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Original Essays.

SOMETHING ABOUT COAL.

Those writers who occasionally present through the public prints calculations intended to show that in a few hundred years all the available coal in the world may be exhausted, and that consequently our posterity will necessarily freeze to death, we think take a very superficial view of the case. They ignore or leave out of sight some important considerations. Although nominally Christian writers, they foolishly worry themselves with the idea that Providence did only pretty well, considering how long ago it is since He made these coal deposits, and how little was known (by mankind?) of the then future. They do not seem to recollect that only a century or so ago, coal was scarcely regarded as an article of general fuel even in England, and was not known to exist in the United States, and some other countries. Yet in the brief space of half a century, it has in the United States become a great commercial, manufactucing and domestic necessity. Yet through thousands of years this superior fuel lay hidden in the bowels of the earth, its vast utility entirely unknown, because not yet needed by mankind. In due time the Creator of coal and man brought the attention of the latter into communion with the appearance and nature of the former, and thus a long while ago laid the foundation of Pittsburgh.

Gradually, as geological science advanced man's knowledge of the extent of these immense providential magazines of heat, and light, and power, expanded in an exact ratio with the natural increasing demand and augmenting consumption of this mineral. We have not yet attained to a complete knowledge of the superficial area of the world's coal fields, much less to a full knowledge of the greater stores that probably lie deeper in the earth. But enough is known to prove that coal is destined to be one of the most important, useful and necessary of earthly productions; and we think enough is known to prove also that there is no danger whatever of exhausting the vast supplies provided ages ago by a benignant Provi-

It may be true that in the comparatively limited area of Great Britain, geology has arrived at a knowledge of the superficial area of the coalfields; but it would be rash to assert that in Great Britain science and art can go no further downward. But what is the area of the coal-fields of Great Britain, compared with the already known area of the coal-fields in the United States and throughout the world? It is but "a drop in the bucket." This may not be a scientific term, but it conveys a truth. In the United States alone the present known coal-deposit area is at least thirty times that of Great Britain, while its depth, although known to cover several hundred feet in certain localities, has not yet been probed. Each square mile of one foot depth of vein contains in round numbers (1,000,000) one million of tons of coal. In the single State of Pennsylvania, the old Keystone, (politically, geographically and otherwise.) we know of not less than thirteen thousand square miles of coal territory, which in one foot depth will give (13000,000,000) thirteen thousand millions of tons; and assuming the moderate depth of forty feet for all the deposits that may exist beneath the surface, it gives (520, 000,000,000) five hundred and twenty thousand millions of tons. In 1866, there were about (22, 000,000) twenty-two millions of tons raised from the Pennsylvania mines. Now suppose we go on increasing, and after awhile instead of twentytwo we raise ten times that amount, or two hundred and twenty millions of tons annually, how long would this supply last? Answer, two thousand three hundred and sixty-three years and seven months. Assuming the coal area of Great Britain at half of the Pennsylvania area, or say six thousand five hundred square miles, and its workable denth at sixty feet, it would yield threefourths as much as assumed for Pennsylvania, or (390,000,000,000) three hundred and ninety thousand millions of tons.

Now assume the consumption in Great Britain to be swelled from the present quantity of about 90,000,000 tons per annum, to 500,000,000 tons. per annum, or more than five times greater, how long would it last? Answer, seven hundred and eighty years. Alas for the future children of Great Britain! about twenty-four generations hence they will be, or may be, compelled, perhaps, to import their coal from the mines of Pennsylvania! Doubtless at that far-off period the world will be doing such a wholesale business that vessels like the Great Eastern, carrying (20,000) twenty thousand tons of coal at a clip, will then be engaged in ferrying fuel across from League Island and New Orleans to the islands of Great Britain -to those then grand, independent countries, Ireland, Scotland and England. But even the large deposits of Pennsylvania, with this additional drain, cannot last forever. We have shown that with the trifling consumption of 220,000,000 tons a year, it would only serve for two thousand three hundred and sixty-three years and seven months, and if at the end of seven hundred and eighty years the Great British islands should call for 500,000,000 tons beside, that would use up in all 720,000,000 tons a year. Therefore if there were no more than forty feet depth, all the Pennsylvania coal would be gone in one thousand two hundred and sixty-three years and ten months from this time. Our posterity in the thirty-eighth or thirty-ninth generation, as well as the posterity of the British Isles, would be forced to fall back upon the other reserves in Virginia, Maryland, Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Texas, Kansas, and ultimately that still larger interior between the Missouri river an I the Pacific coast, to say nothing of the Canadian and Russian territories, which of course some centuries prior to the uplifted finger beckens us on. - Prof.: William period we are now considering would be included | Denton.

in the United States. What a grave reflection! | THE CAUSE OF THE GULF STREAM that only thirty-eight, or at furthest thirty-nine generations hence, Pennsylvania possibly could not supply the world with fuel. Is it not time that Congress should pass some law limiting the consumption? Congress is supreme in power, if not in wisdom, and we trust that this serious point will meet with respectful attention.

What a trade we shall have at the expiration of the seven hundred and eighty years allotted as the life of the British mines, when Pennsylvania will be shipping yearly say five hundred million tons to the mother country-by that time become a grandmother. Steamers, of the Great Eastern pattern, making trips every twenty days, with twenty thousand tons each load, or eighteen trips annually! It would take only thirteen hundred and eighty-eight such ships, or about seventy vessels of that class per day to leave League Island and Pittsburgh! But we must not overlook the additional consumption by these large coal carrying steamers themselves, which would be about fifty million tons per annum-which, however, could easily be picked up along the Ohio river, without being missed. It is tolerably clear that at the end of thirty-eight generations we Pennsylvanians and our brothers of Europe may be making large draughts upon the coal resources of the West, the coal capacity of which has not yet been accurately determined. But a reasonable calculation shows that about sixty-six hundred years hence, or only two hundred generations from our own day, the supply would all be coming from the great interior, when St. Louis would be the great shipping port of the fuel for the world. But even this great interior reservoir also has its limits, and in thirty-three thousand years, or barely one thousand generations from this day, it is nossible that all the coal on the earth may be consumed-ended in smoke. "Where Pittsburgh once stood, we now find a mound of cinders one thousand feet high, and twenty miles in diameter; thus proving what a vast workshop Pittsburgh must have been in ancient times!" This may be the opinion of some historian a few thousands of years hence.

Then coal oil, vulgarly called petroleum, will take the place of coal, both for fuel and light, as well as for all kinds of medicines, and in all the arts. Then will begin to lie down the lion with the lamb; and the lamb will be so frightened that he can't move, and they will both lie together, like BAKER and his book. Custom Houses will exist only as fossils; taxes will be only things belonging to an old historical period; war will have ended; needle guns will be needless; nobody will be hurt; the whole earth will be engaged in the oil business; nothing will be struck, but oil. Is it not time that we of our generation should be preparing for this new order of things? We have now arrived at that particular juncture in the affairs of the Universe when men appear to have determined to remedy permanently the oversights of Providence. Men are now exclaiming in their wonderful wisdom, "What a pity that the Creator, instead of doing the Universe in such a hurrytaking only six days!-had not worked one more, on the seventh, instead of ccasing on the evening of the sixth, with so many things left undone! 'so much forgotten!' How could Providence foresee the great growth and wonderful advancement of the human family, or know the vastly increased needs of the millions of the human race so long beforehand? It was not to be expected. But we can foresee them. We have learned so much by experience, that we can look away forward into futurity, ever so many years!"

Seriously, why should these terribly smart men, some in and some out of the pulpit, be worrying themselves and their fellow creatures with senseless jargon on the subject of the lapses of Providence? For that is just what it amounts to. Why should men who think they can look so far into futurity, not believe that God has always looked still further? Besides, in all the preceding calculations, we have taken no account of the vast consumption of fuel needed to sustain the old Christian hell fire! And this ought not to be left out of the calculation. If there is, as they contend, a vast interior hell fire region, it must necessarily consume an enormous quantity of coal and coal oil; and in that case we must modify the foregoing figures materially, for the world would be like a barrel with an open spigot at each end, and all the fuel would soon be used up. It is well known that among the ancient Jews there was a hell fire on earth, in the suburbs of Jerusalem, but that was only on a small scale, for the purpose of consuming the offal, &c., of the city; it was reserved for Christians to imagine and define another sort of a hell fire, on a much grander scale, big enough for the whole universe; big enough for the vast majority of mankind, with Providence for head fireman, who would take pleasure, of course, in roasting and toasting his creatures (whom he had made to suit himself,) through all eternity-except an elect few, whom from the beginning he had picked out and laid aside to be dealt with in some other way; not according to their deserts, but to please himself, amusing himself with them in a different man-

It is fortunate that Providence could not see into futurity (according to some religionists) as far as we can. He evidently thought he had us on the fire through all time, but we see that in a few thousand generations all the coal and all the coal oli must be consumed, and this Christian hell would go dry. What a comfort!

PITTSBURGH.

He who knows most of Nature, he who is most reverently her lover, will be least likely to set up his knowledge as a boundary beyond which fact and philosophy may never advance. The higher we rise, the wider the circle of the unknown stretches around us; while Destiny with

ITS ORIGIN, COURSE AND ULTIMATE ENDING.

BY CHARLES PIERCE, OF BUCK'S HARBOR, ME.

Some months since, when attending the scances at the BANNER OF LIGHT rooms, a question was asked by some one-the cause of the Gulf Stream. The question was attempted to be answered by the spirit of the celebrated Scotch astronomer, Doctor Dick.

I cannot agree with the doctor in his solution of the question. The sun and moon, or the rotation of the earth, in my opinion, have nothing to do with it in the least. It is well known that the Gulf Stream is very warm at all seasons of the year. Now for the solution. It is a well known fact that the noble river Amazon is directly under the equator, especially its outlet, and it drains about two-thirds of the continent of South America, and consequently brings an immense body of water from the excessively warm regions that lie directly under the equator, and many of less capacity lying north of the Amazon and in the latitudes of the West Indies, contribute their contents of heated water to the great flowing mass which forms the Stream. We may well conclude, and reasonably too, that this immense and powerful body of water from the great river, through its outlet one hundred and fifty miles wide, has been flowing for thousands of years, or since this globe found its equilibrium; and it is very plain that in the outset the water flowed, uninterrupted, directly into the broad At lantic; but the constantly flowing of debris of all descriptions, as well as the rolling of sands from that broad country, in time formed a shoal or barrier, extending along from the southern limit of the outlet some four or five hundred miles from the main land; this barrier or shoal, now existing, finally turned the current of this vast volume of water in a northerly direction, taking in its broad sweep the Caribbee and West India Islands, the western limb passing directly through the Caribbean Sea. Northerly it keeps its course, occupying the broad space between the main land and the islands of Porto Rico and Hayti embracing in its course the island of Jamaica, which is indebted to this great rush of water for its sand bars, which nearly surround it, the first great obstruction in its passage being the Isle of Cuba. From personal observation I have discovered a very strong current setting at the rate of five or six knots (nautical) from the east coast of Jamaica toward the opening between the western capes of Cuba and Yucatan, and finally into the Gulf of Mexico, where it meets the superabundant waters of the Mississippi, the reputed father of waters. This increased volume of water causes a rush for relief, occupying the whole space between the Florida capes and Cuba, so contracted in width that it has apparently forced a channel so deep as to have caused the common idea of "no soundings," This immense body of water in its rush has thrown up another barrier, partially of sand, that forms the Bahama banks or islands, and very shoal water for some hundreds of miles, causing a sweeping current northeasterly, passing by the eastern coasts of the Southern States, of South Carolina, North Carolina, and occupying nearly the whole space between the Bermuda Islands and the main; still following its northeasterly course, the western limb sweeps Cape Hatteras, causing the violent gales so frequent in that locality; the warming | gular effects, from wearing certain ones, upon their influence of that vast ocean, as it were, of tepid water causing a magnetic and heated atmosphere, that attracts the cooling winds from the ocean (as well as from the main) to rush to the vacuum created by the rarification of the common atmosphere over this heated volume of water.

This vast moving current speeds on its course through the cooling waters of the north, passing directly over "George's Banks," and to whose warming and genial influence we are indebted for the bounteous accumulation of the ponderous treasures for the use and comfort of man. From the same cause is the fisherman indebted to the severe storms and destructive gales he is obliged to encounter while operating in his modes of industry. This same current, still flowing in the same direction, causing the excessive fogs and too frequent hurricanes which infest the northeastern coasts of this continent, when passing the Gulf of St. Lawrence encounters on its northern limb the immense body of water drained from almost all North America. The Gulf Stream still pursues-after the conjunction with the northern waters—a somewhat varied course eastward, crossing the Grand Banks, and causing, by its genial influence, the immense gathering or concentration of the finny tribes, from which comes the wealth of the noble, self-sacrificing class of hardy and enterprising fishermen.

This warming water from South America still pursuing its course (partially unmixing with the cold northern waters, by its strong current) across the North Atlantic, takes in its broad sweep the beautiful and lovely green Isle of Hibernia, giving indubitable evidence by the extraordinary genial atmosphere which pervades the isle, that the Stream has it in its friendly embrace. After this friendly embrace, it loses itself and its influence on the coasts of Spain, Portugal and France.

I would now ask, If this vast volume of warm water does not proceed from the regions under the equator, where does it originate? If the warming influence of the Gulf Stream does not affect the cold northern latitudes of England and Ireland, what is it that does? They have the climate of Southern Virginia, while lying in the cold latitude of Quebec. And then if these waters of the Stream do not proceed from the source above mentioned, why is it that in crossing it we meet with limbs of trees and shrubs that are produced nowhere except in the equatorial regions?

'In crossing the Atlantic in an eastern direction, I have observed (after sailing three or four hundred miles from Boston,) that we come into a as a portent of some grave disaster."

strong current of warm water running in a northeasterly course, which is some ten hundred miles in width; the winds, and curious floating debris of almost every description from Southern climes, move in windrows, some two to three hundred feet apart, regularly in parallel lines-as a good farmer would prepare his hay for use. What does this all mean, if my theory is not true and

INFLUENCE OF MINERALS UPON HUMAN BEINGS.

BY JANE M. JACKSON.

By accident, I met with a rare work treating upon this subject, written by a "Rosicrucian," and employed a Jewish Rabbi to translate it The effect that certain precious stones have upon the wearer is known to me from strict observation, especially my magnetic patients, who are influenced by gems, and even common glass, in different degrees. I once lived near the Indian settlement of the Seneca tribe, and noticed the great cures they made by the use of minerals, either taken internally as medicine, or by enclosing them in silk bags, to be worn about the neck. An intelligent lady informed me that whenever she wore certain gems she met with accidents; these occurred so frequently she could not help noticing it. I have given precious, and even common stones to persons, either as ornaments, or to wear in the pocket, and they affirm that not only has health been restored, but everything prospered with them since. These gems were selected ccording to the planetary requirements and nativities of the persons.

This learned Rosicrucian gives the form of the cross of his order, and directions how to form them into magnets for healing, for he used metals as well as minerals, with a curious mixture of herbs, as amulets only for the sick. It was supposed that weak and delicate patients were the only ones affected by precious stones or minerals, but experience shows me that the strongest man can be influenced both by shells and minerals. Clairvoyants can be deprived of their powers by standing on ground where a certain kind of nebbles abound. Persons of peculiar temperaments become cataleptic by sitting on a sand heap; the most common kind of pebbles do them injury.

I cannot give an elaborate description of this interesting and now obsolete work in a short article, but shall write a few chapters for a magazine devoted to Masonic interest soon, in which the gems of Egypt will be noticed. I will give the names of the stones to be worn in accordance with planetary influences and nativities. Those persons who are born in the following months will be more fortunate in wearing stones by their

January, Blood Garnet, or Jacinth.

February, Amethyst.
March, Green Jasper, or Bloodstone.
April, Diamond, or Sapphire. May, Emerald, or Beryl. June, Moss, or Plain Agate. July, Carnellan, or Ruby.
July, Carnellan, or Ruby.
August, Onyx, or Sardonyx.
September, Chrysolite, or Crystal.
October, Opal or Amber.
November, Topaz, or Aqua-marine.
December, Turquoise, or Malakite.

Those persons who are termed mediums should notice what effect the stones set as jewelry and worn by them have on their health or mediumship; for several such persons inform me of sinpowers, especially those who are clairvoyant. The most sensitive are the most easily affected.

Mr. Lincoln's Dream of Warning. In Judge Pierrepont's address to the jury at the

Surratt trial, he related the following singular "Mr. Pierrepont resumed his remarks, and said

he now came to a strange act in this dark draina —strange, though not new—so wonderful that it seems to come from beyond the vell that separates us from death. It is not new, but it is strange. All governments are of God, and for some wise purpose the Great Ruler of all, by presentiments purpose the Great Ruler of all, by presentments, portents, bodings, and by dreams, sends some shadowy warning of a coming dawn when a great disaster is to befall a nation. So was it in the days of Saul—when Cresar was killed—when Brutus died at Phillippi—so was it when Christ was crucified—so was it when Harold fell at the was crucified—so was it when Harold len at the battle of Hastings—so was it when the Czar was assassinated—so was it before the bloody death of Abraham Lincoln, President of the United States. In the life of Cresar, by DeQuincy, in the states. In the life of Cresar, by Declancy, in the life of Pompey, by Plutarch, is given the portents that came to warn Pompey. Here it is we find how Cresar was warned. We find it true in all cases, and never in the whole history of the world has there been a single instance when the assassins of the head of a movement have not been properly to purishment. The assassin of a ruler brought to punishment. The assassin of a ruler never has escaped, though he has taken 'the wings of the morning and fled to the uttermost parts of the earth.' On the morning of April 14, Mr. Lincoln called his cabinet together. He had parts of the earth. On the morning of April 14 Mr. Lincoln called his cabinet together. He had reason to be joyful, but he was anxious to hear from Sherman. Grant was here, and he said 'Sherman was all right;' but Mr. Lincoln feared, and related a dream which he had the night before —a dream which he had had previous to Chancellorsville and Stone River, and whenever a disaster had happened. The members of the Oabinet who heard that relation will never forget it. A few hours afterward Sherman was not heard from —but the dream was fulfilled. A disaster had befallen the government, and Mr. Lincoln's spirit returned to the God who gave it. The dream was fulfilled. It was to this purport: He seemed to be at sea in a vessel, that was swept along by an irresistible current toward a maelstrom, from which it seemed no power could save her. Faster and faster the whitling waters swept the fated ship toward the vortex, until, looking down into the black abyss, amid the deafening roar of the waves, and with the sensation of sinking down, down, down an unfathomable depth, the terrified dreamer awoke. The same terrible dream Mr. Lincoln's the first heated. down, down an unrathomable depth, the terrined dreamer awoke. The same terrible dream Mr. Lincoln had four times; first before the first battle of Bull Run, again before the second disastrous defeat at the same place, again before the battle of Murfreesbore, and finally, as above mentioned, on the night before his own assassination. Mr. Lincoln had at last come to recognize the dream

Children's Department.

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

Wa think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir,"

(Lkich Hunt.

[Original.] REMARKABLE BOYS .-- No. 3.

On the fourth day of May, 1769, in the ancient city of Bristol, England, a little boy, the youngest of sixteen children, was born and named Thomas Lawrence. There was nothing about his babyhood to indicate the celebrity he was in after years to attain. He was doubtless very much like all other babies, eating and sleeping and crying his full share, and, like other babies, staring and crowing and grasping with his little fists at nothing with all his might.

But before he was four years old he began to give evidence of possessing very remarkable abilities, and by the time he was ten years oldthe age when most boys are absorbed in spinning tops, playing marbles or flying kites-he had at-

tained a wide-spread fame.

When five years old he recited verses and read tales and sketches with great effect. His father at this time kept an inn at Devizes, called the Black Bear, and he was very fond of showing off the talents of his little son to his guests. One night Lord and Lady Kenyon stopped at the Black Bear for the night. They had been traveling a long distance, and were weary and hungry, and were very much annoyed to see old Mr. Lawrence enter their room with a volume of Shakspeare under one arm and one of Milton under the other. He immediately began to talk about his wonderful little boy, Tommy, and asked his guests to hear him recite some verses. The lady and gentleman were very much vexed, and began to tell the old man that they wanted their supper more than they wanted poetry, and that they wanted the privacy of their room, when the door opened, and in pranced Master Tommy riding on a broomstick, his cheeks red and glowing and his eyes sparkling from the exercise he was tak-

They soon forgot their anger, and the lady took the little fellow in her arms and petted and caressed him most tenderly; and having been told by his father what his abilities were, she asked him if he could take the portrait of Lord Kenyon. Tommy looked at him earnestly for a moment and then said:

"Yes, I can, and make it very like, too." His father sent out for materials, and, while

waiting for them, Tommy began capering around the room on his broomstick. At length, when all was ready, he was lifted upon a table, where he soated himself in a little arm-chair, and with a pencil rapidly sketched a very spirited and correct likeness of Mr. Kenyon. After he had finished this, so full of fun was he that he was very impatient to get back to his play; but Lord Kenyon persuaded him to sketch a likeness of Lady Kenyon. It was soon finished, and so perfect was the resemblance that it was recognized twenty-five years afterward.

At this time he was only five years old, and his sketches were very remarkable for their beautifully expressive eyes; and in the height of his fame this remarkable power of his boyhood distinguished all his portraits.

When he was six years old he could recite the lengthy poems of the great poets of his country. When seven years old his fame had become so wide-spread that accounts of him were published in the journals of the day with engravings of his portrait.

It was several years after he began taking pencil sketches that he first saw an oil-painting. When he was eight years old he was taken to Carsham House. The party that he went with entirely forgot the little fellow, and when they returned through the rooms they found him gazing eagerly at a painting of Rubens.

"Alas!" said he with a sigh, "I shall never be able to paint like that."

When he was ten years old he began to work upon original compositions, giving expression to. his own imagination, which is the most difficult and the highest effort of this glorious art of painting. Among the subjects that at this early age he placed upon canvas were Christ reproving-Peter for denying him, and Reuben's petition to Jacob to allow Benjamin to go down into Egypt.

When he was but thirteen he supported his father's large family wholly with his brush. All the fashionable ladies of the day were desirous of being immortalized by him.

A celebrated man in 1780 wrote-of him thus: "This boy is now nearly ten years and a half old; but at the age of nine, without the most distant instruction from any one, lig was capable of copying historical pictures in a masterly style; and also succeeded amazingly in compositions of his own, particularly that of 'Peter denying Christ.' In about seven minutes he scarcely ever failed of drawing a strong likeness of any person present, which had generally much freedom and grace if the subject permitted. He is likewise an excellent reader of blank verse, and will immediately convince any one that he both understands and feels the striking passages of Milton and Bhakspeare."

When he was twelve years old he received: from the Society of Arts five guineas and a silver gift palette as a prize for his painting, on glass, of the Transfiguration of Jesus.

In his eighteenth year the family removed to London, which was a most fortunate move for him, as it brought him in contact with the great artists of the metropolis, and gave him the means of improvement in his art, from which his father had foolishly kept him, under the mistaken idea

that instruction would spoil his natural genius. Bo he would not permit him to go to Rome, or even hear for a moment of his taking lessons from a master in his own country. As soon as he reached London he hastened to gain admission as a student to the Royal Academy.

The celebrated Sir Joshua Reynolds was then in the height of his fame, and to him our young artist got himself introduced, and this acquaintance was of very great advantage to him. His whole after career was one of very great brilliancy. On the death of Sir, Joshua Reynolds he was appointed his successor, and became painter to his majesty the King and President of the Royal Society. Finally he was acknowledged to be the greatest portrait painter of the age.

He was not alone distinguished for his genius and skill as a painter, but for his rare goodness of heart, his universal gentleness, his kindness to every living thing; and although he was surrounded from his cradle up with so many influences that tend to corrupt the young heart and fill it with pride, egotism and vanity, he kept his pure loving nature unchanged to the end. He died when he was sixty-one years old, beloved and sincerely lamented by all who knew him.

[Original.] YOUNG POETS.

The following stanzas were written by a young lad in Mystic, Conn. Though faulty in measure and occasionally hard in rhyme, yet they give evidence of a decided poetic talent on the part of our young friend that ought to be cultivated and encouraged. Let him read the sweet poems of Longfellow and count the syllables in the stanzas, and see how uniform one stanza is with another, the lines all containing the same number of feet throughout the entire poem. Let him get an idea of the mechanism of poetry, and he may yet sing sweet songs of the coming time to the weary heart of humanity, that shall make it grow glad and strong with faith and trust,

We feel that our young people ought to be encouraged in their efforts in this direction, for from their ranks are to come the writers of the literature of the coming time. And yet the publication of these stanzas must form no precedent for the publication of others, unless in our judgment they possess decided merit. Mere doggerel, the mere jingle of rhymes does not constitute poetry by any means, and a great many young people get an idea that it is a very fine thing to string together a lot of lines whose last words shall rhyme with each other, even though there may not be an idea in the whole batch.

No one should attempt to write poetry who cannot express ideas well in prose, because the soul of poetry, all that gives it any value, lies in the sentiment, the ideas it expresses.

THE SONG OF THE ANGELS. One night when the sun had sunk to rest, And the clouds blushed red with his parting

When the weary bird had sought its nest, And tired Nature slept in bliss;

There came to my soul in that calm, still night. When perfumes rich on the air were flung. Sweet notes from the realms of spirits bright, And this was the song the angels sung:

" Away, away, o'er the earth we fly, The earth all stained with blood and tears, All darkened with clouds of doubt and pain, And burdened with want and crime and fears.

Away over palace and cottage and hut, Over town and city and river and sea. But our path gleams bright with heavenly light, For clouds of doubt from our presence flee.

We will soothe the mother's aching heart As she mourns o'er the grave of her only child, For her babe is safe in our cloudless realm. All safe from earth's sorrows and tempests wild.

We will dart a ray of heavenly truth To those creed-bound souls who in darkness dwell:

We will visit the haunt of crime and woe.

And lighten the gloom of each earthly hell. We will make the earth like a rose to bloom, And weary souls shall find joy and peace;' Then I listened in vain for another strain. But naught could I hear save the whispering

breeze. z. c. w. LETTER TO CHILDREN.

DEAR LITTLE READERS OF THE BANNER-I would like this afternoon to gather you all around me and have a pleasant, social conversation; but, as our homes are so far distant from each other. I must banish that idea and content myself with writing you a letter.

Only think how many little children there are all over the country, who read the same words and sentiments from this same dear BANNER OF LIGHT, and yet they are nearly all unknown to each other, and live thousands of miles apart. Some of you have homes on the beautiful, flowerspangled prairies of the West; some live in the golden region of California; some among the orange groves of the sunny South, and others in our own New England, to us the dearest home of all. What a bond of sympathy this paper should be among its numerous readers-a cord of union to bring us together in spirit and make us feel like dear friends, almost like brothers and sisters. But I took up my pen this afternoon to write you some of the scenes of my daily life, and I hope you may be as interested in reading them as I am in telling them.

Imagine yourselves for a short time in a pleasant little school-house in a quiet country place. Around it are fields of waving grass, which is rapidly falling beneath the scythe of the mower. Behind it is a high hill crowned with lofty forest trees. An immense oak grows close to the door, and its boughs overshadow the roof and droop over one of the windows, almost concealing it with foliage. And here in this grand old tree birds build their tiny nests and rear their young, and its branches serve as a concert room for myriads of little songsters who pour forth notes of sweetest music from morning until night.

Here in this pleasant school-room gather from day to day a group of little ones whom it is my task to instruct in the rudiments of learning. They are very dear to me-these little children, with their happy, smiling faces, and as I watch thom with their studious eyes bent on their book, I remember the words of Christ uttered in the days of old: "Of such is the kingdom of God;" and I pray that their little feet may be trained to walk in the paths of virtue and wisdom, and that they may grow up noble men and women. Every morning I listen for the sound of their merry voices: I watch for the bright, laughing eyes, and the little sun-browned hands that bring me offerings of wild flowers, and I often think how lonely I shall be when school is out and I see them no

Some of them are paragons of seriousness and industry; others are uneasy little fellows, for whom it is an impossibility to sit still five minutes

6

at a time. Here is one with golden, curly hair and rogulah blue eyes whom I just caught in the act of tickling the toes of his next neighbor, said neighbor being a sober-faced little boy intent on his lesson, and seeming to think that the flies took unwarrantable liberties with his bare feet by the way he tried to brush off imaginary insects. And then the roguish offender laughed till his little blue eyes went almost out of sight, till, feeling my hand on his head and hearing the injunction to mind his lesson, he studied away for a few moments with remarkable zeal and industry. Just now I heard an audible laugh from some source, and, looking around, saw a bashful little chap hanging his head and blushing violently at having laughed aloud in school. The cause of his Three weeks from the very day that his form was amusement was soon manifest, and the little ones with merriment, to see a little squirrel sitting up in the door, nibbling some crumbs which had and there he received through my mediumship fallen from the children's dinner-baskets. As soon as he discovered that he was observed he scampered off in a hurry. There is a very little boy here who never attended school before this summer. For the past fifteen minutes he has been very uneasy, looking constantly from the window. We are having a little shower, and he seems to be somewhat troubled about it. Just have any recess." "Never mind about it." said I. "I'll look out for the recess." A few moments after he looked up with a brightened face and said, "Teacher, I guess it's most stopped raining; I do n't hear it much now."

We had a visitor the other day, and who do you think it was? It was a cunning little bird. He came in before school commenced, and as I did not wish to frighten him I opened the doors and windows so that he could escape if he wished, and let him remain. He stayed till almost noon, hopping and flying about the room and making himself very much at home. Once in a while he would give us a little song, and his funny actions amused the children so much that they could hardly attend to their lessons.

I have one scholar, a sturdy little fellow, with sunburned face, almost white hair, and a loud, shrill voice that can make him heard without much difficulty. The scholars have nicknamed him "Uncle Billy," for that is the appellation his grandfather is known by. One day, at recess, one of the scholars said to him, "Charlie, whose grandfather are you?" "Uncle Billy's," shouted Charlie at the top of his voice. This blunder caused the children no little amusement.

As the scholars come from a distance they are obliged to bring their dinners, and at noon they have merry times playing together. They have made them a pretty playhouse. It is built between two large rocks, and the roof is covered with bushes which they broke down and spread over it. The girls have furnished it very nicely with broken dishes, &c., and they stay at home and do the cooking, while the boys go hunting. One It was considered one of the best disciplined comlittle, chubby, blue-eyed girl, only five years old, comes to school almost every day, and her home is more than a mile distant. She is very little, but she can learn, and she is so anxious to keep ahead of the other scholars that she often comes in at noon and at recess and takes her book and the honor. goes to studying very busily.

But I cannot close this letter without mentioning one little girl whom I am sure you would all be glad to know. She is about twelve years old, but she appears almost like a woman. She is always pleasant and agreeable, ever ready to do a favor for anybody. If the little ones chance to get hurt they go immediately to her, and she coaxes them up and makes them almost forget the pain in a few minutes. If they have difficulties with each other, she comes between the hostile parties, makes peace and restores good feelings on both sides. She is always ready to play whatever the others desire, and is ready to leave one game for another whenever the rest wish to do so; and, although she is naturally rather hard to learn, she never fails of having a good lesson. In short, she is a favorite with schoolmates and teacher and her brothers and sisters at home.

But I think I have written enough for this time, and will leave to your imagination to form a the eldest of which, Abigail Fiske, married Dr. description of the remainder of my scholars, for James A. Stetson, of this town, and the youngest, there are many other little girls and boys whom I have not time to mention. So good-by, children; try to be good and loving and gentle, and angels will be with you and your Heavenly Father will look upon you with approval.

Your true and sincere friend, C. W.

Charade.

[Selected.]

By means of my first my second performs Many works, both amusing and grand; My third oft encounters terrible storms. At a distance from houses or lands.

My whole is an art of great use to mankind, But they who excel in it most Sometimes have more skill in their fingers than

mind. And have little learning to boast.

Answers to Selected Conundrums in our last.

1. It is always spreading reports.

2. Because flours are rising (flowers). 3. Because it is called a smack.

4. They are both engraving themselves (in-grave

Answer to Charade.

Pen-elope.

From Ipswich, Mass. We enjoyed a rich spiritual feast here a few weeks ago, through the instrumentality of an excellent medium, Mrs. E. Richards, of Boston, who paid us a short visit. We received many satisfactory tests of the presence of our dear departed friends, who came to greet us. There is also much interest in the community in regard to Spiritualism, excited by the successful efforts of E. S. Wheeler, who encouraged the few believers and confounded those who knew nothing of it, and set them to thinking. Good will result from his lectures, which were the first of the kind ever so increased that we shall be able to sustain reg-ular speaking in this place. WM. W. RUST. Ipswich, Aug. 7th, 1867.

Mrs. Hyzer at Binghamton, N. Y. Allow me to inform you that Mrs. F. O. Hyzer is here again, "knocking loudly at the doors of Old Theology." She spoke twice last Sabbath in the Unitarian Cliurch in this city, displaying such elevated inspiration, such brilliant and lofty ideas, logical and scientific, as are seldom, if ever, surpassed by any lecturer in the field at the present day. The church was filled to overflowing; so much as that the meating for next Sabbath. so much so, that the meeting for next Sabbath was appointed at the "Academy of Music," a place sufficient to hold two thousand people.

H. P. BROWN.

Binghamton, N. Y., August 7, 1867.

There are thirty pounds of blood in the human frame, and two hundred and forty-eight bones, ing hours of his life were so calm and peaceful, Women have the same number, not including haloed by the blissful realization of a retinion whalebone.

Biographical.

JOSIAH BRIGHAM, ESQ.,

Passed away, in Quincy, at a quarter before twelve, Wednesday night, July 24th.

"Mr. Brigham has passed away." Never on human ear fell more sadly, more unexpectedly, the unwelcome intelligence of the departure of a dear friend from earth, than when, on the day of the picnic at Abington, it was communicated to me that one of the best, truest and dearest friends with which a mortal ever could be blest, had suddenly passed away, to return no more in body. tenderly laid away from human sight,, I visited could scarce restrain themselves from shouting him in his pleasant home—that home which shall know his earthly presence no more—and then fresh evidences of the ability of departed spirits to hold communion with mortals. I never shall forget the ineffable delight he manifested at that time-the tears rolling down his furrowed cheek as word after word of angelic encouragement and cheer fell on his listening ear-nor the friendly shake of the hand he gave me as the fervent "Thank you" and "God-speed" trembled on now he said, "Teacher, it's raining, and we can't those lips which were so soon to be sealed in death, so soon to be cold and silent in the grave.

A year and a half ago Mr. Brigham was called upon to give up to the custodianship of the angelworld a valued treasure, in the person of a beloved wife, with whom, for more than fifty years, he had shared the joys and sorrows, the triumphs and defeats, the sunshines and shadows, of our constantly-varying life. A firm and consistent believer and actor in the beautiful philosophy of Spiritualism, he yet felt very deeply her departure -that a vacuum had been created in the family circle, which not even the knowledge of her everpresent spirit could wholly fill. Since her translation, and for some time anterior, his physical system had slowly but surely yielded to the ravages of time, and many felt it would not be long ere he, too, would vacate his tottering house of clay, and his matured spirit soar away to the mansions of light and felicity; but few expected it would be so soon.

Josiah Brigham, the subject of this notice, was born in Northboro', Mass., Sept. 1st, 1788, and married Miss Elizabeth Fiske, who was born in Cumberland, R. I. He was associated with the Quincy Light Infantry, which was then commanded by Capt. Thomas Tirrell. This company was drafted into the service of the country in the war with Great Britain in 1812, and was ordered to Boston the 12th of September, 1814. It was encamped at South Boston with the troops there stationed under command of Gen. Maltby. Mr. Brigham was with the company through the service, and in 1823, having previously filled every subordinate office in the same, he was elected its commander. panies in the State. In the year 1826, Mr. Brigham was chosen Lieutenant-Colonel of the Third Regiment of the First Brigade in the First Division of the Massachusetts Militia; but having been several years in the service, he saw fit to decline

Mr. Brigham left Northboro' early in life, and located in Quincy, in which town he has resided ever since. He taught school for a considerable length of time, and was zealously interested in the cause of education. For a number of years he was a merchant in town, and by diligence, fidelity and unswerving integrity, he enjoyed the confidence of those with whom he has had intercourse and dealings. He retired from business when failing eye-sight and health precluded the idea of a longer continuance in it. He held the office of President of the Quincy Stone, now National Granite Bank, for many years, filling it with credit to himself, and to the entire satisfaction of all connected with it. He was highly esteemed in all his relations and dealings with mankind, and no more fitting epitaph could be engraved upon his tombstone than "An Honest

The fruits of his marriage were two daughters, Elizabeth Ann, married Charles F. Baxter, formerly a merchant of Boston, both of whom are still living. Fifty years of happiness and usefulness crowned the married relation of our departed brother, and his spirit, rounded and ripened by a long life of usefulness and probity in the form, has gone to renew with his ascended partner his marital vows at heaven's holy altar, with an unending eternity for their honeymoon, and its vast, circling spheres for their bridal tour.

Thirteen years ago last June, Mr. Brigham became very much interested in the subject of Spiritualism. The first message he received purported to come from a dear brother, who departed this life several years before, beneath the very roof where we were then sitting. In it were such palpable evidences of his brother's individuality presented, that he hesitated not to acknowledge the spiritual authenticity of the communication. This was the first link in the grand chain of spiritual communication—the beginning of a new era of life to him. Steadily, degree by degree the ministering ones above led him on through the labyrinthian passages of mere faith to the flowercrowned summits of positive knowledge.

At this time John Quincy Adams made himself manifest to Mr. Brigham, and gave him such proofs of his identity as only he could give to his old friend and townsman. Allusions were frequently made to past political relations, and in such a manner as to leave no doubt in the mind of Mr. Brigham as to the real communicating source. It was then that the spirit of Mr. Adams announced to Mr. Brigham his intention and desire to present to the world Twelve Messages descriptive of the various scenes which marked his passage through the spheres, together with his comments upon such subjects, religious and political, as might engage his attention. Mr. Brigham entered heart and soul into the work, and gave to it his influence and affluence, until it was given to the world. He was intensely interested given in this place. Inquiry is made, "When given to the world. He was intensely interessed will Mrs. Horton come?" We sincerely hope the in the progress of the work, and as page after time will soon come when our numbers will have page was dictated, unfolding some new beauty and feature of spirit-life, and presenting some fresh evidence that the hand of the "Old Man Eloquent" was visible in the production, his soul was filled with ineffable pleasure that he could again converse with his distinguished townsman,

> amile and the friendly shake of the hand. To his beloved children and grandchildren he has left the stipend of a pure and noble character-a legacy of far more value than all the wealth of the world. They can never be too grateful that he was spared to them so long, and that the closwith the loved ones gone before. To friends, citi-

zens and all, he has bequeathed an incorruptible name, which no breath of calumny could tarnish. In Quincy's most beautiful necropolis of the dead, by the side of the dust of his sainted wife, not many rods from the spot hallowed as the resting-place of the older and younger President Adams, the mortal body of Josiah Brigham sleeps the sleep which knows no earthly waking. May no unhallowed foot ever desecrate that sacred mound, nor vandal tongue talk lightly of the soul

that is gone.

The hand of affection shall embower his grave with the fairest and sweetest of flowers, and the stern winter-king, when he sprinkles his blossoms of snow upon his lifeless bosom, will weave for him a mantle as pure and white as the immortal spirit which once enshrined it. And as year after year bears us further away from the event of his translation, may his grave be a Mecca to which we may often make pilgrimage to renew our vows of fidelity to the great principles which he embodied and reduced to practice in his earthly life, and to stimulate our lives to a nobler performance of all the duties and missions

me at the close of a discourse last Sabbath, delivered in commemoration of the departure of Mr. Brigham, which poem many friends have requested that the controlling intelligence would reproduce, if possible, and forward to the BAN-NER OF LIGHT for publication:

Gently as an infant slumbers, Passed he from the earth away, Joining the uncounted numbers In the land of endless day.

Heads and hearts are bowed in sorrow, Watching up and down the street, Thinking that mayhaps to-morrow He may fill the vacant seat.

But in vain will be their gazing. He in form will come no more; Songs of gladness he is raising With the loved ones gone before Tell us where thy life-bark drifted

When it left time's troubled sea; When the mystic veil uplifted, And thy sightless eyes could see-Tell us what celestial beauties

Hast thou seen in Eden-bowers; Tell us, brother, what new duties Now engage thy spirit powers. Tell us, oh thou dear departed, What bright scenes have met thy sight.

Since thy feet immortal started On their voyage of life and light. Hast thou met the wife, the mother, Dearest treasure of thy heart, And thy loved and loving brother, Early called with him to part?

Hast thou, in those heavenly stations, Met the "Old Man Eloquent," Whose immortal inspirations Strength unto thy spirit lent?

Is it true that woe or anguish Reach not that resplendent shore? That the deathless soul will languish 'Mid the scenes of pain no more?

Hark! I hear his spirit sainted

Speaking from yon "bending blue,"
"All the pictures angels painted,
Now, indeed, I know are true.

On eternity's broad river, God has launched my bark of life Sailing on ward, upward ever, Tossed no more by waves of strife.

"In those heavenly mansions o'er me, Forms familiar, robed in white, Passed in grand review before me, Like a panorama bright. 'Mong the countless legions shining

Was my dear, devoted wife, Who, with flowers her brow entwining, Welcomed me to angel life. "There before me stood no longer

A pale face or form diseased; Death but truly made her stronger When her spirit it released. "There I saw John Quincy Adams, Who, with words most sweet and kind.

Breathed assurance that those life-thoughts Were the products of his mind.

"There I met my faithful pastors, Who to heaven my spirit led, And who, in yon granite temple, Fed my soul with living bread.

"Through death's Royal Arch my spirit Passed, an endless life to live, Richest blessings to inherit, Such as only heaven can give.

"Angels, with sweet diapason,
Greeted me to mansions bright,
Where presides the Master Mason,
Author of all Life and Light.

"I my first degree have taken In the beauteous summer-land, Hauds of brothers I have shaken, Members of our mystic band.

"Brother Masons, in your meetings You my earth-form may not see You may not extend the greetings Of the Brotherhood to me;

"Still, there is no life-link broken, Death has not dissolved life's ties, You may yet receive some token From me you will recognize.

"I would have you live most holy, Doing right for sake of right, Ever meek and ever lowly, Ever first to spread the light."

Thus he speaks with voice potential, Speaks from his refulgent bower, Speaks in language reverential, Speaks with pathos and with power,

Bidding you, with true endeavor, Labor for the good of all, That the tyrant, Error, never May the human soul enthrall.

Ever, friends, will he be near you, Ever from his home above, With his messages to cheer you, Messages of truth and love.

Onward, then, enfranchised brother, Onward through the circling spheres; All our sorrows we will smother, All our rising doubts and fears;

For we know, by thy transition, Thou hast found a better life, Happier in thy new condition, Happier with thine angel wife.

We will not, blest spirit, call thee Back again on earth to dwell, For no pain nor suffering thrall thee; Brother, with thee "all is well."

With thee all is peace and gladness, All is harmony and cheer; Not a note of pain or sadness Grates upon thy spirit ear,

Nevermore these friends shall greet thee While within the form they dwell, Yet in heaven above they'll meet thee— Father, brother, fare thee well.

JOSEPH D. STILES. Quincy, Mass., August 5,1867.

"Wanted, a steady young man to look after a horse of the Methodist persuasion," is an English advertisement.

SECOND ANNUAL MEETING

WISCONSIN STATE SPIRITUALIST ASSOCIATION.

(Reported for the Banner of Light.) [Concluded from our last.] Evening Session .- The Vice President called the

Covening Session.—Ine vice Freshuent called the Convention to order, and announced the order of exercises to be conference from 7 to 8, and the subsequent hour to be occupied in lecture by A, J. Fishback. Dr. Brown opened the conference with some very appropriate remarks upon charity, and the proper treatment of our mediums. Was followed by Mr. J. H. Spencer, of Fond du Lac, who said, we've no right to speak ill of any one. If persons err, show them their wrong, and make them better by level and kindness.

ter by love and kindness. Mr. Johnson wanted mediums treated kindly, but also wanted them to feel that they were responsible for their acts.

Mrs. Severance thought people in general did not realize the extreme sensitiveness of this class of persons, and how much they suffer from antagon isticinfluences; that people ignorant of the laws of spirit-control should not interfere with the necessary and required conditions of spirit-communion.

devolving upon us, that when we, too, shall join the mighty procession heading toward the Throne of the Great Eternal, we may tread with him the same shining pathway, and enjoy the same exalted condition of beatific life.

The following poem was improvised through me at the close of a discourse last Sabbath, de-(?) of prefixing Rev. to his name, he proceeded to the treatment of his subject in his usual earnest the treatment of his subject in his usual earnest and enthusiastic manner. The church, like the government, is a spontaneous outgrowth of human nature. There has existed this demand, and with it has come the supply. All things are good in their own place and time. The divinity of the universe is the logical inference from the divinity of the Almighty. Nevertheless, all nature is constructed upon the principles of progress. The mineral, vegetable, animal and human kingdoms are susceptible of improvement to an inconceivable degree. Have we not made progress in agriculture, manufactories and commerce, in science, art. ture, manufactories and commerce, in science, art, literature and philosophy; and especially in politics and religion? In the histories of governments we trace their progress from the crudest despotwe trace their progress from the crudest despot-isms through many forms down to our own, which is by far superior to all others that have preceded it. The Declaration of Independence grew out of the idea of the Fatherhood of God and the Bro-therhood of the race; this then is the central idea of the American government to-day, and is one il-lustration of the progress of the race. Science em-braces the primary truths and principles of the universe; politics pertain to external wants and relations of mankind; and religion comprehends relations of mankind; and religion comprehends their moral and spiritual wants. The new Amertheir moral and spiritual wants. The new American Church, like our government, will be new only in the sense of improvement upon preceding Churches. It will embrace all the truths of the past, and add thereto those of the present and future. As our government is becoming more free, so shall the new church be a free church for all men, no matter how widely they may differ in their thoughts, opinions or lives. There is not a free church in America, unless Spiritualism may be called a church; they each and all enslave the minds and hearts of their subjects. Politically, men are somewhat free, and women have a prosminds and hearts of their subjects. Politically, men are somewhat free, and women have a prospect for freedom; now let us have a free church for both. The women of these churches are well cared for! First their husbands rule over them, second the church, and third the fashionable world. Men cannot believe or disbelieve at pleasure, hence the only creed of the New American Church shall be a plain declaration of man's individual right to believe or disbelieve according to evishall be a plain declaration of man's individual right to believe or disbelieve, according to evidence; and the priests and people of this church shall be every human soul who has received the inspiration and spiritual gifts of the age.

Miss Bertie Sherman was next called for, and recited "Barbara Frietchie," eliciting much applause. Bertie is a little girl of eleven years, and

phase. Derive is a little girl of eleven years, and a member of the Milwaukee Progressive Lyceum. Her entire self-possession and perfect comprehension of the ideas and sentiment of her recitations, together with her great powers of elocution, mark her as an uncommonly gifted child in this direction.

The Hutchinsons sang the next lecture, and the Convention adjourned from the Free Church meet in the grove at 8 o'clock the next forencon.

Sunday Morning .- The friends of Beloit had nicely prepared the grove for the occasion, and also large baskets of necessary entables, the external evidences of generous hearts and busy hands, and with largely increased numbers all entered upon the duties and devotions of the day with new interest. The following resolutions were submitted and

adopted:

Resolved, That as all organizations exist by inherent union of principles and action, it is therefore necessary that we, as a body, cultivate harmony and discountenance everything that savors of caste, or tends to disintegration.

Resolved, That we, as the Wisconsin State Spiritualist Association, do hereby acknowledge the benefits and necessity of Progressive Lyceums, and therefore would recommend that all local organizations in this State do all in their power to institute the same in their localities.

The conference was one of interest, in which some practical things were said.

J. H. Spencer thought Christianity meant relieving the poor and suffering, living temperately, and exercising charity.

and exercising charity.

Mr. Severance called for opposition, if there was any. Was in favor of a radical reform in wo-man's dress, and did not want people to think that the women there who wore the American costume were actuated by no higher motives than a passing fancy or love of notoriety, for women who adopted this dress did it from principle. As the tobacco question had been introduced, he wanted to say that if the consumers of this weed really felt that it added to their physical health and cleanliness, and their spiritual development, and thus used it from principle, he should not object to their using it.

Mrs. Severance claimed that she had had more opposition in wearing her style of dress from Spiritualists than from any other class; that they were very auxious to receive the blessings and benefits of her psychometrical and healing powers, which have been largely induced and strengthened by her healthful habits of living, but when Mrs. Grundy looked that way they did not wish to acknowledge her as their friend and benefactor.

Dr. Brown did not want to be looked upon as a Christian but as religious map for Christian but as the control of the christian but as the control of the christian but as the christian but a Christian, but as a religious man, for Christianity had no more to do with natural-law religion than

Mr. Fishback said that Jesus and the apostles were his brothers in the cause of Spiritualism, and he would no sooner shoot a bullet into a Spiritualist of the past than of the present.

Mahometism.

itualist of the past than of the present.

The conference closed by Miss Bertie's reciting the "Conductor's Story."

Mrs. Jennie Hildebrand, of Fond du Lac, read Miss A. W. Sprague's poem, "I Still Live," and while Cel. Winslow, of Chicago, was singing, "Spare the Old Homestead," she was entranced, and gave the first lecture of the morning, from these words, "Love ye one another." She said that as fast as people developed the love-principle they outgrew the conditions of the past, for love censured no one, and was the only means whereby the erring could be reclaimed; that every condition was true to the cause that produced it, and one was no better than another. God, through condition was true to the cause that produced it, and one was no better than another. God, through his works, says, come up higher; so should we say to all below us, and thus help to roll forward the great wheel of progress, which forces every one to move forward, whether they desire it or not. Love, through development, casts out all fear, even that of death, and helps us to act our part in the field of reform, though criticised and consured on every lead; said many persons were censured on every hand; said many persons were willing to enjoy the blessings brought them by mediums, but were not ready to stand by them while traveling over the thorny road of development, forgetting that many were forced through various experiences by circumstances over which

Mrs. Hildebrand makes her religion of love practical by curing the sick and afflicted after the manner of Jeaus.

While the souls of all present were again drink-

they had no control.

While the souls of all present were again drinking in the sweet inspirations of the talented and
reformatory troupe of singers present, a little
bird, with excusable jealousy of this monopoly of
his beautiful temple and songs of freedom, perched
himself on the bough of a tree just by the side of
the trio and warbled forth his song, the words of
which we did not distinctly understand, in such
perfect harmony with theirs that for a moment it
was difficult to determine which member of this
outside the greater appliance.

quartet merited the greater applause.

J. B. Loveland was the next speaker announced,

who gave as his text these words: "He that saith he abideth in Him, ought also to work even as He works." Mr. L.'s first premise was that a man was bound to live true to his professions. If he accepted the Christian religion, he must follow the teachings of Christ. If he believed in one God, and Mahomet as his prophet, he is bound to live in accordance with his teachings. So if there are general principles accepted as the basis of the spiritual religion, those professing that faith must form their lives accordingly; and the only demonstration of the superiority of Spiritualism is in its practical outworkings. He then proceeded to state some of the universal admissions of Spiritualism, not mooted questions. First, that Spiritualism is a new dispensation; though accepting part of the past, it is nothing added on, but a supplanter of all other religions, a system in and of itself; that it reaffirms the universal brotherhood and equality of man on a philosophical basis.

Second, that evil is but undeveloped good. It affirms the universality of progress, not only of

affirms the universality of progress, not only of the lower orders of Nature, but of man—man in-

carnated progression in himself, when he came up from all the progressive past.

Third, it affirms the final angelhood of all men in the future time.

The speaker here made an apt and pleasing reference to the bird scene of the morning, as illustrative of the union and harmony of all things

He claimed reason to be the highest faculty in the category of man's powers; that it is the one arbiter to which we appeal. Intuition perceives, and reason systematizes, harmonizes and philosophizes. Theology is thought to be the science of God. If so, then theology means the science of all things, when taken in a larger sense. Education is a property of the control of the tion is a synonym of progress. It takes in culture of outer life, of interior life, of science and philosophy. It embraces school houses, state houses, legislators, senators and kings. There are no side issues to Spiritualism; it is an universal reconstruction. structionist. As all reformation in a nation's government begins in the religion, the spiritual, so whether you will or not you are reconstructionists if Spiritualists. We are bound to reconstruct the physical constitution, and to become as wise in generating and rearing human beings as in rais-

ing horses and cattle.

He said our society is based on selfishness, but we are to institute love in its place, and prove that honesty is the best policy, and a wise communism the universal idea in the good time coming. This religion of universal, unselfish brotherhood, belongs to the manhood of Spiritualism, not its babyhood. He asked, are we ready to commence in the Lyceum, and carry out these principles through all departments of society, or has mammon got such a grasp upon our heartstrings that though heaven should breathe through we should

once admitting Mr. Loveland's premises, one is forced by his reason and sound logic to accept his conclusions.

A musical benediction adjourned the meeting to 1; o'clock P. M. to 11 o'clock P. M.

Afternoon Session.—With minds relieved from intense thought by an hour's social communion in genuine picnic style, and with largely increased numbers, order and quiet was again restored, and the President introduced Miss Elvira Wheelock, who read in an impressive manner, "The Streets of Bultimore"

of Baltimore. Mr. F. L. Wadsworth again addressed the Convention, playfully remarking that he should caper for a while within the enclosure that Bro. Love-land had made. He commenced his intellectual land had made. He commenced his intellectual gambols by affirming that all movements have their basis upon a distinctive idea. The Masonic and the Christian had theirs, so the spiritual movement is distinguished from all others by its own peculiar idea. The distinctive characteristics of Spiritualism are that all phenomena are natural, not providential. Spirit communion is not distinctive from other dispensations or times, for all religious have taught this. John Wesley talked and held communion with spirits, but called it a special manifestation of providence. In the natural order of things we first accept ideas, then deduce methods. Jesus reiterated the golden rule of Confucius, which can never be transcended by of Confucius, which can never be transcended by Spiritualists; but Christianity has failed, because it has not instituted the right methods whereby this golden rule could be put into practice. This work is left for Spiritualists to do through naturally.

work is lett for Spiritualists to do through naturalism, as opposed to supernaturalism. Christianity says you must gain salvation outside of yourself, because God is outside of Nature; thus making Nature and God antagonistic. Spiritualism claims that goodness exists in human nature in contradistinction to Christ.

But to step from this to the practical things of life. When a man has adopted an idea and a

life. When a man has adopted an idea, and a method in keeping with that idea, he must have some purpose to outwork that method and idea. This idea of naturalism introduces each to the other, and makes every man and woman equal. If a man or woman have a superabundance, they If a man or woman have a superabundance, they have something that belongs to some one else. Christianity accepts this idea, but fails to practice it because of covardice; and only by Spiritualists. it because of cowardice; and only by Spiritualists practically carrying out this idea of universal brotherhood, can they demonstrate the superiority of their religion over that of the past. The failure of keeping A. J. Davis in the Lyceum field is a sad evidence of want of practical measures among Spiritualists. Spiritualism begins to die the very moment that it—like the churches—aggregates to itself for the sake of power. I am in favor of organization, only so that there is no individual self-ishness in the matter. The hoarding of one is the starvation of another, and unless Spiritualism is built upon this basis of universal brotherhood, it must die out as all other religions have; and I

hope it will, for we have had fine spun theories with starvation long enough.

Bertie Sherman and the Hutchinsons again added to the interests of the occasion, and Mrs. Warner followed with the closing address.

She said, you have listened to the speakers who have preceded me and have admitted their premsies, and you cannot help admitting their conclusions, for they are mathematically certain. There slous, for they are mathematically certain. There is nothing left for us to do but to commence and carry on this work of practical life through the means of Lyceums and other measures of cooperation. Are you ready to bring forth your action? Will you go with me to the degraded and lift up the fallen, and not consider it a degradation? The world has sought to pull down human nature and subject it to usurped power, by governments and other means. While all there is in life bids you work, how long will you sit with folded arms? We must all work, and then there will be no room for isalousies and envy. We will be no room for jealousies and envy. We may talk to the brain or to the heart alone, and we but do half the work; we must enlist the whole being, and bring it out into complete action. Woman must mingle in all the relations of life,

for one cannot suffer without all suffering.

Mrs. Warner continued her discourse, making an earnest appeal to all Spiritualists to come quickly forward to practical affairs, clearly showing that our only hope is in doing what we pro-

Convention adjourned to meet in Free Church at 6 o'clock.

Sunday Evening.—The friends assembled at this early hour, and devoted some little time to the closing business.

The following resolutions were unanimously

Resolved. That this Convention tender its sincere and hearfelt thanks to the friends of Beloit for their generous and liberal hospitality extended during this Convention.

Resolved, That we also tender our most fervent thanks to the friends who by their soul-inspiring music have contributed so largely to the interest and pleasure of the Convention.

A vote of thanks was also earnestly tendered Miss Bertie Sherman for her interesting and fine

The Committee to appoint delegates to the Na-The Committee to appoint delegates to the National Convention submitted the following names:
Mrs. S. E. Warner, Berlin; Gustavus Stone,
Beloit; A. J. Fishback, Fond du Lac; Col. A. B.
Smedley, Oshkosh; J. W. Stuart, Brodhead;
Mrs. Paulina Roberts, Racine; Mrs. M. A. Wood,
Milwaukee; Miss L. T. Whittier, Milwaukee. A.
B. Smedley declined in favor of J. S. Loveland of
Boston, agreeably to a previous action of the
Convention empowering delegates to appoint substitutes. The above named persons were duly
accepted and appointed by the Committee.
The Convention, by vote, recommended Mr. G.
W. Williams and Miss L. T. Whittier to the
friends everywhere as competent persons to or-

Thanks being voted to the President, Vice President and Secretary, the Convention adjourned

But this was not all. Agreeably to announcement, the Hutchinsons gave one of their most expressive, unequaled and inspiring concerts, to a well-filled and appreciative house. A large crowd, whose conscientious scruples (?) would not

allow them to attend a concert Sunday evening, gathered outside and talked of arresting certain parties for breaking the peace, but as these threats were not executed, we concluded that sufficient love and harmony, of which there was an abundance, reached them through blinds and open doors to exercise the evil spirit of bigotry and intolerance, and convince them that there could be as much true worship in listening to fine sentiment, good morals, fraternal feeling and universal love when sung on Sunday, as when preached.

Thus pleasantly closed one of the most interesting meetings it has ever been our good fortune

to attend. It was characterized throughout by great earnestness of purpose, capacity of thought and expression, a strong love of and quiet deter-mination to advance and defend the radical and most practical questions of the age. Free from jealousy, intolerance and a narrow-minded con-servatism, it must be recorded in the catalogue of Conventions as a grand success.

A. B. SMEDLEY, President.

LOUISE T. WHITTIER, Secretary.

PEACE CONVENTION. Held in Bridgewater, Vt., July 2d and 3d, 1867.

[Reported for the Banner of Light.]

The meeting was called to order by Nathan Lamb. Thomas Middleton, of Woodstock, intro-duced the Peace Principles as a subject for dis-cussion, and the true spirit of action commenced. Henry C. Wright presented the following propo-

We affirm that the following propositions are true, and must be made the basis of all human relations between individuals and between narelations between individuals and between nations before war can cease and peace and good will be permanently established among men.

1st, That man's right to life is self-evident and inalienable, and can never be forfeited by any act of his, intended or committed.

2d, That no creed, no constitution, no church

nor government, state, nation or country is worth the killing of one human being to preserve it. 3d, That patriotism sustained by military power is a denial of the fatherhood of God and the bro-

therhood of man, and the more intense the natriot ism the more glaring the sin; the more devoted the patriot the more deluded and dangerous the

4th, That, as individuals and nations, we are safe against injuries from others in proportion as we are without the will and means to injure them. 5th, That reverence for human beings is the

only safeguard of human rights.
6th, That what is robbery, murder and piracy in one acting alone, is the same in millions acting together as a church or government.

7tb, That man has no power, acting as an individual or a State, to create, annul or reverse moral obligations and duties.

8th, That if it is unchristian, inhuman and murdents of the contraction of the c

derous for one man, at his discretion and for his benefit, to shell, sack and burn towns and cities, lay waste a country and drive helpless, innocent men, women and children from their homes to perish with hunger and cold, it is inhuman, unchristian and murderous for millions, acting as a State or nation, to do such things at their discretion and for their benefit.

9th, That if one man is an incendiary, a robber and murderer, who hires and drills one man to kill human beings at his bidding and for his in-terest, then millions, acting as a State or nation, are incendiaries, robbers and murderers who hire and drill hundreds of thousands to do their work of cruelty and blood at their bidding and for their benefit.

benefit.

10th, That whatever epithet is applied to him who hires himself out to one man, to kill, slay and destroy men, women and children at his bidding and for his benefit, ought to be, and will ere long, applied to those who hire themselves out to millions, acting as a State or nation, to do the same deeds at their bidding and for their benefit.

11th, That there can be no war that does not necessarily include all the crimes and cruelties above named.

above named.

12th, That, in the language of Voltaire, "all the united vices and crimes of all ages and places can never equal the vices produced by a single campus."

paign," therefore we conclude,
13th, That all war and all preparations for war
are opposed to the teachings of human nature and
of the highest expediency, and a denial of the
sovereignty of God and of the spirit-precepts and
life of Christ.

11th of Christ.

14th, That God empowers each man to govern himself, and no man to govern another. He who governs himself is truly a radical peace-maker. He who tries to govern another by deadly force is a war-maker and an usurper.

Letters from Alfred H. Love, Philadelphia, Hon. B. F. Welcott Roston A. R. Child and Norman.

R. F. Walcott, Boston, A. B. Child, and Newman Weeks, of Rutland, were read by M. S. Towns-

THE EDITOR OF THE COSMOPOLITAN .-- The undersigned, united in the same sentiments of pru-dence, of justice and of humanity; considering that war and the reciprocal violence which it en-genders are in manifest contradiction to all the tendencies of modern civilization, and especially to that irresistible movement which more and more brings men together by means of labor; convinced that true patriotism, in proportion as it makes all nations better appreciate their own independence, imposes upon them, also, more visibly the duty to abstain from all attempt upon and bly the duty to abstain from all attempt upon and menace against the independence of other nations, declare that they regard it as a duty to defend and to propagate to the best of their ability those great principles of mutual respect which ought ever to be the common character of the human race. And with this view they do hereby constitute themselves a committee for the organization of an international and appropriate traces. of an international and permanent League of Peace. For the development and success of this work, they make their appeal with confidence for the cooperation of benevolent men of all countries. Paris, 30th May, 1867. (Signed)

ARLES DUFOUR,
Vice President of the Jury of a Group of the Universal Exhibition.

MICHAEL CHEVALIER,
Senator, Member of the Institute.
JEAN DOLLPAS,
Mayor of Mulhouse, Vice President of the 10th

LE R. P. GRATY, Priest of the Congregation.

ISIDOR,
Chief Rabbi of the Jewish Consistory.
THE BARON JUSTIES DE LIEBIG,
Of Munich, President of the 10th Group.
MARTIN PASEHAND,
Pastor of the Reformed Church of Paris.
FREDERIC PASSY,
DR. VARRENTROPP,
Of Frankfort." Priest of the Congregation de l' Oratoire.

Another article from the same paper was read, advising that President Johnson pay a social visit to the Queen, and that all leaders in all countries become socially acquainted, as the best means of preventing wars between nations. Henry C. Wright, Thomas Middleton, Nathan Lamb and M. S. Townsend were the speakers of

Lamb and M. S. Townsend were the speakers of the morning.

Afternoon Session.—H. C. Wright, of Boston, Dr. and Mrs. Russell, of Ludlow, D. P. Wilder, of Plymouth, Charles Walker, of Bridgewater, Geo. Baker, of Granville, discussed the principles involved in the propositions.

H. C. Wright told of Gen. Fessenden's being stonned by a Cusker when dressed in military.

stopped by a Quaker, when dressed in military array, and at the head of his company, who said, "Friend Fessenden, this is thy Christian armor, is it?" which question showed him the inconsistency of his position, and changed the whole course of his life. Mr. Wright also gave a correct ver-sion of the Scripture wherein Christ is described as driving the money-changers from the temple with a scourge. "He drove them all out the temwith a scourge. "He drove them all out the tem-ple, both the sheep and oxen."

Wednesday Morning.—N. Lamb, Chairman. Al-

fred Love's letter was re-read, and remarks made by M. S. Townsend and L. K. Joslin, of Provi-

dence, B. I.
Charles Walker, Thomas Middleton and D. P.
Wilder were chosen as a committee to select officers for a Branch Society.
L. K. Joslin presented the following sentiments

for discussion:

Whereas, We are approaching the amilversary of our National Independence; it behooves us to consider the true import of the declaration of 1776, which affirmed not only the inalicable right to liberty and the pursuit of happiness, but also the inalicable right to it/e; and whereas, this affirmation is accepted as self-wident truth by the people of this country; therefore,

Resolved, That no war can be prosecuted without utter dis-

Song by Timothy Perkins, of Bethel.

Song by Timothy Perkins, of Bethel.
Session closed with prayer by Mrs. Wiley.
Afternoon Session.—The committee reported Rev.
Chas. W. Emerson, President; Dr. Geo. Dutton,
Rutland, Vt., Corresponding Scoretary; M. S.
Townsend, Treasurer, as officers of the Vermont
Radical Pence Society, nuxiliary to the Universal
Pence Society, which officers were elected, and
the Society established.
The Constitution of the Universal Peace Society, with some slight change, was adopted as the
Constitution of this Society.
The Rev. Chas. W. Emerson then gave us one
of the most soul-stirring discourses upon the subjects before us that we have listened to in a long
time—full of charity, but true to truth. He thinks time—full of charity, but true to truth. He thinks the Orthodox portion of the community should be protected and cared for now, since it is the minarity. He poured out good sayings as freely as pure water flows from its spring source. I hope he may be more widely known. His efforts will

amount to something.

L. K. Joslin, whose noble soul is one gleam of goodness and truth, and too well known to need my poor attempt at description, followed him with his usual outpouring of love and good will. So ended our first Peace Convention in Vermont, where the worth of goodness and intelligence in the few assembled would have weighed down multitudes of thoughtless, careless beings, groping blindly among the dust and darkness of conservatism and ignorance. We mean something? We will be heard! We will live! We will be felt! Peace on earth and good will to man must come!
M. S. Townsend,
Corresponding Secretary of the Universal Peace So-

COPY OF ALFRED H. LOVE'S LETTER.

PHILADELPHIA, 6th mo., 28th,
GOOD FRIENDS OF VERMONT—Greetings and
benedictions unto your peace meeting. Your
State manifested an independent spirit in the days
of 1777 to 1791, and now you meet in these days
of independence, may you do even better and declare an independence forever of war! Yea, and
not only declare it with sacred lips, but sacredly
practice it, live it, and be prepared to die it.

If you have in your area of ten thousand square
miles any one who needs a dollar, tell him or her
that war confiscates the dollar and impoverishes
the country. If you have any one who values
liberty, tell him or her that war is slavery intensified. If you have any one who honors the
teachings and example of Jesus, tell him or her
that war is a crown of thorns to the Jesus and
crucifixion of the Christ; and if you have any one
who believes in the right to life, tell him or her who believes in the right to life, tell him or her that war is inquisitorial death. Thus this is a workingman's question, a freeman's question, a Christian question, and a life question. Peace is the cheapest, surest, wisest, freest and purest way of life

Yesterday Pennsylvania laid the corner-stone Yesterday Pennsylvania laid the corner-stone of a Military Academy with prayer, the Bible, the songs of Zion, and the inscription on the stone:
"Except the Lord build the house, they labor in vain who build it." To-day our protest goes through the press. We affirm the Military Academy is a curse to the land of Pennsylvania, a desecration of the true Bible, a mockery of the songs of Zion, and that the house is not built by the Lord, and they labor in vain who build it.

We have valuable information from England, of the good work of the London Peace Society, and from France of the formation of the International League of Peace, and we respond. Disarmational League of Peace, and we respond. Disarmational companion the skies."

tional League of Peace, and we respond, Disarma-ment and arbitration the world over.

Here a practical work opens in the Indian diffi-ulties. We need to reverse the order of the day.

nere a practical work opens in the inflation tentities. We need to reverse the order of the day. Instead of sending the Indian off, we should bring him in. Instead of alienation, we should have assimilation. Instead of making him dependent, we should make him independent. We should say, tax and vote, represent and be represented.

Friends, I hope you will form a State Branch of the Universal Peace Society. May you know that peace which is full of love, justice, humanity and divinity. Be not afraid of the truth! Peace is the incarnation of courage, fearing no unpopularity or martyrdom, and saying to our countrymen, we so love you that we stand forth for that which shall save you. I would love to be with you, among your glorious hills. I feel of you, and for you. Do what you can in this day-light of life, and do not forget the olden way must still be trod, and man within the quiet deeps of his own soul must still acquaint himself with God to be at peace. to be at peace.
Your assured friend for all that makes for

ALFRED H. LOVE.

Newman Weeks says:

"Remember me in kindness to all the friends who may be at the meeting ready to labor for the cause of God and humanity. May they ever be strong in laboring for the right in all things, and may the bright star of hope, like the star of Bethlehem, guide the feet of all who walk through the land proclaiming the 'glad tidings of great joy which shall be unto all people'—'Peace on earth and good will toward men'"! Dr. A. B. Child says:

"Bigotry commands war! Liberality commands peace. Bigotry must be; after it, sometime must come liberality. Liberalize the world, and peace and Christianity are adopted. The wrongs of the and Christianity are adopted. The wrongs of the moral world are aims to correct the wrongs that others do. Every warrior is a bigot. His aims are earnest and sincere. They are true to the constrained condition of darkness where they have inevitable existence, and from which condition every pilgrim of progress must pass onward and upward to new light and broader sight; from fault-finding to forgiveness; from little thoughts and sympathies to noble thoughts and generous feelings; from seeing wrong in many things to seeing good in all things."

Benjamin Yeatman.

Another communication through "frank," AT THE DIAL.

The communication given in the BANNER of May 11th having been received with some favor, induces me to send you another. It is quite a common occurrence with me, while alone in my chamber, to receive the usual signal, a shake of the hand, showing that some spirit wishes to communicate. The dial is then produced, and much that comes would be highly interesting to your readers. Most of the spirits are unknown to me, as is the one who gave the following narration: BENJAMIN YEATHAN.

DENJAMIN YEATMAN.

I was born in Baltimore, and lived in a house on Baltimore street, near Charles street; that belonged to Alexander Lorman. I supported myself by teaching music; accumulated some property, and married a daughter of B——N——.*

We lived together in great harmony for several years, but had no children. I was left a widower, and for some time could think of nothing but my decreased wife

decased wife.
At length I became acquainted with a lady of

*A well known Baltimore family.

regard of the incliencial right to life, as wholesals man-killing is the first requisition in all wardire. Enlightened States are cord the tright of life to their criminals, but barbers of the tright of life to their criminals, but barbers or slaughters thousands of issocraf men; and the assumption that we recognize the right to life is a shame and a cheat so long as we can thus to kill men for political purposes.

Resolered, That meither the right to liber as a shame and a cheat so long as we can there subject to most infamous servitude.

Resolered, That the indiction minutes the hong are there are the right to liberty and the pursuit of happiness into the amort, and are there subject to most infamous servitude.

Resolered, That has a saystem of barbarous crueity, war excets all others on the globe, as is evinced in the maining of men for lide, chopping of of legs, arms and fiesh from the body, the cutting off of ears, and boring out of eyes, making death cruei and forturous. We would appeal to the selectation of the battic-fold.

Resolered, That as a saystem of barbarous crueity, war excets all others on the globe, as is evinced in the maining of men for lide, chopping of of legs, arms and fiesh from the body, the cutting off of ears, and boring out of eyes, making death cruei and forturous. We would appeal to the selection of the battic-fold.

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Resolered, That as a saystem of barbarous crueity, war excets all others on the globe, as is evinced in the maining of men for lide, having declaring the lide of the form of th was I doomed to unceasing misery because of one act of folly. I lived many years after this, but never knew a moment's peace. My wife clung to me throughout all my wretchedness, and died two years before me.

You may suppose that I should not have suf-fered so acutely for one act of ungovernable pas-sion, nor should I if left to myself; but the mur-dered man must have his revenge, and you cannot know how strong a spirit is for purposes of evil when his will is thoroughly aroused. On coming here I sought him out, and, after many prayers and tears, procured his forgiveness. I am now comparatively happy, and anxious only for one thing, and that is to attend again your circle for dark spirits.

Correspondence.

Matters in Pittsburgh, Pa.

It will no doubt interest many of the readers of your valuable paper to be advised regarding the progress of Spiritualism in the "Iron City."

Only a few months since the fragments were gathered up. Since then we have had crumbs of comfort; many of us feeling that

"A day, an hour of virtuous liberty, Is worth a whole eternity of bondage."

Every Sunday afternoon, at 3 P. M., we have conference, doing our own preaching principally, through the heated term. Now and then a lecturer stops as they are passing through our city, giving a little more method as well as interest.

Prof. I. B. Campbell, of Cincinnati, O., the seer and healer, spoke for us Sunday last, on the progress of Spiritualism. The subject was handled in an able manner, proving heavend all presents.

progress of Spiritualism. The subject was handled in an able manner, proving beyond all peradventure that Spiritualists are fully up with the spirit of the times, keeping step with the progress of the age. The Doctor will be with us two weeks, healing the sick, at Ashland Hall, forencous, free of charge. He will also speak for us two Sundays.

Sunday evening we had a circle. The Doctor was controlled, and when under influence gave good tests of spirit presence and identity. Some time since, Jno. M. Spear stopped over a few hours with us on his way east, and although I never before had the pleasure of meeting him, he gave me a correct psychometric reading of character, together with convincing proof of spirit guardianship, giving the names of the dear departed, etc., etc. I was also christened the "Spiritual Philosopher," and felt a true haptism of the spirit, which our poor unfortunate Orthodox neighbors which our poor unfortunate Orthodox neighbors know so little of. I should have been greatly pleased to have had him prolong his brief sojourn. Very reluctantly I bade him adieu, and another medium's name was engraven upon the brightest tablet of my memory.

And right here, dear BANNER, let me thank you

And right here, dear BANNER, let me thank you from the bottom of my heart for so nobly standing up for our mediums. They should be dear and cherished whispering galleries for our departed. Yes, protect, guard, love and support them, for it has been through this instrumentality that the chambers of the soul have been illumined by the great light shed down upon us from angel lands, "dispelling the cloud and storm, and gladsome companions breathe into our souls the heroism of the skies."

"Let us then be up and doing, With a heart for any fate,

Light is gently breaking in upon us, although coal smoke from our many furnaces hangs heav-ily upon the outer-man, as also does the fog and mysticism of old theology upon the inner man.

It is also to be hoped that our coming Convention will shed more light in this locality. We are all looking forward to the convening of the same. Cleveland, Ohio, is, methinks, a fit place for the

National Convention, the location being central, dry and healthy, possessing a commanding situation on Lake Erie, at the mouth of Cuyahoga River. Its streets cross each other at right angles, and are eighty feet in width, with the exception of Main street, which is one hundred and twenty feet. It is one of the most beautiful cities in the Union, situated one hundred and thirty miles northwest of Pittsburgh, one hundred and forty-six miles northeast of Columbus, one hundred and thirty miles from Detroit, and about two hundred and thirty miles from Detroit and thirty m dred miles from Buffalo by water. One feature, however, is bad. This week I saw parties connected with the Cleveland and Pittsburgh Rail. nected with the Cleveland and Pittsburgh Rall-road, at the suggestion of Dr. Child, of Philadel-phia, to have them make the same arrangements that the doctor had made with the Pennsyl-vania Central Railroad, viz., granting return tickets for delegates. Up to the 16th of the month they refused to do so. I shall, however, up and at them again, knowing, as you no doubt do, that Railroad Corporations have no souls.

J. G. Fish will speak for us the last two Sundays in August; November and December in Cincinnati, Ohio. Yours Fraternally,

DUMONT C. DAKE, 253 Penn street, Pittsburgh, Pa.

Lecturers and Lyceums.

Will the readers of the BANNER permit me to offer a few suggestions on the above subject? Every true lover of humanity, and especially of children, must witness with interest and pleasure the many and successful efforts being made in the direction of Progressive Lyceums. And yet it is thought by some friends where their society is small, that it is impossible for them to establish a Lyceum, for the want of the means at first required to purchase the necessary outfit, and at the same time sustain their regular Sunday lectures. Granting at once the pleasure and benefit derived from listening to the inspirations of the noble band of laborers in the lecture field, yet, we would ask, is this all? While you, as men and women, are craving and demanding the bread of life from this source, are there not little hungry, starving, thirst-ing souls clothed in the pure and innocent robes of childhood asking for a few crumbs from your well-spread tables? and must the child-heart wither from neglect or be blighted by the chilling frosts of conservatism?

frosts of conservatism?

By adjourning your meetings for a short time you could save sufficient money to purchase the Lyceum equipments and to defray other contingent expenses. After the school is once established it can easily be made more than self-sustaining by means of various interesting and instructive entertainments.

In place of lectures, free conference meetings could be substituted, where all could join in expressing their views upon any subject of interest, and thus you could develop and make use of home talent, which often is equal to any that can be obtained.

obtained.

It is not enough that you provide bread, clothing and shelter for your children—it is not enough that you occasionally take them with you to listen to long discourses upon the beauties of the spirit-world or the practical workings of this; you need to simplify these ideas to the comprehension of the child-mind; and in no other place can this be done as well as in the Lyceum.

Who is there who has not sufficient fraternal love even though they may never have been lon-

love, even though they may never have been hon-

ored and blessed by the holy name of father or mother, who would not gladly sacrifice a whole year of intellectual gratification, if need be, to es-tablish one of these schools for children?

If "to give is to have—to hoard is to lose," then you lose nothing, but rather gain by thus giving of your money, time and talents to the harmonious unfoldment of these immortal household treasures.

Louise T. Whittier. treasures.
Milwaukee, Wis.

Genesee Association of Spiritualists. About eleven months have elapsed since the organization of this Association, during which much valuable statistical and other information has been obtained, and we trust the basis for a permanent financial system adopted and put in operation

permanent muanche system and production, operation,
Subscriptions to the amount of over three hundred dollars have been secured, about sixty dollars of which have been paid, and now remain in the treasury; the balance subject to collection on

the treasury; the balance subject to collection on call.

This financial basis having been secured, we have felt warranted in taking another advance step, viz., the employment of an litinerant lecturer, or missionary. We have been peculiarly fortunate, we think, in securing the services in that capacity of our worthy and talented brother, George W. Taylor, of Collins, Eric Co., well and favorably known throughout this part of the State as an able champion of all reform movements, among which the modern spiritual is prominent. We expect him to enter upon the public discharge of his mission as soon as the middle of September, and bespeak for him a cordial welcome and the hearty cooperation of all lovers of humanity wherever he may go; and as we wish to furnish spiritual food to the hungry, to visit localities where the most good can be done, we invite correspondence from all parts of these ten westernmost counties of New York embraced within this Association, viz., Alleghany, Cattarangus, Chatauque, Erie, Wyoming, Livingston, Monroe, Genesee, Orleans and Niagara, stating the services needed, and any other items of interest in this connection. He intends to travel through all parts of these ten counties, if practicable, with his own conveyance; to offer a small but choice selection of valuable reform books, pamphlets, &c.; to receive subscriptions to our spiritual periodicals; to lecture on Sunday and other days and evenings; to encourage the meeting of circles, and the organization of local associations and Children's Progressive Lyeeums; to take up collections and receive subscriptions to the fund of the Association; to advance in all practicable ways the interests of progress and reform.

And now, brothers and sisters of the New Dis-

tion; to advance in all practicable ways the interests of progress and reform.

And now, brothers and sisters of the New Dispensation within the bounds of our Association, upon you we call for earnest, cordial coöperation and support. It is not for an ism or sect that we plead, but for a people groaning in bondage, bowing down to false systems and creeds, by which the higher nature is dwarfed and retarded in its growth, society disorganized, and the richest blessings of heaven diverted from their true mission and forged into chains to bind the devotional soul. We shall expect monthly reports of the progress and success of our lecturer, and for the informa-

and success of our lecturer, and for the informa-tion of the public we may occasionally furnish

you an item of interest therefrom.

Correspondence with Mr. Taylor should be directed to North Collins, Eric Co., N. Y.

J. W. BEAVER, Pres. Genesce Association.

Byron, N. Y., Aug. 4, 1867.

[Spiritual Republic please copy.]

Children's Lyceum in Clyde, O.

We are happy to inform the friends elsewhere that we here in the West are at work, adding our little levers to the great mass, so as to keep it at work till out from it much good shall arise.

Last March we organized, under the name of "Clyde Progressive Association," adopting certain articles of association, without any creed or formula of doctrine except the desire to enjoy the benefits and promote the objects of the Society benefits and promote the objects of the Society—which objects are the highest and truest physiologwhich objects are the highest and truest physiological, intellectual, moral and spiritual welfare of members and of all who may come within the sphere of its influence. A. B. French, President; Chester Hunter, Treasurer; Mrs. B. Tuttle, Secretary. Since, we have had to speak for us John Orvis, Bro. French, Mrs. Nellie Smith, and E. Whipple and Mrs. L. H. Cowles, who are residents here new. Bro. Whipple has been absent for two months, but returns next month to remain with us through the month, if not longer.

We have just organized a Children's Progressive Lyceum, under the direction of Mrs. Nellie Smith, of Sturgis, which promises to prove very favorable, judging from the numbers now and the interest manifested by all who are connected with.

interest manifested by all who are connected with it, and from the agitation of the dark and slimy waters of old time theology or Orthodoxy, whose watchmen are crying, Crucify them! and sound-ing forth their notes of warning to all to stay away, as it is more than blasphemous that "God-days" should be so used as to march and sing to the time of a violin and melodeon, "and badges and flags are awful." It was not so a few years ago, when thousands could march up to the cannon's mouth with the old flag floating over them, and be sent to the spirit-world without a moand be sent to the spirit-world without a mo-ment's warning. These self-same clergy then gave them a free passport to heaven. But "a change has come o'er the spirit of their dreams," and they are beginning to see that they swung most too far off the plank, and in attempting to get on again the old back which has so long been aleak must sink, and they are making great efforts to save her. And, as Burns says,

"Their three-mile prayers and half mile graces
Wi' neal-spread loaves an' long, wry faces;
Grunt up a solemn, lengther digroun
And damn a' parties but your own;
I'll warrant then ye 'ro nue deelver,
A stendy, sturdy, sinunch believer,''

will never save them. Their religion is but a show of brick and mortar, which is but chaff before the wind. In the light of progress, with the young mind to educate in a right direction, the fu-

young mind to educate in a right direction, the future gleams up bright before us.

A few words to our sister who was with us lending a helping hand in organizing our Lyceum. Go on in the good work that angels have marked out for you; let the loved ones guide and cheer you on, and may you ever feel as if yours was a great calling, and that the best wishes of all whom you have helped in the work are with you, bidding you angel speed on your way to learn the young mind the bright truths from the spirit-land.

Mrs. B. TUTTLE, Sec'y.

Matters in Toledo, O. The Spiritualists and liberalized minds in this part of the mundane sphere have been somewhat part of the minima sphere have been somewhat revived of late by the appearance of A. A. Wheel-ock, of St. Johns, Mich., an eloquent lecturer, an earnest and energetic worker in humanity's cause. I am sure that I speak the sentiments of all liberal minds when I say his lectures are logical and progressive; from his lips flow glowing truths with an earnostness that declares to the teacher of old theology that they cannot dispute the truths he utters and sustain their assertions.

Feeling the need of a more perfect business or-ganization, a committee was appointed to draft a olan and organize under the general laws of the State governing such societies. A constitution and State governing such societies. A constitution and by-laws were presented and adopted. (I will omit the articles, as too lengthy for the valuable space in your paper.) We make no declaration, of principles except the highest good to humanity. Our officers for the year are C. Bronson, President; B. Flitts, Acting Vice President; C. Stevens and Mrs. Ketchum, Assistant Vice President; Mrs. Fitts, Secretary; Mrs. Ells, Treasurer; H. Breed, L. Thatcher, Mrs. Crooker, Mrs. Knight, Mrs. McLeon, Finance Committee. We have also commenced to organize a Progressive Lygeum

commenced to organize a Progressive Lyceum with very encouraging prospects, eighteen bright and happy little faces greeting us upon our first meeting, showing that the little ones are ready and waiting.

We have a very liberal subscription list that

warrants us in securing the services of our active brother (Wheelock) for three months, with the as-surance from our friends that we shall be sustained surance from our friends that we shall be sustained in the future in spreading the "Glorious Gospel of Truth," and breaking the chains that have so long dwarfed and cramped all the nobler aspirations and inspirations of humanity. We find here, as elsewhere, a growing desire to know more of our angel-given and soul-elevating philosophy of life and its uses. So may it be until every soul shall stand forth redeemed from all errors, superstition and bigotry in the full glory of their individualized man and womanhood.

W. W. VAN DRUVER, Sec'y pro. tem.
P. S.—I had forgotten to give you in its proper place the name of our organization—The First Spiritualist Society of Toledo.

The Banner of Light is issued and on sale

every Monday Morning preceding date. Banner of Light

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PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWBLL. LUTHER COLBY EDITOR.
LEWIS B. WILSON ASSISTANT EDITOR.

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

The Indians - Their Treatment and Destiny.

The policy on which Congress has finally settled in its dealings with the Indians is that which was long since urged by the BANNER, in the face of ridicule from Western men, apparently without exciting the least attention on the part of Congressmen, and almost, if not entirely, as the solitary advocate of any policy, that had justice for its foundations. The press cared little or nothing about the subject; these Indians, what did the papers care for them? They were busy about other things, and more profitably engaged in defending Orthodoxy or making political capital for themselves and their party. The BANNER was the pioneer in this business; and to-day it enjoys the indescribable satisfaction of seeing its propositions relative to the red men accepted by the government of the nation, and incorporated into the laws of the land. We hail and accept it, not as the triumph of individuals, but of sound

principle and the cause of justice and truth. The bill providing for a permanent adjustment of the Indian troubles, as it passed Congress, authorized the appointment of a Commission, to consist of three army officers in rank not below that of a brigadier general, with Senator Henderson, of Missouri, Mr. S. F. Tappan, of Minnesota, John B. Sanborn, and the Commissioner of Indian affairs. Their duty is, to call together the chiefs of the various tribes that are hostile to the United States at present, and propose terms of peace to them, on the basis of securing them a reservation of land ample for a settlement. They are authorized to locate the reservations as follows: one north of Nebraska, west of the Missouri river, and south of the Southern Pacific railroad: the other south of Kansas, and west of Arkansas, including a portion of what is now the Indian Territory; but Congress is to approve of the agreements before the Indians occupy the territory, and all the tribes, peaceful as well as hostile, are to move upon these reservations. And then, if the tribes refuse peace, war is to be prosecuted with vigor. We are able to see no justice in the last provision, since it is to be considered that it is not the Indian who is responsible for the war now being carried on. Yet we gladly accept the measure as a whole, regarding it as the first step, and therefore the most important one toward permanent pacification and the establishment of relations inspired by justice and right.

After the Indians shall have been settled on the reservations thus provided for them, they are to consider themselves in possession of permanent homes, and strangers are not to be permitted to enter without permission of the interested tribes, unless they are officers and employees of the United States. The district, too, is to be located so ag not to interfere with travel on highways established by authority of the government, or with either of the several routes of the Pacific Railroad. To carry out this act, Congress appropriated the sum of four hundred and fifty thousand dollars, besides furnishing subsistence and transportation for the Commissioners. This bill runs by the title of "a bill to establish peace with certain Indian tribes," which is a decided improvement on all previous measures, that have looked mainly, if not entirely, to making war upon them.

these Indian troubles, of the wars which have been running their bloody course through so many weary years, which have cost so many valuable lives, and wasted so much treasure? Go back to the early Indian treaties, and there the seeds of these retributive troubles will be clearly discerned. The Cherokees and Creeks were virtually dispossessed of their homes and lands in the Southern States by force, since they were bidden to go of themselves or be driven away by superior numbers. A home was offered them beyond the Mississippi, it is true; but as they notoriously went against their will, there could be no more justice than there was choice about it. From the days of John Quincy Adams, there were men in public life who insisted on the government's laying down some broad and generous policy for its dealings with the Indian tribes, in order to vindicate the honor of the nation in the first place, and that there might be no such opening as was afterwards made for corruption, shameless frauds, and costly violence. Gold hunters and others have hitherto intruded upon the Indian reservations, engendering troubles of a grievous nature; but the specific terms of the new law of Congress prohibit any white man, unless he be an officer or employee of the government, from setting foot on the new reservations, on any pretext whatever. No cause ought to be sufficient to induce us to break our treaties, whether with the Indians or with foreign nations; and if we offer the insufficient excuse that the pursuit of gold in gulches and mines warrants an intrusion which certainly conducts to outbreaks, then we are ready to admit that money is of more value in our sight than the soundness of our solemn pledges, made to those who have not the power to force us to redeem them. Here is precisely where all the trouble has sprung from: in our neglect to keep our treaties. Not that we have as a government, or a nation, deliberately and selfishly broken the same, but that we have tolerated a state of things which permitted conscienceless wretches to prey upon the red man, and after they had aroused them to

tween the two, the agent and the employer. Since this matter has been pressed with such power upon public attention, as it has been of late, in which work the BANNER claims to have been early enlisted and faithfully engaged, the press has come out with more plainness and emphasis respecting the practices which we have steadily denounced and held up to general condemnation. It has come to see for itself that the other side of the case is indefensible; that it is hard work to make out for a pack of lying and cheating agents and traders that they have been shamefully abused by the Indians, when the multitudes with astonishment, but which were A. M., is getting along well,

vengeance, we have voted money and sent men to

kill the Indians for resisting and resenting what

they could no longer endure. In brief, our gov-

ernment has taught them to suspect, if not to hate

all white men, friends as well as foes, by promptly

taking the part of those who fleece, defraud,

abuse and destroy them. It is perfectly natural

that they should not make any discrimination be-

been industriously concealed or misrepresented by those whose interest it is to keep such truth hidden as they do not choose to poison. And since the public journals have taken the matter up, Congress has been reached by their conjoint influence, and this late bill is the result of its concontrated exercise. It shows what an enlightened press can do in a free country, if it chooses to put forth its exertions.

When we stop a moment to consider how many lives and how much treasure these protracted Indian Wars, almost wholly needless, have cost, it makes one shudder at the fearful recital. A gang of greedy speculators able to excite a government like ours to open a war with the Indians, whom it affects to treat as the children and wards of the nation! It is preposterous as a statement to go into history. It seems as if it had been not much but a continuous Indian disposed to deal out only justice to all for whom it acts as an agent, such a statement could hardly be possible.

The question has often been raised, and discussed with much more prejudice and prepossession than intelligent candor, whether it is possible to elevate the condition of the red man, by instructing him in the arts of civilization and the is likely to find a satisfactory answer in the result of the experiment to be actually tried. Hitherto it has been open to debate, although those who best knew the character and capacity of the Indian were competent to give the right lead to public opinion in finding an answer. But now we are to have the matter determined on a basis of actual, undeniable, visible fact; and that is worth all the mere theories in the world. Where opinions have differed on the matter, it is to be observed that those who contest most earnestly against the red man's capacity and teachableness are most warm in their feelings and prejudices: and of course these hurt a course of right reasoning on any subject. We are satisfied to quote from a speech of but one public man on this noint although, did our space permit, we might make similar citations by the column from others. The speech is by Mr. Morrill, of Maine, in the United States Senate. Said he: "The Indian is never will consent to legislate on any other theory than that. He is susceptible of civilization, I do not doubt. His history shows it. His race has vindicated itself amid perils and difficulties that have surrounded him ever since the dawn of civilization on this continent. We declare here now that we want assigned him an adequate portion of land on this continent, over which he may roam, and which, under God, in some sense belongs to him, and to which our fathers said he had at least the right of possession. In the bloody days of the Revolution, in the struggle for national independence, they called him brother, and asked him to come to their side and vindicate our right to this continent as an inheritance to him and to us. Now, sir, when we have stripped him of his possessions taken away his hunting grounds, and the graves of his fathers, and driven him on either side to the centre of the continent to which our population is rapidly tending, the honorable Senator from Michigan says he will raise his 'feeble voice' against any attempt to secure to him a foot of ground on which he shall stand and say it is his own. Well, sir, I meet him on that, and say that he is entitled to a portion of the continent, once his own, adequate to his necessities; and I take up the refrain of the honorable Senator from Massachusetts, so often repeated here and elsewhere, that the only salvation for the negro whom you have enfranchised is land to stand on; and I say the only hope for the Indian is that he shall have a piece of land on which he shall stand, and the 'border' shall not prevail against him; the nation shall stand behind him, and when population advances, shall guide, guard, and protect him against its invasion."

That is nobly spoken, and still it is only justice. Had such sentiments, positive and earnest as these are, actuated the government of this nation from the first, it is no presumption to say that these troubles with the Indians would never have been heard of. If we appeal to the better qualities that reside somewhere in all men, red as well as white, we are very sure to get a response from them, and a favorable one, in duetime; but when we set about our business by dealing, or permitting others to deal, corruptly and falsely, using violence to back up our wanton frauds, we are guilty of a blunder as great as our injustice, and are certain at some day to be overtaken with merited retribution.

The present generation of Indians will pass away, as well as ourselves, but if we now establish a system of friendly treatment, their posterity will be born into the full enjoyment of its advantages, and ours into familiarity with the plainer rules of right and justice; and the mutual relations of the races will be wonderfully improved. It is clearly impossible to go on as we have been going. War cannot be waged always to such

manifest disadvantage. The Commissioners have met and concluded to send out runners to the hostile tribes, asking them to be present at a general conference at Fort Laramie, in September, and at another at Fort Larned, about the middle of October. At Leavenworth, they met a number of agents, traders and interpreters, who will set forth their own interests to the best of their ability. The Commissioners will of course sift the stories of this crowd of men to the bottom, and exercise their caution and wisdom in coming to their final conclusions. They must know that it is from interested whites alone that the disturbing causes generally proceed. It is hardly to be expected, either, that the hatred so deliberately fomented by the whites in the breasts of the Indians, will be allayed all at once by the simple appearance of the Commissioners on the frontier; time will have to be allowed them to fairly begin their work in, which we hope will be improved to the utmost in the cause of humanity and peace. It is much to be assured that the Commission cannot be interfered with at present by outside parties; they have but to do their work fearlessly and on their conscience, and the gratitude of red and white men both will be their permanent re ward.

The BANNER OF LIGHT has long and earnestly pleaded with this government for justice to the red man; and this can be had through the agencles of peace, not of war. Therefore it has deprecated and denounced war, and asked for the employment of other influences. Its pleas have not been altogether in vain. Whatever the direct motives of our public men may be in voting at last for a measure that promises to establish justice, we know that this work has been advanced and directed by the powers above, which are constant to their purposes when the resolutions of mortals fail. Our appeals have been put forth as their own. They have spoken and wrought through us | Next Sunday closes his engagement, Mrs. S. A. in this matter. We could tell of many incidents | Horton will follow him, for the month of Sentem-

facts are notoriously the other way, but have the plain evidences of superior power, exerted to

a single end, and this very one. Now let the nation demand of the government that the new plan be carried out to its full limit faithfully, and we shall all become satisfied of the errors and faults of the past, and combine with the more earnestness to correct them by performing our whole duty in the future.

The Political Horizon.

We eschew the discussion of party politics in this paper. It was established for another purpose entirely. We do not believe in uniting 'church and state" for the aggrandizement of a privileged few at the expense of the toiling many. On the contrary, we are for and with the people. against all and every kind of slavery-mental as well as physical.

The great spirit-world has us all in its keeping and will guide our destinies aright. Each and War, for nearly forty years. With a government all, however much they may plan and scheme, will ultimately be compelled to act in accordance with its teachings. "Man proposes-God disnoses.

This nation is going through a transition state. preparatory to a new and far better order of things. Everything is in its time and place. And as Nature performs her work in silence and with regularity, so will the problem of Free Amerpursuits of peace. For the first time, that question | ica work out its mission, silently but effectually, notwithstanding the jarring elements of discord observable in our political horoscope to-day.

Spiritualists therefore should stand aloof from party politics at this time, and abide the issue, with a firm reliance upon the invisible intelligences who have them in their keeping. That the nation is to be purified none can for a moment doubt; and when the dark clouds that now hover over it, portending a dreadful storm, have passed away, as they surely will, the bright sun of Righteousness will shine out in resplendent glory, and all will acknowledge the justice and goodness of God, and admit that the chastening we shall have received was for a wise and holy purpose.

Many true and worthy men and women in our ranks, conscientiously no doubt, believe the time is ripe for them to enter—as Spiritualists—the political arena. They feel that their mission lies in that direction, and that, by forming themselves into a political party, they shall be instrumental a man, and he is entitled to protection, and I in inaugurating a new order of things. In this they are mistaken. They are doing all that is required of them now. What the immediate future will develop, no mortal can foresee; but it is plainly visible to the clairvoyant eye that mighty changes are to take place both in church and state, and that Spiritualism will have much to do in reorganizing the discordant elements now agitating the nation. Then, when the spirit-world commands us to enter the field political, it will be ample time for us to do so, but not until then. If we attempt to marshal our forces in this direction prematurely, we shall only retard the progress of the great ball of reform that is steadily rolling on, to result in the final disenthrallment of all humanity.

Take Care of the Mediums.

What Dean Clark said in our last issue concerning the scanty rewards of mediums-a class of men and women to which Spiritualists are indebted for all of their direct knowledge of the invisible world-should reach the heart of every reader. It is a fact that no class of laborers, so devoted and self-sacrificing as this one, is so wretchedly rewarded. We do not have it in mind to speak of the need or the propriety of their getting rich through their exhausting calling, but the idea is that they should certainly be abundantly rewarded, over and above what it costs them for time, travel and positive exertion. Spiritualists of ample means are oftentimes guilty of inviting mediums to come and lecture, and then are not ashamed to send them away with a mere pittance for pay, perhaps not sufficient even to pay their railroad fares.

To bring about that state of harmonious and fraternal feeling which should subsist between mediums and the great mass of Spiritualists, which in its turn would go very far to elevate the calling itself, the first step requisite is to amply and even generously reward those who bring to our souls such welcome tidings, and are the instruments of our being so largely blessed. Where are there other persons to whose agency we stand so deeply indebted? If we are indeed spiritual then the gifts exerted by mediums on our behalf are above what we can say or do by way of testifying our gratitude; and we should lay our offerings at their feet from sheer gratitude to the angelpowers which have kindly directed them to us for permanent good. A true Spiritualist is no niggard with the mediums. Let them be paid generously and give them even a larger store of sympathy and cooperation.

Third National Convention Address.

The Address of the Third National Convention of Spiritualists, which we published in last week's BANNER, made a wide and profound impression on all who gave it a perusal. Its leading points are so strong and forcibly put, that it is impossible to refuse to be convicted by the reasoning and influenced by the appeals that sustain them. Spiritualism holds in its hands, as that powerful Address asserts, the hopes of Liberalism. It is not restricted or weighed down by a creed, and wastes neither strength nor time in defending its nositions.

The Address must stir up all true believers in progress and the genuine inspiration of ideas, to put forth united efforts to throw off the iron despotism with which free thought is threatened. Let the traduced party show itself superior to, and therefore stronger than, its traducers. If the right voice speaks through the approaching Cleveland Convention, it must be that Spiritualism will draw to itself the thousands upon thousands who are dissatisfied with the rule of bigotry and naked authority, and would be glad to form a union powerful enough to break and shatter its power at a single well-directed blow.

The Grand Pienle at Abington.

Our readers must not forget the Grand Union Picnic of Spiritualists at Island Grove, Abington, on Thursday, August 22. Dr. Gardner is making arrangements for one of the grandest affairs ever held in this State. Some of the best speakers in our ranks will be there. The proprietors of the grove can accommodate all with dinners who do not bring their "baskets." From the interest manifested we expect this picnic, if the weather is willing, will be the largest ever assembled in the Eastern States.

Mercantile Hall Meetings.

Dr. H. B. Storer has been lecturing afternoons and evenings in the above hall, in this city, for the past three Sundays. His truly spiritual discourses are always appreciated by the listeners, in the history of this matter, which would strike | ber. The Children's Lyceum, which meets at 10

Dr. Bandolph and his Work

We had the pleasure to meet, a day or two since, this strange, erratic man. His fate and his life are very singular and his experiences wonderful. He himself has such an unwavering faith in the reality of the visions which he sees, that even a skeptic is bound to respect his opinions.

Through the importunity of those "who walk the earth unseen" by us, though to him palpable and real, he has been induced to reconsider his resolution never to appear again as a teacher of the great truths of the Spiritual Philosophy, and will once more enter the lecturing field. He spoke on Sunday evening, August 4th, at Charlestown, to a very attentive audience; and again on the Sunday evening following, upon "The Science of His manner of speaking is his own, pecu-Mind." liar, like himself, and he will hold an audience rant when another could hardly gain a hearing. He kindly gave us a list of the subjects upon which he proposes to lecture: "The Spiritual Kingdom of further Space," "Origin and Destiny of the Human Soul;" "The Philosophy of Mutation," are subjects which we may expect will call forth all his power as a medium and speaker.

The following are the subjects for the season of 1867 and 1868: 1st. "The Future of the Globe, or America, A

D. 1998." 2d. "Origin and Destiny of the Human Soul." 3d. "The Soul-her Sorrows and her Aspira

tions." 4th. "The Spiritual Kingdom of Further Space." 5th. "The Soul's Journey to Earth, Heaven and Hell."

6th. "Hearts."

7th. 8th. "What and Where is the Spirit-World." 9th. "Psyche's Search for God."

10th. "Death, Hell and the Grave." 11th. "Love and its Hidden Mystery."

12th. "Clair voyance and Mediumship." 13th. "The Philosophy of Mutation."

He will lecture in the New England and Middle States. His address is box 3352, Boston, Mass.

Movements of Lecturers and Mediums.

Rev. J. B. Harrison has reengaged at Bloom ington, Ill., to speak to the Independent Society of that place for another year. He will attend the National Convention of Spiritualists at Cleve

Dean Clark would like to make arrangements to speak in New England during the fall and winter. He can be addressed care of this office. Mr. C. is a young man of fine ability and an excellent lecturer.

Abraham James, the renowned clairvoyant medium, paid us a brief visit last week. He is at present engaged in delving, clairvoyantly, into the bowels of the earth in search of the hidden treasures which Nature has in store for the human family. His address is Pleasantville, Venango County, Pa., box 34.

Mr. and Mrs. A. B. Severance, of Milwaukee, the psychometrists, we learn, intend to be present at the National Convention of Spiritualists, in Cleveland.

Dr. J. M. Grant, a healing medium, is practicing in Sacramento, Cal., in the office recently occupied by Dr. Bryant, who recommends Dr. Grant as good healer.

Dr. L. P. Griggs will lecture and heal in Princeville, Ill., and vicinity during August and September. The Doctor writes: "Will you please state in the BANNER OF LIGHT that A. H. Buckman, of Etna Green, Ind., would be glad to have mediums passing over the Pittsburgh, Fort Wayne and Chicago Railway, call and see him? They will find an excellent home and a man both willing and able to sustain the cause of Spiritualism."

Davis's Works in German.

The New York Tribune of August 7th thus notices the progress of the Spiritual Philosophy in Germany: "The translation of the Complete Works of Andrew Jackson Davis into the German language nas been undertaken by Mr. Grego Constantin Wittig, an admirer of the 'Harmonial Philosophy' in Breslau. The first volume has recently made its appearance in Leipsic, containing the Fourth Part of the 'Great Harmonia.' entitled 'The Reformer.' It is issued in an elegant octavo edition of more than five hundred pages, and has evidently been translated with extreme care and fidelity. Mr. Wittig has devoted several years to the study of the writings of the 'American Seer,' and professes to find in them the complement of German philosophy and a most valuable accession to the intellectual treasures of European civilization. It would not be surprising if Mr. Davis were to receive a more cordial appreciation of his peculiar gifts among the mystics of Germany than he has yet experienced with the more practical portion of his own country-

A Convention in New Hampshire.

The Spiritualists of New Hampshire are moving in the right direction. By a call in another column it will be seen that they are to assemble at Bradford on Tuesday, Sept. 24th. It is the first Convention of the kind ever called in the State, and we trust every portion will be represented, and that judicious measures will be adopted to place before the people the grand truths of Spirit-

Spiritual Convention in Kausas.

The Spiritualists of Kansas publish a call in another column for a Convention, to meet at Lawrence on the last Saturday and Sunday in August, Mrs. A. Wilhelm, an excellent lecturer on Spiritualism, will address the Convention. Other good speakers will be present.

Judge Edmonds's Tracts.

Henry Witt, publisher and dealer in spiritual books, 67 Fourth street, Brooklyn, N. Y., has republished Judge Edmonds's tracts in fine style. For terms, &c., see advertisement in another column. The BANNER OF LIGHT can be obtained at Mr. Witt's counter every week.

Smyth's Jesus of Nazareth.

We have just received a supply of the new edi-Smyth, medium. The book is having a lively sale. Price, \$1.75; postage, 24 cents.

Moses Hull.

This able champion in the spiritual ranks is in great demand in the West, and is kept constantly at work in the lecturing field. We are glad to learn that he intends to be at the National Convention at Cleveland.

Dr. J. Whipple in Woonsocket.

Dr. Whipple will be in Woonsocket, R. I., from August 17th to the 26th. We hear that he has performed many truly remarkable cures.

New Publications

SEVEN YEARS OF A SAILOR'S LIFE. By George Edward Clarke, (Yankee Ned.) of Lynn, Mass. With nine full page illustrations. Boston: Ad-

Here is a handsome book of travel and adventure by sea, overrunning with those changeful incidents which attract readers of all ages and degrees of culture. The author describes with vivacity and much warmth his several voyages in merchantmen and ships-of-war, coasting and trading vessels; his shipwrecks and disasters in the Indian ocean and the Gulf Stream; his captivity and sufferings on the coast of Africa; his wanderings and adventures in the Nubian Desert. Arabia, Hindoostan, and the Indies; and his active personal service on board Union gunboats and blockaders; and the perils and experience of a fisherman on the Grand Banks of Newfoundland. It is a thoroughly exciting book, whose rapid pages the author has touched off with a ready pen. The publishers present it to the public in remarkably handsome dress, and do not miscalculate large and prompt sales. There is enough real romance in a book of this sort to set up a dozen writers of fiction.

The New York Medical College for Women make their Fifth Annual Announcement, with their charter appended thereto. The plan of the original corporators embraced so much that is necessary and useful to the female sex in this century, and proposed so thorough an education of them in medical science and practice, that it challenged at the start the confidence of all. But the affairs of the country were too unsettled to secure for the institution the material aid for which it now appeals. Of late, the true friends of the College have come in to strengthen and uphold it, and that ought to call in more. The facilities for acquiring a complete medical education are to be increased and enlarged, the standard of attainments is to be elevated, and funds are to be solicited to erect proper buildings and the basis of present endowments. The next term, beginning the first Monday in November, and continuing twenty weeks, at No. 361 West Fourth street. N. Y., will open a department of instruction, to be called "The Department of Sanitary Science;" in which lectures will be given on the laws of health, under the heads of Personal, Domestic and Public Hygiene, with so much of Anatomy and Physiology as may be needed to render the subject practical and intelligible.

All communications, whether with contributions or for information, should be addressed to Mrs. C. F. WELLS, Secretary of the New York Medical College for Women, care of Fowler & Wells, New

THE AMERICAN ODD FELLOW; The Official Organ of the Order. A Monthly Magazine, published by John W. Orr, New York. Two dollars

The August number of this valuable Magazine is upon our table. Its contents are varied and interesting, and in neatness of appearance it can not be excelled. This Magazine has lately been enlarged, is finely illustrated, and should be patronized by every member of the Order. The publisher offers a premium of five hundred dollars for the best original story that shall be contributed previous to the 10th of November. Here is an opportunity for the literati to enter the arena of fair competition, with the chance of gaining not only an enhanced reputation, but, also, a handsome addition to the private exchequer.

A. Williams & Co. publish the ARGUMENT of C. M. Ellis, Esq., before the City Committee on the opening of the Reading-Room of the Public Library on Sundays. It is very neatly published.

THE LITTLE BOUQUET for August has been received. Its pages are fresh with beautiful thoughts befitting the youthful mind. For sale by Bela Marsh, 14 Bromfield street.

New Music.

Oliver Ditson & Co. have sent us the following new musical compositions: "The Gathering Homeward," or "One by One," song and quarette, music by J. H. Pixley; "A Wearied Dove" is a pretty song, music by W. T. Wrighton, words by Mrs. Evans Bell; "Sallie's Favorite Galon." by Alex. R. Webb; "Mugby Junction Galop," by Charles Coote, Jr.

The more we hear it sung the better we like Dr. Ordway's new song and chorus, "O'er the graves of loved ones plant beautiful flowers." I's sweet melody and spiritual ideas will please all who listen to them.

"Birdie's Spirit-Song," "With rosebuds in my hand," continues to be largely called for, especially by the Children's Lyceums. It is a universal

G. D. Russell & Co., 126 Tremont street, have just issued the following pieces: "The Cross and Crown," a sacred song for contralto or baritone. words by W. Dexter Smith, Jr., music by George O. Dana; Miss Muloch's poem, "Douglas, Douglas, tendir and treu," music by W. P. P. Longfellow; "Come into the Templar's Lodge," as sung by the Good Templars, Words by Dexter Smith, Jr.; "His spirit hovers near me," is a very pretty song, composed by Dexter Smith, Jr., for the popular vocalist, Miss Louise Myers, music by George Dana. The title page bears a splendid lithograph likeness of the fair songstress.

Reed Meyer, 722 Arch street, Philadelphia, has just issued another song by Felix Schelling, entitled "When we are gone."

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.

Mrs. Mary M. Wood.

This lady, whose remarkable susceptibility to spirit control has been illustrated in the delivery of public lectures of rare merit, in various parts of the country, has been speaking for the last four tion of "Jesus of Nazareth; or, a true history of Sundays at Pierpont Grove, Melrose. Her lecthe man called Jesus Christ," by Alexander tures have awakened great interest, as we are told, in the subject of Spiritualism, both among Spiritualists and outsiders. She speaks at the same place on Sunday afternoon next at 24 o'clock.

> Our readers, and especially those in New York and vicinity, are referred to the card of Mrs. A. Hull, whose powers as a magnetic healing medium, we are assured, are of a very high order; and as a psychometrist and clairvoyant, she gives the best satisfaction.

Read Dr. Storer's programme for the Spiritualist Camp Meeting to be held in Pierpont Grove, Melrose, commencing August 20th.

ALL SORTS OF PARAGRAPHS.

Good,-Mrs. H. F. M. Brown is to have a book out appropriate for the children of Spiritualists, by next Christmas, if not before. See her card in another column.

REV. MR. CONNOR. - Efforts are making, we learn; to form an Independent Society in this city for Rev. Mr. Connor, who was recently dismissed from the School-street Universalist Society for heresy." He will gather around him the larger part of that society.

We have received a card sheet, in size about 18 by 24 inches, upon which is printed a very curious original design, colored, which the author designates the "Creed Crusher, or Spiritual Mill for Pulverizing Creeds." A copy of this remarkable production may be seen at this office. A pamphlet fully explaining the idea accompanies it. Published by Thomas J. Lewis, Chicago, Ill.

Let the mill run while the frogs croak.

Gen. Lopez, who betrayed Maximilian and his army, has been assassinated.

Dog-days are with us in earnest, "It is dreadful stick-y weather bere," says Digby, "and I'm bound for Walnut Grove or the Beach.

Rev. H. Wendt, arrested in Rochester, N. Y. charged with criminal assault upon seven little girls under his charge, has been held to bail in the sum of five thousand dollars to answer. Wendt is a regularly ordained minister, and was Superintendent of an Orphan Asylum at Germantown,

The Massachusetts Institute of Technology, in this city, is in a highly prosperous condition. It had one hundred and thirty-eight students last year, and its property is valued at about \$390,000. Kossuth has been chosen a member of the Hun-

garian Diet, from Waitzen, unanimously. The Spiritualists of Williamsburg, N. Y., will

resume their lecture season in September, at Continental Hall, on Fourth Street, every Wednesday

The trial of Surratt, for being one of the conspirators to murder President Lincoln, has closed. The jury, after being out eighty hours, was unable to agree upon a verdict, and was discharged. It stood eight (all Southerners) for acquittal, and four for conviction.

Mrs. Abigail H. Folsom, aged seventy-five years, died at Rochester, N. H., on Monday, August 5. She was well known throughout New England as "Aunt Abby Folsom." She left Boston about two years since for her old home in Rochester, where she remained with broken health and a shattered constitution until her death as

A lady in Reading, Mass., while conversing with some callers, suddenly turned pale, and sinking into a chair, exclaimed, "Did you hear that gun? It affected me strangely;" and wept inconsolably. Her visitors had heard no report, and it afterward appeared that no gun had been fired at that time on the place. News came, however, that her brother, residing a hundred miles away, was at that very hour fatally shot by the accidental discharge of his fowling-piece, while hunting in a grove near his house.

Will any of our readers verify this particular fact, and give us the names of the medium and the witnesses.

Lord Lyons, the British Ambassador at Paris, recently appointed, gets \$50,000 a year salary, and was paid \$40,000 outfit. His predecessor, Lord Crowley, who has been at that post fifteen years, is retired with a pension of \$8,500 a year. The above is a fair sample of the enormous salaries paid English officials from the earnings of the laboring classes. Is it any wonder that the latter are always poor? Then, again, look at the enormous salaries the royal family receive for doing nothing.

A London dispatch, dated Aug. 11, says Ira Aldridge, the celebrated African tragedian, is dead. He was on a professional tour in Poland. He has met with wonderful success in all the large European cities, and was under an engagement to play in this country a season for one hundred thousand

The Boston Herald on Tuesday contains a paragraph headed "A Light-fingered Feat." A Frenchman, on reading it, seemed much surprised that people in this country had fingers on their

ON THE SCENT FOR HERESY.—The expulsion of Rev. Mr. Connor as colleague with Dr. Miner in the School-street Universalist church, Boston, for being too liberal in his views, is a singular cir cumstance in that denomination, and hardly in harmony with the gospel according to Ballou and Whittemore. The Rev. Mr. Connor is the first heretic in the denomination, and the first to suffer martyrdom for his opinion's sake, and that too at the hands of one of the most able Universal Doctors of Divinity .- Amesbury Villager.

The trial of the Rev. Mr. Merrill for ministerial misconduct, took place in Plattsburg, last week. He confessed to the principal charges against him, with one exception, and was suspended from the ministry until the next meeting of the and we say there is little use talking about wo-Troy Conference, to be held in Albany, in April,

Dog DAYS.—Digby observed large quantities of coal going into Dr. Miner's Church in School street, recently. He means to keep his parishioners warm. Perhaps he has turned "Orthodox."

If any of our generals need a staff, it is General Debility.

The population of the United States is now estimated to equal 36,100,000, and in 1870-three years from this time—it will be 40,500,000.

Advices from Mauritius to May 6th, represent that ten thousand persons had died of the plague and prophetic. It embodies a shadowy future, of during one month.

CABINET ORGANS.—The splendid warerooms of Mason & Hamiin, 596 Broadway, are among the most frequented of the musical headquarters the most frequented of the musical headquarters in the city, and are full of all varieties of the Cabinet Organ. One needs to pay a personal visit in order to obtain even a moderate conception of the different styles and sizes offered to the public. Both in their internal construction and in the beauty of external workmanship, these Organs are confessedly unequaled by those manufactured anywhere else. The larger sizes are especially adapted to the use of churches whose congregations cannot afford to nurchase large organs. tions cannot afford to purchase large organs, while the smaller organs are better fitted for the playing of accompaniments to social vocal music than the piano.—N. Y. Evening Post.

Books for Children.

EDITORS BANNER—The cry comes from the East and North, South and West, "The children ask for bread, but no one breaketh it to them." I have heard this call again and again. Our friends
Davis and Chase have called upon me, through the
BANNER, to ald in meeting this demand. I cheerfully accept the place assigned me; my soul is in the work. The blessed words that my little books have brought me, assure me that the young folks will accept the sketches I have in store for them. I hope to have a book out before Christmas. Chicago, Ill. Truly, H. F. M. Brown.

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.

Hanging.

The comments of the press on the execution of the Christian Jerry O'Brien, on the 9th of August, in New York, are wide, long and curious. As he had done little else than pray, confess and read Scripture or church books for some time past-so very different from his first few weeks of imprisonment-there was no doubt of his thorough conversion and final salvation, to the extent of the power of the Roman Catholic church, and no one can consistently deny the Christianity of that church; hence we call it hanging of a Christian. Now, there is another side to look after. Who has been guilty of hanging a Christian? The Tribune of the next morning said:

"It is, perhaps, too early to hope for the downfall of the gallows in this State; but the day will come when the people, wiser and more Christian, will look back with wonder to the stern and savage laws which we regard with indifference or approval."

One would think, by this, it was some heathen institution that Christianity would remove as soon as it had power; but heathen nations and heathen barbarism cannot be thus libelled. The institution of the gallows does not belong to them-it is purely Christian, and maintained only by Christian nations, or those that claim to be such; and in this nation, Christian now only in name and in its institutions, it is sustained only by the power of the Christian churches. It would fall in one year if these churches let go of it, and the Tribune, knowing this, betrays a weakness in attributing progress out of this cruel practice to Christians, when they are its instructors and sustainers, and only by progress out of Christianity, which this nation is rapidly making into Rationalism or Spiritualism, can we hope for its removal by the substitution of milder and more appropriate means of punishment.

We can see no more appropriate announcement on such transactions than the following: "A Christian hung by Christians. How these people love one another." The gallows is a Christian institution, supplanting more barbarous modes of execution, and opposed by Spiritualists, Radicalists, Infidels, and Reformers generally, and to be set aside only when the power of the Orthodox churches is overcome or set aside by the civil laws and progress of liberal principles. On Spiritualism hangs the brightest hope of progress at the present time, and it will set aside the gallows and other barbarous relics of Christianity, which even many Christians have outgrown.

Health of American Women and Children.

"A soul is of no account in this world without a body," says a writer in the Radical. This has no reference to angel souls, who visit our world and us with messages of consolation and love, but applies only to those who are fetter-locked and cannot get out of the pasture; those who carry about a skeleton, or body more or less dead or decayed, full of inherited or engendered disease; bodies unfit for their souls to live in and untenable to lease out for labor. And yet, what a large proportion of American-born men, women and children are in this condition; and with all the M. D.s and D. D.s and mediums and drug stores, the diseases increase, and every year a larger proportion of the children of American parents are born diseased.

A significant truth was stated by A. J. Davis, a few days ago, in one of his lectures, when he said: 'American women have less children than foreigners, and less in proportion to their numbers, each year of our national growth." And he might have truthfully added, more of them die in infancy. We have no doubt they have souls, but lack bodies fit to live in. The truth is, we are fast deterioreting physically and were it not for gymnastic and other fashionable exercises, and the prospect of equal rights, socially, politically and religiously, we should fear for the future of our country.

Almost every paper has a large list of sovereign remedies for diseases, and scores of men (no women that we know of,) have made fortunes by patent medicines, and yet diseases prevail as much as ever, and death comes after a large share of the little ones, born only to suffer a few weeks, and go prematurely to the next sphere. And if they did not die, what could they do here, especially the females, crowding into the overcrowded stage of life, without bodies fit to work in, or even decently to live in? It is a sad commentary on American progress which truly describes the condition of American women with large souls and almost worthless hodies, unable to do what the law and public opinion allows, who are bolted out by one or both from what they could do to advantage to themselves and the other sex.

Maria L. Varney once said: "There is no use talking about religion with no flour in the house;" man's work and wages, with no physical strength to perform the work. We must begin by a better system of education and physical culture to have bodies as well as souls for American women. The Children's Lyceums are good beginnings. More are needed.

Something to Read,

And something worth reading, is the Radical, especially the August number. The article about the girls, by Eliza Archard, is something every family should have read aloud to the whole household. The other articles are able, interesting and useful: but this is more descriptive, truthful which we had a dim and flitting glance near twenty years ago, when we started the question of negro suffrage in the Convention that formed the constitution of a Western State, and only thirteen voted with us for it out of over one hundred and fifty members present, and where now it is unanimously passed, and when-more shocking still—we asked that the franchise be extended to woman, and had only the joking support of one aged member; and now the Legislature has submitted the question to the people, probably to be voted down once, maybe twice, and possibly three times, but at last adopted there and in every civilized land where men vote. The Radical deserves the support of every true reformer in the land.

A Luxury that leaves a Good Effect,

Is the Turkish Bath, which none can know but those who try it. If you doubt it, go to 63 Columbia street, Brooklyn Heights, (a few rods from Fulton Ferry) to Dr. Shepard's, and try it, and we are sure you will join us in recommending it and the doctor to others. Much sickness might be cured, more prevented and a general sanitary improvement attained, by a more general use of

these baths. At present it is a luxury many poor persons think they cannot afford, and think rightly, for we have longed for and needed many times in life cheaper luxuries when dimes were lacking to obtain them; but we hope that the same spirit of enterprise and liberality that has furnished the Central Park for the poor will ere long open Turkish as well as other baths for the health and enjoyment of all, both rich and noor. That spirit of universal brotherhood taught in our religion will not long allow such useful luxuries

Teems.

A friend in Clay, Onondaga Co., N. Y., writes us, asking a series of questions, and signs No NAME in the letter. One question is the price of the Herald of Progress per volume. We have volume 3, neatly bound, price \$4; can be sent by express, but not by mail. We have also unbound volumes; price \$3. These volumes contain fifty-two numbers.

We have also a few copies of the chart by A. J.

Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Ciuslasta.—The Associated Spiritualists of Chelisea hold regular meetings at Library Hall every Sunday at the price of cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 19% A. M. J. S. Dodge, Conductor; Mrs. E. M. Dodge, Guardian. All letters addressed to J. II. Crandon, Cor. Sec. Speakers engaged:—Eliza Howe Fuller, Sept. 1, 8 and 15; Miss Pannle Davis Smith during October. The Birlust Christian Hall, Christian Hall, Christian Hall, Crandon, Cor. Sec. Speakers engaged:—Eliza Howe Fuller, Sept. 1, 8 and 15; Miss Pannle Davis Smith during October. The Birlust Christian Hall, Christian Hall,

Davis of the Progressive History and Approaching Destinate the Progressive History and Approaching the Progressive History and Progr ing Destiny of the Race, which cannot be sent by mail, but can be had at our office in New York for \$1-and as they are not likely to be reprinted, they will soon be out of print.

We have added to our list of photographs, Thos. Paine and Voltaire; price, each, 25 cents. They will look well in albums, beside some of the distinguished D. D.s, and we have an elegant large picture of Dr. Newton, price 50 cents, but it cannot be safely sent by mail.

Our book trade is increasing finely, and we trust our friends will not forget that we furnish any books not on our lists that can be found, on receipt of price and postage.

Books! Books!-Don't forget the Booksl

All who attend the National Convention at Cleveland can bring their orders and money there for any books in our line, or that we can procure, and if we do not have them there, we will send them on our return to New York or Boston. Look over your libraries and see what you lack; call, or send for our catalogue, and find it. With the large amount of spiritual literature now in market, the trade is not what it should be with the number and character of Spiritualists, although it is steadily increasing. Many of the sectarian religious societies, with a less variety and far inferior quality of literature, have a much greater sale, and consequently get their books cheaper; and although ours are not high in price compared to the real value, yet as soon as our sales will warrant it we hope to be able to reduce the prices. We need a single and central publishing house with capital sufficient to own and hold all the valuable books on our philosophy, and to issue at once any new work of true merit.

THE NATIONAL CONVENTION.

REDUCTION OF FARE.—Just as we were going to press, we received a telegraphic dispatch from Warren Chase, stating that arrangements had been made with the Central Railroad of New Jersey, to return delegates free who go to the Spiritualist Convention at Cleveland, over that road, provided they have a return certificate from the Secretary of the Convention. New England delegates who go by the way of New York City will bear this in mind.

I have just received a letter from D. U. Pratt. of Cleveland, Chairman of the Local Committee, who are making preparations for the Fourth National Convention. He expresses a desire that further notice should be published in the BANNER and REPUBLIC, requesting the friends in all parts to apply to the various railroads, as we have done between Philadelphia and Cleveland, for free rethe Convention. The fare from this city to Cleve-land is \$13.50. Mr. Pratt also makes a very rea-sonable request that our "friends in all parts of the country send the number of delegates which they expect to attend the Convention at an early a day as possible, so that the committee may assign them sultable places to stay during the Convention. His address is D. U. PRATT, Cleveland,

I hope the friends everywhere will attend to these reasonable requests.

HENRY T. CHILD, M. D.,

Philadelphia, Aug. 7th, 1867. 634 Race St.

PAVILION, 57 Tremont street, 1 Boston, Aug. 14, 1867. S EDITORS OF THE BANNER—I gave notice at the last meeting of the Massachusetts Association of Spiritualists held in this city, that negotiations were pending by which it was hoped the railroad fare would be reduced for those who wished to attend the approaching National Convention, to be held in Cleveland, O. Since that time I have abandoned the attempt, from the conviction that very few, if any, from New England intended to be present at that meeting, and consequently I could give no assurance to the railroad managers that would warrant them in the expense and

trouble incident to such an arrangement.

Have the kindness to give this an insertion in your next issue, for the information of those interested. Fraternally yours,

H. F. GARDNER, M. D.

At a meeting of the Religious Society of Progressive Spiritualists of this city, last Sunday morning, the following named persons were chosen as delegates to represent the Society at

Burtis, Sarah A. Burtis, Justin Gates, Caroline Stewart, Charles W. Hebard, Mary S. Hebard.
C. W. HEBARD. Rochester, N. Y., Aug. 8th, 1807.

Spiritual Conventions.

Among the waving folds of the ever floating BANNER OF LIGHT may be found sparkling gems of thought, touching every subject within the immediate range of human perception. The various writers are earnest and sincere, and aim to be faithful to the cause of human progress. In their zeal for facts and philosophy, they note the manifestations of life, and record with much interest the doings and sayings of delegates at the

These manifestations are related to the "great spiritual movement proper," as the sports and plays of childhood are to the normal functions of their physical beings-the mechanical workings of which they know very little about; or, as the music of the feathered songster, spontaneous and wild with joy, without knowing why its feathers are white or golden, or how its melodic modulations issue from the same throat.

So Spiritualism is inherent and universal, and manifestations in all departments of life only its

Many are anxious to spread the "glorious Many are anxious to spread the "giorious cause"; but the cause already fills the universe. Others desire to build spiritual halls and establish points of concentration; but though wedlums may gladly flock to those halls and make them reverberate with echoes of celestial joy, they will as surely fly away, to reiterate their praises in the great hall of the universe, and dim those local points of

SPIRITUALIST MEETINGS.

BOSTON.—Spiritual meetings are held at Mercantile Hall, Bummer street, every Sunday afternoon and evening, at 2% and 7M o'clock. Dr. H. B. Storer is engaged to speak during August; Mrs. B. A. Horton during September. The Children's Progressive Lyccum meets at 10 A. M. J. W. McGuire, Con-ductor; Miss M. A. Sanborn, Guardian.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 103 A. M., 3 and 7 P. M.

A. M., Janu I.F. M.

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

5 Mayerick square, every Sunday, at 3 and 15 r. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 105

A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins,
Guardian. Speaker engaged:—J. Madison Allyn, Aug. 25 and

to be confined to those only who can spare a loose dollar at any time.

CHARLESTOWN.—The First Spiritual Association of Charlestown hold regular meetings at City Hall every Sunday at 22 and 73 P. M. Children's Lyceum meets at 103 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

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

Wright, vianual,
PLYMOUTH, MASS.—(Meetings discontinued for the present.) Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock, in Lyceum Hall. WORGESTER, MASS.—Meetings are held in Horticultural Hall every Sunday atternoon 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; K. 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 Fallon's Hall. Progressive Lyccum meets at 10\(\frac{1}{2}\) A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r. M. Firchnero, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. New York Citx.—The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10\(\frac{1}{2}\) O'clock A. M. and 7\(\frac{1}{2}\) P. M. Conference at 3. P. M.

Sunday at Lamartine Itali, 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 leased Masonic Itali, 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 Lyceum will meet in the same place at 9½ A. M. P. E. Farnsworth, Conductory Mrs. II. W. Farnsworth, Guardian. The Conference, which is highly interesting, will be continued every Sunday afternoon at 3 P. M. during the summer.

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

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings over Wednesday evening, at Continental Itali, Fourth street, supported by the voluntary contributions of members and friends.

Buffalo, N. Y.—Meetings are held in Lyceum Hall, cor-

and friends.

BUFFALO, N. Y.—Mectings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10\frac{1}{2} \text{L. N. Children's Lyceum meets at 2\frac{1}{2} \text{P.M. E. C. Hotch-kiss, Conductor; Mrs. M. A. Swain, Guardian. Speaker engaged:—Mrs. Susio A. Hutchinson during August. gaged:—Mrs. Jusie A. Huteninson during August.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's liall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ P. M. Sundays. Mrs. E. L. Watson. Conductor; Mrs. Amy Post, Quardian; C. W. Hebard, President Society.

Mornisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 28 and 73 r. M. in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 123 r. M. J. L. Pool, Conductor; Mrs. S. Doolittie, Guardian. TROY, N. Y.—Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 107 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Monroe J. Keith, Con-ductor; Mrs. Louiss Keith, Guardian.

ductor; Mrs. Louisa Ketin, Guardian.

Vimeland, N. J.—Friends of Progress meetings are held in
the new hall every Sunday at 10½ a. m. Children's Progressive
Lyceum holds Sunday session at 1 o'clock P. m. Mr. Hosea
Allen, Conductor; Mrs. Deborah Butler, Guardian.

Hammonton, N. J.—Mectings held every Sunday at 10½
a. m. and T. P. m., at Ellis Hall, Belleview Avenue.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the bounding at 104 A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyccum in the afternoon. Lectur in the evening, at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

speakers, upon the Science of Spiritual Philosophy.

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

Guardian of Groups.

Philadriphia, Pa.—Meetings are held in the new ball in Phonix atteet every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday 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 Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ a. M. Evening lecture at 7½. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10½ a. M. and 7½ r. M., and on Wedwesday evening at 8 o'clock.

Corr, Pa.—Spiritualists hold meetings every Sunday at

CORRY, PA.—Spiritualists hold meetings every Sunday at 1 a. M. Admission free. Speaker engaged for the present, Charles Holt.

Charles Holt.

PITTSBURG, PA.—The society of Spiritualists hold regular meetings every Sunday in Ashland Hall, Wylle street.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Union League Hall, every Sunday, at 11 A. M. and 7M. P. M.

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

ther notice.

Circinnari, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohlo 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.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

MRS. H. M. C., SHELBURNE FALLS, MASS.-Letter containing \$6,00 received. Will send the paper to L. W. F., one year, as you request.

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

DR. TURNER'S TIC-DOULOUREUX OF UNIVER-SAL NEURALGIA PILL has attained what it numerous Conventions with which the public are richly deserves, a very general popularity amongst our leading physicians, who do not hesitate manifestations are related to the "great tate to prescribe it for Neuralgia, nerve-ache, painful nervous diseases, headache, hysteria affections, and extreme prostration of the nervous system. Apothecaries have this medicine. PRINCIPAL DEPOT, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postago stamps extra.

Special Notices.

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

No one can read the letter of Mrs. Luvinia L. Ingalis, in another column, without being struck with the incalculable val-ue of Mrs. Spence's Positive and Negative Powders as a FAMILY MEDICINE, ready for any emergency of sickness or disease, even of the Severest kind. A few Boxes of the Positive and Negative Powders in Mrs. Ingalis's hands, cured a dangerous and distressing Cough at once, a case of Erysipelas in a short time, a terrible half of the universe, and dim those local points of care of an anticressing course and course and prolonged attack of Neuralgia in 88 hours, and makes the birds, and they sing because they cannot help it. God furnishes the Light, and another case of Lung Fever in a few days, they cannot help it. God furnishes the Light, and another case of Lung Fever in a day and a half. Risal the letter. I fearlessly challenge the entire medical Conventions."

WALTER HYDE.

ADVERTISEMENTS

Our terms are, for each line in Agate type, wenty cents for the first, and fifteen cents pe line for every subsequent insertion. Payment invariably in advance.

JUST PUBLISHED.

FIFTH EDITION, (full gilt,)

POEMS FROM THE INNER LIFE, BY LIZZIE DOTEN. PRICE \$2.00. For sale at this office; also at our Branch Office, 544 Broadway, New York,

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Aug. 24—4w

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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 answered their parents. nounce their names.

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, not withstanding.

Invocation.

Our Father, may the Angel of Peace fold his shining mantle close around thy children who are weary and heavy laden. May thy children here learn of thy love, learn of thy power, learn that thou art their Father indeed and in truth. May that love which casteth out all fear enter within their inner lives, causing the Kingdom of Heaven to be set up there.

Oh our Father, this day with its brightness blesses thy mortal children. It comes to their souls dispelling the darkness, driving out the clouds, and cheering them on to that glorious kingdom of rest in the hereafter; not that rest which meaneth no action, but that rest which meaneth action; that rest which meaneth life.

Our Father, thy blessings we have received through all our lives, and we thank thee for all of them. They have come to us sometimes folded in shadows, yet they have been blessings. Sometimes they have come to us folded in sunbeams, and they are no greater blessings than those that are folded about with cypress leaves.

Our Father, we are with thee, and thou art with us; therefore we will not ask for salvation, for salvation comes unto us, and will never forsake us, for thou caust not leave us. We need not ask that thou wilt deal with us through all eternity, for in thy great love, in thy nearness to us thou wilt guide us, wilt love us through all eternity. For all thou hast given and all that is to come, we praise thee, our Father. Amen. May 28.

Questions and Answers.

CONTROLLING SPIRIT .- Your questions, Mr. Chairman, we are ready to consider.

QUES .- By A. R. Simmons, of Marietta, O .: Do the peculiar theological views of the mediums on religious tenets, influence the spirits in the instruction they impart to us concerning the condiditions of higher life?

ANS.—Sometimes mediumistic control is so absolute and perfect in itself, that there is no coloring given to the ideas that are advanced by those in control. But it so happens that at other times the control is not so perfect, and therefore what is given through the medium is tinctured somewhat by preconceived notions of the medium. Those who are anxious to teach mortals new ideas concerning theological subjects, would much rather the mediums would have no religious belief of their own, for then the ground is clear-the workshop is not cumbered up with needless tools.

Q .- [By the same.] Can the spirit after it has left the form-being an intelligent and scientific one while in the form-take cognizance of physical bodies still in the form, without the aid of a medium's physical senses?

A -Spirit takes cognizance of the things that belong specially to spirit; and it takes cognizance also of the things that belong to material life. But the spirit must be in rapport with material sense, in order to take cognizance of these mate-

Q.—Do spirits see celestial bodies as we do, or only the spirit of them?

A .- When in the atmosphere of earth, we see them as you see them; but when outside of that atmosphere, or in a more rarified atmosphere, then we see them not as you see them, but in their spiritual state, a state, if I may so term it, a degree higher than the state physical or material. And yet all forms are of matter. Spirit manifests through matter. It cannot manifest outside of it. But there are as many degrees of matter, as there are needs of spirit for matter.

Q.-By what natural law, if any, does a spirit know that in the coming future of eternity, that it and others are to be incarnated?

A .- It is not absolute knowledge, for that comes only by experience. Spirits have the power to analyze the past with reference to the present, and when that present is perfectly understood, then you know somewhat of the future by that present. The spirit is constantly taking observation of all its surroundings. A wise Father has furnished it with a great variety of telescones. and it uses them for its own growth. These telescopes peer into the past, they take cognizance of all that exists in the present, and peer into the future, bringing back to the soul tidings of all these different degrees of life.

Mary E. Surratt.

It is a wise and magnanimous nation who can afford to hang its weak, delinquent members of society, and allow those who commit great crimes under the mantle of power, to go free, crowned with laurels. Such a nation may look for the blessing of God!

I am forcibly reminded of a conversation that took place at my house, between myself and two gentlemen, who were conversing first among themselves-and, as I entered, I joined them-concerning the future of Mr. Davis, and concerning also our own future.

One of that little party remarked that the Northern people would never dare to hang Mr. Davis, but if those who understand him and his plans should be unlucky enough to fall into the hands of law, they would be dealt very harshly with.

I then thought that should Mr. Davis fall into the hands of Northern law it would deal severely with him. But I see I was mistaken, and my friend was right.

I have not visited you this afternoon because I would murmur against the decrees of fate, but because I would like to understand something more concerning that fate. I would like to know if we individualized immortals and mortals have not something to do with the shaping of fate. It seems so to me now. Perhaps I may change.

Mr. Johnson says, "I must hang Mrs. Surratt, because the people demand it, and will not be satisfied without it." Mr. Johnson also says, "I must not hang Mr. Davis, because the spirit of secession, of rebellion, is still very large all over the

it. I desire place and power, and I am determined to have it; and my experience has taught me that all who do gain power, gain it by shrewd manœuvering. It was policy to hang Mrs. Surratt-it will not be policy to hang Mr. Davis." And again he says to others, "I have no power over this man-I cannot do as I would."

It is false! and the whole spirit-world know it is false. Mr. Johnson has not only proved himself a traitor to his party, but he has proved himself a traitor to all who trust him. He would just as soon turn traitor to Mr. Davis, as he would turn traitor to the party who put him in office, if his interests lie in that direction. But he knows they do not. He has weighed and measured his power, or thinks he has; and he has measured also the feelings of the people, not only at the South, but at the North.

Many think that he has rushed to certain conclusions wildly. It is not so. Many think that he stands defiantly upon what he calls "my policy," because he does not know any better. Mr. Johnson is not a fool, and he knows wherefore he stands defending that policy.

But there is a power in yonder spirit-world that he does not know; there is wisdom there that he has never been introduced to, and the time may possibly be nigh at hand when a mirror will be held before his face, wherein he can see somewhat of his future. And it is possible that by seeing that, he may lose strength and become enfeebled as Mr. Buchanan was said to have been.

I come, speaking, my dear sir, as I do, because I know he expects I will come, because also he has need of my coming, and because also my own spirit is illy at ease in that glorious spirit-world, while so much injustice, so much of wrong exists with the Government that shielded me, and murdered me, too.

It seems to me that a wise man, if he would kill a poisonous tree, would destroy the roots or trunk first, instead of lopping off branch after branch, expecting it would die because he out off the young branches. It seems also to me, that this nation has need of the visitation of the archangel of justice. It seems that a will to do right should be forced into the souls of every individual existing here. Now Mr. A says, "Let Mr. B do the work." Mr. B says "It is not my business: let Mr. A do it." And I in conclusion would say to Mr. Johnson, beware! your policy, so far as Mr. Davis is concerned, conceals a viper that will turn and sting you. Oh you may not believe it, but if you do not, and do not heed the warning, a

and experience will befall you. I am Mary E. Surratt. Good afternoon, sir. [Did you get an opportunity to communicate with your son?] I did, sir, but rather imperfectly. I am under great obligations to you for your kindness. I shall never forget it. May 28.

Robert Clyde.

Stranger, I'm pretty much of the opinion of that woman that's just left.

Now I've a very short story to tell to identify myself and them. I suppose I'll leave my story with you, for you to do with it as you do by others. My name, sir, to begin with, was Robert Clyde. I am from Missouri, and by some sort of a strange freak, I got entited down South at the breaking out of the rebellion, and I soon got sick of it. But I was shot as a deserter. I'm not sorry, because I was bound to leave, anyway. And since that time I've been watching the progress of things from an elevated standpoint, instead of taking part in them, like one one of our Generals. Whenever there was any hard fighting going on he was pretty sure to be out of danger. You'd never catch him at the front, or rear ing a battle.

That your Government has dealt unjustly with Mr. Davis I know, for I was where I could look Washington. You ought to go there and hear won't go again; and then something or other at- [Come again.] tracts me, and I get there before I know it.

Now the chap that thought he was doing a smart piece of business in sending me up higher, is in a place where they sell ladies' traps down South. He was in the army when I was shot as a deserter. Tell you what it is, it takes a smart man, and a brave man too, to desert. Oh, I was no coward, not a bit of it. But I saw how like the devil things were conducted down South, and I was determined to leave. I didn't care how quick I got shot. I said like this: If I stay here, I'll be shot some time or other. If I make an I'll get shot right away; so I think I'll desert.

The first chap I want to reach is the chap that name?] I know one of his names; don't know forever and forever. the other; that is, he was called—and I suppose that's his last name, quite sure it was-he was what his first name was, but I followed the chap, and I found him in a place where they sell ladies' traps down South. [In a dry-goods store?] Yes, we may the better love and serve thee. We canant for him, you know. Guess we'd better have daily of thee.

a talk. And then I've got a daughter, I suppose, that's if they'd say that to me, then I'm all right, baptism. That's a Missouri phrase. Oh, laugh away and grow fat, it don't hurt me any. I expected to get tism it asks for. May every longing heart receive

caught. They said he was rigged up in glasses, thee. and cape bonnet, and somebody's gown, [You Father, our prayers belong to thee-are a part are better able to judge than I am how he felt.] of thy life-and our praises, also, belong to thee. Me? oh no, I'm not a judge of his feelings. Well, So we know that thy blessing will rest upon them I should feel a little sneaky if I was running to-day and forever, Amen. away from anybody. As I'm facing the music, I don't feel so streaked.

My daughter is married to a man by the name of Brown, Nat Brown. Idon't know but he 's-I do n't know anything about his religious proclivi- that purpose? ties, don't think he's got much. He can swear faster than I could, and if he is n't afraid of these things, I'd like to have him just introduce his like the people of the present time, did some very wife to them.

my daughter. I want to tell her that I was n't shot | physical system, is a very poor kind of clairvoyas a deserter because I was afraid of gunpowder ance. It is very short lived, for it is entirely de-

me; don't any of us like to be remembered as cowards, you know.

Don't forget to tell that chap Haven we'd better have a talk, he and I. [Where is yourdaughter?] She's in Ohio, sir, she is. [Do you remember what place?] Yes, I do, I do, sir. Did you ever hear of Columbus? It sounds pretty much like that.

Look here! A something, I do n't know what it is, stranger, makes me think Haven is interested in these things. [Then he will get some inkling of your coming.] Well, he can order pistols and coffee for two; at the same time he can send an order for me, write to me to talk with him. And as I ain't a very good mark now to shoot at, I rather think he'd get the worst of it, was he to attempt it. I was a pretty good mark, good stocky mark to fire at when here, yes; but I ain't now. It would be like firing at something, and hitting nothing. [You think you could dodge the flash, do you?] Oh, yes. [Do you remember your daughter's age?] Do I remember? Lord, yes, she's in her twentieth year now. [Your age?] Well, I was hard on to forty-three; yes, hard on to forty-three. Well, stranger, good-day May 28. to you.

Annie Nelson.

I'm Annie Nelson, yes; and my mother lives in New York, and I lived there; and we went to the Orchard-street Church; and my mother don't believe that the folks can come back. Mr. Flanders used to say that he did, when he prayedused to say he did. But my mother did n't believe it. But I thought I'd come to her, because I know she'd like to believe it.

I've been in the spirit-land over two years. I have been dead, I have. I had on my blue dress when I was buried, I did. No, I did n't, but I-I-[Your little body did.] Yes, because they wanted to make me look like I was alive.

Well, I was alive, and there was two of us. [How old were you?] I was seven years old. [Were you there when they buried you?] Yes. I was n't when they buried me, was when I was laid out-when I was dressed-but I was n't when I was buried. Did n't like to be; did n't like to be there, and I was taken away. [Who took you away?] Oh, my grandmother and Uncle Joseph, and some others that I didn't know, took me

I want my mother to know that we do come back, and that there is schools in the spirit-land; there is schools where we can learn. Mr. Flanders said so, and my mother thought that was wild. She thought it could n't be. She thought the children went into the arms of the Saviour when they died. And he said that they were educated in the spirit-land; that they were taught to return to their carthly parents, and that they were brought back to them, so they would n't forget them. He said a good many things that she thought was n't so, and my mother thought he was going crazy. Well, it is so, and my mother must believe it; 't is so. He was n't crazy. And we do come back, and we don't forget folks we've left here, because we are brought here quite often. and we don't want to forget; and they don't

want us to forget. I have n't seen the Saviour, I have n't. I do n't know where he lives. I don't know which way to go to find him. My grandmother said I should see the one they called the Saviour when it was right-when it was best. But I don't know where he lives. Tell my mother I reckon he loves little children, because they tell us so. But I have n't been to see him vet.

My mother's name is Elizabeth Nelson. Yes, sir. [Were there other children besides you?] I either-unless he was pretty well shielded-dur- got a brother. He is n't at home, he is n't; he is not at home; so I can't send anything, can I? [Your mother can. She knows where he is.] Oh, yes, she does. Well, tell Walter it is beaudown and see the workings of that thing, and tiful in the spirit-land, and I don't think I I've come to the conclusion that Government should like to come back at all; not to stay, is made up of the most confounded set of knaves | no, not to stay. And send my love to him, and and fools that you could scare up anywhere on father, too. He is n't at home; can I send to the surface of the earth. It seems as if you'd him? [Yes.] Oh well, I can, can't I? You tell done your best to send such a miserable set to him not to let mother be afraid about my coming, because I'm just as I was-I ain't nothing to be them. My heavens! if it wouldn't make you afraid of. And tell him he mustn't smoke any sick clear through. [Do you often go there?] Yes, more cigars, because it makes him sick, and I do; I often go, and I get disgusted, and think I mother don't want him to. I'm going now. May 28.

> Scance opened by T. Starr King; closed by C. A. Randall.

Invocation.

Our Father, we thank thee for the beauty of life and the life of beauty; for that beauty which we see in holy thoughts and holy deeds; for that beauty which we see in the flowers, in the grasses, in the tempest, and in the sunshine; for that beauty which we see after the deep darkness of human sorrow has passed and given place to the attempt to leave, the chances are ten to one that sunshine of resignation. Father, for all the beauty of Time and Eternity we praise thee. We know that beauty is eternal. Though forms change, done the job in sending me aloft. [Do you know his | though ideas pass away, yet the life remaineth

Thou Spirit, whose life we perceive through every age, through all conditions of Time and called Haven, Lieutenant Haven. I do n't know Eternity; thou Spirit, thou Infinite Jehovah, while we behold thy glories, while we behold the manifestations of thy power, we would know thee, that that's it, a dry-goods store. I want to send him not love and serve truly that we do not know. my compliments from the country I'm living in So, thou Spirit of Infinite Wisdom, teach us of now. I do n't feel hard toward him, but I guess thee, and let all thine Angels of Wisdom gather he and I had better have a talk, because he might round the soul that asks for knowledge, inviting go out quick, as I did; then it would n't be pleas- it into thy arcana of divine life, and teaching it

Our Father, we praise thee that so many souls throughout the length and breadth of the land perhaps afraid of these things. She's inclined are searching to know concerning thee; each in on the Methodist order, and I don't know, but their own way, and according to the unfoldment I'm pretty sure I shall be able to find her out of their inner lives. There are temples opened as I did Lieut. Haven. If I am, I'll just give this day, wherein the souls of thy children have 'em a call. If they've got any fire and anything | congregated to learn of thee, to agitate the water for a fellow to eat, it's all right; that is to say, if of thought, that therefrom may be born new they will give me an invitation to stop; if they ideas, more glorious truths; that there may come say "dump your truck and come in." That's it; therefrom a divine inspiration of thy power of

Holy Spirit, may every soul receive the baplaughed at here. [I'm glad you take it so kindly.] an answer to its prayers, and every gift laid upon I wonder how Jeff. Davis felt when he was the altar of thine Eternal Being be recognized by

May 30.

Questions and Answers.

QUES .- Is the use of hashish advisable to open the clairvoyant vision, to be used once only for

Ans.—The ancients employed it for that purpose, under certain restrictions. But the ancients, foolish things. That clairvoyance that is induced The amount of it is, I'd like to have a talk with by the introduction of any such narcotics into the land; and because it is, I am somewhat fearful of and lead. I don't like to have that thought of pendent upon the existence and presence of the

narcotic. There are times and conditions under which it would be advisable to administer such remedial agents, but we would not recommend their general use. We would not advise that any individual use any such narcotic for the purpose of opening the clairvoyant vision. They may rest assured that if it is indeed once opened by the use of these agents, it will become closed again when they are withdrawn.

Q.-By J. W., of North Castine: Will the controlling intelligence give his views on the temperance movement in New England? Which is best for us, an unrestricted sale of liquor, a prohibitory or a license law? It is believed by the questioner that you see clearer than we in mortal do in this respect. A.-A large class of persons on the earth are

slaves to ardent spirits, and, because they are slaves, they have laid down their reason, their self-government upon this altar of slavery, and the master will not allow them to take up these God-given inheritances. Now since this condition is apparent to every discerning mind, it will be clearly seen that some superior power must be introduced between the master and the slave, in order that the slave may go free. The prohibitory law which has endeavored to gain a foothold upon the soil of Massachusetts, is a most excellent law in its way if rightly administered, but imperfectly or unwisely administered, it is somewhat like the use of hashish. There are a certain class of minds in Massachusetts and every other State in the Union, who are determined to wage war against this law. They are determined to oppose it, consequently they seek out its weak points, and they direct their forces toward those weak points, and they gain, in many instances, victories over them. Therefore so long as the law has its weak points, or is administered in weakness and ignorance, just so long its opposers will continue to assail it through the weak points. and continue, from time to time, to gain victories over it. There are also a certain class of minds who are largely in favor of the license law. This law in itself is most excellent, and could it be righteously and wisely administered, it would be of great value to those upon whom it acted. But as this slave power is very great throughout the length and breadth of the land, we question very much as to whether a license law would be sufficiently efficacious in liberating the slave. We are very much inclined to believe that as the master is determined to hold the slave, just as determined as the Southern slaveholder, nothing but a most rigid course, nothing but a most determined course will avail in the case. Therefore we are strongly in favor of the prohibitory law, if it could be administered wisely. But when it deals vengeance upon the petty offender and allows the offender who deals in offence on a large scale to go free' when it does this, then you may expect to be constantly admitting the enemy into your garrison. But if it would deal justly, righteously, wisely with all, then it would perform the mission that those who have prayed earnestly for its success hope it will perform. The American people, throughout all classes, are disposed to bow down before power, whether in the rum-shop or Chair of State. The masses are ready to bow down and serve it. It is power, and we will render obedience to it. The American people talk this in their actions. We are sorry it is so, but it is an evil that the American people alone can uproot, and it can only be uprooted then by diligent search after all the weak points. Then by a diligent course turn away from this weakness, march straight away from it, and determine that that power shall not enslave you. Be determined that the power within your own diviner nature shall determine for you. The time has not yet come when might and right are one. We would it had. On the contrary, might, in all places, so far as earth is concerned, is constantly gaining victories. But, in the hereafter, in that land beyond time, in that condition of being beyond the fleeting scenes of earth-life, there right prevails over might, and might shrinks out of sight. Power there is crownstands shorn of right. It is power, nower alone. without any justice, without even the light of the sun of righteousness to shine upon it. Q.-By Thomas Norris: What is the cause of

the mirage or optical deception seen on the plains on the road to the Pacific Ocean? The appearance is like that of a lake on the plain, so much so that one would swear that there was a natural lake there.

A .- Men of science who have given their attention to this particular subject and others of a similar character, believe it to be caused by the peculiar condition of the atmosphere in that locality. It is dependent upon atmospheric life. Soil is but a mirror to what the atmosphere contains. May 30.

Adjutant William P. Mudge.

Learning that there was a way, or different ways, by which we people who are out of sight could make our presence understood to those who still take part in earthly scenes, I have thought it might add to my own happiness, and perhaps to the happiness and well being of those I have left here, for me to return.

I have been away since October, 1863, and there have been times since then, when I have felt a very earnest desire to come into communication with the friends I have here. But there are many obstacles in the way of return. Notwithstanding there are so many different ways, it is very hard sometimes to be able to send those telegrams to our friends, particularly when our friends have put it down as a settled fact in their own minds that we are dead, gone perhaps to some distant star or planet to live. But, at any rate, our fate they suppose is sealed, and our dwelling-place somewhere apart from the earth.

I cannot describe the mingled feelings of joy and wonder that pervaded my spirit when I learned I was indeed away from my body, no more to have control over it. I hardly knew what to expect. I had been taught of a heaven and a hell. and I did not seem to be in either place, so far as I could judge. I found myself not in an unhappy state, but in an ecstatic, wondering state, After that there came a season of rest, of unconsciousness, and then I woke in the presence of friends I had known here, and was told my true condition.

I went out from Boston in the 33d Massachusetts; was adjutant under Colonel Underwood. I heard that he was mortally wounded at the time I was killed, but as I've never met him in the spirit-world, I suppose I've a right to infer he is still on the earth. And, if he is, I would be most happy to come into communication with him, also with my parents and the many friends I have on earth. Bince I know I can return, it is no matter of speculation with me now, but actual knowledge. I sliall labor earnestly to overcome their prejudices, labor earnestly to overcome all their doubts.

I have visited the medium in New York—a Mr. Mansfield, I believe they call him—and I am quite sure I could do well at sending something entirely satisfactory by him to my friends. If they will only avail themselves of the usual means, I will I went out from Boston in the 33d Massachu-

guarantee-think I am safe in guaranteeing-what would satisfy any reasonable mind. If I should fail, then I will try elsewhere, for I am quite satisfied that my happiness and their future happiness depend somewhat in their belief of this most glorious truth of the spirit's return.

I am, sir, or was, William P. Mudge, of Boston. Be kind enough not to forget my regiment-33dand the time of my death, sir, I'm quite sure it was on the 26th of October, '63. I was shot through the head, and suffered nothing.

May 30.

Augusta May.

There are many reasons why I should not even desire to return to earth. There are many others why I should seek to return.

My name was Augusta May. I received this name from the matron of the institution where I was carried by the officer, the policeman who found me upon the avenue. I received the name of Augusta, because he sent a little one by that name to the spirit-world, and of May, because it was the first day of May when I was found.

I died in August last, and I was eighteen years old, I suppose, in April preceding the August of my death.

When here I never knew my mother, but since I have passed to the spirit-land I have learned that she still lives on the earth. I have learned that her name is Virginia Barrows, and I know by her own thoughts that there is no day passes she does not ask herself what has become of me. I do not blame her for abandoning me, for I know that circumstances that were hard and most terrible forced her to it. I have nothing to forgive. I have all pity for her.

A few weeks ago I was attracted to a certain place where my mother went, hoping that she might hear something of my whereabouts. It seems that she did not lose sight of me until I was eight years old, and then she lost sight of me, and has never known since what has become of me. But she went to this place hoping to learn something of my whereabouts. It was in New York, where she lives, where I was born, where I was found, but not where I died.

I tried very hard to communicate with her. but found it impossible, for this reason: She was determined in her own mind that I was on the earth, consequently was hoping to hear through somebody where I was in earth-life. So I was kept away. I tried in vain to come, but could not. And then I was told there of this place, and was told, also, that my mother would be led to look at the journal through whose columns these messages appear, hoping to hear something of me.

After she lost sight of me, I was adopted by a Southern gentleman. He carried me to his home at the South. But he died, and after that I was not so well cared for as while he lived. So I went out upon the world, young as I was. I was then but ten years old. I passed through some very hard places-very hard indeed. And when the rebellion began I entered the hospital, and there, by over-exertion, I suppose, I broke down, and died of consumption.

But I am not unhappy now; do not regret that I lived on earth, though my life was ever attended by a shadow. At the same time there was a power of good guiding me, sustaining me, and always leading me away from temptation. That power, I have learned, was my mother's sister. She died in early life, and she came at the call of my mother. When she abandoned her child, she uttered a prayer something like this: "Oh, may God and his angels watch over her!" And so I was watched over; so I was all along the way, although it was a hard way. And now, in company with that sister. I come back to bless my mother. not to curse her, asking that she let me talk with her, as with you, a stranger. I know I shall lift her soul out of the shadow into the sunlight. Farewell, sir. May 30.

Jennie King.

I'm Jennie King, of New York, and I want to tell my mother that I've woke up, and that I live ed with right. If it were so here, we would advise with God now. I couldn't wake up here. I had that you would bow down to serve it. Now it dropsy on the brain. I was nine years old, and I want you to tell my mother I've woke up now.

Don't forget my name-Jennie King. My mother's name is Marian King, and my father's name is Edward King. And I want you to tell my mother that I've woke up, and that I've got the permission to come here and send word to her. There's a great many people here; there's black folks, there's Indians, there's Irish folks, there's Germans, there's all kinds of folks waiting to come. But I had the chance, and they must wait. Don't you forget, will you? [Does your mother live in New York City?] Yes; on Walker street.

Are you dead? [Not exactly.] Oh no, you aint. You're like what my mother is, so that I can come back to you. Well, you'll put it in the magazine, won't you? [In a paper.] Yes, I forgot. I thought it was Harper's. Is n't it? [It's the BANNER OF LIGHT.] Is it? [Have you ever seen it?] No. sir: I've seen Harper's. I've seen Frank Leslie's. My mother has them; 't is n't in them, is it? [No.] Oh dear! [How do you think she'll got this?] Where's the paper sold? [In Nassau street.] Nassau street? I know where that is. If I send my mother there can she buy it? [Yes, or by going to our office, 544 Broadway.] Well, I'd rather; that aint so far. Is it up stairs, or down? [Room No. 6; nearly opposite Barnum's Museum.] Oh yes; I know that. Well, I can send her there; I know I can.

[How long have you been in the spirit-land?] Oh, I've been there since last winter. I be dead, aint I? Yes, I'm dead. I did n't get woke up till I died; then I woke up. [Who did you find with you then?] Who did I find there with me? Oh. I found my cousin Jennie, cousin Harry, uncle Charles. I found my grandmother Tibbetts. I didn't know her here. She died before I was born. I did n't know her here. Good-night. May 30.

Scance opened by William E. Channing; closed by Thomas Campbell.

MESSAGES TO BE PUBLISHED.

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. Treetday, June 4.—Invocation; Questions and Auswerst Capt. Alexander Murry, to his wife; Frances Howe Prescott, to her sletor, in New Bedford, Mass.; Willie Demarcst, to his parents, living at No. 11 King street, New York city; Charles Brady, of East Boston, to his brother James, and Uncle Daniel Brady.

A Capital Inducement to Subscribe for the Banner.

Until Dec. 31, 1867, we will send to the address

Until Dec. 31, 1867, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Seul Affinity," or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead" by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

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

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

Jackson Davis's "Morning Lectures."
For new subscribers, with \$15 accompanying we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one

Bend only Post-Office Orders or National Cur-

Fourth National Convention.

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

21st to the 25th of August, it was

21st to the 25th of August, it was

Resolved, That this Convention and its successors be and hereby are declared to be a permanent National Organization of 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 Lyccums, and circulating spiritual literature among the people.

sending out and supporting lecturers, fostering schools and Children's Lyccums, and circulating spiritual literature among the people.

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

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

Resolved, That until otherwise ordered, each local organization of Spiritualists or Progressive Reformers shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members, and that each State organization shall be entitled to as many delegates as the State 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 hellef or limit the freedom of any individual mind, but that we declare our object to be the discovery of truth and its practical application to the affairs and interests of human life, and that we recognize everything that tends to the enfranchisement, development and true welfare of human beings as embraced within the range of the Spiritual Philosophy and the purpose of this National Organization.

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

In pursuance of the above, the undersigned members of the Executive Committee have de-

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

NEWMAN WEEKS, Vermont, Chairman, M. A. BLANCHARD. Maine.

M. A. BLANCHARD, Maine, FRANK CHASE, New Hampshire, MRS. S. A. HORTON, Vermont, DR. H. F. GARDNER, Massachusetts, DR. H. F. GARDNER, Massachusetts, L. K. JOSLIN, Rhode Island, G. W. BURNHAM, Connecticut, LEO MILLER, New York, MRS. DEBORAH BUTLER, New Jersey, W. A. DANSKIN, Maryland, J. C. SMITH, District of Columbia, A. F. 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, Asst do., Connecticut,
I. S. LOVELAND. S. LOVELAND. do M. O. Morr, 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

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 lotel will be one dollar per day, and accommodations at private houses can be obtained at a less rate.

CHARLES WALKER, Locating WM. MITCHELL, Committee

WM. MITCHELL, WM. B. PARRISH, 1867.

D. TARBELL, DR. GEORGE DUTTON, Cor. Sec.

Illinois State Convention.

Notice is hereby given that the second annual meeting of the Illinois State Association of Spirmeeting of the Ithinois 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 following ratio, viz., each society is continued to tradelogates and one additional delegates. 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 delegates who may attend the Convention. We hope to see a full representation from each local organization in the State.

WARREN CHASE, Sec'y. E. O. SMITH, Treas., Executive Board.

Spiritualist Picnic at Portage Bridge,

N. Y., Thursday, Aug. 20, 1807. 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, Hornollsville and intermediate sta-

falo, Attica, Hornolisville and Intermediate sta-tions, returning same evening.

Belden 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 at 9.05.

Trains on the New York Central Railroad arrive 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.

Grove Meeting.

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

George W. Mead, Cor. Sec.

Grove Meeting.

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

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

By order of committee.

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

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 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. HAKES.

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

Obituaries.

Passed to the higher life, on Sunday, Aug. 4th, Mrs. Ruth Elizabeth, wife of Dr. N. H. Dillingham, of Boston, aged 57

Elizabeth, wife of Dr. N. H. Dillingham, of Boston, aged 57 years.

Hor loving, helpful spirit has pervaded her carthly home for thirty-three years, and vitalized the cords of relationship among its members. Her husband and one son atone remain of a family of nine. As wife, mother and friend, all the duties of her responsible position have been performed in the spirit of cheeriulness and devotion. Her's has eminently been a practical home life, and yet her sympathies have been largely engaged in whatever tended to clevate man and secure human progress. She has habitually listened with cordial appreciation to the words of Theodore Parker, Phillips, (larrison, and others of kindred spirit. Her soul has appreciated its relations to the great human family; and she was never happier than when reading the philosophical revelutions of Andrew Jackson Davis, to gather therefrom those evidences of harmonial progress which assure the final well-being of our race, and demonstrate the omnipreence of infinite wisdom, love and power. Spiritualism has poured a flood of light upon the road that leads from the earth plane to the Summer-Land, and she has long rejoiced to know that when she should be called to "go up higher" there would be no dark valley of the shadow of death" to pass through, but a way illumined by light from the spirit-world, and attended by "ministering spirits" of children and friends gone before.

Maintaining her consciousness until the last wave of life ebbed upon the shores of earth, it was her privilege almost immediately to recognize a loved daughter and sister awaiting her conscious entrance upon immortal seenes, and ready to conduct her te the family group of heaven. That meeting was witnessed by clairvoyant vision, and messages bearing intrinsic evidence of their source and truthfulness have already distilled the dew of consolation upon the giref-saddened hearts of the mourners.

Passed on, Aug. 7, 1867, to dwell in the Summer-Land, from Washington Village, South Boston, Mrs. Mary Macintire, aged 71 years and 6 months.

This is the first removal from the household band—a fondly cheriahed companion and mother. For six years site has been a constant sufferer from a lingering disease, yet ahe seldom complained, although confined to the house during that time. For the last three weeks, to us who watched beside her, it seemed almost heart-rending to hear her groans, and not be able to alleviate her paints; but at the last three seemed to leave her, and with a sweet smile, and the words. "Come, come," peacefully did the spirit leave the worn-out renement of clay to join the band of our loved ones on the radiant shore. Dear mother, we shall miss thee in our cartilly home, yet we know that thy loving presence will often watch around us while we are permitted to live in the form. Funeral services were held at the chapel, the liev. A. B. Ryder officiating; also at the grave, by singing from one of the unseen ones, called "Wenonah." Though sorely clastened by this separation, yet believing in the communion of the spirit we cheerfully wait a reunion in that happier home where farewell partings never come.

NEW MUSIC.

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

Spirit Song (with Chorus). Peetry 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 Summer-Land,
Frash from the Summer-Land,
Father, I come and stand
Close by your side.
You cannot see me here,
Or feel my presence near,
And yet your 'Birdle' dear
Never has died."

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

Come, Darling, come to the Spirit-Land.

Bong and chorus. Poetry and music by John P. Ordway, M. D. "I'm in the spirit-land, my child,
"I'm in the spirit-land, my child,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of.

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

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.

WE HAVE received a supply of the following beautiful V ballads, composed by Mr. Whiting: "Sweet be thy Dreams, Alida," "The Wind is in the Chesnut Bough," "Medora," 'She was a Rose," "Whene'er in Ricep the Eyelds Close." "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty." For sale at this office. Price 35 cents each. June 22.

NEW PAPER. "THE LYCEUM BANNER."

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

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 CLAIRVOYANT AND HEALING MEDIUM
123 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Itheumatism, diseases of the
Lungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 6.

MRS. FOWLER,
CLAIRVOYANT Physician and Test Medium, No 85 Bedof lord street, cures disease by Jaying on of hands, also tells
of lost money, disease, love, marriage and death. Terms \$2.00.
Circle Sunday evening. (w*-Aug. 3.)

MRS. MARIAN, ASTROLOGER AND MEDIUM.

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

4w-Aug 10.

MRS. R. COLLINS STILL continues to heal the sick, at No. 19 Pine stree Boston, Mass. 12w—July 6.

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

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

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1605 Washington street, Boston.
June 15.—15w* MRS. C. A. KIRKHAM, CLAIRVOYANT, June 15.-13w*

MRS. S. J. YOUNG, CLAIRVOYANT and Business Medium, 56 Pleasant street, Boston, Mass. June 8.—3m²

NELLIE STARKWEATHER, Writing Test
Mcdium, No. 6 Indiana street, Boston, Mass. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-July 6.

Miscellaneous.

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, Mining, etc., examines and locates

MINES:

tracing the metalliferous 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 weighting at least two ounces, as far from the surface as practicable, wrapped with inside shoet of white paper, kept from all unnecessary contact, and promptly malled. Where boring for Oil has been commenced, a sand-nump specimen similarly prepared.

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

Terms.—For character, \$2.00; for oil, metals, etc., \$5.00, Address, Annie Dienton Cridge, Washington, D. C. Aug. 17.

SOUL READING. Or Psychometrical Delineation of Character,
MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in 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 initarmoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained and what cultivated.
Seven years' experience warrants them in asying that they
can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character KEPT STRICTLY AS SUCH.
For Written Delineation of Character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
elither one or the other.
Address. MR. AND MRS, A. B. SEVERANCE.

either one or the other.

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

DR. J. R. NEWTON CURBS IN MOST CASES INSTANTANBOUSLY!

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 FLIGHT.

OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.

N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself.

From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

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 finet greater than that of any Healer in the country, will be in

MILFORD, MASS., AUGUST 1, To remain

TEN DAYS. Aug 17.

ELECTROPATHY.

DRS. GALLOWAY, WHITE & BOLLES, the Old Medical Electricians, Discovenees and Teachers of this 8vs tem, are caring the most obstinate diseases, at the Philadelphia Electropathic Institution, Corner of Thirteenth and Walnut atreets, Philadelphia Gaivanic Baths given.

CONSULTATION FREE. Students Received. Cures Guaranteed.
June 15.—13w*

MRS. L. R. MURRAY, M. D., CLAIRVOYANT PHYSICIAN—Business and Test Medium, examines diseased conditions by a lock of hair—gives the location of uninerals and oil, by a diagram of plot. Answers seated letters. Terms for each, 82.00 and stamp. Satisfaction warranted. Address, Aug. 10.--4w 263 WOODWARD AVE., DETROIT, MICH.

MRS. S. MUMLER,

ARREST. C. STUSTILER,

HEALING MEDIUM, performs cures by the touch, or layling on of hands. Patients will find a ready relief in her
applications—in many cases without the use of her medicines. Apply at No. 132 Main street, Charlestown.

Aug. 17.—4w*

DR. E. A. PRATT,

CLAIRYOYANT PHYSICIAN, may be consulted at his rooms, No. 81 Main street, Milford, Mass., on Wednesday and Friday of each week. At the Hancock House, Boston, every Tuesday, from 9 o'clock A. M. to 4 P. M. 3w*-Aug. 17.

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

MRS. ABBY M. LAFLIN FERREE, CIVES PSYCHOMETRICAL READINGS for \$1, Direct Clubs for Development, \$2, Business Directions, \$5: Address (enclosing two red stamps), P. O. Box 455, Wash-INGTON, B. C.

MRS. C. C. Aug. 17.

MRS. O. T. LEWIS, Medium for answering scaled at letters on all matters concerning Life. Health, Business, Absent Persons, and everything pertaining to Destiny—Past, Present or Future. Consultation Fee 81.00. Address Mrs. C. T. LEWIS, P. O. BOX 1137, CHICAGO, ILL.

J. A. MICHENER, M. D., CLAIRVOYANT
Physician, Southwest corner of 6th and Green streets,
Philadelphia, (late of No. 421 Pine street.) 11w*—Aug. 10.

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

POOTS, Herts, Extracts, Olis, Tinctures, Concentrated
Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, exercised pure and genuine. The Anti-Scrofvia Panacea, Mother's Cordial, Itealing Extract, Cherry
Tomic, &c., are Medicines prepared by Minself, and unsurpasses,
by any other preparations. N. B.—Particular attantion paid
to putting pp Frighty at and other Prescriptions. July 6.

POARD with Rooms. Mrs. F. A. Cook, No.
3 Crescent Place, Boston, Mass.

NO LET.—Furnished Rooms by the day or week, at 64 Hudson street, Hoston, Mass. 4w-Aug. 10.

New Nork Advertisements. New York Advertisements.

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 BANNER, 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 I know 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 nursued thus far, of presenting the stubborn 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

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

United States and Territories.

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 Erystpeins, 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 box for his Erystpeins, and they acted like a charm on his swollen face. The next case was that of my neighbor, MRS. FURMAN-a 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 l'owders 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. INGALIS.

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

THE POSITIVE POWDERS CURE Neuralin, Readache, Erache, Tootache, Kheumatism, Gout, Coile, Pains of all kinds; Cholera, Diarrhea, Bow el Complaint, Dysoneery, Nausca and Vomiting, Dysopensia, Indigestion, Flatulence, Worms; Suppressed Menstruation, Painful Menstruation, Falling of the Womb, all Female Weakness and Derangement; Cramps Fits, llydrophobia, Locklaw, St. Vitus' Dance; Intermitent Fever, Billous Fever, Yellow Fover, the Fever of Small Pox, Measles, Reariatina, Eryalpelas, Preumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kitdneys, Womb, Bladder, Stomach, Prostate Giandt Caturrh, Consumption, Bronchills, Coughs, Colds; Serofula, Nervousness, Siceplessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or Palsy: Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Houble Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extrem Kerous or Muscular Prostration or Relaxation.

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

The Positive and Negative Powders do no violence to the system; they cause no purging, no nausean, no vomiting, no marseotizing; yet, in the language of R. LAVINIA L. INGALIS.

The Positive and Negative Powders do no vlolence to the system; they cause no purging, no nausea,
no voniting, no narcotizing; yet, in the language of N.
W. lichmond, of Chenoa, ill., "They are a most wonderful
medicine, so silent and yet so gheacious."

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

THE GREATEST FAMILY MEDI-

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

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

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

PHYSIOLANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most graiffying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Powders."

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

free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special criften directions as to which kind of the Powders to use, and how to use them, will please send as a brief description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price.

Money mailed to us is at our risk.

One box Positives, \$1.

One box Negatives, \$1.

One box both kinds, \$1.

Bix boxes, \$5; twelve boxes, \$9.

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

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. Aug. 17.

WALTER HYDE'S SPE-CIAL-TY

CONSISTS in teaching the Philosophy of Healing By THE LAYING ON OF HANDS: and the Principles attending MEDIUMATIC HEYELOPHENT. Hustrative charts and practical experiments cannot be forwarded by mail. Therefore we invite attention to our Classic Instructions, which are given semi monthly, beginning on the first and third Tuesdays of each mouth:

Ladies. 15,00.

Attention given to the development of media, every second and fourth week, at \$1.09 a sitting. 100 East 29th street, corner 4th Avenue, New York City. 2we—Aug. 17. SEXUAL DEBILITY.—A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREATMENT OF SEXUAL DEBILITY will be sent free to all in-

quirers of both sexes. Address, WINCHESTER & CO., 36
John street, New York. tf-Aug 10.

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, Epliepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Parmonary

Consumption, &c., and in a word, all Win hid Conditions affecting the Vital or Functional Action of the Hystem. DR. WILLIS brings to the practice of his profession, not only the advantage of a thoroughly scientific medical education, but also a rare gift of Intuitional Perception of

the nature of disease, and the adaptation of remedies.

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

Description Office Hours, for Examination, Consultation and Trentment, from 8 to 11 o'clock A. M., 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, Norvous Debility, Female Diseases, or Chronic Diseases of any nature, and all whose vital forcourse 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 Appetite,
Chlorosis, Marasmus, Wasting,
Liverand Kidney Complaints,
Rickets, Debility of Nursing
and Pregnancy, and all

DISORDERS OF THE LUNGS. NERVOUS AND BLOOD SYSTEMS.

FIGHIS REMEDY has been tested for ten years, with "ne-SULTS 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 use of the Hypophosphites in Consumption, " Cure is the kill, and Death the Exception." PRICES: In 7 and 16-oz. Bottles, \$1 and \$2 cach.

Three large, or six small Bottles, for \$5, by Express. Tr Circulars Free. 🚜 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.

CP CALIFORNIA AGENCY.—D. NORCROSS, No. 5 Montgomery street, Masonic Temple, San Francisco. BOSTOR AGENCY .- GEORGE C. GOODWIN & CO, 23 Hanover street. MRS. H. S. SEYMOUR, BUSINESS AND Test Medium, No. 1 Carroll Place, corner Bieceker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday ovenlings. July 21.—6w*

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

Miscellaneous.

DR. HALL'S VOLTAIC ARMOR,

Magnetic Bands and Soles.

NEURALGIA.

GREAT SCIENTIFIC REMEDY RBEUMATISM,

PARALYSIS, NERVOUS HEADACHE, DYSPEPSIA, SCIATIOA, and ALL NERVOUS DISORDERS.

THE MAGNETIC INNER SOLES can be depended on a a positive remedy for COLD FEET and DIFFERENT CINCULATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Drugoist throughout the United States. VOLTAIC ARMOR ASSOCIATION, Pro-PRIETORS, 132 Washington street, Boston, Mass.
July 20.-tf BELVIDERE SEMINARY.

BELVIDERE SEMINARY.

DOADDING AND DAY SCHOOL for young ladies, will

commence its Fall Term Sept. 17th, 1887.

This School is pleasantly located on an eminence overlooking the heautiful town of Belvidere, and commanding at the view of the surrounding country for several tuiles. No healthler location could be found anywhere. The buildings, which are built in the "I tallan Villa" 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 secondance with the sacred principles of equality, justice and liberty of conscience. It will only be required of each pupil to the studies.

Particular Attention Will, the Pall TO THE

duct herself in a lady-like manner and attend faithfully to her studies.

PARTICULAR ATTENTION WILL BE PAID TO THE HEALTH OF EACH PUPIL, and gymnastic exercises will constitute a part of each day's duty during the 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 GRADUATING 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, an making application for admission.

It is desirable that every pupil be presented the opening of the school, and all applications for admission should be made as early as possible.

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

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

SPIRITUAL PUBLICATIONS.

GREAT WESTERN DEPOT FOR ALL SPIRITUAL AND REFORMATORY BOOKS

TALLMADGE & CO., CHICAGO, ILL.

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, TALLMADUE & CO.,
Box 2222 Chicago, Ill. NEURAPATHIC BALSAM;

NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit-physicians,) AN INFALLIBLE RENEDT FOR ALL HUMORS AND SKIN DISEASES;

Piles, Catarrh, Rheumatism, Worms, Burns, Sores, and all Diseases of the Throat and Bronchial Tubes.

Price, 50 cents and \$1,00 per Bottle. For sale by all Driggists, and at the Offices of the Banker of Liont in New York and Boston; also, A JANES, No. 53 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Building, St. Louis, Mo.

E. HAYNES & CO., Proprictors, July 6.—13w 7 DOAMESTEET. BOSTOK.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, 28 COURT STREET,

BOSTON. House, 18 Webster street, Somerville.

Banner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES EDITOR.

We receive subscriptions, forward advertisements, and transact all other husiness connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the RUNNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons within a 10 to month will direct to betroit, Mich., care C. Randail, Fisher's Block.

Items of Interest West.

Col. D. M. Fox, Lyons, Mich., has perfected an arrangement with the proprietors of the Cleveland steamers to carry persons attending the National Convention of Spiritualists at a reduced rate. A similar arrangement could doubtless be made with the Michigan Central and Southern Railroads

To many inquirers we would say, We were made aware by letter several weeks since of Bro. S. J. Finney's resignation and of the Hon. J. G. Walt's refusal, from press of business, to act, since which we have been canvassing and corresponding with friends relative to the most feasible location for holding the next Michigan State Association of Spiritualists. Our decision is Adrian. The friends in this flourishing city hold out far the best inducements. It meets the second Thursday of October. A formal call will be issued in due season.

The timely suggestions of Bro. A. A. Wheelock, referring to the propriety of having our and all State Associations meet previous to the National Convention each year, is a good one, as touching State delegates. There is no power vested in us, however, to change the time of the meeting of the Michigan State Association from the second Thursday of October to any previous date.

The Progressive Lyceum we assisted the friends in organizing a few months since in Detroit, is working gloriously. Bro. Matthews and the officers all are deeply in earnest. It is the centre of spiritual force in the city—the motive power of the Spiritualist Society.

Being urgently requested by the Spiritualists of Cleveland to lecture before them the Sunday previous to the National Convention, we have concluded to so do. Any service we can be to you, brothers, by way of "counsel," will be rendered cheerfully.

A Rochester (N. Y.) letter informs us of the very able course of lectures there recently delivered by A. B. Whiting, and of a resolution there passed in the late Convention recognizing the important part phenomenal Spiritualism has had in establishing the truth of spirit-communion. Bro. Whiting was Chairman of Committee on Resolutions.

Elder Miles Grant has pitched a big tent near Washington Park, Rochester, N. Y., where he preaches his non-evangelical notions with little success in the line of converts. He persistently insists, however, that the "Lord Jesus is about to come." ALL RIGHT. We shall extend him the warm hand of welcome. Will the churches? Will not Universalists hurl the Winchester creed at him, Episcopalians hand him the thirty-nine Articles, the Baptists insist on his immersion, and the Mormons suggest several spiritual wives, in imitation of Abraham, Jacob, David and Solomon, the "wisest man"? And will not the returned Jesus say," Depart from me, ye creed-workers of iniquity; I never knew you!" There must be more preaching to the "spirits in prison." Yes, yes, Spiritualists will gladly welcome their old friend, that ancient Judean Spiritualist, into their midst. About how soon, Bro. Grant, will he come? No matter about your past blunders and false prophecies; tell us the "times and sea-

Sojourner Truth, called by Mrs. Stowe the Lybian Sybil, has returned from a three years' tour in Washington and the adjoining regions to Battle Creek, Mich. She has purchased a residence, and will make this growing city her permanent home in the future. Noble have been her purposes to her people and strange her experiences. The Chinese measure time by dynasties; she counts by the length of time the Israelltes were in the wilderness, for she was forty years herself a slave in the State of New York. Though now between eighty and ninety years of age, she starts out very soon upon a lecture-tour upon equal rights for all.

We take pleasure in acknowledging for the benefit of the ex-Lutheran minister, five dollars from B. Shraps, Rockland, Me., one dollar from E. C., one dollar from J. S. and two dollars from blank. Thank you, good brothers. We shall forward to our disheartened brother immediately. It will kindle the fires of gratitude in his noble soul.

Mrs. L. Murdock, Garnavillo, Iowa, suggests that Spiritualists after reading the BANNER OF LIGHT, circulate it among their neighbors. Many thus get new ideas, and finally embrace the truths of spirit-communion.

Mrs. D. J. Chase, a resident of Plattsburgh, New York, says there's a deep interest in that community touching the merits of Spiritualism. Many are seeking the truth. They want both test mediums and lecturers to come among them.

The address of Abram James, the excellent man and medium is Pleasantville, Pa. He writes encouragingly of the spread of Spiritualism everywhere in Western Pennsylvania, of its final triumph over superstition, and of the blessings that are continually showered upon the BANNER OF LIGHT for its "certain sound."

Eii F. Brown, Richmond, Ind., writes us that the "Friends of Progress" are in a healthier and better condition than ever before. Their influence is becoming mighty in the city. The Progressive Lyceum has lately purchased a new library, and have held several picnics; and next Sunday "we hold a basket-meeting four miles in the country. Our number is constantly increasing, and great harmony of feeling exists. Our Lyceum has been the cause of remodeling in all the other Sunday schools in the city; they are copying after us in everything except in marching and gymnastics."

Rev. Moses Hull shot in upon us resterday like a stray sunbeam. He is recently from St. Louis and Iowa, looking bale, healthy and joyous-countenanced, as all Spiritualists have a right to look. This month he speaks in Battle Creek, many second-adventists listening to him. He is not only a missionary, but a very able debater.

Dr. William Thomas, San Francisco, Cal., writes a most encouraging letter concerning the matters of Spiritualists on the Pacific Coast. He makes honorable mention of those noble souls. "Peace" and "Harmony", and of the noble work being accomplished by Mrs. Laura Cuppy.

Jesus's Mission in Hell.

The man of Nazareth was doubtless early in life initiated into the mysteries of that religious, philosophic and somewhat progressive sect of learned Jews called Essenians. They were practical communists, with a form of society similar

love of truth, fidelity, sobriety, sympathy and complete equality in the social relations, property in common, love to God and love to man, were the principles that distinguished the order of Essenians. These Jesus boldly preached, beautifully practiced; and being also highly mediumistic, aided by angels, he aroused the envy and hatred of the Jews-that is, the Orthodox portion of them, the Pharisees.

Accordingly they arrested, tried, condemned and executed him. The "Apostles' creed," which is sound Orthodox divinity throughout the Evanembodies three important facts: the death, the But then there is no need of this continued sloshinto hell, the hidden state, the world of spirits. theological itch long ago. Try some of our spirit-And this last act was voluntary on his part. By | ual pills, you sinners! the way, the Hebrew word sheel, usually rendered hell (hades) commonly signifies, says Buck in his Theological Dictionary, "the invisible state"-the unseen world, or world of departed spirits. And Dr. Macknight confesses that "Jesus' descriptions about the abodes of departed souls are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions which the Grecian poets have given of them." Jesus, as an innovator and gentlemanly young Jew of radical tendencies, was touched in thought with the poesy of the Greeks, the theology of the Hierophants of Egypt, and the philosophy of those grand old Gymnosophists of India. This accounts legitlmately for his "affinity in descriptions" with the Grecian poets.

"He descended into hell," affirms that old document, the "Apostles' creed." That much of it we believe. But what the purpose? Why did he thus descend? Let Peter, one of the promineut disciples, answer: Jesus "being put to death in the flesh but quickened by the spirit, by which also he went and preached unto the spirits in prison, which some time were disobedient. 20 cents. when once the long suffering of God waited in the days of Noah, while the ark was preparing." 'For this cause was the gospel preached also to them that are dead, that they might be judged Rent of tents, accommodating from eight to ten according to men in the flesh, but live according persons, \$4 per term of four days. to God in the Spirit,"-1 Peter iii: 18-20 and iv: 6.

This was the reason of Jesus' descent into hell -the under-world. It was on a missionary tour, among undeveloped and imprisoned spirits. Beautiful, transcendently beautiful mission! Think of it. Preaching the gospel to darkened spirits! or preaching the gospel (that is good news) to "them kinds of provisions for sale on the grounds at the workst visions for sale on the grounds at the that are dead," as Peter terms it. And the very fact of his thus preaching, implies that those listening could and would be benefited by his gentle, loving teachings. They were still children of the Infinite Father, and the subjects of eternal progress. How can Orthodox theologians deny this, while believing the epistle of Peter and holding to the Apostles' creed, read every Sunday morning in Episcopal churches?

Jesus's sermon on the mount was not his last. Having ceased preaching on earth, he commenced preaching to "spirits in prison." It was perfectly natural. Our earth tendencies accompany us to the future life. The work of progress there continues. No doubt Channing, Ballou, Parker, King and Pierpont, are preaching to those along the more shadowy borders that fringe the brighter summer-land. Teaching and being taught is to be the work of eternity.

This Life and the Next.

The Gospel Banner (Universalist) has given its renders a series of articles on the above subject, the main gist of which is that there is no at two o'clock.

you live in. Say, have these transitions spiritunlized you? Have you no sin left? The tenacity
with which you hold the ecclesiastic chains upon
with which you hold the ecclesiastic chains upon
the extreme south-eastern part of the State a fayour brethren shows that you have not progressed worable opportunity to enjoy a "spiritual feast of much during the last quarter of a century, the days," without being subject to the expense and physical deaths. Are you not still "whirling

"The appetites and passions of our nature which manifest themselves when not properly controlled, in the committal of the outward evil acts enumerin the committal of the outward evil acts enumerated in this dark catalogue, belong alone to our existence in the flesh. They do not reach into the spiritual, immortal life. In that existence, having been divested of our physical being, with all its lusts, appetites and passions, and being clothed upon with a new, spiritual vestment, pure and glorious, we shall possess a new constitutional nature, as we have before shown, in which the element of sin or the desire to sin shall planger. element of sin or the desire to sin shall no longer

Plain this-that man would not be a sinner if

Did your body make your spirit, or did your \$3.00; tickets to remain good until Wednesday, spirit make your body? If you say the body is Sept 4th. Will you Go?

P. S.—Parties wishing for tents will address, by possible evidence have you of immortality? If the 28th inst., Dr. P. CLARK, 140 Court st., Bos-Did your body make your spirit, or did your possible evidence have you of immortality? If the cause is destroyed, the effect (spirit) surely shares the same fate. This position is abstract atheism, materialism, blank infidelity!

But spirit is cause, say you. Then, of course, the body is simply effect, and its appetites and passions are but the organs of the ruling spirit. Desires and inclinations" lie behind the organs in the spirit, which alone is volitional and responsible. Pluck out an eye; is the faculty of splitted to meet in Nature's Temple at the above place, on Thursday, Aug. 22, at ten o'clock A. M. Good speaking, social enjoyment and a general appetite or passion; is the principle of passion destroyed? Well, let death do the work—kill all the organs—is anything essential lost? any attribute of character improved? Does the rending of the work—kill all the work—kill all the organs—is anything essential lost? any attribute of character improved? Does the rending of the work—kill all the work—kill all may be anticipated. Each family represented are requested to provide liberally for the work—kill all the work—kill all may be anticipated. Speakers and mediums are cordially invited. Each family represented are requested to provide liberally for the work—kill all the w the whole garment of the spirit make a new man?

As well presume to construct a world out of nothnext fair day. ing as to regenerate man by working on his effects. He that climbeth up some other way, the same is a thief and a robber." If we thought it would save Bro. Quinby from his materialistic errors and purge his affections from denominational since learned that the fault was in our countingpride, by running the Gospel Banner (an effect of room, not with the sender.]-EDS. his spirit) through the vats of the paper mills, Second Grand Union Picnic for 1867. how gladly would we employ such a "death and

to the Pythagoreans. Love of labor, love of peace, by death or by repentance and good works?

Wrest not the Scriptures to your own destruction!" If you are determined to be one of "the spirits in prison," as materialistic as the antedeluvians, you certainly can, for God never forces a man to goodness, and you can remain there just as long as you can live upon "the letter that killeth," even for "thousands or millions of ages," yea, till the prodigal son is ready to return to "the Spirit that giveth life." Better not wait till death, brother, but repent to-day, and save great expense! Soul-sleepers, death-regenerators, filthydreamers, and "all liars," shall have "their part gelical world, says he was "crucified dead and in the lake of fire," the very condition essential to buried. He descended into hell." This language the burning up of the materialism of the church. burial of the body, and the descent of the spirit ing in brimstone. It ought to have cured so much

> Second Spiritualist Camp Meeting at Plerpont Grove, Melrose, Mass.

The Committee of arrangements respectfully announce that the Second Mass Camp Meeting of Spiritualists will be held at Pierpont Grove, near Malden and Melrose, (the same beautiful grounds that were occupied last year,) commencing Thursday, August 29th, 1867, and continuing till Sunday evening following.

The grove is cool, quiet, retired, and well adapted in every particular. It is near the public highway, and a short distance on the west side of the Boston and Maine rallroad, one mile from

way, and a short distance on the west side of the Boston and Maine railroad, one mile from Malden Centre, and the same distance from Mel-rose, and less than half a mile from Wyoming station, the nearest station to the grove. Horse cars run every half hour between Scol-lay's Building, Boston, and Malden, until 11 P. M. Through tickets to the grove 25 cents. Fare to Malden 15 cents.

Malden 15 cents.

Baggage from Boston should be sent by Benj.

Vaughn's express, 34 Court Square, or 3 Washington street; or by B. L. Pearce's express, 10 Court Square, or 5 Congress Square.

Cars leave Boston and Maine Railroad Station, Haymarket Square, 7, 7:45, 10:15 and 12 A. M.; 2:30, 3:30, 4:30, 5:15, 6, 6:30 and 7:30 P. M. Fare

Omnibuses and Job Wagons will be at the sta-tion, to carry passengers and haggage. Omni-buses run from Malden and Melrose to the camp ground.

Parties desiring tents, or accommodation for single individuals, can secure the same by writing beforehand to George W. Vaughn, Malden, Mass. Board to those who stop on the grounds will be furnished at reasonable rates. Parties wishing a

market prices. market prices.

Though no disorder is anticipated, yet police officers will be on the ground and copperate with the Executive Committee to insure order and harmony. No phenomenal exhibitions or disorderly manifestations will be permitted, either in or outside of the tents. The strictest order and decorum will be preserved.

decorum will be preserved.

A corps of efficient speakers is already engaged, and all accredited speakers and workers are cordially invited to attend and participate.

dially invited to attend and participate.

Public services at 10 j. A. M., 2 and 7 j. P. M.

H. B. STORER, Boston, Chairman.

Moses Stearns, G. W. Vaughn, R. T. Barrett,
Charles Blanchard, Henry Phelps, L. D. Phillips,
J. B. L. Pearce, C. E. Thompson, Maiden.

Francis Fountain, Alvin Lynde, J. S. Hopkins,
J. T. Lervey, Melrose.

James Durgin, West Cambridge.

John Crandon, J. S. Dodge, Chelsea.

E. T. Whittier, Col. Eldridge Gerry, James
Gould, Stoneham.

A. H. Richardson, Charlestown.

A. H. Richardson, Charlestown.

Camp Meeting on Cape Cod.

Arrangements have been perfected for holding a Spiritual Camp Meeting, of three days, in a beautiful grove in the town of Harwich, on Cape Cod, to commence on Friday P. M., the 30th inst.,

taint of moral ill in the spirit-world; that death bleaches out the incorrigibly wicked. Glory to death in the highest!

Bro. Quinby, you are getting to be elderly, and, according to the known laws of physiology, you have died many times—that is, have cast off your bodies and taken new ones. Death now can be nothing more than the dissolution of the house you live in. Say, have these transitions spiritu-

"death and glory system" to the contrary notwithstanding. Not but that you are as good as
the rest of mankind; but we would like to see the
evidence of your spirituality by virtue of your

and asys," without being subject to the expense and
trouble of traveling a great distance, and afford
thousands who have no just conception of the nature of our beautiful philosophy, an opportunity—
which they would not otherwise enjoy—to hear
its beautiful doctrines expounded and the popular objections to it met and removed.

We extend the most cordial invitation to all

round the circle," like a kitten playing with its "skeptics," whether in the church or out of it—especially the clergy—to meet with us, to whom, Interpreting Paul, Bro. Quinby says in his sevier of the with the greatest pleasure. To all we shall listen with the greatest pleasure. To all the greatest pleasure. such we will say, in the language of inspiration, "Come, now, and let us reason together," and may God and the blessed angels control and guide

all our deliberations.

For the information of such of our friends as For the information of such of our friends as may desire to be with us, and aid us by their presence and otherwise, in making our meeting one of pleasure and profit, we are happy to say good accommodations for board and lodging will be provided at the most reasonable prices. The friends on the Cape—who are proverbial for their hospitality—will do everything reasonable for the comfort of those who may visit them from abroad. Those who may go—and we hope many may—had better, so far as they can do so without inconvenience, take with them some provisions, which they will find conveniences for cooking upon the he had not a physical body—that "lusts, appetites and passions," are constituents of the body only, and therefore, that getting out of the body leaves the spirit sinless! What a calamity it is to have a body! Why not commit suicide to-morrow and pop right off to glory?

Did your body wake your spirit or did your \$3.60: tickets to remain good until Wednesday.

ton, stating how many will wish to occupy them.
P. CLARK, M. D.,
Dr. LORING MOODY,
For the Committee of Arrangements.

R. THAYER, Sec'y.

Spiritualist Pienic in the Grove at

Kingsbury Pond, Franklin, Mass. The friends of progress and a free religion are invited to meet in Nature's Temple at the above

In behalf of the Managers. Franklin, Mass., Aug., 1867.

[This notice should have appeared last week, but we omitted it for reasons given. We have

and no baptism will purify him but the spiritual. Is there not some Ananias in Maine who can lay hands on him, that the scales may drop from his eyes, and he receive the Holy Ghost?

We have an interest in your soul, brother, for all must be saved. Why don't you read the Bible more carefully, for in it "ye think ye have eternal life"? Does it tell you the way to heaven is by death or by repentance and good works?

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, children 50 cents. Our friends from towns north and west of Boston can leave the grove at 4-20 r. M., and reach Boston at 5-30 o'clock. The Spiritualists of EASTERN MASSACHUSETTS

H. F. GABDNEB, Manager.

To the Spiritualists of the State of New Hampshire.

For purposes of mutual acquaintance, consultation, concert of action and business organization, you are all respectfully requested to meet at the Town Hall in Bradford, on Tuesday, the 24th day of September, 1867, at one o'clock in the afternoon, in State Convention, two or three days. The hour of meeting is just after the arrival of the cars from Concord, and the hall is but a few rods cars from Concord, and the finit is but a law following the depot. Good speakers will be in attendance. All speakers will be entertained free. Speakers from other States are earnestly invited to come on a pleasant excursion to the Granite State, and assist us in this glorious work. Kearsarge Mountain, a celebrated place of resort, with the control of the control of the state of the distant; and these intendance. its new hotel, is not far distant; and those intending to visit the White Mountains this fall, might come this way. Board in respectable families not over \$1,00 per day, and at hotel \$1,25. Good music will be in attendance, and a good time generally is confidently anticipated.

IN COMMODITY AND HEUDEN B. PORTER, DEAN CLARK, GEORGE S. MORGAN, POLLT J. MORGAN, STEPHEN AUSTIN, RAMUEL BATES, RAMUEL HATES,
ELIZA RATES,
WILLIAM P. CRESSY,
MARY G. CRESSY,
LYDIA T. MORSE,
M. LIZZIE SCOBEY,
ISHNENIA ANDREW,
N. L. FOWLER,
PHILLIP N. LITTLE,

ed.

EDWIN CUMMINGS,
JOREPH HARVEY,
MEHITABLE HARVEY,
JOEL PAGE,
JOHN ANDREW,
JOHN A. NELSON,
BENJA. JOHNSON,
H. T. LEONARD,
J. G. WHIDDEN,
CHARLES A. FOWLER,
DR. WM. H. SALISBURY,
REUERN PORTER,
ABIGALE PORTER, ABIGAIL PORTI

Spiritualists of New Hampshire, one and all:—Rally at this call that comes not only from those whose names are appended, but is a summons to duty from the Higher Powers, who are sounding the Resurrection Trump to awaken the spiritually the Resurrection Trump to awaken the spiritually dend to new life and activity! Let the lovers of civil and religious liberty, of progress and of humanity, gather from the hillsides and valleys of the Old Granite State, and show by their presence and their deeds that New Hampshire is spiritually alive, and emulates the progressive spirit of her sister States that are moving to organic action for disconnection for disconnec tion for disseminating the divine truth and power of Spiritualism! Heed the call of the spirit-world, or spirituinism? Heed the carrot the spirituinism; and sanying, "Come to this Pentecostal baptism, and have your souls quickened with divine love and angelic rapture." Your brother and co-worker,

DEAN CLARK.

Notice.

Notice.

To the Spiritualists and Friends of Progress throughout the State of Kansas.

A State Convention will be held at Lawrence on the last Saturday and Sunday of August, for the purpose of enabling the friends of freedom to become better acquainted with each other. Also for associative action in the spread of Spiritualism, the promulgation of political, social and religious truths, tending to human freedom and spiritual progression. Mrs. A. Wilhelm, M. D., of Philadelphia, is the speaker engaged for the occasion. Let all, far and near, who can appreciate the importance of such a movement come and aid us. They will be welcome to our hearts and homes. A good time is anticipated. Address box 14.

S. J. WILLES, President.

Miss A. K. Drury, Secretary.

MISS A. K. DRURY, Secretary.

Vermont State Convention.

Our State Committee for the Annual Convention issued the call without knowing whether our railroads would carry for half fare. If you are willing, I wish you would just say to the readers of the BANNER that arrangements have been made with the Rutland and Burlington, and Vermont Control railroads, and they will return mont Central railroads, and they will return members of the Convention who went over their roads and paid full fare one way, free on presentation of the certificate of the Secretary of the Convention.

Very respectfully yours,

George Dutton.

Corresponding Secretary of the State.

Corresponding Secretary of the State. Rutland, Vt., Aug. 12th, 1867.

Vermont Radical Peace Convention. The Vermont Radical Peace Society will hold their second Convention in the church at Mechanicsville, Mt. Holly, Vt., on the 11th and 12th of September, Wednesday and Thursday. Rev. Chas. W. Emerson, President of the Society, Henry C. Wright, L. K. Joslin and other earnest souls will be present. Come ye who love the Lord and work in his vineyards! This village is on or near the Rutland and Burlington Railroad. All true souls will be welcomed cordially, and a profitable souls will be welcomed cordially, and a profitable meeting is anticipated. M. S. TOWNSEND.

Bridgewater, Vt., Aug. 11, 1867.

Spiritual Picnic.

The Spiritualists of Geneva, O., and vicinity, will hold a Basket Picnic Meeting on Saturday and Sunday, Aug 24th and 25th, in a grove near the viliage of Geneva, fifty miles east of Cleveland, on the Lake Shore Railroad.

O. P. Kellogg and E. Whipple are engaged, and a general invitation is extended to speakers from the east, on their way to the National Convention, to ston off and participate in the exercises of the

to stop off, and participate in the exercises of the occasion. Good music, and entertainment for strangers will be provided.

Per Order of the Committee, E. WHIPPLE.

North Collins Yearly Meeting.

The twelfth annual meeting of the "Friends of Human Progress" of North Collins, will be held at Hemlock Hall, in Brant, Eric Co., N. Y., commencing on Friday, Sept. 6th, 1867, at 10 o'clock A. M. Able and eloquent speakers from a distance will

be in attendance.

NATHANIEL TUCKER,

WEALTHY M. WOOD,
LYDIA BALDWIN, ALONZO M. HOWLEY, LUCY HAWLEY, Angola, N. Y. JOSEPH SINTON

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED CRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of apcointments.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. of Light, Boston. Speaks in East Hoston, Aug. 25 and Sept. I.
C. FANNER ALLEN will speak in Putnam. Conn., Aug. 18
and 25; in Milford, N. H., Sept. 1 and 8; in Stoncham, Mass.,
Sept. 15 and 22; in Providence, R. L., Sept. 25; 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 ALLEE will receive calls to lecture and organize Children's Lyceums. Address, Chicopee, Mass.

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

DR. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. AMPRUS, 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; in East Boston, Sept. 29; in Salem during October; in Providence, R. I., during November. Would like to make further engagements for the fail and winter. Address, 87 Spring street, East Cambridge, Mass.

MRS.A. P. BROWE will speak in Hartland Four Corners, Vt., Sopt. 1. Address, St. Johnsbury Centro, Vt.

MRS. ABBY N. BURNHAM, inspirational speaker. Address Portland, Me., for the present. Will answer calls to lecture in that vicinity. 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. BRYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich. M. C. BERT, inspirational speaker. Address, Pardeeville, Wis. Sundays engaged for the present.

J. H. Biokford, inspirational speaker, Charlestown, Mass. REV. ADIN BALLOU, Hopedale, Mass. A. P. Bowman, inspirational speaker, Richmond, Iowa. Dr. J. K. and Sada Balley will answer calls to speak in Southern Michigan and Northern Indians. Address, Adrian. Mich.

Addix L. Ballou, inspirational speaker, Lansing, Mich.

WARREN CHASE will speak in Painesville, O., Sept. 1. Address, 546 Broadway, New York. DEAN CLARE would like to make engagements to lecture during the fail and winter in New England. Societies wishing for his services will please address him immediately at Hanner of Light office.

Mrs. Avousta A. Currens will answercalls to speak in ton, Mass.

New England through the summer and fall. Address, box 516, Light.

Lowell, Mass.

ALBERT E. CARPENTER is now traveling with Dr. J. Whis-ple. Will answer calls to lecture or establish Lyceums Sun-days or week evenings anywhere within a half-day's car travel of the Doctor's appointments. Permanent address, Putnam, Conn.

P. CLARK, M. D., will answer calls to lecture. Address, 18 Marshall street, Boston. DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

MISS LIZZIE DOTEN. Address, Pavilion, 57 Tremont street.

BOSTON, Mass. GEORGE DUTTON, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, R.J.

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

MRS. MANY L. FRENCH, inspirational and trance medium, Address. Ellery street, Washington Village, South Boston, Mass. No circles until the first of October.

8. J. FIRMEY, Troy, N. Y.

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 DR. H. P. FAIRFIELD will answer calls to lecture. Address, Galesburg, Ill., box 1003.

Galesburg, Ill., box 1003.

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

ISAAC 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.

N. S. GEBENLEAF, Lowell, Mass. Dr. L. P. Gridge, inspirational speaker, will answer calls to lecture. Address, Princeville, Ill., during August and Sep-

W. A. D. Humz, Reading, Pa., care Peter Zieber. MRS. Susin A. Hutchingon will speak in Buffalo, N. T., luring August; in Cleveland. O., during September, October and November.

MES. EMMA HARDINGE can be addressed, care of Mrs. Wil-kinson, 136 Euston Road, N. W., London, England. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

MISS JULIA J. HUBBARD, box 2, Greenwood, Mass. LYMAN C. Howk, inspirational speaker, New Albion, N. Y. CHARLES A. HAYDEN, Livermore Falls, Mc.

DR. M. HEMRY HOUGHTON will lecture before religious, pe-litical and temperance assemblies. Address Milford, Mass. DR. J. N. HODGES, trance speaker, will answer calls to lec-ture. Address, 107 Mayerick street, East Boston, Mass. MISS SUSIE M. JOHNSON Will speak in Springfield, Ill., during August; in St. Louis, Mo., during September. Ferma-nent address, Millord, Mass.

S. S. JONES, ESQ., 'S address is 12 Methodist Church Block, South Clark street, Chicago, Ill. HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day.

ABRAHAM JAMES can be addressed at Pleasantville, Ve-nango Co., Pa., box 34. nango Co., Pa., box 34.

Mrs. S. A. Horror will speak in Mercantile Hall, Boston , during Settember: in Washington, D. C., during October, Address, No. 12 Albion street, Boston, Mass., until further

Ww. H. JOHNSTON, Corry, Pa.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMIBSON, Inspirational speaker, care of the Spiritual Republic, P. O. drawer 6325, Chicago, Ill. itual Republic, P.O. drawer 5325, Chicago, 111.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month, GEORGE F. KITTRIDGE, Buffalo, N. Y.

CEPHAS B. LTEN, semi-conscious trance speaker, 567 Main treet, Charlestown, Mass. J. S. LOVELAND will answer calls to lecture in New England during August. Address, Malden, Mass.
Mrs. E. K. Ladd, trance lecturer, 178 Court street, Boston.

Mrs. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Address, Station D, New York, care of Walter Hyde. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-ress, Hammonton, N. J.

MARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jersoy City, N. J. JOHN A. Lowe will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H.

MISS MARY M. LYONS, inspirational speaker-present ad-iress, 98 East Jefferson street, Syracuse, N. X.-will answer dress, 98 East J calls to lecture. Calls to lecture.

MRS. MARY A. MITCHELL, inspirational speaker, will snawer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

JAMES B. MORRISON, inspirational speaker, box 378, Haver-hill, Mass. DR. JOHN MAYHEW, Washington, D. C., P. O. box 607. DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2326, Chicago, Ill.

MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS, East Westmoreland, N. H. DR. G. W. Morritt, JR., trance and inspirational apeaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skancateles, N. Y. Miss Sarah A. Nurr will speak in Parkville, Platte Co., Mo., during August. Address as above.

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

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

A. D. E. Man, lecturer, Rochester, R. I.

J. WM. VAN NAMEE, Monroe, Mich.

GEORGE A. PERGE, inspirational trance speaker, clairvoyant, test and healing medium, box 87, Auburn. Mc., will answer calls to lecture, &c., &c. Please address him immediately, stating particulars, pecuniary encouragement, &c., for he
wishes to make his arrangements early, for fail and winter
services. He does not wish to be waiting, or to remain idle in
the field so needy of workmen.

Dr. D. B. Brass, L. Dotolt Mich. DR. D. A. PEASE, JR., Detroit, Mich. L. JUDD PARDER, Philadelphia, Pa.

DR. W. K. RIPLET, box 95, Foxboro', Mass.
A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture. AUSTER E. SIKMONS will speak in Braintree, Vt., Aug. 25.

Address, woodstock, vt.

H. B. Storne. Inspirational lecturer, will speak in Masonic Hall, New York, during September. Will secrept engagements for the New England States. Address, 143 Pleasant street, Boston, Mass.

Mrs. E. W. Sidfey, tranco speaker, will answer calls to lecture. Address, Fitchburg, Mass.

MRS. FANNIE DAVIS SMITH, Milford, Mass.
MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. MISSMARTHA S. STUETEVANT, trancespeaker, Boston, Ma

Mrs. C. M. Stowz will answer calls to lecture in the Pacias States and Territories. Address, San José, Cal. Mrs. M. S. Townsend will speak in Worcester, Mass., dur-ing December. Address, Bridgewater, Yt.

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

N. FRANK WHITE can be addressed during August, care
Ranner of Light, Boston; will lecture in Willimantic. Conn.,
during Reptember: in Worcerter, Mass., during October: in
New York during November; in Springdeld, Mass., during Decomber; in Troy, N. Y., during January; in Providence. R. I.,
during February. Applications for week evenings promptly
responded to. Address as above.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. HUDSON TUTTLE, Berlin Heights, O. MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 392.

JAMES TRASE is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me. BENJAMIN TODD, San Francisco, Cal.

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank treet, Cleveland, O. DE. J. VOLLAND, Ann Arbor, Mich.

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 Rocliester, Minn., during August. Will answer calls to lecture week-evenings in vicinity of Sunday appointments. Address as above, or box 14, Berlin, Wis.

E. V. WILSON will speak in St. Louis, Mo., during August. Permanent address, Babcock's Grove, Bu Page Co., Ill.
ALGINDA WILHELM, M. D., inspirational speaker, can be addressed during September 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 WAISBROOMER can be addressed till further notice at Forestville, Fillmore Co., Minh., care of A. B. Regester. MES.N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F. L. WADSWORTH'S address is care of the Spiritual Repub-llo, P. O. drawer 6325, Chicago, Ill. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh. Boston.

CRIC Of Bela Marsh. Boston.

MRS. E. M. WOLOOTT will receive calls from a distance.

Address, Danby, Vt.

MRS. MARY J. WILCOXBOH will receive calls for fall and
wintor service. Address care Banner of Light office.

GILMAN R. WASHBURN, Woodstock, Vt., inspirational speaker, will answer calls to lecture.

MRS. HATTIE E. WILSON, (colored) trance speaker. Address
East Cambridge, Mass., for the present.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritus! Philosophy, Ciyde, O. A. A. WHEELOOK, St. Johns, Mich. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich

Miss Elvira Wheelock, normal speaker, Janesville, Wil-Warren Woolson, trance speaker, Hastings, N. Y. Miss L. T. Whittier, organizer of Progressive Lyceums, can be addressed at 402 Sycamore, corner of Fourth street, Milwaukee, Wis.

DR. R. G. Wells, Rochester, N. Y., trance speaker, will lec-ture Sundays and attend functals, within a few hours' ride JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 478. MRS. MARY E. WITHER, trance speaker, 71 Williams street, Nowark, N. J.

A. C. WOODRUFF, Battle Creek, Mich. Miss H. Maria Worthing, trancespeaker, Oswege, Ill. will answercalls to lecture and attend funerals.

S. H. WORTMAN, Conductor of the Buffalo Lyceum, will secept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 145.

MES. JULIETTE YEAW will speak in Lynn, Mass., during September. Address, Northboro, Mass.

ME. & MES. WM. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

MES. S. J. Young virtual statuth & Plansant streat. Boile City, Idaho Territory.

MRS. S. J. YOUNO, trance lecturer, 56 Pleasant street, Boston, Mass.

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