P. M.

A. M., 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall. No.

5 Maverick square, every Runday, at 3 and 7 P. M. L. P. Freeman, Cor. Sec. Children's Fregressive Lyceum meets at 10 f

A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins,
Guardian. Speakers engsged:—Birs. M. J. Wilcoxson, Aug.
18; J. Madison Allyn, Aug. 25 and Sept. 1.

CHARLESTOWN.—The First Spiritual Association of Charlestown hold regular meetings at City Hall overy Sunday at 23 and 73 r. M. Children's Lyceum meets at 103 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

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

CIRLESEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at Jand 7% F. M. Admission—Ladles, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10M A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—Eliza Howe Fuller, Sept. 1. 8 and 15; Mis. Fannie Davis Smith during October.

The Biske Christian Spiritualists hold meetings every Sunday in Winnisimmed Division Hall, Chelsea, at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

Charlestown.—The Children's Progressive Lyceum meets every Sunday at 10% A. M., in the Machinists' and Black-smith's Hall, corner of City Square and Chelsea street. Dr. C. C. York, Conductor; Mrs. L. A. York, Guanilan.

CAMBRIDGEPORT, MASS.—Meetings are held in Washington

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

Wright, Guardian.

PLYMOUTH, MASS.—(Meetings discontinued for the present) Children's Progressive Lyceum meets every Sunday forencon at 11 o'clock, in Lyceum Hall.

rorenoon at 11 o'clock, in Lyceum Hall.

Worcester, Mass.—Meetings are held in Horticultural Hall
every Sunday afternoon and evening. Children's Progressive
Lyceum meets at 11% a. M. every Sunday. Mr. E. R. Fuller,
Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P.
Jacobs, Cor. Sec. Speakers engaged:—Miss Emma Houston
during September; N. Frank White during October; Mrs. C.
Fannie Allyn during November; Mrs. M. S. Townsend during
December.

December.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Failon's Hall. Progressive Lyceum meets at 10 A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r. M.

Fitchiburo, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall.

Foxboro', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. QUINCT, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyccum meets at 1% P. M.

gressive Lyccum meets at 1% F. M.

LYNK, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and ovening, at Cadet Hall.

PROVIDENCE, R. I.—Meetingsare heldin Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meetsat 12% o'clock. Lyccum Conductor, L. K. Josiyn; Guardian, Mrs. Abble H. Fotter.

Hantyon Conv. Spiritual meetings are held over Sunday. HARTFORD, CONN.—Spiritual meetings are held every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PUTRAM, CONN.—Meetings are held at Central Hall every dunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. PORTLAND, ME.—Meetings are held every Sunday in Tem-perance Hall, at 102 and 3 o'clock.

BANGOR, Mr. —Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the samo place at 3 P. M. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian.

man, Conductor; Miss M. S. Curtiss, Quardian.

DOVER AND FOXOROFT, MR.—The Children's Progressive Lycoum holds its Sunday session in Morvick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Quardian. A conference is held at ½ P. M.

NEW YORK CITY.—The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock A. M. and 7½ P. M. Conference at 3 P. M.

The Society of Progressive Spiritualists, having Jeased Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 A. M. and 7½ P. M.

The Children's Progressive Lycoum will meet in the same place at 9½ A. M. P. E. Farnisworth, Conductor; Mrs. H. W. Farnisworth, Guardian. The Conference, which is highly interesting, will be continued every Sunday afternoon at 3 P. M. during the summer.

BROOKLIM, N. Y.—The Spiritualists hold meetings at Cum-

during the summer.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near DeKaib avenue, every Sunday, at 3 and 7½ P. M. Children's Progressive Lyccum meets at 10½ A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

WILLIAMSBURG, 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.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ A. M. and 7½ P. M. Children's Lyceum meets at 2½ P. M. E. C. Hotchklas, Conductor; Brs. M. A. Swain, Guardian. Speaker engaged:—Mrs. Susie A. Hutchinson during August.

gaged:—art. Suste A. Internation during August.

Rochester, N. Y.—Relicious Society of Progressive Spiritualists meet in Sciitzer's Iiail Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ r. m. Sundays. Mrs. E. I. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society. Morrisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 31/2 P. M.

TROY, N. Y.—ProgressiveSpiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10g A. M. and 7g P. M. Children's Lyceum at 2g P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Quardian.

Outcor; Mrs. Louis Ketti, Guardan.

Vinklawp, N.J.—Friends of Progress meetings are held in
the new hall every Sunday at 104 A.M. Children's Progressive
Lyceum holds Sunday session at 1 o'clock r. M. Mr. Hosea
Allen, Conductor; Mrs. Deborah Butler, Guardian.

Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½

A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

JERSET CITT, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ A. M., upon Natural Steinee and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at ½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 22 and 72 r. M. The afternoon is devoted wholly to the Unildren's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phomix street every Bunday afternoon at 3 o'clock. Children's Progressive Lyceum every Bunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and 8pring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 114 A. M. Eveninglecture at 75.

The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second Street, at 105 A. M. and 75 P. M., and on Wednesday evening at 8 o'clock.

Corny, PA.—Spiritualists hold meetings every Sunday at 11 A. M. Admission free. Speaker engaged for the present, Charles Holt.

PITTSBURG. PA.—The sociaty of Spiritualists hold respirate.

7M F. M. Baltimore, Mo.—The "First Spiritualist Congregation of Saltimore" hold regular meetings on Sundays, at Saratoga

Hall, southeast corner of Calvert and Saratogastreets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

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

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guardian. ther nouse.

"Grouppatr.O.—The Spiritualists of Cincinnati have organ-ised themselves under the laws of Ohio as a "Religious Socie-

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10\(\frac{1}{2}\) \(\text{L. M. and 7\(\frac{1}{2}\) P. M. Children's Progressive Lycom regular Sunday session at 10'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Meetings are held every Sunday, at 10M A.M. and 7½ P.M. All are invited free—no admission fee. The BANNER of Light and Spiritual Republic are for sale at the close of each lecture.

the close of each fecture.

Springright, LL.—Regular Spiritualists' meetings every Sunday in the hail. Children's Progressive Lyceum every Sunday forences at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

CHICAGO, ILL.—Regular morning and evening meetings are need by the First Society of Spiritualists in Chicago, every sunday, at Crosby's Opera House Hall, entrance on State treet. Hours of meeting 10½ A.M. and 7½ P.M.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 a. m. and 7% F. m., in Temperanco Hail, Market street, between 4th and 5th.

BRICHMOND, IND.—The Friends of Progress hold regular meet-ings every Sunday morning in Henry Hall, at 10½ A.M. The Children's Progressive Lyceum meets in the same hall at 2 octook v.

o'clock P. M.

St. Louis, Mo.—The First Society of Spiritualists of St.
Louis hold their meetings in the (new) Polytechnic Institute,
corner of Seventh and Chestnut streets. Lectures at 10 A. M.
and 74 P. M. Children's Progressive Lyceum at 3 P. M. My
ron Coloney, Conductor; Henry Stags, Cot. Sec.

ron Coloney, Conductor; Henry Stage, Cot. Sec.

SAM FRANCISCO. CAL.—Mrs. Laura Cuppy will lecture
overy Sunday at the new hall in Mechanics' Institute, Post
street, between Monigomery and Kearney. Admission free.
SAGRAMENTO, CAL.—The Spiritualists hold regular Sunday
meetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture at 74 F. M. Children's Lycoum meets at 2 F. M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK. Arranged Alphabetically.

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

J. MADISON ALLYN, trance and inspirational speaker, author of the Panophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-evening instruction in the new Shorthand. Address, care Banner of Light, Boston. Speaks in East Boston, Aug. 25 and Sept. 1. G. FAMMIE ALLYN will speak in Putnam. Conn., Aug. 18 and 25; in Milford, N. H., Sept. 1 and 8; in Stoneham, Mass., Sept. 15 and 22; in Milford, N. H., Sept. 1 and 8; in Stoneham, Mass., Sept. 15; in Masonic Hall, New York, during October; in Worcester, Mass., during November; in Chelsea during December. Address as per appointments, or North Middleboro', Mass.

J. G. Allbe will receive calls to lecture and organize Children's Lyceums. Address, Chicopee, Mass.

MES.N.K. ANDROSS, trance apeaker, Delton, Wis.
DR.J. T. ANOS Will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

and lecture upon reforms.

MRS. SARAH A. BYRNES will speak in Lynn, Mass., during
August; in Stafford, Conn., Sept. 1, 8, 15 and 22. Would like
to make further engagements for the fall and winter. Address, 67 Spring street, East Cambridge, Mass.

MRS.A.P. BROWN will answer calls to lecture Sundays and week-evenings. Will also attend funerals. Address, St. Johnsbury Centre, Vt. MRS. ABBY N. BURNHAM, inspirational speaker. Address Portland, Min., for the present. Will answer calls to lecture

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

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

M. C. BENT, inspirational speaker, Address, Pardeeville, Wis. Sundays engaged for the present.

J. H. Biokford, inspirational speaker, Charlestown, Mass.

RRY. ADIN BALLOU, Hopedale, Mass. A. P. Bownan, inspirational speaker, Richmond, Iowa. Dr. J. K. and SADA BAILEY will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian

ADDIE L. BALLOU, inspirational speaker, Lausing, Mich. WARREN CHASE will speak in Painesville, O., Sept. 1. Address, 544 Broadway, New York.

DEAN CLARK, inspirational speaker, will answer calls to lecture during August in the vicinity of Boston. Address care Banner of Light office. MRS. AUGUSTA A. GURRIER will answercalls to speak in Now England through the summer and fall. Address, box 315, Lowell, Mass.

P. CLARK, M. D., will answer calls to lecture. Address. 10 Marshall street, Boston MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

Mrs. S. L. Chappell, inspirational speaker, 11 South street, Boston, Mass., will receive calls to lecture. J. B. CAMPBELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals Address, Cincinnati, O.

MIRS. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. MRS. HETTIE CLARK, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

WILD JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

MRS. JULIETTE YEAV will speak in Lynn, Mass., during Explember. Address, Northboro', Mass., during MRS. WRS. J. YOUNG will answer calls to lecture in

IRA H. Curris speaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Oricans Co., N. Y.

MRS. D. CHADWICK, trance speaker, will lecture, hold seances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

THOS. COOK, Berlin Heights, O., lecturer on organization. Judos A. G. W. Carter, Cincinnati, O. Charles P. Crocken, inspirational speaker, Fredonia, N. Y.

Mrs. Amelia H. Colbi, trance speaker, Milford, Ill.
Miss Lizzie Doten. Address, Pavillon, 57 Tremont street,
Boston, Mass. GEORGE DUTTON, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Oniney, Mass

DR. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis. MRS. CLARA R. DERVERR, trance speaker, Newport, Me. Dr. H. E. EMERT will receive calls to lecture. Address South Coventry, Conn.

A. T. Foss will speak in Willimantic, Conn., during August; in Stafford Springs during November. Permanent address, Manchester, N. 11.

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

Miss Eliza Howe Fuller will lecture in Stockton, Me., during August; in Chelsea, Mass., Sept. 1, 8 and 15. Would like to make further engagements. Address as above, or La-Grange, Me., Dr. H. P. FAIRFIELD will answer calls to lecture. Address, Galesburg, Ill., box 1003.

J. G. Fish will speak in Cincir nati, O.. during November and December. Would like to make further engagements in the West. Address, Hammonton, N. J.

MES. FANKIE B: FELTON, South Malden, Mass. Dr. WM. Firzoibbon will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-

geinnia. Fa.

REV. J. Francis may be addressed by those wishing his services in Bouthern Iowa and Missouri, at Nevada, Iowa, till further notice.

MER. CLARA A. FIELD will answer calls to lecture. A4-dress, Kewport, Me.

dress, Newport, Me.

IBAAC P. GRENLEAF will be ready to respond to calls to speak on and after September first anywhere in New England or the West where his services in that capacity may be required. Address till September first at Kenduskeag, Me. MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter.

JOHN P. GUILD will answer calls to lecture. Address, Law rence, Mass. Mas. C. L. Gade, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York, N. S. Grerelrap, Lowell, Mass.

DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Fort Wayne, Ind.

W. A. D. Humz will speak in Reading, Pa., Aug. 4 and 11.
Address as above, care Feter Zieber.

MRS. SUSIR A. HUTCHINSON will speak in Buffalo, N. Y., during August; in Cieveland. O., during September, Uctober and November.

MRS. EMMA HARDINGE can be addressed, care of Mrs. Wil-kinson, 136 Euston Hoad, N. W., London, England. MRS. F. O. HYZER, 50 South Green street, Baltimore, Md. DR. E. B. Holden, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, Columbus, Warren Co., Pa. Moses Hull, Hobart, Lake Co., Ind.

Moses Hull, Hobart, Lake Co., Ind.
J. D. Hascall, M. D., will answer salls to lecture in Wisconsin. Address, Waterloo, Wis.
D. H. Hamilton lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.
MRE. Awaz E. Hill, inspirational medium and psychometrical reader, Whitesboro' Oneida Co., N. X.
Jos. J. Hatlinger, M. D., inspirational speaker, will answer calls to lecture in the West, dundays and week evenings.
Address, 25 Court street, New Haven, Conn.
Miss Millie Hayder will receive calls to lecture in Massachusetts. Address, No. 29 Wilmot street, Womester, Mass.
Miss Julia J. Hubbard, box 2, Greenwood, Mass.
Miss Sulia J. Hubbard, box 2, Greenwood, Mass.
Miss Sulia J. Johnson will speak in Springfield, Ill, during August; in St. Louis, Mo., during September. Permanent address, Miliord, Mass.

8. S. Jones, Esq., 's address is 12 Methodist Church Block, South Clark street, Chicago, Ill. HABYEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, 1h., on the Spirit-ual Philosophy and reform movements of the day.

ABRAHAM JAHES can be addressed at Laons, N. Y., box 44, until further notice.

WM. H. JOHNSTON, Corry, Pa. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. Will speak in Mource Centre the first Sunday of every month.
GEORGE F. KITTEIDOE, Buffalo, N. Y.

CEPHAS B. LYMN, semi-conscious trance speaker, 567 Main street, Charlestown, Mass.

street, Charlestown, Mass.

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

MBS. MART A. MITCHELL, implicational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

JAMES B. MORRISON, inspirational speaker, box 378, Haver-hill, Mass.

Prof. R. M. M'Cond, Centralia, III. DR JAMES MORRISON, lecturer, McHenry, Ill. Mr. & Mns. H. M. Miller, Elmira, N. Y., care W. B. Hatch.

EMMAM. MARTIN, inspirational speaker, Birmingham. Mich CHARLES S. MARSH, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.

DR. W. H. C. Martin will receive calls to lecture. Address
173 Windsor street, lightford, Conn.

Miss Saran A. Norr will speak in Parkville, Platte Co.,
Mo., during August. Address as above.

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

LYDIA ANN PRARSALL, inspirational speaker, Disco, Mich. MISS NETTIE M. PEASE, trance speaker and test mediam, Detroit, Mich.

A. A. Pond, inspirational speaker, North West, Ohio. J. L. Potter, trance speaker, West Salem, Wis. Mrs. Ahna M. L. Potts, M. D., lecturer, Adrian. Mich.

MRS. J. PUFFER, trance speaker, South Hanover, Mass. L. JUDD PARDEE, Philadelphia, Pa.

DR. W. K. RIPLET, box 95, Foxboro', Mass.
DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

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

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.

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

swercalls to lecture.

AUSTEN E. SIMMORS will speak in Williamstown, Vt., Aug. 18; in Braintree, Aug. 25. Address, Woodstock, Vt.

H. B. Storre, inspirational lecturer, will speak in Masonic Hall, New York, during September. Will secret engagements for the New England States. Address, 142 Pleasant street, Boston, Mass.

Mrs. E. W. Sidney (Processed

MES. E. W. Sidrey, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MES. FARRIE DAVIS SMITH, Milford, Mass. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. MISSMARTHAS. STURTEYANT, trancespeaker. Boston. Ms MRS. H. T. STEARNS may be addressed at Geneva, O., till briber notice.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.
SELAH VAN SIGKLE, Greenbush, Mich.

MRS. M. E. B. SAWTER, Baldwinsville, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. ABRAM SMITH. ESQ., inspirational speaker and musical medium, Sturgis, Mich.
Dr. WM. H. SALISBURY, box 1312, Portsmouth, N. H.

W. Shaven, inspirational speaker, Byron, N. Y., will and realis to lecture or attend funerals at accessible places. MRS. M. S. TOWNSEND, Bridgewater, Vt. J. H. W. TOOHEY, 42 Cambridge street, Boston. J. H. W. TOOMEY, 42 Cambridge street, Boston.

N. FRANK WHITE can be addressed during Adjust, eare
Banner of Light, Boston: will lecture in Williamntle. Conn.,
during September: in Worcester, Bisss., during October; in
New York during Kovember; in Byringheid, Bisss., during October; in
New York during Kovember; in Byringheid, Bisss., during October, in
Cember: in Troy, N. Y., during January; in Providence, R. I.,
during February. Applications for week evenings promptly
responded to. Address as above.

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

E. V. WILSON will speak in St. Louis, Mo., during August. Permanent address, Babcock's Grove, Bu Page Co., Ill.
ALCINDA WILHELM, M. D., inspirational speaker, can be addressed during Sepiember and October, care of A. W. Pugh, P. O. box 2185, Cincinnati, O. E. S. WHEELER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

LOIS WAISBROOKER can be addressed till further notice at Forestville, Fillmore Co., Minn., care of A. B. Regester. MRS.N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. WADSWORTH'S address is care of the Spiritual Repub-lic, P. O. drawer 6325, Chicago, 111.

HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. MRS. E. M. WOLCOTT will receive calls from a distance. Address, Danby, Vt.

MRS. MARY J. WILCOXSON will speak in East Boston, Aug. 11 and 18. Will receive calls for fall and winter service. Ad dress care Banner of Light office. GILMAN R. WASHBURN, Woodstock, Vt., inspirational speaker, will answer calls to lecture. Miss L. T. Whittier, organizer of Progressive Lyceums, can be addressed at 402 Sycamore, corner of Fourth atreet,

DR. R. G. WELLS, Rochester, N. Y., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride from home.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.
MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473. Mes. Mart E. Wither, tranco speaker, 71 Williams street, Newark, N. J.

A. C. WOODRUFF, Battle Creek, Mich. MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

S. H. WORTMAN, Conductor of the Buffelo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffelo, N. Y., box 1454.

MR. & MRS. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory. MRS. S. J. YOUNG, trance lecturer, 56 Pleasant street, Bos-MRS. FANKIE T. YOUNG, Boston, Mass., care Banner of Light.

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

eral Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century. PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS

BRANCH OFFICE, 544 BROADWAY, NEW YORK. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, CHARLES H. CROWEL

AIDED BY A LARGE CORPS OF THE ABLEST WRITERS. TERMS OF SUBSCRIPTION, IN ADVANCE:

paid for. Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage. POST-OFFIGE ADDRESS.—It is useless for subscribers to write, unless they give their Post-Office Address and name of State.

write, unless they give their Post-Ofice Address and name of State.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

By Specimen copies sent free.

Subscribers are informed that twenty-six numbers of the BANKE compose a volume. It has we publish two volumes a year.

ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

first, and fifteen cents per line for each subsequent insertion.

All communications intended for publication, or in any way connected with the Editoria's Department, should be addressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked 'private' on the envelope. All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co.

JOHN J. DYER & CO., 35 School street, Boston.
A. WILLIAMS & CO., 100 Washington street, Boston.
G. THACHER, 9 Court street, Boston.
THE AMERICAN NEWS COMPANY, 121 Nassan street,

WHOLESALE AGENTS:

New York City. A. WINCH, Philadelphia, Pa. JOHN R. WALSH, Madison street, Chicago, III. TALLMADGE & CO., 167 South Clark street, Chicago, III. RETAIL AGENTS:

WARREN CHASE, at our New York Branch office, 544
Broadway, Room No. 6.
C. W. THOMAS, 431 Fourth avenue, New York.
GEORGE H. HEEN, west end Iron Biddge, Oewego, N. Y.
E. E. ROBINSON, 8 Market street, Coming, N. T.
T. B. FUGH, southwest corner of Sixth and Chestnut streets, Philadelphia, Pa.
JOHN BIRCH, southwest corner of Fourth and Chestnut streets, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Fortland, Me.
DAVIS BROTTIERS, 53 Exchange street, Fortland, Me.
J. W. BAHLLETT, Bangor, Me.
C. H. ANDERSON, 458 Seventh street copposite the Postomee, Washington, D. C.

SUBSCRIPTION AGENTS E. R. COLLINS, Iowa Palls, Iowa. J. BURNS, 1 Wellington Road, Camberwell, London, Eng-

D. D. HOME, 22 Sloane street, Chelsela, S. W., London, England. Publishers who insert the above Prospective three times,

and call attention to it editorially, shall be entitled to a copy the Banner one year. It will be forwarded to their address on receipt of the papers with the advertisements marked.